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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF  
THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN  
PORTION OF THE CENTRAL PROVINCES.

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PART I.  
INTRODUCTORY.

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Compiled under orders of the Government of Bengal

By GEORGE A. GRIERSON, B.C.S.,

OFFG. JOINT-MAGISTRATE OF PATNA.

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CALCUTTA:

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1883.

M A P III  
 SHEWING THE  
**AREA OCCUPIED**  
 BY THE  
**BIHÁRÍ DIALECTS**



REFERENCES.

Bhojpuri.....	Red	<span style="display: inline-block; width: 15px; height: 10px; background-color: red; border: 1px solid black;"></span>
Magadhi.....	Yellow	<span style="display: inline-block; width: 15px; height: 10px; background-color: yellow; border: 1px solid black;"></span>
Maithili.....	Blue	<span style="display: inline-block; width: 15px; height: 10px; background-color: blue; border: 1px solid black;"></span>
Eastern Gaudian but not Bihari.....	Brown	<span style="display: inline-block; width: 15px; height: 10px; background-color: brown; border: 1px solid black;"></span>

*Dotted areas show the border land between two dialects.*

Designed by  
 G. A. GRIERSON Esq.  
 Joint Magistrate, Patna.



कस कस कसमर किना सगहिथा ।  
का भोजपुरिथा कौ तिरहुतथा ॥

*Popular song.*

For "what," Kasmar (Sáran) has *kas kas*, and Mágadhí *kind* ;  
Bhojpúrí has *ká*, and Tirhutí *kí*.



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FROM

G. A. GRIERSON, Esq., c.s.,

*Offg. Joint-Magistrate of Patna,*

TO

THE DIRECTOR OF PUBLIC INSTRUCTION, BENGAL.

*Dated Bankipore, the 24th January 1882.*

SIR,

I HAVE the honour to forward herewith final proofs of the first or introductory part of the series of Bihári grammars which I was deputed to compile in the early part of 1881. The remaining seven parts are ready for the printer, and one is already in the press.

It will be advantageous here to recapitulate briefly the grounds on which my proposal for compiling these grammars was originally made. As stated in a letter written to you in February 1881, they were as follows: "Many Bihár officials have complained to me of the impossibility of understanding the *gaoñwári bolí* of the witnesses who come into their courts, and more than one has suggested to me that I should compile a grammar of it, imagining apparently that the *gaoñwári bolí* was one uniform language current over the whole of Bihár. This, of course, was not the case; the vernacular of Bihár really consisting of three well-defined dialects, each of which itself varies according to its locality." I then proceeded to give examples showing how the various dialects differed amongst themselves and from High (or classical)



Hindí. These examples it is not necessary to repeat here. I then observed that these dialects differed little in vocabulary ; “ their main point of difference is grammar, and it is a compendious grammar of the dialect of each district which I wish to compile for the use of officials. No grammar of any of the dialects of Bihár has ever been published except the Bhojpúrí Grammar of Mr. Beames, which is now, I believe, out of print. Professor Hœrnle’s Grammar gives rather the forms current round Benares, and my Maithilí Grammar, which is being printed by the Asiatic Society, will not meet the requirements of the Mágadhí and Bhojpúrí-speaking parts of Bihár.” This proposal was adopted by Government, and I was deputed for a period of about six weeks on special duty to collect the materials necessary for the work. It would, of course, have been impossible for me to carry it out in the time, had not I already collected a large quantity of information which only required arranging ; and, as it was, with the assistance of the officers of the Education Department I was able to complete the heaviest part of the work within the period allotted. Since then I have continually devoted to it all the time I could spare from other duties, and now the grammars are ready for the press. Beyond the cost of printing, Government has been put to no expense whatever in the work, for I have done all the work of arrangement with my own hand, no other method indeed being possible.

The scope of these grammars will be found detailed on page 17 of this part, and I need not repeat it here.

In the historical division of this introduction I have endeavoured to avoid anything like controversy, or any statement of facts which are not now regarded as proved by all schools of philologists, both here and in England, who have taken up the



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subject. I have purposely avoided all disputed points, as a work compiled for general use is not the fit place to contain any theories which, however well founded, are not yet received by many as conclusively proved.

In conclusion, I wish to thank the various Deputy Inspectors of Schools who have rendered me most intelligent and efficient help. Without their aid it would have been impossible for me to accomplish the task within the time allowed. I wish specially to record the assistance rendered to me by Paṇḍit Śiv Nārāyaṇ Trivedī, Deputy Inspector of Schools, Gayá; Munshí Rádhá Lál, Deputy Inspector of Schools, Sháhábád; and Munshí Rám Prakás Lál, Deputy Inspector of Schools, Sáran.

I have the honour to be,

SIR,

Your most obedient servant,

G. A. GRIERSON,

*Offg. Joint-Magistrate.*



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PART I.

GENERAL INTRODUCTION.

DIVISION I.

HISTORICAL.

SECTION 1. The speeches treated of in the accompanying series of Grammars are all various forms of one class of languages, called by some Eastern Gaudian and by others Introductory.

Eastern Neo-Indo-Aryan. These languages are the Asámí (or Assamese), the Bangálí, the Uṛiyá, and the ones at present treated of. These last are usually called the Eastern Hindí dialects; but that name is liable to objection on the score that it suggests the fact that they are merely dialectic forms of the so-called Hindí language which we meet in the Bâgh-o-Bahár and the Prem-Ságar, and which is a modified form of the Braj Bháshá or dialect of the Doáb. This is not the fact; for though, doubtless, Hindí and the dialects herein treated of may ultimately be traced up to a common parentage, this point of departure is so extremely distant, and the stems of these languages have developed and branched off so luxuriantly in different directions, that they have nothing in common but their roots.

SECTION 2. Besides this, there is this other grave objection against the use of the term 'dialect,' that this term, as popularly (though not scientifically) accepted, necessarily presupposes the existence of some one closely connected form of speech to which the dialects can be referred as a standard. Thus

Meaning of the word 'dialect.'



there are Yorkshire and Somersetshire dialects of literary English, and Provençal and Norman dialects of literary French. But there is no standard language of which, say, Tirhutí or Bhagalpúri can be called dialects, for there is no standard of the so-called Eastern Hindí language. If, therefore, we use the word 'dialect' at all, it must be with the distinct understanding that it is not used in its popularly accepted sense, but in the sense of speech used by the people of a certain limited tract of country, and that all idea of reference to another standard speech must be rigorously excluded. With this *proviso* there is no objection to the use of the word; and in this sense it will be used when referring to the languages herein treated of.

SECTION 3. The term 'Eastern Hindí' being manifestly objectionable as a name descriptive of this group of dialects, it remains to find a better. The term 'Bihári' exactly supplies the need. Bihári means the language of Bihár; and though it will subsequently be seen that the so-called Eastern Hindí dialects are spoken as far south as Jabalpúr and as far west as Banáras, in the absence of a better name this cannot be called a serious objection. The name Bihári is therefore proposed on the following grounds:—

(1) It is a local name, like the names of other languages, as Bangáli, Panjábí, &c.

(2) The extension of the name to cover all the dialects of Eastern Hindústán has a parallel in the case of Maráthí, which has been extended to cover the Dakhaní dialect of Berár, while it means literally only the dialect of the Maráthá country.

(3) There is a historical propriety in the name, as the word Bihár is derived from the Buddhist *viháras* or monasteries, once so thickly spread over that region; and Bihári in its most ancient form was the language of the early Jains and Buddhists.

And (4) Bihári has a prescriptive right to the dignity of assuming a general character, for the only one of all the dialects of Eastern Hindústán which possesses any literature is Maithilí, a dialect of North Bihár.

For reasons which will be seen further on, the group of dialects at the head of which stands Braj Bháshá, and which are referred to literary (or



High) Hindi as a standard, can then be called the 'Hindi group of dialects.'

SECTION 4. I have already stated that the Bihári group of dialects, together with Uriyá, Bangáli, and Assamese, form the Eastern Neo-Indo-Aryan or Gaudian languages. together a class of languages called by some the Eastern Gaudian languages, and by others the Eastern Neo-Indo-Aryan languages. Both these names have their objections. The latter is far too long for ordinary use, and there are also objections to the former term. Gaudian means the language of the people of Gauḍa; and the term Gauḍa represents two countries, both Bangál, of which the capital was the famous city of Gaur in Máldá, and the Eastern part of Audh, which is the ancient Gauḍa of Sanskrit literature. Either of these is a comparatively small tract, and rather insignificant to give a name to all the Neo-Aryan languages of India, from Maráthi to Asámi; but it is a convenient word, and may be adopted for want of a better, and as such has been accepted by many modern scholars. I shall, therefore, when referring to these languages, generally use the word Gaudian, reserving at the same time the right to call them also Neo-Indo-Aryan when I wish to be scientifically accurate.

SECTION 5. In the same way we find a *Western* Neo-Indo-Aryan or Gaudian class of languages, including the Hindi dialects (with High Hindi as a standard), Panjábí, Gujarátí, and Sindhí; a *Northern* Neo-Indo-Aryan or Gaudian class of languages, including Naipáli, Garhwálí, and Kumaoní; and a *Southern* Neo-Indo-Aryan or Gaudian language, Maráthi, forming a class by itself.

It will now be advantageous to trace the connection between these four classes of languages:—

- (1) The Eastern Neo-Indo-Aryan or Eastern Gaudian.
- (2) The Western Neo-Indo-Aryan or Western Gaudian.
- (3) The Northern Neo-Indo-Aryan or Northern Gaudian.
- (4) The Southern Neo-Indo-Aryan or Southern Gaudian.

It will be seen that they include amongst them all the modern Aryan languages of India. Other languages are Dravidian, such as Tamil; or



Kolarian, such as Saontáli; or Tibeto-Burman, such as the languages of the Gáros; or Khásí, like those of inhabitants of the Khasi and Jaintia hills.

SECTION 6. It is well known that the earliest documents which we possess of the Aryan languages of India are the older Their origin. hymns of the R̥ig Veda. These, however, can hardly be taken as representing the actual form of the language spoken by the people at the time at which they were written. They must be taken as representing the literary form of that language, as distinct from the spoken form: just as at the present day there are literary and colloquial forms of English. The language of the R̥ig Veda became, however, a sacred language, and was jealously conserved, and forced into a peculiar development of its own, by its guardians the Bráhmans. It finally became stereotyped by the labours of the great grammarian Páṇini and his followers about the middle of the fourth century (B.C.). As fixed by them it became known as the *Saṅskṛita* (Sanskrit) or pure language, as distinct from the *Prákr̥ita* or vulgar language of every-day speech. It thus appears that Sanskrit cannot be called the origin of the vernaculars of India. On the contrary, it and they had a common origin, and they grew up side by side. Each has, no doubt, greatly influenced the other in the matter of vocabulary,\* but neither can be said to be derived from the other.

It is therefore the Prákrit languages of ancient India to which we must look for the origin of the modern Aryan vernaculars. These languages developed in the mouths of the people from the original vernacular of the time of the R̥ig Veda. They also received a certain amount of literary cultivation, and we find them also acquiring the twofold character of combining two languages, a literary and a colloquial, at a time usually stated as about the commencement of the Christian era.

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\* Sanskrit contains many words which show an unmistakeable Prákrit origin, e.g. गेह *geha*, 'a house,' beside the equally classical गृह *griha*; and the modern languages have largely supplemented their vocabularies by substituting Sanskrit words for other words which the continual attrition of thousands of years had worn away into almost unpronounceable masses of vowels. E.g., when it was found inconvenient to use such words as नियोगो *n-i-o-o*, the vernaculars borrowed in comparatively modern times the Sanskrit word नियोग *niyoga*, and used it.



SECTION 7. At this time there were two Prákrit languages current over Northern India,—one called Saurasení, and covering

The two great Prá-krit languages. the greater part of the tract of country now occupied by the Western Gaudian languages; and the other called Mágadhí, and covering the tract now occupied by the greater part of the Eastern Gaudian languages. These two met, and to a certain extent overlapped west of the province of Audh, in the country round Alláhábád and the Maráthá country, and the mixed language there spoken was called Ardha Mágadhí or 'half Mágadhí.'

The annexed map attempts to show roughly the distribution of these languages in Northern India. It is based partly on rock inscriptions and partly on the map in Hoernle's edition of the Prákrita Lakshana. It does not pretend to be accurate.

These two languages both received the honors of literature. Saurasení in several of its dialects is used in the Sanskrit plays, and Mágadhí is also used in the same plays to a lesser extent. They can hardly be called two distinct languages,—that is, as different as French and Italian are from each other. Each has, however, its own literature and its own set of native grammarians; and it is a most erroneous idea to consider that either of them was a phase of, or a dialect derived from, the other. Indeed circumstances appear to point out that Mágadhí is incomparably the older of the two, and that

SECTION 8. "Some time in the remote past it must have reached up to the extreme western frontiers, and have been the only language of North India; but in course of time it gradually receded more and more towards the south and east before the advancing tide of the Saurasení tongue, leaving here and there in the deserted territories traces of its former presence. What the eastern and southern frontiers of Mágadhí may have been in those early times, when it reached to the far west of India, it is impossible to say. Very probably as it receded before the Saurasení it may have conquered fresh territories in the south and east, which had not been before occupied by any Aryan tongue. The head-quarters of the Saurasení tongue, whence it gradually



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GENERAL INTRODUCTION.

spread towards the north-east and east, appear to have been in Western Rájputaná . . . . .

“From these indications it would appear that the Mágadhí tongue is the older of the two; that is, that its occupation of North India preceded the development and extension of the Saurasení. Perhaps this may be taken to point to the fact that two great immigrations of people of the Aryan stock into India took place at different periods, both speaking essentially the same language, though in two different varieties.”\*

SECTION 9. As time went on, the Saurasení continued its eastern progress, displacing the western portions of the Árdha Mágadhí, Their final location. which was also encroached upon from the east by Mágadhí, which in its turn apparently found a vent not only in the east, but in the south-west. Mágadhí seems to have been forced through the narrow neck of territory between Alláhábád and Jabalpúr, and thence to have spread down the valley of the Narmadá over the Maráthá country, which had formerly been occupied by Árdha Mágadhí and by a debased dialect of Saurasení. At the same time it failed to conquer this southern tract entirely; the language of this southern tract became itself a kind of Árdha Mágadhí, having traces of the old Saurasení influence, which were almost overpowered by Mágadhí. The Saurasení in the south was in fact almost, but not entirely, suppressed, and the language of the south became a strongly Mágadhized (*sit venia verbo*) Árdha Mágadhí. The accompanying map, based on that in Hœrnle's Comparative Grammar, will show the new state of affairs, and serve as a basis of comparison with the preceding map. These maps, it must be distinctly remembered, only pretend to be rough exemplifications by means of definite lines of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other.

The traces of this exchange exist to the present day, for while the Eastern and Western Gaudian languages show plainly and clearly their direct descent from their Prákrit ancestors, it is not so with the Northern and Southern. The Southern Gaudian language, although undoubtedly of

\* Hœrnle's Comparative Grammar, pp. xxxi and xxxii.

# ANCIENT SANSKRIT.

*Old Prākṛita Vernacular.*

*Vernacular  
Śauraseni Prākṛit.*

*Vernacular  
Māgadhī Prākṛit.*

SPEECHES.

*West Gaudian.*

*North Gaudian.*

*South Gaudian.*

*East Gaudian.*

SPEECHES.

LANGUAGES.

*Sindhi.*

*Gujarātī.*

*Panjābī.*

*Hindī.*

*Garhwālī.*

*Kumaonī.*

*Naiṇābī.*

*Marāṭhī.*

*Bihārī.*

*Bangālī.*

*Uriyā.*

*Asāmī.*

LANGUAGES.

DIALECTS.

*Maṇḍarī.*

*Jaipurī.*

*Braj Bhāshā.*

*Kanaujī.*

*High Hindī.*

*Dakhanī.*

*Konkanī.*

*Bhojpurī.*

*Maithilī.*

*Māgadhī.*

DIALECTS.



Mághadhí stock, still bears traces of the old Saurasení influence; and similarly the Northern Gauḍian languages, which were similarly conquered from Ardha Mághadhí by Saurasení, though undoubtedly of Saurasení stock, still bear traces of the old Mághadhí influence.\*

SECTION 10. It is this Mághadhí-derived Eastern Gauḍian language which in process of time still further subdivided itself into the Bihárá group of dialects, Uṛiyá, Bangálí, and, at a later period, Asámí; and in the same way the Saurasení-derived Western Gauḍian language subdivided itself into the Híndí group of dialects, Panjábí, Sindhí, and, at a later period, Gujarátí.

Hence it appears that while the Bihárá and the Híndí groups of dialects are widely distinct languages, each has its congeners of similar origin: that is to say, Bangálí is much more nearly related to, and much more like, the Bihárá dialects than they are to the Híndí dialects; and *vice versa*, Panjábí is much more nearly related to and like the Híndí dialects than they are to the Bihárá. It therefore follows as a necessary logical sequence that if Bangálí or Panjábí are to be considered as languages independent of the Bihárá and Híndí groups of dialects respectively, much more must these Bihárá and Híndí groups of dialects be considered as languages independent among themselves and of each other.

Hence I shall for the future no longer designate them in these pages as groups of dialects, but shall call them the Bihárá language and the Híndí language respectively.

The accompanying table shows the mutual relationship of the various Neo-Indo-Aryan or Gauḍian vernaculars.

SECTION 11. I now proceed to point out the main points of differences which exist between the Bihárá and Híndí languages. Before doing so, however, it will be necessary to clear our ground by explaining the meaning of certain technical terms which have to be used.

\* Thus the Southern Gauḍian language Maráthí possesses a long form for nouns in *ayá* and an active case in *ne*, both of which forms point to a Saurasení origin; and again Naipáí agrees with Eastern Gauḍian languages in the active construction of the past tense of transitive verbs.



## TATSAMA AND TADBHAVA.

SECTION 12. Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English word *tikat*, 'a ticket,' or the Arabic word *zulm*, 'oppression,' their vocabularies are entirely of Aryan origin. This Aryan portion of the vocabulary has again been subdivided by native scholars into two classes, called respectively *tatsama* and *tadbhava*.

*Tadbhava* words are those which have descended into modern vernaculars from Prákrit sources, while *tatsama* words are those which have been borrowed in later times direct from the Sanskrit, to supply real or fancied deficiencies in the vocabulary. Thus the word *ráy*, 'a king,' has come down to the modern Gaudian languages through the Prákrit, and is therefore a *tadbhavá*; but *rájá*, 'a king,' has been borrowed direct from the Sanskrit in later times, and is therefore a *tatsama*. Similarly *bhát*, 'a brother,' *khet*, 'a field,' *dahin*, 'right,' are *tadbhavas*; while *bhrátá*, 'a brother,' *kshetra*, 'a field,' and *dakshin* (corrupted to *dakhin*), 'right,' are *tatsamas*.

A similar division of words of Latin origin may be made in the English language; for example, *honour* is a *tadbhava* word derived from Latin through the French 'honneur,' while *honor* is a *tatsama* word borrowed directly from the Latin by our American cousins.

## WEAK FORMS, STRONG FORMS, LONG FORMS, AND REDUNDANT FORMS.

These are technical terms for the four forms every substantive in the Gaudian languages is liable to take. In practice every noun does not take all these four forms—generally only three of them; and it can be only learnt by practice which of the first two of these forms is used in the case of any particular noun; but theoretically all nouns, and in reality some nouns do take both. All nouns can optionally take the last two forms, viz. the long and the redundant.

The weak form is the shortest form of the noun, generally ending in a short vowel or silent consonant. Thus Bihári *ghoṛ*, 'a horse,' *loh*, 'iron,' or *mith*, 'sweet.'

The strong forms are simply the weak forms strengthened by the lengthening of the final vowel. Thus *ghoṛá*, 'a horse,' *lohá*, 'iron,' or



PRONUNCIATION.

*mithá*, 'sweet,' all of which are common to all Gaudian languages of India. Weak and strong forms are collectively called *short forms*.

The long forms are formed by adding a suffix, such as *yá* or *wá*, to the weak form of any noun. Thus *ghôr'wá*, 'a horse;' *lôh'wá*, 'iron;' or *mith'wá*, 'sweet,' all of which are the Bihári long forms of the above words. Other examples in Bihári are—

Short forms.				Long forms.
<i>Máli</i> , 'a gardener'	...	...	...	<i>Maliyá</i> .
<i>Ghar</i> , 'a house'...	...	...	...	<i>Ghar'wá</i> .
<i>Pothi</i> , 'a book'...	...	...	...	<i>Pôthiá</i> .
<i>Ású</i> , 'a tear' ...	...	...	...	<i>Ásuwá</i> .

The redundant forms are formed by reduplicating the final suffix of the long form. These forms are principally used by the vulgar. Examples are—

Long forms.				Redundant forms.
<i>Maliyá</i>	...	...	...	<i>Maliyawá</i> .
<i>Ghar'wá</i>	...	...	...	<i>Gharawá</i> .
<i>Pôthiyá</i>	...	...	...	<i>Pôthiyawá</i> .
<i>Asuwá</i>	...	...	...	<i>Asuawá</i> .

We now proceed to consider the difference between the Bihári and Hindí languages, comparing the former with its congener Bangálí.\*

SECTION 13. *First*, as regards pronunciation. Bihári has a tendency to dentalise lingual semi-vowels: thus B.† has often *r* and *rh* where H. has *r* and *rh*. Thus the verb meaning 'to fall' in B. is frequently pronounced *parab*, but in H. it is always *par'ná*. Again it often has *r* or *n* where H. has *l*. Thus B. *phar*, 'fruit,' but H. *phal*; B. *gárá*, 'abuse,' but H. *gáll*; B. *nangot*, 'a waist-cloth,' but

\* Much of the following will be found in Hærnle's Gaudian Grammar, p. ix.

† Throughout the following sections I have used the contractions B. for Bihári, H. for Hindí, and H. H. for High or literary Hindí. Unless specially stated, I have taken Bhojpúri as spoken in Arrah and Chhaprá as the typical Bihári dialect, and Braj Bháshá as the typical Hindí dialect. I have in Sections 14-16 specially selected as examples words common to all or nearly all the Gaudian languages. The examples must, hence, not be taken as invalidating what I shall subsequently say regarding vocabulary in Section 17.



H. *langotī*. The same tendency is observable in Bangálí, where *l* is even written *n*. The vulgar in Bangál pronounce *Lakshmi* as if it were *nakkhi*; and the Bangálí for a waist-cloth is *nēng'tī*.

(2) While H. sometimes omits medial *h*, B. inserts an euphonic *h*. Thus B. *dihalas*, 'he gave,' but H. *diá* or *diyá*.

(3) While B. and Bangálí never tolerate an initial *y* or *w* except in interjections, H. not only tolerates them, but sometimes adds them euphonicly. Thus B. *e me*, 'in this;' *o me*, 'in that:' but H. *yá mē*, *wá mē*.

(4) B. and Bangálí have the short vowels *ě*, *ǎ*, *ǒ*, and *ǎü*, which are unknown to H. Thus B. *běṭiyá*, 'a daughter;' *bóláwat*, 'calling:' and Bangálí *ěk*, 'one;' *běkti* (*byakti*), 'a person;' and *gōm*, 'wheat:' but H. *biṭiyá*, *buláwat*, &c.

(5) B. generally prefers to retain the hiatus *ai* and *au*, while H. always contracts them to *ai* and *au*. Thus B. *baisai*, 'he sits,' but H. *baiṭhe*; B. *aür*, 'and;' H. *aur*.

SECTION 14. *Second*, as to derivation. (1) The strong form of masculine nouns of the *a* base has in B. a final *á*, as *ghorá*,

Derivation.

'a horse;' *bhalá*, 'good;' and the short form of pronouns a final *e*, as *jé*, 'who.' But in H. these forms end in *au* or *o*, as *ghorau*,\* 'a horse;' *bhalau*,\* *bhalo*, 'good;' *jau* or *jó*, 'who.'

(2) The singular possessive (or genitive) case of the personal pronouns has in B. a medial *o*, but in H. *e* or *á*: thus B. *mor*, 'my,' but H. *merau* or *márau*.\* Compare the Bangálí *mor*.

(3) B. prefers the weak form ending in a silent consonant of masculine nouns with an *a* base, but H. the strong forms in *au* or *o*. Thus B. *baṭ*, 'great,' H. *baṭau* (High Hindí *baṭá*); B. *mor*, 'my,' H. *merau*; B. *det*, 'giving,' H. (Márwáṛí) *deto*; B. *paṛhal*, 'read,' H. *paṛhyau* (High Hindí *paṛhá*). Compare the Bangálí *bōṛō*.

(4) B. prefers the long form of substantives in '*wá* or *au*, but H. that in *ayá* or *ai*: thus B. *Ram'wá* or *Ramau*, 'Ram,' but H. *Ramayá* or *Ramái*.

\* The forms *ghorá* and *bhalá*, &c., which we meet in Úrdú and High Hindí, are not real Hindí forms, but are borrowed from Panjábí.



(5) While H. uses, as a rule, only the short form of pronouns, B. has generally also a long form in *n*: thus B. *se* or *taun*, 'he,' but H. only *so*.

(6) While H. declines its nouns entirely with the aid of postpositions, B. has in some dialects true inflections for the instrumental and locative cases singular. Thus in Maithilí we have *ghorē* (Sanskrit *ghoṭa-kena*), 'by a horse,' and *ghore* (Sanskrit *ghoṭake*), 'in a horse;,' so also in Bangálí we have *bálake*, 'in a boy,' while in H. we only have *ghore se*, *ghore mē*,\* and *bálak mē*.

SECTION 15. *Third*, as to inflection. This is the most important point to be noticed. The conjugation especially of verbs in Bihárl is radically different from that in Hindí, while it closely approximates to that in Bangálí.

*a.—Declension.*

(1) B. does not possess the active case in *ne*, which we meet in Hindí: thus B. *ú káilas* 'he did,' but H. *wá ne kiyau*, High Hindí *us ne kiyá*.

(2) The oblique form singular of strong masculine nouns in *á* has in B. a final *á*, but in H. a final *e*: thus B. *ghorá kē*, 'of a horse,' but H. *ghore kau*, High Hindí *ghore ká*.

(3) Nouns ending in a silent consonant have in some B. dialects an oblique form in *a* or *ē*; but in H. in such nouns the oblique form is always the same as the direct form. Thus (Mágadhí) *gharē sē*, 'from a house,' abl. sing. of *ghar*, 'a house,' but H. always *ghar se*. This explains the oblique form of the verbal noun ending in *ē*, formed from an obsolete direct form ending in a silent consonant, which corresponds to the High Hindí form of the verbal noun (miscalled the past participle) in desiderative sentences: thus (Bhojpúrl) *ú bolē ke-cháhalá*, 'he wishes to speak,' equivalent to the High Hindí *wah bolá cháh'tá hai*.

(4) The B. verbal noun in *l* makes its oblique form end in *á*: thus *máral*, 'the killing;,' *már'lá me*, 'in the killing.' This form does not occur in H.

\* It is fair to add that in some of the more vulgar forms of the Hindí dialects a locative in *e* is found. It is, however, quite unknown as a literary form.



(5) In B. the instrumental and locative cases singular can be used in a true inflected form, as explained under the 6th clause of the second head.

(6) In B. the postpositions denoting cases differ considerably from those in Hindí.

(7) In H. the genitive postpositions are *kau* (H. H. *ká*), *ke*, and *kí*, and their use depends upon two factors—(1) whether the governing noun is in the direct or oblique form, and (2) whether it is masculine or feminine: thus H. H. *uská ghorá*, *uske ghoré par*, *uskí ghorí*. In B. this is not the fact. There are generally two sets of genitival postpositions,—(a) one which never changes, as *okar ghorá*, *okar ghorá par*, *okar ghorí*; and (b) a set which changes according as the governing noun is in the direct or oblique case, but not changing for gender, as (Bhojpúri) *òk'rè ghorá*, *òk'rè ghorí*, *òk'rá ghorá par*, *òk'rá ghorí par*.

In some dialects there are genitive postpositions which change according to the gender of the governing noun, but then they are not affected by its being direct/or oblique. Thus (Mágadhí) *òk'rá ghorá*, *òk'rá ghorá par*, *òk'rí ghorí*, *òk'rí ghorí par*.

With reference to the above genitival affixes, it should be noticed that Bangálí agrees with B. in their use. Thus we have *uhár ghorá*, *uhár ghoráy*, *uhár ghorí*, and *uhár ghoríte*.

#### b.—Conjugation.

(1) In some dialects of B. the present indicative is formed by adding *lá* to the ancient (Sanskrit) present: e.g. *dekhilá*, 'I see.' This tense does not exist in Hindí.

(2) The periphrastic present is formed in H. by adding the verb substantive to the present participle. In some B. dialects it is formed by adding the verb substantive to the inflected verbal noun: thus B. (Mágadhí) *ham dekhè hí*, 'I see' (*quasi* 'I am on seeing,' *vulgo* 'I'm a-seeing'), but H. *mā̃ dekh'tá hū̃*. Compare the colloquial Bangálí *dèkh'chhi* (i.e. *dekhè hí*) beside the literary *dekhitechhi* (*dekhait hí*).

(3) The past tense in B. is formed by means of the suffix *al*; in H. by means of the suffix *yau* or *yo* (H. H. *á*). Thus B. *rahal*, 'he remained'; H. *rahyau*; H. H. *rahá*. Compare the Bangálí *róhilo*.



(4) The perfect and pluperfect tenses are in Hindí formed by adding the auxiliary verb to the past participle. The auxiliary is then alone conjugated: thus High Hindí *mā girá hū*, 'I have fallen;'; *tú girá hai*, 'thou hast fallen;'; *wah girá hai*, 'he has fallen.' Besides forming its perfect and pluperfect in this way, Bihári also forms them by adding the third person singular of the auxiliary verb to the preterite, which last, and not the auxiliary, is then conjugated: thus (Mágadhí) *ham gir'ū hai*, 'I have fallen;'; *tō gir'lē hai*, 'thou hast fallen;'; *ū giral hai*, 'he has fallen.'

(5) In the periphrastic tenses of transitive verbs in B., the perfect participle is used in its oblique, and not in its direct form. This is not the case in H.: thus, *ham dekh'lē bāṭi*, 'I have seen.'

(6) The future tense is made in B., like Bangálí, by the affix *ab*, but in H. by the suffixes *ih* or *as*. This does not apply to High Hindí, which forms its future in another and third way: thus B. *karab*, Bangálí *kōribō*, 'I shall do,' but H. *karihāū*, or *karasū*, and High Hindí *karūgá*.

(7) Bihári has five distinct tenses which are formed directly from the root or participles, and which are not periphrastic, viz. the present, preterite, and future indicative, and the present and preterite conjunctive. High Hindí has only one such tense,—the present conjunctive; for the present imperative is only a variety of that tense, and the future indicative is formed from it also by the simple addition of the syllable *gá*.

(8) Finally on this point, with the exception of one or two forms in the present conjunctive, Bihári has not a single verbal form of any description which bears even a resemblance to the verbal forms of Hindí; Bangálí, on the contrary, throughout its whole series of verbal forms shows a close relation to those of Bihári.

(9) The present participle in B. ends in *ait*, but in H. H. in *tá*: thus B. *dekhait*, 'seeing;'; but H. H. *dekh'tá*.

(10) Hindí has three forms of the verbal noun, viz. one in *ab* (*chalabāū*), one in *n* (*chalanāū*, High Hindí *chal'ná*), and one in *t*, with its oblique form in *á* (*chalí*, *chalá*). Bihári also has one in *ab* (*chalab*), but it has not the two others, having instead one in *al* (*chhalal*) and one in the form of the root (*chal*), having its oblique form in *ē* (*chalē*). The verbal nouns in *ō* and *l* also occur in Bangálí in the oblique form, as *chōlibār*, 'of going,' and



*chōlile* (loc. sing.) 'on going,' which last is usually called the 'conjunctive participle,' and is translated 'having gone.'

(11) In Bihári the causal verb is (except in Purniyá) formed by adding *áw* to the simple verb, while in High Hindí it is formed by adding *á* (*áy*). Thus B. *karáwal*, 'to cause to do,' but H. H. *karáná*.

**SECTION 16.** *Fourth*, as regards construction. There is one great difference, that in the case of the past tense of transitive verbs B. possesses a regular active construction with a proper active past tense, whereas H. uses a passive construction with the help of the active case (in *ne*) of the subject.

**SECTION 17.** *Fifth*, as regards vocabulary. Some of the commonest and most important vocables are altogether different. Thus the auxiliary verb is in one dialect of B. 3 sing. pres. *bátaï*, 'he is;' preterite *rahal*, 'he was;' but in H., pres. *hai* (or *chhai*), past *tho* (H. H. *thá*). Compare the Bangáli *bōte*, 'he is.'

Again the prohibitive particle is in B. *jin*, *jani*, or *mati*, and in H. only *mat*: again the causative postposition is in B. *bade*, *khátir*, *lágí*, or *lel*, 'for the sake of,' but in H. *liye*.

**SECTION 18.** It thus appears that all the Eastern Gaudian languages (taking Bihári and Bangáli as samples) differ from the Western Gaudian languages (taking Braj Bháshá and High Hindí as samples) in nearly identical points, and while closely connected amongst themselves are as distinct as possible in pronunciation, derivation, inflection, construction, and vocabulary from the latter.

**SECTION 19.** I now proceed to exhibit the geographical distribution of the Bihári language. The accompanying map\* will illustrate my remarks. Its *language* boundaries are as follows:—It is bounded on the north by Naipáli; on the east by Santháli and Bangáli; on the south by the hill dialects of Chutiá Nágpúr and Central India, and by Maráthi; on the west it is bordered by the Hindí language. Between the Hindí and Bihári languages there is a triangular-shaped tract, corresponding to the ancient Ardha-Mághá occupied by Baiswári and Baghelkhandi, which belong partly

\* See map facing the title-page.



to the Eastern and partly to the Western language, being in fact a kind of debatable ground.

SECTION 20. Its *political* boundaries are as follows. The tract of country in which the Bihári is spoken is bounded on the north by the lower ranges of the Himálaya Mountains; on the east by the district of Dinájpúr and by the Saontál Pergunnahs; on the south by the hills of Chutiá Nágpúr and Central India; and on the west by a line passing nearly north and south a little to the west of Lakhnau down to the junction of the river Ken with the Jamuná. Thence the western boundary follows the course of the river Ken to about the latitude of Jabalpúr, where it meets the southern boundary. It thus includes the Nepál Tarai, the provinces of Bihár and Audh, the eastern half of the North-Western Provinces, and the northern half of the Central Provinces. The dialects, however, of Audh (Baiswári) and of Baghelkhand, or the district between the river Ken and Rewá, are not pure Bihári, but are largely mixed with Hindí. In the north of the tract, in fact, pure Bihári is not spoken further west than Alláhábád. The languages, therefore, treated of in this Grammar do not include Baiswári and Baghelkhandí. These Grammars, moreover, do not nominally refer to Nepál, nor to the Eastern districts of the North-Western Provinces, such as Gorakhpúr, Mirzápúr, and Jaunpúr, but the dialects of these tracts will probably be found to differ little from those of the Northern and Western districts of Bihár.

SECTION 21. Bihári has three dialects, viz. Bhojpúri, Maithilí, and Mágadhí. It is difficult to fix upon any exact limits for the tracts occupied by them, as they everywhere insensibly merge into each other. The following remarks must therefore be considered as only approximate, and as illustrating the map facing the title-page.

SECTION 22. Bhojpúri is the extreme western of the three dialects. It takes its name from Bhojpúr, once a famous town, but now a small village near Baksar (Buxar), and a few miles south of the Ganges. Of the three dialects, it covers much the largest extent of country, running north and south from the Himálaya Mountains down to Jabalpúr in the Central Provinces. In Bihár it occupies the whole of the



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districts of Sháhábád, Sáran, and Champáran, and the north-west corner of Muzaffarpúr. In this tract it has few local peculiarities, and is a homogeneous and flexible language, but possesses no literature.

SECTION 23. Maithilí was originally the language of the ancient Mithilá, the kingdom of Janaka, the father of Sítá, which was bounded on the west by the river Gaṇḍak, on the north by the Himálaya mountains, on the east by the Kosí, and on the south by the Ganges. It has, however, in later times been encroached upon by Bhojpúrí on the west, and in revenge has itself crossed the Ganges and occupied North Patná and so much of the Munger and Bhágalpúr districts as lie to the south of that river. It has also crossed the Kosí and occupied Purniyá. Its conquest, however, has not been complete, for in Purniyá and South Bhágalpúr it is much mixed with Bangálí, and parts of Munger still retain the old Mágadhí speech. Maithilí is spoken in its greatest purity in the northern half of the Darbhanga district, and in the Supaul subdivision of North Bhágalpúr. As there spoken, it retains many characteristics which show that it is the least developed of the Bihári dialects—that is to say, that it still retains many old forms which have been lost by the two other more advanced dialects.\* Hence it is a dialect which attracts the attention of the philologist, as offering a key to many grammatical puzzles which would otherwise remain unsolved. In the rest of the tract occupied by Maithilí the dialect is in a much more developed state, so that we are justified in stating that Maithilí contains two subdialects,—a northern and a southern.

The northern subdialect will not be illustrated in these Grammars, as a separate Grammar of it is being now published by the Asiatic Society of Bengal with Government aid. In order, however, to make the series complete, the selections given with the other Grammars will also be given for northern Maithilí, and will be found at the end of this introduction.

SECTION 24. Mágadhí is the dialect of the old kingdom of Magadha, whose capital was in ancient times Rája-Griha or Rájgír, and subsequently Bihár in the subdivision of that name in the Patna district. It is spoken throughout the south of the

\* E.g., the Maithilí instrumental in *ē* and the locative in *e*; and, in verbs, the 1st person plural in *ahū*, and 2nd plural in *būnhi*.



Patna district, the whole of Gayá, and the north of Chutiá Nágpúr. It is also spoken in the south-west of the Munger district. It has no subdialects and no literature.

SECTION 25. Bihári has not a large literature. As already remarked, Bhojpúri and Mágadhí have none at all. Maithilí, however, has one famous poet in Bidyápati Thákúr, who lived at the end of the fourteenth and beginning of the fifteenth centuries. Many of his songs have survived, and they are now being published by the Asiatic Society of Bengal.

The Rámáyan of Tulsí Dás is usually said to have been written in Bihári. It is rather written in an archaic form of the Baiswári of Audh, and hence contains a large number of Hindi forms. Apart from its intrinsic merit, however, it will well repay study as an introduction to the Bihári language: and hence it has most rightly been adopted by the Educational Department of Bengal as a text-book for vernacular schools.

SECTION 26. The following series of Grammars has been so arranged that the Grammar of each dialect or subdialect shall be so far as is possible uniform with the others. The series consists of seven Grammars, arranged as follows:—

(1) No. 1 refers to the Bhojpúri dialect of Sháhábád, Sáran, Champáran, and North Muzaffarpúr.

(2) No. 2 refers to the Mágadhí dialect of Gayá and South Patna.

(3) No. 3 refers to the South-Maithilí dialect mixed with Bhojpúri of Central and South Muzaffarpúr.

(4) No. 4 refers to the South-Maithilí dialect of South Darbhanga, North Munger, and the Madhepúrá subdivision of Bhágálpúr.

(5) No. 5 refers to the South-Maithilí dialect affected by Mágadhí of South Munger.

(6) No. 6 refers to the Maithilí-Bangáli of South Bhágálpúr.

(7) No. 7 refers to the Maithilí-Bangáli of Central and Western Purniyá. In Eastern Purniyá a dialect of Bangáli is spoken which is not represented in these Grammars.

In this introduction I shall give so much of Bihári Grammar as refers to all the dialects alike, and this will not be repeated in the separate Grammars.



DIVISION II.

GRAMMATICAL.

CHAPTER I.

ALPHABET.

SECTION 27. The characters used in writing Bihári are three—the Deva Nágari, the Kaithí, and the Maithilí. The two first are sufficiently well known, and need not be described here; the last is closely connected with the Bangálí character, and is used only in Northern Mithilá. It is fully described in my Maithilí Grammar published by the Asiatic Society, and the description need not be repeated.

Throughout this series of Grammars, a modification of the Deva Nágari alphabet will be used, as adopted in most of the modern languages. The Deva Nágari alphabet is as follows:—

VOWELS.

अ a,	आ á,	इ i,	ई í,	उ u,	ऊ ú,	ए e,
		ऐ ai,	ओ o,	औ au.		

CONSONANTS.

क ka,	ख kha,	ग ga,	घ gha,	ङ na.
च cha,	छ chha,	ज ja,	झ jha,	ञ ña.
ट ta,	ठ tha,	ड da,	ढ dha,	ण na.
		ड़ ra,	ढ़ rha.	
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.	
श sha,	ष sha,	स sa,	ह ha.	

In addition to the above there is the sign ' , called *anuswár*, which is (properly) only used in Hindí as a *compendium scripturæ* instead of any of the nasals when immediately preceding any consonant of its own class.

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SECTION 28. There is also the sign <sup>ॐ</sup>, called *anunásik*, which gives a nasal sound to a vowel, something like the nasal sound in the French word *bon*. In transliteration

Anunásik.

this will be represented by a circumflex placed over a vowel or diphthong. Thus <sup>ॐ</sup> *mē*, <sup>ॐ</sup> *kāi*. When *anunásik* is placed over a long vowel, if that vowel is for any reason shortened, *anunásik* remains unchanged. Thus when the long *i* in <sup>ॐ</sup> *भोजल bhījal*, 'to be wet,' is shortened, the *anunásik* remains unaltered, as in <sup>ॐ</sup> *भिजावल bhījāval*, 'to moisten.' So also when the long *á* in <sup>ॐ</sup> *हंस hās*, 'a goose,' is shortened, *anunásik* is not changed, as in the word <sup>ॐ</sup> *हंसवा hās'wá*, 'a goose.' When, however, *anuswár* is placed over a short vowel, and that vowel for any cause becomes lengthened, *anuswár* becomes *anunásik*. Thus when the *a* in the word <sup>ॐ</sup> *बंधल bandhal*, 'to be tied,' becomes lengthened, the *anuswár* becomes *anunásik*, as in <sup>ॐ</sup> *बाँधल bādhāl*, 'to tie.'

SECTION 29. There is one vowel, called the neutral vowel, which has no representative in the Deva Nágari alphabet. It is the

The neutral vowel.

shortest possible vocal utterance, and is pronounced like the *o* in the word *Brighton* (*Bright'n*), or the obscure vowel sound in the final syllables of *amiable*, *centre*. This neutral vowel sound I shall represent by a *dot* <sup>•</sup> placed after the consonant to which it refers, and in transliteration by an apostrophe: thus <sup>•</sup> *घरवा ghar'wá*, 'a house.' This neutral vowel can never commence a word, and hence it has no initial form.

SECTION 30. Generally, when a word ends in a consonant, that consonant

Final sonant *a*.

is silent,—that is to say, the inherent *a* in it is not pronounced. Thus *घर* is pronounced *ghar*, and not *ghara*. When the inherent *a* in a final consonant is pronounced, which not unfrequently occurs in Bihári, this will be denoted by a small circle <sup>◌</sup> placed after the final consonant. Thus *देख देख◌ dekh*, but *देख◌ देख◌ dekha*.

SECTION 31. Besides the above signs, however, there are four vowels

Short diphthongs.

which are peculiar to Bihári, and which have no equivalent in Hindí. They are *ē*, *ō*, *āi*, and *āu*.

*ē* is pronounced like *e* in the English word *met*.

*ō* has no equivalent in English, and is pronounced like the *o* in *note* shortened.



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*ai* has no equivalent in English, and is pronounced like the *i* in *mitc* shortened.

*au* has no equivalent in English, and is pronounced like the *ow* in *owl* shortened.\*

The following signs have been added to the Deva Nāgarī alphabet to express these sounds :—

	Initial.	Non-initial.
ē	ए	ँ
ō	ओ	ौ
ai	ऐ	ॐ
au	औ	ॐ

The complete series of Bihārī vowels. Grammars :—

SECTION 32. The following table therefore shows the complete series of Bihārī vowels as used in these

	Neutral ('),	a,	á,	i,	í,	u,	ú,	ē,	e,	ō,	o.
Initial	...	wanting,	अ,	आ,	इ,	ई,	उ,	ऊ,	ए,	ओ,	औ.
Non-initial	...	ँ,	...	ा,	ि,	ी,	ु,	ू,	ँ,	ँ,	ौ, ौ.
				ai,	ai,	au,	au.				
Initial	...	...	...	ऐ,	ऐ,	औ,	औ.				
Non-initial	...	...	...	ँ,	ँ,	ौ,	ौ.				

The manner of writing the non-initial vowels is as follows :—

क k', क ka,† का ká, कि ki, की ki, कु ku, कू kú, के kē,  
के ke, को kō, को ko, कै kǎi, कै kai, कौ kǎu, कौ kau.

When nasalized, the vowels are written as follows :—

कँ kǎ̃, काँ ká̃, किँ kǐ̃, कीँ kǐ̃, कुँ kú̃, कूँ kú̃, कँ kǎ̃,  
कँ kǎ̃, काँ kǎ̃, काँ kǎ̃, कैँ kǎ̃, कैँ kǎ̃, कौँ kǎ̃, कौँ kǎ̃.

The consonants. SECTION 33. The remaining letters call for no remark.

\* The representation of Bihārī vowel sounds by examples of English words is convenient, but not absolutely accurate. No Bihārī vowel sound has an absolutely exact equivalent in English.

† Except at the end of a word, when it is written कः.



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CHAPTER II.

SPELLING AND PRONUNCIATION.

SECTION 34. When इ i is followed by अ a or आ á, the letter य ya may always be inserted to avoid a hiatus. Thus we have Euphonic y and व. मलिया *maliá* or मलिया *maliyá*, 'a gardener.'

Similarly when उ u is followed by अ a or आ á, the letter व wa may be inserted. Thus अँतुआ *ãsuá* or अँतुवा *ãsucá*, 'a tear.'

These inserted letters I shall call euphonic य ya and euphonic व wa respectively. I shall generally insert them throughout this series of Grammars, except when in special cases it is not customary to do so. As a rule euphonic य ya is inserted, and euphonic व wa omitted.

SECTION 35. When अ a is followed immediately by इ i (or in Northern Maithilí by इ i or ऎ ě), the two letters may optionally be contracted into ऐ ai. Thus हइ *hai* or है *hai*. Similarly when अ a is followed immediately by उ u (or in Northern Maithilí by उ u or औ õ), the two may be contracted into औ au. Thus हउ *hau* or हौ *hau*.

The custom in the above respect somewhat varies. Everywhere both forms can be used, but in some districts it is more usual to adopt the open, and in others the contracted form. In this series of Grammars, I shall in each Grammar give the form most current in the tract to which the Grammar refers.

SECTION 36. The following rules are most important, and must be thoroughly mastered before the declensional and conjugational paradigms can be understood. The Shortening of ante-ultimate vowel. Shortening of ante-ultimate vowel. The whole declensional and conjugational paradigms depend upon them; and as the reader will not be likely to have met anything like them in his reading in High Hindí, his special attention must be directed to them. They were first pointed out by Dr. Hoernle in his Gaudian Grammar, and by the present Author in his Maithilí Grammar. As reference will be made to the counting of syllables, it must first be understood that a final silent consonant does not count as a syllable. Thus घर *ghar*, 'a house,' is one syllable; देख *dekh*, 'I shall see,' is a word of two syllables, viz. दे *de*, ख *kh*; while देखत *dēkhaba*, 'you will see,' is a word of three syllables, viz. दे *dē*, ख *kha*, त *ba*, as the final consonant त *ba* is not silent.

We now come to the first rule.



1. Whenever the vowel आ *á* finds itself in a word in a position further from the end than the last syllable but one, it is shortened to अ *a*. Example: नाज *náú*, 'a barber.' Here आ *á* is in the last syllable but one, and is not shortened; but in the long form of the word, नाजवा *náúvá*, it is shortened, as it is now three syllables from the end. So also माली *máli* becomes in its long form मालिया *maliyá*; and the √ पाव *páw*, 'obtain,' whose infinitive is पावल *páwal*, becomes in the 2nd plur. pret. ind. पउल्ल *páula*, and not पावल्ल *páulla*.

2. Similarly any other vowel or diphthong is in the last syllable but two of a word shortened, provided a consonant which is not euphonic य *ya* or व *wa* (see Section 34) follows it. Thus the ए *e* in the √ देख *dekh*, 'see,' is shortened in देखलूँ *dekh'lū*, 'I saw,' because it is in the last syllable but two, and is followed by the consonant ख *kha*; but the √ चू *chú*, 'drip,' becomes in the 1st sing. pret. ind. चुअलूँ *chúalū* or चुवलूँ *chúw'lū*, 'I dripped,' and not चुअलूँ *chualū* or चुवलूँ *chuw'lū*, for ऊ *ú* remains long although it is in the last syllable but two, as it is followed by the vowel अ *a* or by the euphonic letter व *wa*.

3. The third rule is that any vowel whatever is shortened when it is more than three syllables from the end of a word, whether it is followed by a consonant or not. Hence while ऊ *ú* by the second rule remains long in चुइतूँ *chúitū*, the 1st sing. pret. conj. of √ चू *chú*, it is shortened in the second person plural, viz. चुइतहूँ *chúit'hū*, where it is in the fourth syllable from the end.

Similarly we have the 1st plur. pres. conj. of the √ हो *ho*, 'become' होइअइ *hōiaï*, with the ओ *o* shortened to औ *ō*; but when the final two syllables अइ *ai* become contracted according to Section 35 to ऐ *ai*, the ओ *o* is only in the third syllable from the end, and is not shortened. Hence we get होइऐ *hōiai*, and not होइरे *hōiai*.

4. In connection with this last example, note that a vowel which is shortened by any of the foregoing rules may be liable to be lengthened again if the number of syllables following it is lessened by contraction. Hence, while we have देखइत *dekhait*, when अ *a* and इ *i* are contracted to ऐ *ai*, the ए *e* is lengthened to ऐ *e*, as it is then only in the last syllable but one, viz. देखैत *dekhait*. Of course, if after the contraction the number of syllables following the vowel is still sufficient to render it short, the vowel remains short. Thus,





from the paradigms of declension. The short form may be either weak, as घर *ghar*, 'a house,' or strong, as घोड़ा *ghorá*, 'a horse.' The weak is the simplest form of a noun, formed without the addition of any suffix.

Generally speaking, the strong varieties may be formed by lengthening the final vowel of the weak. That is to say, weak forms generally end in a silent consonant or in a short vowel, but strong forms in a long vowel. Few nouns have both a weak and a strong form. They generally have either one or the other. There are, however, a few nouns which appear in both: thus—

Weak form.	Strong form.
घोड़ <i>ghor</i> (Maithilí).	घोड़ा <i>ghorá</i> , 'a horse.'
लोह <i>loh</i> .	लोहा <i>lohá</i> , 'iron.'
घर <i>ghar</i> .	घरा <i>ghará</i> , 'a house' (Mágadhi).

But always बान *bát*, 'a word;' रात *rát* or राति *ráti*, 'night' (weak forms); and माली *málí*, 'a gardener;' पोथी *pothí*, 'a book;' नाउ *náú*, 'a barber;' and बहू *bahú*, 'a daughter-in-law' (strong forms).

Regarding the use of the short, long, and redundant forms, the following observations will suffice. The short form is the usual one. It is the one found in the dictionary. The long form is used either in a non-honorific sense or to give definiteness. Thus घोड़ा *ghorá* (short form), 'a horse,' but घोड़वा *ghor'vá*, 'the horse.'

The redundant form is used much in the same sense as the long form, but only by the vulgar. The vulgar indeed use both the long and redundant forms, as caprice dictates, in the sense of the short form; and in connection with this it may be noted that while to use the long form in the sense of the short form is vulgar, to use the redundant form in this sense is very vulgar.

SECTION 39. There are two numbers in Bihári, the singular and plural.

Number.

The plural may be either simple or periphrastic. Directions for the formation of the plural will be found

in each Grammar.



GENERAL INTRODUCTION.

SECTION 40. There are (including the vocative) eight cases,—the nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. Their power is the same as in Bangálí. They can all be formed by adding postpositions; but some dialects, such as Maithilí, show signs of organic declension in the instrumental or locative, or both.

Case. Gender. SECTION 41. This will be found treated under the head of Adjectives.

CHAPTER IV.

ADJECTIVES.

SECTION 42. Gender is little observed in Bihári: hence few adjectives change for gender, and it is difficult to make any general rules.

Adjectives, like nouns, have weak, strong, long, and redundant forms. Except in South Bhágalpúr (see special Grammar), *tadbhava* adjectives ending in चा *á*, as मीठा *míthá*, 'sweet,' form their feminines by changing चा *á* to ई *í*: as मीठी *míthí*, *fem.* मीठी *míthí*. Long and redundant forms in न्वा *wá* form their feminines in इया *iyá*. Thus हलुकवा *haluk'wá*, 'light,' *fem.* हलुकिया *halukiyá*; मिठकवा *míthak'wá*, 'sweet,' *fem.* मिठकिया *míthakiyá*.

All other adjectives remain unchanged for gender. Thus भारी *bhári*, 'heavy,' *fem.* भारी *bhári*; हलू *halí*, 'light,' *fem.* हलू *halí*.

SECTION 43. In Northern Maithilí some adjectives ending in a silent consonant form their feminines in इ *i*, which is pronounced very lightly, like a mere breath. Thus बड़ *bar*, 'great,' *fem.* बड़ि *bari*, pronounced *bar'*; and सुंदर *sundar*, 'beautiful,' *fem.* सुंदरि *sundari*, pronounced *sundar'*.

The rules for the formation of the feminine of nouns are the same as those for the formation of the feminine of adjectives.

SECTION 44. These are treated of separately in each Grammar.

Numeral adjectives.

10553



## VERBS.

## CHAPTER V.

## PRONOUNS.

No general rules. SECTION 45. These are treated of separately in each Grammar.

## CHAPTER VI.

## VERBS.

General rules. SECTION 46. Treated of separately in each Grammar.

SECTION 47. Verbs are generally quoted in the form of their infinitive or verbal noun. In all the dialects of Bihári there are at least two forms of the verbal noun—one in ल *l* and one in ब *b*: thus देखल *dekhal* and देखब *dekhab*, 'to see.' In most of the dialects the verbal noun is quoted in the former of these two forms, but in North Maithilí and in Mágadhí it is usual to quote it in the latter. This custom is followed throughout these Grammars. Some of the dialects, e.g. Southern Maithilí, have a form in ना *ná*, corresponding to the High Hindí infinitive in ना *ná*. It is, however, never used in the sense of a verbal noun, but only in that of the future participle passive. Thus हमर्रा एक बकर्री लेना अह *ham'rá êk bak'rí lená achh*; lit. 'to me a goat is necessary to be got,' i.e. 'I want a goat.'

SECTION 48. In one respect the conjugation of verbs is very simple. Once given the stem-form of any particular tense, it is easy to conjugate it throughout, for the personal terminations are nearly always the same for all tenses. Verbs, however, in Bihári have one difficulty, which is unknown to students of Hindí; it is the multiplicity of personal terminations for each person. Sometimes there are as many as six terminations for one person, any of which may be used at option. It is not necessary to give examples of this here, as they will be found on every page of the Verbal Paradigms.

GENERAL INTRODUCTION.

CHAPTER VII.

INDECLINABLES.

SECTION 49. It is not necessary to treat of these at length, as the subject belongs rather to vocabulary than to accidence. The following notes regarding the more common indeclinables may be found useful.

SECTION 50. The more usual pronominal adverbs are given with the pronouns in each Grammar. Note the following:—

काल *kāl*, or काल्ह *kālh*, or काल्ही *kālhī*, 'yesterday' or 'to-morrow.'

विद्यान *bihān*, 'to-morrow.'

आगू *āgū*, 'before.'

पाछू *pāchhū* or पीछू *pīchhū*, 'behind.'

फुन *phun* or फिन *phin*, 'again.'

निदान *nidān*, 'lastly.'

संजोग *sanjog*, 'accidentally.'

नीमन *nīman* or नीक *nik*, 'well.'

आस्ते आस्ते *āste āste* or अस्ते अस्ते *aste aste*, 'slowly.'

जिन *jin*, जानु *janu*, जिनि *jini*, जानि *jani*, or जिमी *jimī*, 'like.'

Particles of prohibition used with the imperative only are—

जिन *jin*, जानु *janu*, जिनि *jini*, and जानि *jani*, 'do not.'

The Hindī मती *matī* (for *mat*) is also occasionally used.

The following are particles of emphasis meaning 'indeed':—ई *ī* or ई *ī* and ही *hī* or ही *hī*. The following are particles of emphasis meaning 'also':—ऊ *ū* or ऊ *ū*, ओ *o* or ओ *ō*, हु *hū* or हु *hū*. These particles of emphasis are always used enclitically, and are put after the word to which they refer. They often supersede the final vowel of the word emphasized. Examples of their use are हमःही *ham'hī*, 'even I;' हमःरो *ham'ro*, 'me also.'

Prepositions. SECTION 51. The following may be noted:—

तरे *tare*, 'beneath.'

ते *te*, 'till.'

माँक *mājh*, 'amid.'

बाटे *bāte*, बारे *bāre*, बरे *bare*, or बदे *bade*, 'for,' 'by reason of.'



INDECLINABLES.

ले *le*, लै *lai*, 'for.'

लाग *lāg*, लागी *lāgi*, 'for.'

खानिर *khātir*, 'for,' 'by reason of.'

नाँइ *nāī*, 'like.'

Conjunctions. SECTION 52. Note,—

अउर *aur* or आओर *āor*, औ *au* or ओ *o*, 'and.'

बाकि *bāki*, बरन्कि *bar'ki*, or बरक *baruk*, 'but.'

पर *par*, पै *pai*, 'but.'

की *kī* or कि *ki*, 'or,' 'that.'

चाहे *chāhe*, 'or.'

जौ *jau*, 'if,' 'although.'

तौ *tau*, तँ *tē*, 'then.' (Illatively.)

Interjections. SECTION 53. Interjections vary considerably in different districts.

हे *he* and हो *ho* are usual in addressing men.

गे *ge* and गै *gai* in addressing women.

SECTION 54. The above list of indeclinables is of course in no way complete. A fuller list will be found in Hærnle's Comparative Grammar, pp. 389 and following.

Final.

The above indeclinables are nearly all used throughout Bihār, with slight varieties of spelling.

## APPENDIX.

As promised in the last paragraph of § 23, the following selections in the Northern Maithilī dialect are here given, with translation. The translation will also serve for the selections appended to the various Grammars of the series.

### CONVERSATION BETWEEN TWO VILLAGERS.

THE following conversation is based on the similar one in Banāras Bhojpūrī in Dr. Hoernle's Gaudian Grammar. It has been translated for me into Northern Maithilī by Bābū Śrī Nārāyaṇ Śiṅh, of Jogiyārā, Darbhanga:—

- १ प्रश्न कइ भाइ, कतय सँ अवेही ।  
 उत्तर परगसिआ गाम सँ अवेही ।
- २ प्र. ओतय सँ कहिआ चललऊँ ।  
 उ. सवेरेक चलल ही ।
- ३ प्र. कथी लय ओतय गेल ढलऊँ ।  
 उ. ओतय हमर खेत अछि, ओकरा देखै गेल ढलऊँ ।
- ४ प्र. ओहि सँ की वाओग अछि ।  
 उ. केवल राहडि वाओग कैल अछि ।
- ५ प्र. कइ भाइ एहि फसिलक कोहन रंग अछि ।  
 उ. एहि फसिलक वार्ता की पुढेही, पानि बरिपगला बिना बड़ हानि भेल अछि ।
- ६ प्र. आइकाङ्गि अपननेक भाइ नहिँ देखि पड़ेइथि ।  
 उ. हमर भाइ आइकाङ्गि किला सँ नोकर अथि, एतय बड़त थोड़ काल अवेइथि ।
- ७ प्र. अपननेक बड़की गाय कोर की हाल अछि ।  
 उ. ओ आइकाङ्गि गामिनि अछि, परंतु चरी नहिँ भेटगला सँ दूटि गेलि अछि ।

- ८ प्र. कै मास सँ गाभिनि अछि ।  
 उ. भेलैक तँ आठ मास, परंतु ओकर पेट उब नहिँ देखि पढ़ैकैक ।
- ९ प्र. कुमरन्वेति अछि, वा एखन नहिँ ।  
 उ. सँ किछु २ बूझि पढ़ैअछि ।
- १० प्र. ई कोन विद्यान थिकैक, और कतेक दूध दैति अछि ।  
 उ. ई एकर आठम विद्यान थिकै । दुइ अढ़ाइ सेर दूध एक बेरि सँ दैति अछि ।
- ११ प्र. हमनरा एक बकरी लेसैक अछि, अप्पनेक गाम में भेटति ।  
 उ. हमनरा गाछों में बकरी सभ तँ अछि, परंतु दाम कड़ा बैक ।
- १२ प्र. अप्पनेक बकरी की भेलि ।  
 उ. हम चरैक लेल ओकरा गामन्हिँ पर बाड़लँ रहैत छी ।
- १३ प्र. किछु दूध दैति अछि ।  
 उ. नेना सभ केँ पिबैक भरि भै जाइत बैक ।
- १४ प्र. एहि बेरि कुसिआर रोपलऊँ अछि वा नहिँ ।  
 उ. कुसिआर तँ रोपलऊँ अछि, परंतु ओहि में किछु लाभ नहिँ ।
- १५ प्र. अप्पनेक ओतय सँ इनार मोट मंगनी भेट सकैअछि ।  
 उ. किरै नहिँ, सभ दिन पटौनाइ पर लै लेल जाय ।
- १६ प्र. अप्पनेक ओतय कतेक मोट चलैअछि ।  
 उ. तीन मोट तँ लघलँ छी ।
- १७ प्र. अप्पनेक आमक गाछी किछु फड़ैअछि, की नहिँ ।  
 उ. एहि बेरि तँ बदरी सँ गाइ सबहिँ में लाही लागि गेलैक, नहिँ तँ बडत होइत छल ।
- १८ प्र. थोड़ैक आम हमनरँ अचार लै देब ।  
 उ. जखन अप्पने चाही, तखन तोड़वा लेल जाय ।
- १९ प्र. अप्पनेक बालक किछु पढ़ैअछि, की नहिँ ।  
 उ. हँ, गुरक ओतय जाइत अछि, अछर चीन्धि गेल अछि, आइकाहि पचाड़ा पढ़ैत अछि ।

APPENDIX.

- २० प्र. स्कूल में किरि नहिं पढ़वेहिरिन्हि ।  
 उ. किच्छु सीखि लेए, तँ पटाए दिरेक ।  
 २१ प्र. हमअँ अपनना वालक केँ स्कूल में पटावे चाहैही  
 उ. बेस, हमअँना वालकक संग ओकरअँ पटाए दिअौक ॥

FABLES.

THE following fables have been also translated for me by Bábú Śrī Náráyaṇ Śiṅh from Rádhá Lál's Hindí Reader, Part II, into the Northern Maithilí dialect :—

पहिल कथा ।

एक सुरगा गोबरक डेरी केँ चाँयुर सँ उकगटि रहल छल । अचानक \* ओहि सँ बड़का मोतीक दाना बहराएल । सुरगा बाजल, बाह, केहन रूप रंग आओर चमकी बैक, जौहररी प्रकरा पवैत तँ अत्यन्त खुसी होइत । परंतु हमअँरा पेटक आगि एहि सँ नहिं निभाएत † । हा, एक चउरक दाना हमअँरा हाथ लगैत, तँ से मोती सभ सँ अधिक छल ।  
 सत्य ‡ अहि —

जे अपनना काज नहिं आवै, से चूल्हा भार में जाए ।

दोसर कथा ।

कंगालक पूरव आओर अतीथिक उत्तर देव ।

एक कंगाल कोनो पड़चल अतीथि सँ पुछलक कि, हम तँ भूखें मरैही, आओर हमर रोसी गद्दी तकेआ पर पड़ल लोटैत अहि । राति दीन चैन करैअहि । ओकरा में कोन गुण बैक, जे दाता ओकरा नेहाल कैलन्हि, आओर हमअँरा कंगाल कैलन्हि । ई सुनि कँ अतीथि उत्तर देलथीन्हि । बाबा तों ई नहिं सुनग्लें बह —

राम भरोखा वैसि कँ सबन्हिक सोजअरा लेथि ।

जेहन जनिकर चाकरी तेहनैँ सन भरि देथि ॥

तेसर कथा ।

कोनो भलनाहुस एक गोसाँइ सँ कलहन्थीन्हि । महाराज देस र आओर गाम र सुमन्ला सँ की लाभ अहि । एक ठाम राह कँ खामी में लय किरै नहिं लगवैइह ।

\* Or देव जोगें

† Also बुताएत, but vulgar.

‡ Also सरूप, or साँव vulgar.

आधोर कोनो मठ में बैसि कँ दाताक चुन किये नहिँ गवैदरह । जोगी कहलखीन्हि जे,  
 बाबा ई सभ सरूप अछि । परंतु तौ ई कहिनी नहिँ चुनखँ बरह—

ज्ञानी पनि बहनु सन बान्हल दुर्जन तुच्छ ।

धमिहँहि भलंगमानूस भल दाग न लागय कुच्छ\* ॥

चारिम कथा ।

एक दीन जाड़क समय में कोनो पैघ लोकक घर में आगि लागल । सभ बस्तुजात † जरि कँ हाउर भै गेल । ओ बाहर टाढ़ भेल चाय मिडैत बल, कि एक गरीब परोसिआ जाड़क मारल घर २ कपैत घर में निकसि आएल, आधोर चाय सेदै लागल । तखन ओ धनगवान बाजल, बाह बाह, ककरो घर जरै आधोर केओ तापै ।

पाँचम कथा ।

बान्हल काठी ओ फुजल काठी ।

एक गृहलक बेटा ‡ सभ अपंगना में लड़ाइ भगड़ा करैत बल । कथा सभ सँ वजत बुझौलकै परंतु केओ किच्छु नहिँ मानलकै । तखन गृहल अपंगना सन में कहलक कि, जँ एकग्रा सभ कँ किछु कै देखाबौ, तँ चाही जे बुझि जाय । एक दीन ओ अपंगना बेटा सभ कँ बजौलक आधोर कहलक कि घोरक काठी चमंगरा सोभा लै आवह । ओहि काठी सबहदि कँ ओ गृहल जौड़ि सँ कसि कै बान्हलक । फेरि प्रत्येक सँ कहलक कि जौड़ि जनु फोबह, आधोर काठी सबहदि कँ तोड़ि दैह । एक एक लागि पड़ल, परंतु किच्छु नहिँ भेल । फेरि गृहल फो कँ एक २ काठी देलकै । तखन ओ सभ ओकग्रा भट पट तोड़ि देलक । तखन ओकग्रा सभक बाप कहलकैक, कि, बेटा, जौ तौ बान्हल काठी सबहदि तरहँ अपंगना में मैलि कँ रहबह, तौ सभ बैरीक दाँत अक्षत करबह । आधोर जौ विदुरि गेलाह, तखन जानह कि विगड़ि गेलाह ।

विकुरल § से विगड़ल ।

छठम कथा ।

ऊँड़ार सभ आधोर भेड़ा सभक मिलाप ।

एक बेरि ऊँड़ार सभ भेड़ा सभ सँ कहाए पठौलकै कि, आवह, हम तौ अपंगना में मिला कँ लिअ । त्रिरे अपंगना में लड़व आधोर एक दोसराक शोणितक पिआसल रहब । ई पाजी

\* कुच्छ is Hindi for किच्छु, but is used for the sake of metre. † Also चौष बस्तु.

‡ जड़िका.vulgar. § Also फुदक.

कुकुर सभ सभ भगन्दाक जड़ि अछि । ओहिना सदा भुक्ति र केँ हमन्रा सभ केँ भङ्कवैअछि । एकन्रा सबअछि केँ हमन्रा लग पटाए दैह । फेरि की भगन्दा अछि । हमन्रा तोहन्रा में सदा प्रीति आओर मिलाप रहत, तौ तोहन्रा सभक केसो टेढ़ नहिँ छैतन्ड । गमार भँडा सभ अछि कपन्टी ऊँडार सभक कथा मानि लेलक । आओर कुकुर सभ केँ ऊँडारक ओतथ पटाए देलक । पहिले तँ ऊँडार सभ कुकुर सभ केँ खाए गेल, फेरि भँडा सभक पाछा चाँगुर भाड़ि पड़ल । थोरअबहि दीन में सभ भँडन्ड केँ खाए गेल । सत्य अछि—

बैरी सदा धोखा दैत अछि । ओ लोकनि गमार थिकाए, जे बैरी केँ सत्यवादी बुझेअथि ॥

आठम कथा ।

बाघ, ऊँडार, आओर चित्ता ।

एक बेरि बाघ, ऊँडार सभ, ओर चित्ता सभ अपन्ना में ई टहन्रोलक कि सभ भीलि केँ शिकार मारी । फेरि अपन्ना में वाँटि ली । ई ठानि केँ जंगल में बूद फान करै लागल । आओर जखन एक बङ्का टा कारी हरौन केँ मारि लेलक, तखन बाघ वाजल कि, आवह, एकन्रा वाँटू, आओर अटइ ओकर तीन खंड केँ देलक, आओर गरगजि केँ वाजल कि, पहिल खंड हम लेब । किएक तँ हम जंगलक राजा थिकऊँ । आओर दोसन्रो हम लेब । किएक तँ हम एकन्रा मारन्वा में बडत दौड़ थूप कैलँ हौ । आओर तेसर खंड ई घेल अछि । देखैही कदर सब अछि जे हमन्रा सोभा सँ उटा लठ जाग्रत । ई स्तनि केँ चित्ता आओर ऊँडार नाँगड़ि सुटन्काए केँ पड़ाएल । आओर बाघ हरौन केँ एकन्सरे खाए गेल । ई कहानी ठीक थीक

अकर लाठी तकर मचीस ।

आठम कथा ।

साँटिक आओर पितन्डक घैलक कथावार्ता ।

एक बेरि कतन्ड नदी चढ़लि, तँ एक पितन्डक घैल आओर एक साँटिक घैल बहि चलल । पितन्डक घैल साँटिक घैल सँ कहलक कि, हमन्रा संग लागल चलह, तँ हम तोहन्रा बचा लेबन्ड । साँटिक घैल वाजल, ई अपन्ने बडत नीक कथा कहल । हम अपन्नेक भल मानव आओर सदा गुन गाएब । परंतु सत्य पूछी, तँ हमन्रा ई डर अछि कि कतन्ड पानिक लहन्-रि क घक्का सँ अपन्नेक लग बहिँ आ रही । किएक तँ जौँ अपन्ने सँ फराक रहब, तौँ अछिहा

हिलैत सुलैत कतगड तीर पर जाग लागव । परंतु जीँ अपग्ने सँ भेट भेल आबोर कतगड  
 चूकि सँ धका लागि गेल, तँ हमररो घेठ फाटि जाग्रत । सत्य थीक  
 पैघ सबहि सँ आशा राखी, परंतु ससीप नहिँ जाई ॥

नवम कथा ।

एक मोनगसी वजार में बैसल चिड़ी लिखैइल । एक बदेशी आग्रल आबोर बाजल,  
 मोनगसी जी, की लिखैही । मोनगसी उत्तर देलग्योन्हि कि, भाइ चिड़ी लिखैही । ओ कहलकैन्हि  
 हमररो \* नमस्कार लिखि दिओन्हि । मोनगसी कहलग्योन्हि नहिँ हौ, अर्ली लिखैही । ओ  
 कहलकैन्हि तँ हमररो सही कै दिअ । मोनगसी अग्रताए कँ वजलाह कि, तमसुक लिखैही ।  
 ओ बाजल हमररो गोआही लिखि दिअ । मोनगसी बुझलक ई तँ केओ अपूर्व डंगक लोक  
 देख पड़ैअहि । पुइलग्योन्हि अहाँक नाम की थीक । ओ हँसल आबोर बाजल, हमर नाम  
 थीक

मानह, न हँ मानह, हम तोहर पाऊन ।

दसम कथा ।

एक पैघ लोकक घर में रातिक समय आगि लागि गेलैन्हि । ओ तँ अपन नेना सुटका  
 सभ सहित बहराए पड़ैलाह । आबोर चाकर सभ कँ ऊकुम देलन्हि जे बसुजात निकासह ।  
 एतन्वा में आगि बजत हरिआए गेल । सौँसो घर घुआँ घाहूँ भै गेल । चाकर सभ बाजल  
 जे, हम की की निकासू । तखन ओ भलग्मातुस टंडा खास भरि बाजल, वावा ।

आगि लागल भौँपण्डी, जे निकसे, से लाभ ।

एगारहम कथा ।

एक गमारि‡ गोआरिनि साथ पर मटकुरी धैलें चलि जाइइलि । चलैति R ओकरा मन  
 में ई तरंग उठलै कि, हँ एहि दही कँ बेचवगठ आबोर कंचा सबहि सँ आम कीनि लेव ।  
 योरेक आम हमररा संग अहि, सभ मिलाए कँ तीनि सै सँ किचु बड़ि जाग्रत । एहि में किचु  
 सड़ि पचि जाग्रत । परंतु अदाइ सै तँ बचले रहत । आबोर ओहि में सँ जे बाँचलै निकसत,  
 ओहि सभक नीक दाम भेटत । तौँ दीवारी में एक हरिअर साड़ी लेव । हँ हँ हरिअर  
 साड़ी हमररा मुँह पर नीक खुलत । आबोर वस, हम तँ हरिअर साड़ी लेव, आबोर

\* हमररो is emphatic for हमर, 'of me also.' † Also लिहि गेल । ‡ Also गमैया ।

ओकरा पहिरि कँ भेला में जाग्रव, आओर छुव अकड़ि अपन गहग्ना कपड़ाक सुनरुवाई आओर मुँहक चमक चिमक देखाग्रव । आओर एक २ चालि में सै २ बेरि भुकव । ग्रहि सोच विचार में ओ गमैआ गोआरिनि जैह किच्छु, चमक चिमक कँ टेढ़ि चालि चललि तँ मटंकुरी साथ सँ खसि टुकरी २ भै गेलैक । आओर सगरो बनल बनाओल घर विगड़ि गेल ।

बारहम कथा ।

चिलन्होरि आओर कौआ ।

एक चिलन्होरिक लोल में एक घोषा \* छलै । कतेक भूमि पर दै दै पटकलक परंतु घोषा नहि फूटल । तखन एक कौआ ई रासा बतौलकै जे ग्रहि डोंका कँ लोल में लैक वजत उपर उड़ि जाअ, आओर ओतय सँ खसाए दैह तौँ डोंका फूटि जैतगु । चिलन्होरि कहलक जे ई वजत नीक कथा अहि, आओर डोंका कँ लैक उड़लि । आओर वजत उपर जाए कँ झाड़ि देलक । जैह डोंका घरन्ती पर खसल, टूक २ भै गेल । आओर कौआ ओकर मुदा खाए गेल । थोरवा काल में चिलन्होरि नीचा उतरलि तँ सुइचा झाड़ि किच्छु नहिँ पौलक ।

तेरहम कथा ।

अक्षत अंगूर ।

एक खिखरि कोनो फलवारी में जाए पड़लि † । देखलक जे अंगूर सभक एहन गुच्छ सभ पाकल टट्टी में लटकि रहल अहि, कि जकरा सँ रस चूबि रहल अहि । ओ कोनो रगवारी नहिँ अहि । ई देखि ओकरा मुँह में पानि भरि ऐलै । वजत उठलि परंतु अक्षत, परंतु अंगूर सभक गुच्छ लग नहिँ पड़ सकलि । जखन कोनो तरहँ दाओ नहिँ लगलै तखन ओ एना बड़बड़ादनि ओतय सँ चललि कि—

अक्षत अंगूर के खाओ ।

चौदहम कथा ।

रसायनी ।

एक रसायनी कोनो मनुष्य सँ कहलक कि, जौँ तौँ किच्छु चानी रसग्रा ओतय लै आबह, तँ हम एक एहन जाड़ी मारी कि लगलै ओहि चानीक सोन में जाय । ओ सोन साक मनुष्य ओकरा दाओ में आवि गेल । आओर कनगु सँ दुख सुख सहि दुइ सै रुपैयाक

\* Or डोंका ।

† Also जाए निव नसलि ।

चांनी ओहि रसायनी केँ आनि देलकै। रसायनी ओहि राति कँ ओझाओन उटाए कँ कतञ्च चलैत भेल। आव ओ बेचारा विपत्तिक मारल ओहि कपटी रसायनीक खोज में दौड़ घूप करै लागल। जंगल र तकलक। परंतु ओहि रसायनीक कतञ्च ठेकाज नहिँ लागल। ओकरा एहि तरहेँ घबड़ाएल देखि कँ एक मनुष्य कहलकै कि तोहरा सँ ई चूकि भेलञ्च जे ओहि कपटी अतीथिक जाल में बगल्लाह। परंतु आव पढ़नाएव आओर ओकरा तकवा में दौड़ घूप कैला सँ किछु नहिँ हैत। एहि कथा पर हम तोहरा एक कहिनी सुनवैछिञ्च, जकरा सुभ दीन मन रखिचह।

पंदुहम कथा।

एक चड़े कोनो रहस्यक फलबत्ती में जाए कँ काँच पाकल फल सभटा काटि जारति छल। गृहस सदा ओकरा ताक में छल। एक दीन अंगूरक टाट पर जाल लगाए कँ ओकरा घेलक आओर मारै चाहलक। चड़े रहस्य सँ कहलक कि, जौ तौँ हमरा ढाड़ि देह, तखन हम एहि उपकारक बढला तोहरा कैएक कथा सभ सिखाए दिखि, कि जाहि में तोहरा बड़का लाभ हैतञ्च। गृहस कहलक कि, तौँ पहिलेँ सिखाए देह, तखन हम तोहरा ढाड़ि देव। चड़े ओकरा तीन कथा कहलकैक। एक तँ ई जे बेरी अपना बस में आवि जाए, तौँ ढाड़ैक नहिँ चाही। दोसर जे कथा ध्यान में नहिँ आवे, ओ नहिँ मानै बूकि। तेसर गेल बलसभक लेल पढ़नैवाक नहिँ चाही। आओर चारिम एक कथा आओर अहि कि जखन तौँ हमरा ढाड़ि देवह, तखन कहवञ्च। गृहस एहि कथा सभ केँ सुनि, ओह कहलकै से कैलक। आओर ओ ओहि चड़े केँ ढाड़ि देलक। तखन चड़े भीति पर बैसि कँ कहलक कि हमरा पेट में सुगीक अंडा सँ पैघ एक मोती छल। जौ तौँ हम नहिँ ढाड़ितह आओर मारि दितह, तखन ओ मोती तोहरा हाथ लगैत। गृहस पढ़तावै लागल। ओ कहलक, रे गमार, तौँ हमर नीवू कथा एखनहिँ विसरि गेलेँ। किरैक हम तोहर बेरी छलिञ्च। जखन ओहिलेँ\* हलेँ तखन ढाड़व की रहौ। आओर सुगीक अंडाक बराबरि तँ हमहिँ नहिँ छी। फेरि सुगीक अंडा सभसँ पैघ मोती हमरा पेट में हैव कहिया ध्यान में आवि सकैछि। परंतु तौँ एहि कथा पर भरोषा कैलह। आओर आव जौँ हम तोहरा हाथ सँ निकसि गेलञ्च, तँ पढ़तौला सँ की भै सकैछि। एहि सँ ई फल बहराएछि कि पूर्वहिँ सँ सब काज केँ बड़त सोच विचाड़ि केँ करैक चाही। आओर जौँ कोनो काज विगड़ि जाय तखन पढ़नैवाक नहिँ चाही।

\* Instead of लेलेँ, the vulgar would say जेनेँ or देनेँ.

APPENDIX.

सोड़-हंस कथा ।

कोनो घनिक के दुद वेटा रहैन्हि । जखन जनक बाप भरि गेलथीन्हि तखन डूनू भाइ जनक घन अपना में वाँटि लेलन्हि । जेठ भाइ अपन रुपैया पैसा सुख चैन आओर खेड़ि तमासा में उड़ावै लागल । आओर छोट भाइ बज्जत जतन सँ बनीज व्यापार करै लागल । एक दीन जेठ भाइ छोट भाइ सँ उल-हंस देके कहलथीन्हि कि, भाइ कियेक दीन भरि अन्न तौल करैत रहैहह । हमरा संग रहह । खाह, पिवह, चैन करह । बज्जत दीन पाहाँ, जखन छोटका भाइ लेन देन केके बज्जत रुपैया एकटा के लेलक, तखन ओकर जेठ भाइ जे रंग राग आओर खेड़ि तमासा में अपन सभ घन उड़ाए भिखारि में गेल छल, ओकरा डेउड़ी पर आवि कहै लागल कि, भाइ, हम तोहरा पहिले हस्सी में उड़ौने रहिचड । परंतु जौ हमर तोहरा जकाँ बनीज व्यापार करितऊँ, आओर अन्न तौलितऊँ तखन आइ पाओ भरि अन्न एकर ओकर सँ माँगि नहिँ खेतऊँ । सत्य अहि—

आलस्य ग्रहणे कीरा अहि, जे घन के धूरा के दैत अहि ॥

सत-रहस कथा ।

लोभी कुकुर ।

कोनो कुकुर नदीक तीर एक हाड़ पौलक, आओर मुँह में लेलक । जैह ओकर फरिहाँची पानि में देखलक, वृकलक कि दोसर हाड़ अहि । सारि लोभ सँ मुँह फोएलक कि ओकरड पानि सँ बहार करी । ओ हाड़ जे मुँह में रहैक; सिहो गभौलक । सत्य अहि

भाकी बैसलि दूध पर पाँखि गेलै लपटाए ।

हाथ, माँथ, मीढ़ि, पिटे, लिप्सा मंद बलाए ॥

TRANSLATION.

THE following are primarily translations of the examples of Maithili given above, but they will also serve as translations to the selections given at the end of the various Grammars of the series :—

*Translation of a conversation between two villagers.*

- (1) Q. Tell me, brother, whence are you coming ?  
 A. From the next village.



- (2) Q. When did you start thence?  
A. Early this morning.
- (3) Q. Why did you go there?  
A. I have some land there, and went to see it.
- (4) Q. What is sown in it?  
A. Only some *rāhar*.
- (5) Q. Tell me, brother, what are the prospects of this harvest?  
A. Are you asking about this harvest? Why, there has been great loss for want of rain.
- (6) Q. Your brother is not seen anywhere nowadays?  
A. Nowadays he is at service in the fort. He comes here very seldom.
- (7) Q. How is your big cow?  
A. Nowadays she is in calf, but she has got very thin for want of food.
- (8) Q. How many months is she gone in calf?  
A. It's eight months, but she does not look big with young.
- (9) Q. Are there any signs of pregnancy yet?  
A. Yes, there are a few signs.
- (10) Q. What calving of hers will this be? and how much milk does she give?  
A. This is her eighth calving. She gives two or two and a half *seers* of milk at a time.
- (11) Q. I want to get a goat: shall I find one in your village?  
A. There are, indeed, goats in my village, but the prices are high.
- (12) Q. What has become of your goat?  
A. I have let it loose in the village to graze.
- (13) Q. Does it give any milk?  
A. Enough for the children's drinking.
- (14) Q. Have you planted any sugarcane this year, or not?  
A. I have, indeed, planted sugarcane, but there has been no produce.



- (15) Q. Can I get on loan from your people a well-rope and leather bucket ?  
A. Why not ? Take it any day when you want to irrigate.
- (16) Q. How many buckets have you working ?  
A. There are three in use, irrigating.
- (17) Q. Have your mango-trees borne fruit this year, or not ?  
A. This year, owing to the clouds, blight has attacked the trees, otherwise there would have been a great quantity (of fruit).
- (18) Q. Will you give me a few mangos for pickles ?  
A. Whenever you want them, come and pluck them.
- (19) Q. Does your son know how to read, or not ?  
A. Yes ; I send him to the schoolmaster, and he has learnt his letters, and nowadays he is learning the multiplication table.
- (20) Q. Why not send him to read at school ?  
A. Let him learn a little first, and then I'll send him.
- (21) Q. I also want to send my boy to school.  
A. Good : send him along with mine.

*Translation of the Fables.*

THE following are translations of the first seventeen lessons in Múnshí Jadhá Lál's Hindí Reader, Part II :—

FABLE I.

A cock was scratching with his spurs on a dung-hill, when of a sudden a large pearl came out thereof. The cock said, "Ah ! how lovely and brilliant it is. If a lapidary had found it, he would have been extremely pleased ;\* but the fire of my belly will not be extinguished with this. If one grain of rice had come to me, it would have been of more value than a hundred pearls. True it is that—

*What is of no use to one, goeth into the oven."*†

\* In some versions, 'swollen with pleasure.'

† *Cháhhá* is a 'fireplace,' and *bhár, bhár,* or *bhásár,* 'an oven.'



TRANSLATION.

FABLE II.

*The Beggar's Question and the Pilgrim's Answer.*

A BEGGAR once asked a certain pilgrim, who had come to him, saying, "I am dying of hunger, and my neighbour lies upon pillows and cushions and night and day lives at ease. What are his virtues that the Giver has blessed him and made me a beggar?" When the pilgrim heard this he replied, "Sir, have you not heard this?—

*Rám sitteth at an upper window\* and taketh cognizance of all,† and as each one's service is so he payeth him."*

FABLE III.

A GENTLEMAN once asked a holy man, "Reverend sir, what is the benefit of wandering about from country to country and village to village? Why not revere the name of Rám in one place? Why not sit in some temple singing the goodness of the Giver?" The sage replied, "Sir, all this is true, but have you not heard this saying?—

*Running water is clear, but confined water stinketh. Good men wander about and no taint affecteth them."*

FABLE IV.

ONE day, in the cold weather, a certain rich man's house took fire. All his goods and chattels were burnt and reduced to ashes. He stood outside wringing his hands,‡ when a poor neighbour, trembling and shivering with cold, came up and began to warm his hands (at the conflagration). Then the rich man said—

*"Wah, wah! one man's house burneth and another warmeth his hands!"§*

\* In some versions simply 'on high.'

† *Muj'rá* is literally a kind of entertainment at which *nách* girls sing but do not dance. Here men's actions are compared to a *muj'rá*, of which Rám is represented as a spectator.

‡ In some versions 'lamenting.'

§ That is, 'what is one man's meat is another man's poison.'



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APPENDIX.

FABLE V.

*Sticks in a faggot and sticks loosened.*

THE sons of a certain farmer used to quarrel amongst themselves. He remonstrated with them verbally, but none of them paid any attention to him. Then the farmer thought to himself that if he could explain to them by some action, they would certainly understand something.

One day he called\* his sons, and told them to bring before him a few sticks. These sticks the farmer tied into a faggot with a string. Then he said to each (of his sons), "Do not open the string, but break the sticks." Each went at it with a will, but nothing came of it. Then the farmer untied the string and gave them the sticks one by one, which they broke immediately. Then their father said to them, "My sons, if you remain united like the faggot, you will set your adversaries' teeth on edge;† but if you separate, then know that you are ruined."

"*Separated is ruined.*"‡

FABLE VI.

*The Friendship between the Wolves and the Sheep.*

ONCE upon a time the wolves sent word to the sheep, saying, "Come, let us make friends. Why should we fight amongst ourselves, and each remain thirsting for the blood of the other? These scoundrelly dogs are the root of the quarrel. They make us quarrel by their perpetual barking: send them all to us, and then what quarrel (can) there be? We shall always remain in love and friendship; not even a hair of you will be turned." The foolish sheep believed the words of these deceitful wolves, and sent the dogs to where the

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\* Maithilī *bajaulak*, causal of *bājal*, 'to speak,' just as in Hindi *bolānā* is causal of *bolnā*, 'to speak.'

† *Lat.* 'make them sour.' Some versions have 'your enemies will remain under your power.'

‡ That is, 'union is strength.'



wolves were staying. Well, first the wolves ate up all the dogs, and then fell with sharpened claws\* upon the sheep. In a very few days they devoured all the sheep also.† True it is that—

*“ Enemies always deceive, and people are fools who believe that their enemy telleth the truth.”*

## FABLE VII.

ONCE upon a time a tiger, the wolves, and the hunting leopards, agreed amongst themselves to unite in a hunting expedition, and afterwards to divide (the) booty amongst themselves. Having thus agreed, they began to leap and spring in the forest, and killed a large black deer. Then the tiger said, “Come, let us divide it,” and immediately dividing it into three parts said with a roar, “The first part I shall take, because I am king of the forest, and the second because I have spent much running and exertion in capturing it, and the third part I have placed here; let me see who is able‡ to take it up from before me.” When the leopard and wolf heard this, they lowered their tails and ran away, and the tiger ate up the whole deer. This saying is true—

*“ Whose is the cudgel, his the buffalo.”*

## FABLE VIII.

*The Conversation of the Earthen and Brass Pitchers.*

ONCE upon a time somewhere a river rose, and an earthen pitcher and a brass one were floated away. The brass pitcher said to the earthen, “Come along close by me and I’ll take care of you.” The earthen said, “The words which you have spoken are excellent, and I shall always be grateful to you and sing your praises for them; but if you ask the truth, (I must confess to) this fear that from the motion of the waves I may perchance be knocked against you. Now, if I remain apart from you, while I am thus

\* Other versions have, ‘with washed hands,’ i.e. ‘eagerly.’

† *Hu*, in Maithil *bhêr’hu*, means ‘also.’

‡ This is the Maithil version. Other versions are, ‘who will put forth his leg.’



washed hither and thither I will reach the bank somewhere; but if I meet you, and anywhere accidentally knock against you, my belly will be burst." True it is—

*"Hope in the great, but go not near them."*

#### FABLE IX.

A SCRIBE was sitting in the bazár writing a letter. Up came a stranger, who said, "Mr. Munshí, what are you writing?" The scribe replied, "Brother, a letter." The other said, "Send my compliments also." The scribe said, "No, I'm writing a petition." Said he, "Let me sign it too." Wearied at his importunity the scribe said, "It's a bond I'm writing." "Then," said he, "write me also down as a witness." The scribe thought to himself this is a queer kind of fellow, and asked him his name. The other laughed and said, "My name is—

\* *'Whether you honour me or nay, still with you I mean to stay.'*"

#### FABLE X.

A RICH man's house once took fire by night. He escaped outside with his family, and told his servants to bring out his chattels. Just then the fire blazed up exceedingly, and the house became a mass of flames and smoke. His servants asked what special things they were to bring out, and he said with a deep† sigh—

*"My men, when a hut's afire, whatever is saved is gain."*

#### FABLE XI.

AN ignorant milkmaid was going along with a pot of curds upon her head. As she trudged along the pleasant idea came into her noddle, "I'll sell these curds; with the pice I get for them I'll buy some mangos. I have at home already a few mangos, and altogether there will be more

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\* That is, 'I am an importunate, but unwelcome guest.' The proverb is well known, and literally translated is '(whether) you honour me or do not honour me, I am still your guest.'

† *Lit. cold.*



than three hundred. Some of them will perhaps go bad, but at any rate I'll have two hundred and fifty, and for them I'll get a fine price. Then I'll buy a green *sári* at the *diváli* festival. Yes, yes, a green *sári* will become my style of face beautifully. And then! I'll take it, and put it on for the fair, and step out proudly and show off the finery of my clothes and ornaments and the beauty of my face, bowing a hundred times at every step." As she imagined all these fine things, the foolish milkmaid in her stateliness gave a lurch, and the curd-pail fell from her head and was smashed to atoms, and all the fine castle\* which she had built for herself was dissipated.

## FABLE XII.

*The Kite and the Crow.*

A KITE once held a cockle in his beak, and kept knocking it against the ground, but it would not open. Then a crow showed him how to do it. "Fly up a great height with the cockle in your beak, and let it fall from there." The kite thought this excellent advice and flew up with the cockle, and when he had got very high up he let it go. The cockle fell to the earth and was immediately smashed in pieces. Thereupon the crow ate up the inside.† Shortly afterwards the kite came down, but could find nothing but the (broken pieces of) shell (and flew away).

## FABLE XIII.

*Sour Grapes.*

A FOX one day found himself in a garden, and saw bunches of grapes hanging from the trellis so ripe that the juice was dripping from them. No one was even watching, and when he saw them his mouth filled with water. He jumped and leaped a great deal, but could not reach even near them. When in any way his efforts were not successful, he went away muttering—

*"Who eats sour grapes?"*

\* *Lit.* 'house.'

† *Gúdá* is the edible interior of a fruit or shell-fish. Thus, the *gúdá* of a mango is the flesh as distinct from the stone or the rind.



## APPENDIX.

## FABLE XIV.

*The Alchemist.*

AN alchemist said to a certain man, "Do you bring to my house some silver, for I know a root so wonderful\* that by merely extracting its juice the silver will straightway become gold." The simple fellow fell into the trap, and with all the trouble in the world got two hundred rupees in silver from somewhere, and brought them to the alchemist. The latter that very night took up his bed and departed thence. Then the unhappy fellow, stricken by misfortune, began to run everywhere in search of the cheating alchemist. He searched woods and forests, but nowhere could he find any trace of him. Seeing him thus distracted, a man said to him, "You have made one mistake in falling into the swindler's net, but now nothing will come of your lamenting and running hither and thither searching for him. On this account I'll tell you a story, which you must remember all your days." (And accordingly he told him)

## FABLE XV.

*(Sequel to the above Fable XIV.)*

A BIRD used to go into the garden of a certain farmer and break off his fruit, ripe and unripe. The farmer kept continually on the watch for it, and one day caught it in a net which he had fastened to a vine trellis, and proceeded to kill it. The bird said to him, "If you let me go, in return for the favour I will teach you certain things which will be of great use to you." The farmer said, "First teach me and then I'll let you go." The bird told him three things,—first, "When you have your enemy in your power, never let him go :"; second, "When a thing is incredible, don't believe it :"; and third, "Don't waste regrets on a thing that's gone for good :"; "and," added he, "there is a fourth thing which I will tell you when you let me go." When the farmer heard this he did as he had promised, and let the bird go. It (flew away and) sat on the top of a wall and said, "In my belly there is a pearl as big as a hen's egg. If you had not let me go, but had killed me, you would have got it." Then the farmer began to regret

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\* *Lit.* "I extract (the juice from) such a root that the silver," &c.



(his kindness), and the bird went on to say, "You fool! You have already forgotten my three bits of advice; for I was your enemy. When you had caught me, why did you let me go? And I am myself not as big as a hen's egg; so how is it credible that a pearl bigger than me should be in my belly? Yet you fixed your hopes on what I said, and now that I have escaped from your hand what is the good of your regretting it?"

The moral\* of this is that nothing should be done without previous great care and deliberation, and that when anything has gone wrong there is no good in regretting it.

## FABLE XVI.

A RICH man had two sons. When their father died they divided his property between them. The elder brother wasted his money in pleasure and dissipation, and the younger began to work as a merchant with great energy. One day the elder brother ridiculed the younger, saying, "Brother, why do you spend the whole day weighing food? Come and live with me. Eat, drink, and enjoy yourself." Long afterwards, when the younger brother, by his traffic, had collected great wealth, the elder, who had wasted all his in dissipation, and who had become beggared thereby, came to his mansion and said, "Brother, I ridiculed you in sport formerly; but if, like you, I had traded and weighed out food, I would not to-day be eating myself a quarter of a *ser* of food begged here and there. True it is that—

*"Idleness is a maggot that turneth wealth to dust."*

## FABLE XVII.

*The Greedy Dog.*

A CERTAIN dog found a bone on the bank of a river, and took it up in his mouth. When he saw its reflection in the water he thought that it was another bone, and through greed opened his mouth to pick it out; but he lost the bone which was (really) in his mouth. True it is that—

*"A fly sat upon milk and got its wings smeared therewith. He beateth his head and wringeth his hands, and saith, 'Greed is a great evil.'"*

\* *Lit.* 'the fruit comes out.'