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ON THE

GÁNWÁRÍ DIALECT OF LOHARDAGA,
CHHOTA NAGPUR.

BY

THE REV. E. H. WHITLEY, S. P. G., RANCHI.

ASSISTED BY

A. SALKAR, 1895.



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NOTES

ON THE

GÁNWÁRÍ DIALECT OF LOHARDAGA.

CHHOTA NAGPUR.

INTRODUCTORY.

THESE notes treat only of the dialect or patois chiefly spoken by villagers in the Lohardaga district of Chhota Nagpur. It is spoken both by zamindars and raiyats, and has been very largely adopted by those Mundas and Oraons who formerly spoke only their aboriginal languages. Its use is constantly increasing. Hence the importance of understanding and speaking this Gánwári to the Magistrate and Missionary alike.

Any one speaking this variety of Gánwári will be understood by villagers over a large area of country to the north, south, and west of Ranchi, though not far to the east, in which direction Bengali prevails, and some other peculiar dialects.

These notes are written for those who have a fair knowledge of Hindi to start with, both grammatical and colloquial. For convenience the Roman letters have been used, and the diacritical marks are such as may be found in Etherington's Manual of Hindi Grammar.

Short vowels are left un-marked. Long vowels are accented thus '.

§ I—PRONUNCIATION. § II—DECLENSION OF NOUNS.

§ I

Pronunciation on the whole is the same as in Hindi. There is a peculiarity in the pronunciation of *a*, however, which may be worth noting at the outset. The vowel *a* is pronounced with a suspicion of *i* added to it, but not becoming quite a diphthong.

Ex. *marke*, dying, is pronounced *märke*.

márke, beating, is pronounced *mäürke*.

(a)

No general rule can be given for this peculiar inflection. It sometimes occurs, and sometimes does not. Thus the familiar words *dál bhát* are usually pronounced *däil bhát*: the former *a* being inflected, the latter not.

(b)

In these notes where two vowels occur together they must not be pronounced as an absolute diphthong; both vowels are slightly pronounced.

Thus *jáeke* is *já-e-ke*.

mäürke is *má-ir-ke*.

(c)

Of course the short *a* is always pronounced as our *a* in the word America.

(d)

The true Gánwári pronunciation can soon be picked up from a Gánwári-speaking man, or best of all from a woman or child who can't speak the regular Hindi at all.

There are lower depths of Gánwári into which the casual European student can never hope to penetrate, but it ought not to take him long to get a serviceable grasp of this dialect.

DECLENSION OF NOUNS.

§ II

Declension is carried out with postpositions as in Hindi, but the stem of the noun itself is not inflected, as in Hindi.

These postpositions are slightly different from Hindi :—

Nominative	... (None.)
Accusative	... <i>Ke</i> .
Genitive	... <i>Ker</i> or <i>kar</i> .
Locative	... <i>Men</i> .
Dative	... <i>Ke to</i> or <i>le, lai, lagin, lage</i> , for.
Ablative	... <i>Se</i> , from.

(a)

NOUNS.

Example. GHORÁ, A HORSE.

Singular.

N.V.	<i>ghorá</i> , a horse.
Ac.	<i>ghorá ke</i> .
G.	<i>ghorá ker</i> .
L.	<i>ghorá men</i> .
D.	<i>ghorá le</i> (<i>lai, lagin, &c.</i>) or <i>ke</i> .
Ab.	<i>ghorá se</i> .

Plural.

<i>ghoráman</i> .
<i>ghoráman ke</i> .
<i>ghoráman ker</i> .
<i>ghoráman men</i> .
<i>ghoráman le</i> , or <i>ke</i> .
<i>ghoráman se</i> .

§ III—ADJECTIVES. § IV—PRONOUNS.

It will be seen that the plural is formed by adding *man* to the singular; but names of things without life do not so commonly take the plural form in Gánwári.

§ III

ADJECTIVES.

(a) These are not declined, nor do they change to express difference of gender, as in Hindi.

“A good girl” would be *achchhá chonri*, where in Hindi you would say *achchhi larkí*.

(b) As regards comparison of adjectives, it is much the same as in Hindi.

For comparative, prefix *aur*.

For superlative, prefix *sab se*.

As *bes*, good;

aur bes, better;

sab se bes, best. (Commonly pronounce *sob*.)

You sometimes, in comparison, say *úkar le* and *sobhe le*, as—

úkar le bes káth=better wood than that.

sobhe le bcs káth=the best wood of all.

(c)

NUMERAL ADJECTIVES.

These are much the same as in Hindi—

e.g., CARDINALS—*ek*, *do* (*du* or *dui*), *tín*, *chár* (*cháir*), &c.

ORDINALS—*pahilá*, *dúsrá* (*dúsar*), *tísar*, &c.

* FRACTIONS—*adhiyá*, half, *arhaiyá*, two and-a-half.

* COLLECTIVE—*ek jora*, a pair, *ek gandá*, four (piece), *ek kóri*, a score, *sai*, a hundred.

* MULTIPLICATIVES—*dobari*, twice, *derhiyá*, $1\frac{1}{2}$ times, *sawaiyá*, $1\frac{1}{4}$ times.

NOTE.—These last are often used for the terms of a loan. For example—

Kaisan delak? sawaiyá ki derhiyá.

How (at what rate) did he give? At $1\frac{1}{4}$ or $1\frac{1}{2}$?

U to sawaiyá delak.

He paid at $1\frac{1}{2}$.

That is to say, if the man had borrowed a maund of rice he repaid a maund and-a-half.

§ IV

DECLENSION OF PRONOUNS.

The pronoun stem is inflected in declension. The cases are formed by postpositions, as with the noun. There is one peculiarity, and that is that the oblique cases, with the exception of the accusative, are all based on the genitive stem.

* These are not all adjectives, but grouped here for convenience.

§ IV—PRONOUNS.

(a)

PERSONAL PRONOUN.

1st person—

	Singular.	Plural.
N.	<i>mœn</i> or (colloquial <i>ham</i>).	<i>hamare</i> or <i>hamreman</i> .
Ac.	<i>moke</i> or <i>ham ke</i> .	<i>hamare-ke</i> or <i>hamreman-ke</i> .
G.	<i>mor</i> or <i>hamar</i> .	<i>hamare-ker</i> or <i>hamreman-ker</i> .
Loc.	<i>mor men</i> or <i>hamar men</i> .	<i>hamare men</i> or <i>hamreman men</i> .
Dat.	<i>mor le</i> or <i>hamar le</i> .	<i>hamare le</i> or <i>hamreman le</i> .
Abl.	<i>mor se</i> or <i>hamar se</i> .	<i>hamare se</i> or <i>hamreman se</i> .

NOTE.—In the singular, as in Hindi, the form *ham* is most commonly used, though *mœn* is used, especially among children.

The words *mœn* and *toen* are pronounced almost as monosyllables.

The first person plural has also a form *hamní* or *hamníman*: second person *tohní* or *tohníman*.

2nd person—

	Singular.	Plural.
N.	<i>toen</i> .	<i>tohare</i> or <i>tohareman</i> .
Ac.	<i>to-ke</i> .	<i>tohare ke</i> or <i>tohareman-ke</i> .
G.	<i>tōr</i> or <i>tohar</i> .	<i>tohare-ker</i> or <i>tohareman ker</i>
Loc.	<i>tor-men</i> or <i>tohar men</i> .	<i>toharemen</i> or <i>tohareman men</i> .
Dat.	<i>tor-le</i> or <i>tohar le</i> .	<i>tohare-le</i> or <i>tohareman le</i> .
Abl.	<i>tor se</i> or <i>tohar se</i> .	<i>tohare-se</i> or <i>tohareman se</i> .

NOTES.—The word *tor* is pronounced rather long.

It is usual to use the plural *tohare* in speaking to inferiors, and the honorific *ráure* when wishing to show respect. *Toen* is rather offhand and contemptuous, though commonly used by children.

This usage quite corresponds with the Hindi, *áp*, *tum*, and *tu*.

The Honorific.

The honorific in Gánwári, corresponding to *áp* in Hindi, is as mentioned already, *ráure*. This is the polite and common usage of equals to one another, of inferiors to superiors, and also when a superiority in one's hearer is assumed for purposes of pleasing, or flattering, or pacifying. *Apne* is similarly used. There is a curious point about the usage of this honorific pronoun, that it takes the first person plural of the verb, and not, as in Hindi, the third person plural.

Honorific pronoun declined.

	Singular.	Plural.
N. V.	<i>ráure</i> or <i>apne</i> .	<i>ráureman</i> , <i>ráurman</i> , <i>apneman</i> .
Ac.	<i>ráur ke</i> or <i>apne ke</i> .	<i>ráureman ke</i> ,
G.	<i>ráur ker</i> or <i>apne ker</i> .	&c.
Loc.	<i>ráur men</i> or <i>apne men</i> .	[regularly.]
Dat.	<i>ráur le</i> or <i>apne le</i> .	
Abl.	<i>ráur se</i> or <i>apne se</i> .	

NOTES.—The genitive suffix is sometimes omitted, as *ehe ráur chhowá hai?* Hindi. *Kyá yah áp ká larká hai?*

This word *Ráure* is found in the Ramayan of Tulsí Das, and must be therefore of ancient origin.

§ IV—PRONOUNS.

(a)

PERSONAL PRONOUN.

3rd person.—The third person is expressed in Gánwári by the proximate and remote demonstrative: this and that.

Proximate demonstrative.

	Singular.	Plural.
N.	<i>i</i> , this.	<i>iman</i> .
Ac.	<i>ike</i> .	<i>iman ke</i> .
G.	<i>íker</i> , <i>íkar</i> .	<i>iman ker</i> .
Loc.	<i>íkar men</i> .	<i>iman men</i> .
Dat.	<i>íkar le</i> .	<i>iman le</i> .
Abl.	<i>íkar se</i> .	<i>iman se</i> .

NOTE.—*Ehe* or *ihe* also occurs as equivalent to *i*, only rather emphatic.

Remote demonstrative.

	Singular.	Plural.
N.	<i>ú</i> , that man or he, she, it.	<i>úman</i> .
Ac.	<i>úke</i> .	<i>úman ke</i> .
G.	<i>úkar</i> , <i>úker</i> . &c., &c.	<i>úman ker</i> or <i>kar</i> . &c., &c.

The Hindí usage of the plural for respect obtains also in Gánwári: as *unkar*, his.

(b)

RELATIVE PRONOUN.

	Singular.	Plural.
N.	<i>je</i> , who, which.	<i>jeman</i> .
Ac.	<i>je-ke</i> .	<i>jeman-ke</i> .
G.	<i>je-kar</i> or <i>ker</i> . &c.	<i>jeman-kar</i> or <i>ker</i> . &c.

NOTE.—The correlative is *se*, declined as above.

(c)

INTERROGATIVE PRONOUN.

	Singular.	Plural.
N.	<i>ke</i> , who?	<i>keman</i> .
Ac.	<i>ke ke</i> .	<i>keman-ke</i> .
G.	<i>ke kar</i> . &c.	<i>keman-kar</i> . &c.

NOTE.—In case of inanimate objects *ka* is used, declined as above: *ka-ke*, &c. As a pronominal adjective, the word *kaun* is used; ex. *í kaun ghorá ker jín hai?* Which horse's saddle is this? You would not be correct in saying *í ke ghorá ker*, &c.

§ IV—PRONOUNS. § V—CONJUGATION OF THE VERB.

(d)

INDEFINITE PRONOUN.

	Singular.	Plural.
N.	<i>kei</i> , any, some.	<i>koi koi</i> or <i>koi koi man</i> .
Ac.	<i>kekhon</i> .	<i>koi koi-ke</i> .
G.	<i>kekaro</i> .	<i>kekaro kekaro</i> or <i>koi koi ker</i> .
Loc.	<i>kekaro men</i> . &c.	<i>kekaro kekaro men</i> . &c.

NOTES.—It will be observed from the above that this pronoun is somewhat peculiar in form. In usage also there are peculiarities to be observed.

In case of animals and things *kono* is generally used, and *kuchh* is also used sometimes, Acc. *kuchho ke*.

Kono any(thing).

	Singular.	Plural.
N.	<i>kono</i> .	<i>kono kono</i> .
Ac.	<i>kono ke</i> .	<i>kono kono ke</i> .
G.	<i>kono ker</i> . &c.	<i>kono kono ker</i> . &c.

kono can be used of PERSONS when the noun is also expressed as—

Kono ádmí ke bhej de. Send some man.

Kekhon bhej de. Send some one.

Common phrases in this connection worth notice are—

Kono nakhe, there is nothing.

Kono niar, somehow.

(e)

REFLEXIVE PRONOUN.

N.	<i>apan</i> . Self.
Ac.	<i>apan ke</i> or <i>apne ke</i> .
G.	<i>apan ker</i> or <i>apne ker</i> .
Dat.	<i>apan le</i> or <i>apne le</i> .

NOTE.—Just as in Hindi, *apan* refers always to the subject of the verb.

Ex. *U' apan háth ke porálak*.
He burnt his (own) hand.

§ V

CONJUGATION.

(a)

The details of conjugation will be easily learned by glancing at the full form of the verb *dekhék*, to see, which will follow. These preliminary remarks are only based on observation of the forms in current use. Although the singular first person of the verb has been properly placed, yet in common use the colloquial plural with *ham* takes its place, not, however, to the entire exclusion of the more correct *mœn* with the singular. For special respect, as pointed out above, *ráure* must be used, with the verbal form of the first person plural. [Cf. § IV (a), honorific.]

§ V—CONJUGATION OF THE VERB.

(b)

REMARKS ON THE AUXILIARY.

As in Hindi, the auxiliary is used for conjugation. For this purpose, in Gánwári the present tense of *hoek*, to be, and the past indefinite and the future of *rahek*, to be or remain, are employed. The former, however, appears to coalesce with the verbal stem and becomes a kind of tense-ending. For instance: the present imperfect of *jáek*, to go, is *ham játhi*. This seems to be composed of the participial *ját* (going) and *ahí* (I am), contracting to *játhi*.

The three auxiliary (tense) forms are thus conjugated :—

AUXILIARY.

Present indefinite, I am.

Singular.

1. *moen haun* or *ahon*
ham hai or *ahí*.
2. *toen hais* or *ahis*
ráure hai or *ahí*.
3. *ú hai* or *ahe*
(honorific *ahain*).

Plural.

1. *hamre or hamrin*
hami, hai or *ahí*.
2. *tohare, tohni há* or *ahá*.
ráureman hai or *ahí*.
3. *u man hain* or *ahain*.

Past tense, I was.

- | | |
|---|--|
| 1. <i>moen rahon</i>
<i>ham rahi</i> or <i>rahli</i> . | <i>hamre rahi</i> or <i>rahli</i> . |
| 2. <i>toen rahis</i>
<i>ráure rahi</i> or <i>rahli</i> . | <i>tohare rahá</i> or <i>rahlá</i> .
<i>ráureman rahi</i> or <i>rahli</i> . |
| 3. <i>ú rahe</i> or <i>rahlaik</i> . | <i>ú man rahain</i> or <i>rahlaian</i> . |

Future, I shall be.

- | | |
|--|---|
| 1. <i>moen rahabon</i>
<i>ham rahabai</i> or <i>rahab</i> . | <i>hamareman rahab</i> or <i>rahabai</i> . |
| 2. <i>toen rahabe</i> .
<i>ráure rahab</i> . | <i>tohareman rahabá</i> .
<i>ráureman rahab</i> or <i>rahbabai</i> . |
| 3. <i>ú rahtai</i> or <i>rahi</i> . | <i>ú man rahabain</i> . |

(c)

FORMATION OF TENSES.

The tenses have each as their basis one of three stems:—

The verbal stem or root, as *dekh*.

The imperfect participle, as *dekhá*.

The perfect participle, as *dekhal*.

Some examples are given below :—

Infinitive.	Meaning.	Verbal stem.	Imperfect participle.	Perfect participle.
<i>dekhék</i>	to see.	<i>dekh</i>	<i>dekhá</i>	<i>dekhal</i> .
<i>kháek</i>	to eat.	<i>khá</i>	<i>khát</i>	<i>khál</i> .
<i>maṭiáek</i>	to be silent.	<i>maṭiá</i>	<i>maṭiát</i>	<i>maṭiál</i> .
<i>hoek</i>	to be.	<i>ho</i>	<i>hoat</i>	<i>hoal</i> .
<i>já-ek</i>	to go.	<i>já</i>	<i>ját</i>	<i>gel.</i> [N.B.]
<i>dewek</i>	to give.	<i>de</i>	<i>det</i> or <i>dewat</i>	<i>dél</i> or <i>dewal</i> .
[<i>bhewek</i>]	to be.	[<i>bhew</i>]	<i>bhewat</i>	<i>bhel</i> .

§ V—CONJUGATION OF THE VERB.

FORMATION OF TENSES.

Outline of tenses with two examples:—

(1) Present indefinite	<i>dekh-oná</i>	I see;	<i>já-oná</i>	I go.
(2) Present imperfect	<i>dekhathon</i>		<i>játhon</i>	I am going.
(3) Present perfect	<i>dekhon</i>		<i>jáehon</i>	I have gone.
(4) Past indefinite	<i>dekhlon</i>		<i>gelon</i>	I went.
(5) Past imperfect	<i>dekhat-rahon</i>		<i>ját-rahon</i>	I was going.
(6) Past perfect	<i>dekh-rahon</i>		<i>jáe-rahon</i>	I had gone.
(7) Future indefinite	<i>dekhabon</i>		<i>jábon</i>	I shall go.
(8) Future imperfect	<i>dekhat-rahabon</i>		<i>ját-rahabon</i>	I shall be going.
(9) Future perfect	<i>dekh-rahabon</i>		<i>jáe-rahabon</i>	I shall have gone.
(10) Retrospective con- ditional.	<i>dekhton</i>		<i>játon</i>	had I gone.
(11) Imperative	<i>dekh</i>		<i>já</i>	go.

NOTE.—The writer of these notes does not feel competent to account for the system underlying these formations etymologically; but it is evident, that generally speaking, the above statement about the three verbal stems which lie at the base of the different tense formations is in the main correct. One or two cases seem easy of solution. As for instance —

Moen dekhathon (I am looking, seeing). Here we have the imperfect participle *dekhat*, seeing, and the auxiliary *ahon*. *Dekhat-ahon* contracts naturally into *dekhathon*, the *a* being elided. Again, *dekhlon* seems to be formed from *dekhahon* [*dekhalon*, *dekhlon*].

There is a peculiar, also common, form of the present perfect besides that given above; namely, *dekhlo hon*, I have seen.

(d)

REGULAR VERB, *dekhek*, to see.

INDICATIVE MOOD.

Present indefinite.

Singular.	Plural.
1. <i>moen dekhoná</i> , I see, <i>ham dekhilá</i> .	1. <i>ham dekhilá</i> , <i>hamreman dekhilá</i> .
2. <i>toen dekhisilá</i> , <i>ráure dekhilá</i> .	2. <i>tohare dekhalá</i> , <i>tohareman dekhalá</i> .
3. <i>ú dekhelá</i> .	3. <i>ú man dekhainá</i> .

Present Imperfect.

Singular.	Plural.
1. <i>moen dekhathon</i> , I am seeing, <i>ham dekhathí</i> .	1. <i>hamre dekhathí</i> .
2. <i>toen dekhathis</i> , <i>ráure dekhathí</i> .	2. <i>tohare dekhathá</i> , <i>ráureman dekhathí</i> .
3. <i>ú dekhathe</i> .	3. <i>ú man dekhathain</i> .

§ V—CONJUGATION OF THE VERB.

Present Perfect.

Singular.	Plural.
[1st form.]	
1. <i>moen_ dekhlohon</i> , I have seen, <i>ham dekhli hai.</i>	1. <i>hamre dekhli hai.</i>
2. <i>toen_ dekhle haïs,</i> <i>ráure dekhli hai.</i>	2. <i>tohare dekhlá há,</i> <i>ráureman dekhli hai.</i>
3. <i>ú dekhla^kk hai.</i>	3. <i>ú man dekhla^kin hain.</i>

Present Perfect.

Singular.	Plural.
[2nd form.]	
1. <i>moen_ dekhon</i> , I have seen, <i>ham dekhí.</i>	1. <i>hamreman dekhí.</i>
2. <i>toen_ dekhis,</i> <i>ráure dekhí.</i>	2. <i>tohareman dekhá,</i> <i>ráureman dekhí.</i>
3. <i>ú dekhe.</i>	3. <i>ú man dekhain.</i>

The *e* in this form is pronounced often like *ei*, *deikhon*.

NOTE.—The pronouns henceforward are left to the reader to supply. They are always as above.

Past Indefinite.

Singular.	Plural.
1. <i>dekhlon</i> , I saw, <i>dekhli.</i>	1. <i>dekhli.</i>
2. <i>dekhlis,</i> <i>dekhli.</i>	2. <i>dekhlá,</i> <i>dekhli.</i>
3. <i>dekhla^kk.</i>	3. <i>dekhla^kin.</i>

Past Imperfect.

Singular.	Plural.
1. <i>dekhat rahon</i> , I was seeing, <i>dekhat rahi.</i>	1. <i>dekhat rahi.</i>
2. <i>dekhat rahis,</i> <i>dekhat rahi.</i>	2. <i>dekhat rahá.</i>
3. <i>dekhat rahe.</i>	3. <i>dekhat rahain.</i>

Past Perfect.

Singular.	Plural.
1. <i>dekh rahon</i> , I had seen, <i>dekh rahi.</i>	1. <i>dekh rahi.</i>
2. <i>dekh rahis,</i> <i>dekh rahi.</i>	2. <i>dekh rahá.</i>
3. <i>dekh rahé.</i>	3. <i>dekh rahain.</i>

§ V—CONJUGATION OF THE VERB.

Future Indefinite.

Singular.	Plural.
1. <i>dekhabon</i> , I shall see, <i>dekhab</i> or <i>dekhabai</i> .	1. <i>dekhab</i> or <i>dekhabai</i> .
2. <i>dek habe</i> , <i>dekhab</i> .	2. <i>dekhabá</i> .
3. <i>dekhi</i> or <i>dekhtai</i> . (N.B.)	3. <i>dekhabain</i> .

Future Imperfect.

Singular.	Plural.
1. <i>dekhat rahabon</i> , I shall be seeing. &c.	1. <i>dekhat rahab</i> . &c.

Future Perfect.

Singular.	Plural.
1. <i>dekh rahabon</i> , I shall have seen. &c.	1. <i>dekh rahab</i> . &c.

Retrospective Conditional.

Singular.	Plural.
1. <i>dekhton</i> , had I seen, <i>dekhti</i> .	1. <i>dekhti</i> .
2. <i>dekhtis</i> , <i>dekhti</i> .	2. <i>dekhtá</i> .
3. <i>dekhtak</i> .	3. <i>dekhtain</i> .

Prospective Conditional.

The simple future form is used instead of this tense, followed by the particle *to*: but

Singular.	Plural.
3. <i>dekhok</i> , is often used.	3. <i>dekhon</i> .

Imperative.

Singular.	Plural.
2. <i>dekh</i> or <i>dek habe</i> . (Respectful form) <i>dekhú</i> .	2. <i>dekhá</i> or <i>dekhabá</i> .
3. <i>dekhok</i> .	3. <i>dekhon</i> .

Infinitive *dekhék*, to see.

Participles, Present, *dekhke* or *dekh karke* or *dekte*.

Participial forms, used with auxiliary, *dekhát*, seeing, *ækhal*, seen.

§ V—CONJUGATION OF THE VERB.

Examples of use of *conditional* :—

Hamre jáb to bes hoi. If we go it will be well.

Agar ú átak to dekhtak. If he had come he would have seen.

Hum úke buláwab je men ú dekhok. I will call him that he may see.

NOTE.—The above table shows all the usual forms of the regular verb. As regards the two forms of the *Present Perfect* given, both will be found in common use. The second implies more of completion perhaps and permanent effect, which may be expressed somewhat as follows:—

Ham úke dekhli hai. I have seen it.

Ham úke dekhí. I have seen it, examined it, know all about it.

(e) Some tenses of *jáek*, to go, may be useful, as showing how tenses are formed, when the stem ends in a vowel.

INDICATIVE MOOD.

Present Indefinite.

Singular.	Plural.
1. <i>jáona</i> , I go. <i>jáilá.</i>	1. <i>jáilá.</i>
2. <i>jáisilá.</i> <i>jáilá.</i>	2. <i>jálá.</i>
3. <i>jáelá.</i>	3. <i>jáená.</i>

Present Imperfect.

Singular.	Plural.
1. <i>játhon</i> , I am going. <i>jathi.</i>	1. <i>játhi.</i>
2. <i>játhis.</i> <i>játhi.</i>	2. <i>játhá.</i>
3. <i>játhe.</i>	3. <i>játhain.</i>

Present Perfect.

Singular.		Plural.	
1st form.	2nd form.	1st form.	2nd form.
1. <i>jáe rahon</i> , I have gone. <i>jáe rahi.</i>	<i>jáe hon.</i>	1. <i>jáe rahi.</i>	<i>jáe hi.</i>
2. <i>jáe rahis.</i> <i>jáe rahi.</i>	<i>jáe his.</i> <i>jáe hí.</i>	2. <i>jáe rahá.</i>	<i>jáe ha.</i>
3. <i>jáe rahe.</i>	<i>jáe he.</i>	3. <i>jáe rahain.</i>	<i>jáe hain.</i>

§ V—CONJUGATION OF THE VERB.

Past Indefinite.

Singular.	Plural.
1. <i>gelon</i> , I went. <i>geli.</i>	1. <i>geli.</i>
2. <i>gelis.</i> <i>geh.</i>	2. <i>gelá.</i>
3. <i>gelak.</i>	3. <i>gelain.</i>

Past Imperfect.

Singular.	Plural.
1. <i>ját rahon</i> , I was going. <i>ját rahi.</i>	1. <i>ját rahí.</i>
2. <i>ját rahis.</i> <i>ját rahi.</i>	2. <i>ját rahá.</i>
3. <i>ját rahe.</i>	3. <i>ját rakain.</i>

Future Indefinite.

Singular.	Plural.
1. <i>jábon</i> , I shall go. <i>jáb</i> or <i>jábai.</i>	1. <i>jáb</i> or <i>jábái.</i>
2. <i>jabe.</i> <i>jáb.</i>	2. <i>jábá.</i>
3. <i>játai</i> or <i>jái.</i>	3. <i>jábain.</i>

Future Imperfect.

Singular.	Plural.
1. <i>ját rahabon</i> , I shall be going. <i>ját rahab.</i> &c.	1. <i>ját rahab</i> or <i>ját rahabai.</i> &c.

Future Perfect.

1. <i>jáe rahabon</i> , I shall have gone, &c.	
--	--

NOTE.—A past perfect may be formed by prefixing *sekhan* (then), *sekhan jáe rahon*, I had gone (at that time).

Other tenses—

Conditional prospective—*jábon* (*to*) or *jáon*, &c.

Conditional retrospective—*játón* (*to*), &c.

Imperative—2: *já* or *jabe*; pl. *jává*.

Respectful—*jáú*.

3: *jáok*; pl. *jáon*.

Present participle—*jáeke* or *játe*.

Participials—*ját* and *gel*, going, gone.

NOTE.—It will be seen that the *present perfect* differs in form from that of *dekhék*, though *gel-hou*, corresponding to *dekhlo-hou*, does occur.

§ V—CONJUGATION OF THE VERB.

(f)

The verb *hoek*, to be.

The verb to be (*hoek*) has various forms, and needs some notice. Besides the present tense form given above under the head of *auxiliary*, *moen haun* or *ahon*, there is a form *hekoni*, thus conjugated:—

Present Indefinite.

Singular.	Plural.
1. <i>hekoni</i> , I am. <i>hekí</i> .	1. <i>hekí</i> .
2. <i>hekis</i> . <i>heki</i> .	2. <i>heká</i> .
3. <i>heke</i> .	3. <i>hekain</i> <i>Cf.</i> special note below.

Future Indefinite.

Singular.	Plural.
1. <i>hobon</i> , I shall be. <i>hoa</i> or <i>hobai</i> .	1. <i>hoa</i> or <i>hobai</i> .
2. <i>hobe</i> . <i>hoa</i> .	2. <i>hobá</i> .
3. <i>hotai</i> or <i>hoi</i> .	3. <i>hobain</i> .

Past Indefinite.

Singular.	Plural.
1. <i>holon</i> or <i>bhelon</i> , I was. <i>holí</i> or <i>bhelí</i> .	1. <i>holí</i> or <i>bhelí</i> .
2. <i>holis</i> or <i>bhelis</i> . <i>holí</i> or <i>bhelí</i> .	2. <i>holá</i> or <i>bhelá</i> .
3. <i>holak</i> or <i>bhelak</i> .	3. <i>holain</i> or <i>bhelain</i> .

NOTES ON THE ABOVE.

N.B.

The form *bhelon* is from *bhewek*, to become, a verb which is chiefly used in the past form only, as the Hindi *bhayá*.

THE PRESENT TENSE form *hekoni* has a peculiar significance in Gánwári, which should be clearly grasped.

The two forms *ahon* and *hekoni* are in common use, but there is a distinction in meaning. It would appear that *hekoni* is used absolutely to denote essential being, being in *itself*.

For instance, we say in English—This water is hot: but in Gánwári it is incorrect to say *i pání garam heke*, because the heat is not essential to the water, only an accident. You may say *i pání heke*, this *is* water, and also viewing hot water as a thing *sui*

§ V—CONJUGATION OF THE VERB.

generis you may say, *i garam pání heke*, this is hot water. A few more examples will make the matter clear:—

1. *Tohar dukán men ká ká chiz hai?* What things are there in your shop?
2. *Ehe hamar dukán heke.* This is my shop.
3. *Ká saheb ghare hai?* Is the saheb at home?
4. *Íkát sakuá hai.* This wood is sakua; or *i sakuá kát heke*. This is sakua wood.

An apparent exception to the above is the fact that *hekón* is used to express that a person or thing *is not* in a special place, as—

- A. *Koi ghare ahain?* Are there any people at home (in the house)?
 - B. *Nakhain.* There are not.
 - A. *Tohar bate paisá ahain?* Have you any pice with you?
- Nakhe paisá* or *nakhain*. (I have) none. Lit. there are none.

Áwek, to come.

(g)

The verb *áwek*, to come, is like *jáek*, to go; only the root vowel *á* takes the letter *w* to strengthen it with the tense endings; as—

Awék, to come. *Ham áwilá*, I come. *Hamre áwab*, we shall come, and so forth.

(h)

EXTRA NOTE ON THE TWO FORMS OF THE PRESENT TENSE.

Gánwári is richer than Hindi in the possession of two forms of the present tense. The distinguishing of these is a very important and fundamental matter, and one easily overlooked by a beginner.

The distinction is very clear, however, and universally observed.

The *present indefinite* (as I have called it) is used in speaking generally, as—

Kahán jaisila? Where do you go (generally speaking).

The *present imperfect* is used of action contemporaneous with the speaking—strictly and entirely in the present—as—

Kahán játhis? Where are you going to (now)

Kane kane áwathis? Where are you coming to (*i.e.* now, at this moment?)

Ekhane ghare játhi, I am just going home—in fact, I am on the way.

§ V—CONJUGATION OF THE VERB.

(i)

PASSIVE VOICE.

The passive of a verb is expressed by conjugating *jáek* with the perfect participle:

as *dekháj*, he, she or it, will be seen.
dekháj gelak, he has been seen.

The passive does not appear to be very commonly employed.

(j)

CAUSAL AND DOUBLY ACTIVE FORMS.

The causal is formed by adding *á* to the root.

The doubly active by adding *wá* to the root.

<i>Active.</i>	<i>Causal.</i>	<i>Doubly active.</i>
<i>baiθhek</i> , to sit.	<i>baiθháek</i> , to cause to sit.	<i>baiθhwáek</i> , to cause to sit through others, or cause to be seated.
<i>chhipék</i> } to hide.	<i>chhipáek</i> .	<i>chhipwáek</i> .
<i>lukék</i> } to cry.	<i>lukáek</i> .	<i>lukwáek</i> .
<i>kándek</i> , to cry.	<i>kandwáek</i> .
<i>piek</i> , to drink.	<i>piáek</i> .	<i>piwáek</i> .
<i>atkek</i> , to be stopped.	<i>atkáek</i> .	<i>atkwáek</i> .
<i>juték</i> , to join, or collect.	<i>jutáek</i> or <i>jorek</i> .	<i>jutwáek</i> or <i>jurwáek</i> .
<i>phutek</i> , to burst.	<i>phorek</i> .	<i>phurwáek</i> .

COMPOUND FORMS.

(k)

These are practically the same as in Hindi, and do not need any extended notice. A few examples are given:—

- (1) *Intensives.* *kát dewek*, to cut off;
 raikh lewek, to take and keep.
- (2) *Potentials.* Formed with *párek*, to be able, with the infinitive.
 Ú nahin bolek (or *bole*) *párelá*, he can't speak.
 Ham jáek párab, I shall be able to go.
- (3) *Completives.* Formed with *chukek*, to finish, and the root.
 kháe chuklak, he has done eating;
 or *kháe sirálak*, he has eaten and finished (all the food.)
- Another word for finishing is *nimráek*, also *puráek* to complete, as—
 ú nimrálak, he has finished.
 bhát nimar gelak, the rice is finished.
- (4) *Continuatives.* Formed with *jáek*, and present participle
 ú likhte játhe, he goes on writing.

§ VI—INDECLINABLES.

§VI

ADVERBS.

(a) These are in many cases the same as in Hindi. Example below:—

NEAR.	REMOTE.	INTERROGA-TIVE.	RELATIVE.	CORRELATIVE.	REMARKS ON SPECIAL FORMS.
now <i>ab. ekhan</i>	then <i>tab. sekhan</i>	when? <i>kahiyo?</i> <i>kati khan?</i> <i>kab?</i>	when <i>jab</i> <i>jekhan</i>	then. <i>tab</i> <i>sekhan</i> <i>takhan.</i>	
here <i>yahán</i> <i>ihán</i> <i>inde or ine</i>	there <i>wahán</i> <i>uhán</i> <i>ohe</i> <i>unde or une</i>	where? <i>kahán?</i> <i>kaun thin?</i>	where <i>jahán</i> <i>je thin</i>	there. <i>tahán</i> <i>se thin</i>	<i>ohe</i> means there, far off.
hither <i>ine</i> <i>i bate</i>	thither <i>une</i> <i>ú bate</i>	whither? <i>kane?</i> <i>kaun bate</i>	whither <i>jane</i> <i>je bate</i>	thither <i>tane</i> <i>se bate</i>	anywhere. <i>jane kane</i> or <i>jane tane.</i>
thus <i>aisan</i> <i>aisne</i>	in that way <i>usné</i> <i>ohe niar</i>	how? <i>kaise?</i>	as <i>jaise</i> <i>jyon</i>	so <i>taise</i> <i>tyon</i>	also <i>kaisne</i> <i>jaisne</i> <i>taisne.</i>
like this <i>aisan</i>	like that <i>waisan</i>	like what? <i>kaisan?</i>	like as <i>jaisan</i>	like that <i>taisan</i>	like also expressed by <i>niar</i> , as <i>ká niar diselá?</i> What he is like?
this much <i>itná</i>	that much <i>utná</i>	how much? <i>katná?</i> <i>kitná?</i>	as much <i>jatná</i> <i>jatná</i>	so much. <i>utná.</i> <i>tatná.</i>	

Adverbs of time.

katikhan? At what time (of day).

kahiyo? At what time (indefinite), when?

kahiyo, at any time.

kahiyo kahiyo, sometimes.

najhon, not yet.

pachhe or *pichhú*, afterwards.

takhan, then, has a peculiar use, e.g.—

ham takhan áli, I came a little while ago—just now, so to speak.

(b)

PREPOSITIONS.

Examples of commoner prepositions, taking the genitive, as in Hindi—

ágé, ágú, ágári, before.

páchhe, pichhú, pichhári, behind.

úpar, úpre, above.

níche, níchú, héthe, underneath.

nagich, pás, thin, near, as *hamar thin* = *mere pás*.

bhitar, bhitre, within.

§ VI—INDECLINABLES.

(b)

PREPOSITIONS—*concluded.*

lagin, le, lai, khátir, for, on account of—
 as *ukre khátir*, for his sake.
ohe le, for that (reason).

[*N.B.*—This last phrase is often used, as in English, for concealing one's purpose by evasion.

káhe le áwathis? Why do you come?
ohe le. For that reason (*i.e.* because I do)].

páre, on, beyond.
ore, on this side, near.
majhe, in the midst.

PECULIAR PHRASES.

There is an emphatic form of the verb which often occurs in conversation that is worth notice. It consists of the verb *karek*, to do, used with a kind of gerund, or verbal noun, ending in *o*.

A few examples will make it clear:—

Ham úke khábo nahin karilá. I don't eat it at all.

Sikhbo nahin kari. He won't learn at all.

Úman jánbo nahin karainá. They don't even understand.

Ham nahábo karló. I have bathed.

Úman nahábo karainá. They are in the habit of bathing.

[A collection of other peculiar phrases and words might be easily made, but they may not be peculiar to this Gánwári: such as *aghái gelak*, has had enough; *ansá*, unpleasant; *dhúkur chukur*, uncertain; *hadiaek*, to despair, and so forth, but many will be found in the dialogues following.]

DIALOGUES ILLUSTRATING LOHARDAGA GĀNWĀRĪ.

NOTE.—The peculiar *a* sound noted at the beginning is indicated by *ai*.

DOMESTIC DIALOGUE.

Scene—A village house. Enter a friend, who is greeted by the owner.

- | | |
|--|--|
| A. Kane, kane áwathí? (Ráur implied). | A. Where are you coming to? |
| B. Inhe, dekhe sune áwathí. | B. I'm coming here to see (you) and hear (the news). |
| A. Leú pirhá, baithá. | A. Take a stool. Sit down, do. |
| B. Achhhá ham baithathí. | B. Right you are. I am sitting. |
| A. (Preparing tobacco) Ráur bate kaisan kaisan hál chál? se kahú. | A. Well, how does the world wag with you? tell us. |
| B. Hán áj kail to bese bes hái. Ráur bat ker bhí kahú to, sob bese bes hain ki nahin. | B. We're all well now-a-days. How are your people; are all well or not? |
| A. Hán bhái. Hamre bate sob bese bes hái. [Bau may be used for bhái.] | A. Yes old chap, all my folk are flourishing. |
| B. (Looking round) Í ghar to bes majbút banál hai. Katná kharchá baithlak. | B. This is a strongly built house. |
| A. E bhái, bhári kharchá baithlak. Aur se men jaisan chahí taisan nahi _n banlak. | A. How much did it cost? |
| B. Magar hamar dekhek men to majbute hai. | A. It cost a lot old man, and yet the work didn't turn out as it should. |
| A. Hán, kono jono níár chháin le hai—Leú tamákú kháú. | B. But it seems strong enough to my eyes. |
| B. (Looking at cow-house). The ráur guhár hai? Katná garú hain? Kám kaisan chalelá? | A. Oh yes, it's good for a shelter after a fashion. Have some baccy. |
| A. Hán aisne das bára mun̄ hain; magar kám thík se nahi _n chalelá, káhe ki porá ghans ghait gelak aur aij kail tárn men ga ruman dhúr chatathain. | B. Is this your cow-house? How many cows have you? How does work progress? |
| | A. Oh, 10 or 12 head, but work doesn't go on well, for grass and straw are very scarce, and now-a-days the cows are grazing on dust in the tarn lands (<i>i.e.</i> , upper dry fields). |

I

DOMESTIC DIALOGUE—concluded.

- | | |
|---|--|
| B. Hán bháí, bará maskíl hai:
hamroho yehe dashá hai. | B. Yes my friend, it is very hard. This is our condition too (roho. enclitic = also, too). |
| A. Eson ráur ker poráman to kaisan bhelak?
[Porá = straw, poráman = crops which yield straw.] | A. How have your crops turned out <i>this year</i> ?
[Porá = straw, poráman = crops which yield straw.] |
| B. E bháí, ság to khob rahe magar pichhe se báki khaíke sirái delaín. | B. There was plenty of blade (ság), but afterwards blight ate them all up. |
| A. Achchhá, chhowáman le thor tháṛ to bhelak ki nahin? | A. Well, nevertheless, was there some little left for the children? |
| B. Hán dhokorjíná lai to hai.
Kono níar chalbe kari.
Nahín mái ke káná mái (rises to go away). | B. Yes, enough to <i>starve</i> on. We shall get along somehow. A one-eyed mother is better than none. |
| A. Achchhá ab baithú, kúber hoathe. | A. Well then sit down now, it is getting late. |
| B. Ham ke jáek men derí hotai. | B. I shall be late in going. |
| A. Nahin, nahin, nahin, baithú káhe jáb [ráure understood]. Ekhan kúber bhelak, játe játe to bhát biári hoí, se ná jáú. Baithú. | A. No, no. Sit down. Why will you go?
It is already late, and as you go it will be supper time, so don't go. Sit down.
[A's wife comes out from the house and also urges B.] |
| W. Ráure dher din se áli aur ekhan kúber men kahán jáb? | W. You've come after a long time, and now where will you go at this late hour? |
| B. Nahín máí, ratikhan chhowáman akbakábain aur ghar meū andor karabain máí eklá hoí, se le ham jáb. | B. No mother, the children will be nervous at night-time and make a great noise at home. The mother will be alone, so I shall go. |
| W. Nahin bábu. Ráur baháná karathí. Ráur ghar ke chhowáman waisan nak-hain. (Brings water in lota) Leú, bije kárú. | W. No sir. You're making excuses. Your children are not like that.
Take this, wash (<i>i.e.</i> , the usual washing of a guest's hands before a meal). |
| B. Nahín nahín. Ham khálí hai, ká pete kháb? Chhowáman khábo nahín kair hain, se rahe deú. | B. No, no. I have eaten. How can I eat any more (<i>i.e.</i> , with what stomach shall I eat)? The children have not eaten, so let it be please (excuse me). |

II

AGRARIAN DISPUTE.

Two old men talking. A's rice has been cut by some one else, and B comes to see him on hearing the news.

- | | |
|---|---|
| A. Baiṭhú : kane kane álí. | A. Sit down. Where have you come to (<i>i.e.</i> , what is your business) ? |
| B. Inhe bháí, ráur ker mukad-imásúinke ham álí hai je men jánab ki ká bħelak. | B. I've come hearing of your [law] case, to know what has happened. |
| A. E bháí ká kahab ? Duniyá aisan andher bħelak ! Bħalá dekhú to, ham jotlí, kɔrlí bunlí, aur se men Budhú hamar hoal dhán ke jabar jastí kait lelak. | A. Ah, what can I say. The world has become very evil ! Look now, I ploughed, dug, sowed, and then Budhu cut and took off the whole of my rice by force. |
| B. Ráure sekhan kahán rahí je ú áike aisan jabar-jastí káte lagalak ? | B. Where were you at the time that he began to cut it by force in that way ? |
| A. E bháí, ká kahab, se diná ker din men ham láh kine le bájár jáe rahí. | A. Ah, what shall I say ? That very day I had gone to the bazar to buy lac. |
| B. Sekhan ká ghare koí nahín rahain. | B. Was there no one at home at the time ? |
| A. Chhowáman to rahain magar ká kárabain ? Bujhab ki Budhú apan sange das jawán latħi leke aur pandrá banihár leke áe rahe ar bīriyá ham ke bájár men hál millák. | A. The children were there, but what could they do ? Understand that Budhu came bringing 10 young men and 15 labourers (paid men). News reached me in bazar in the <i>afternoon</i> . |
| B. Achchhá to ab ká karek cháhí ? Matiyále rahab ki kono karab ? | B. Well, what's to be done now ? Will you keep quiet, or will you do something. |
| A. Hán báu, úman ke ham nahín chhoṭab. Ránchí jáeke ham darkhás deb, aur jekhan úman ker saman hoí sekhan ine ham Budhua ker dhán ke katway deb. | A. Yes. I won't let them off. I'll go to Ranchi and lodge a complaint, and when they get a summons I shall have Budhu's rice cut here. |
| B. I bát bahut bes hai. Ham ráur ker madat men áwab. Ráure Ránchí men rahab ham ine dhán ke katway deb. | B. Capital idea. I will come and help you. You will remain in Ranchi, and I will have the rice-cutting done here. |
| A. Bes to. | A. Very well.. |

III

WIFE-BEATING.

[Prisoner being examined.]

- | | |
|--|--|
| A. Tohar janáná kaise marlak ?
U' ke ká hoe rahe ? | A. How did your wife die ?
What happened to her ? |
| B. Ham sikár jái rahí aur ábo
karlí, to maral pálí. Ham
nahín jánilá ki kaise mar-
lak. | B. I went to hunt and returned
and found her dead. I
don't know how she died. |
| A. Achchhá, bol. Ke már-
lak ? | A. Well, tell us. Who struck
her ? |
| B. Ham nahín jánilá. | B. I don't know. |
| A. Achchhá toen márle ki
nahín ? | A. Did you strike her or not ? |
| B. Ham úke nahín máür hí.
Apan janí ke ká níar
márab piṭab jab úkar
kasúr nakhe ? | B. I did not strike her. How
should I strike and beat
my own wife when she
was not in fault ? |

[A witness is examined, a neighbour.]

- | | |
|--|--|
| C. I mukadimá men toen ká
jánisilá ? Bol. | C. What do you know in this
case ? Tell us. |
| W. Ehe jánilá ki phalná apan
janí ke muṭkáy morálak. | W. I know this, that so and so
struck his wife with the
fist and killed her. |
| C. I bát ke toen kaise jáni-
silá ? | C. How do you know this ? |
| W. Sikár se ábo karlak sekhan
ham ukar thín tamáku
kháe jái rahí. | W. He came from hunting and
I went to get some tobacco
at his place. |
| C. Sekhan toen ká dekhlis ? | C. What did you see then ? |
| W. Nahín ú apan janí ke
chuná mánglak sekhan,
nakhe kahlak se lai, já
re kahike, hasi hasi muṭ-
kálak. Ohe muṭká se
moir gelak. | W. Well no, he asked his wife
for lime, and she said,
there isn't any. Get
away, he said, and laugh-
ingly struck her, and
with that blow she died. |

[Counsel for defence cross-examines.]

- | | |
|--|---|
| C. Uke kaisan thánw men
mutkay rahe ? | C. Where did he strike her ?
(i.e., on what spot) ? |
| W. Kándhe sojhe muṭkay rahe. | W. He struck her on the
shoulder. |
| C. Khob jore, ki dhíre muṭ-
káy rahe ? | C. Did he strike very hard or
gently ? |
| W. Se ke ham ká niar kahab ?
Ham ke martak to ham
jántí. | W. How can I tell ? If he
had struck me I might
know. |

III

WIFE-BEATING—*concluded.*

C. Morek khan pání ke píálak?	C. As she died who attended to her? (lit. gave her water to drink.)
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W. Setak ham bhág jáe rahí.	W. By that time I had run away.
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* * * * *

SONGS.

There are numerous songs in Gáñwári, of which a specimen is subjoined :—

MARRIAGE SONG. (On departure of the Bride.)

Chorus.	Chalalaín bainí chalalaín re Síte síte bainí chalalaín re Roude roude bainí chalalaín re. Babá korá bainí chhutalaín re Nayo korá bainí chhutalaín re Ulait dekhú bainí, palaít dekhú re Mayá mukh dekhú bainí, kaise chhutalaín re. Babá korá bainí chhutalaín re, &c.
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LITERAL TRANSLATION.

My sister goes, she goes
In the dew, the dew, my sister goes.
In the heat, the heat, the sister goes.
Lost O my sister is your mother's embrace (korá).
Lost O my sister is your father's embrace.
Look round O my sister, turn round and look.
Think of our love, how has it departed, &c.

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NOTES

ON THE

GÁNWÁRÍ DIALECT OF LOHARDAGA, CHHOTA NAGPUR.

BY

THE REV. E. H. WHITLEY, S. P. G., RANCHI.

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