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A KAYATHI HANDBOOK.

A

H A N D B O O K

TO THE

K A Y A T H I C H A R A C T E R .

BY GEORGE A. GRIERSON, B.C.S.,
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लिख, लिख, लिख, सब जग लिखा । पढ़, पढ़, पढ़ कहा कीन्ह ॥
बढ़, बढ़, बढ़, घट, घट गए। तुलसी राम न चीन्ह ॥



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TO

THE HONORABLE SIR ASHLEY EDEN, K. C. S. I.,
LIEUTENANT-GOVERNOR OF BENGAL,

WHO,

BY FIRST INTRODUCING KAYATHI AS THE SOLE OFFICIAL CHARACTER OF OUR LAW-COURTS,
HAS DONE MORE FOR BIHAR THAN A DECADE OF LEGISLATION,

THIS BOOK

IS GRATEFULLY DEDICATED BY THE

AUTHOR.

BANKIPORE,

1st June, 1881.

P R E F A C E.

I SHOULD not have troubled my readers with a preface, had I not to apologize for the delay which has occurred in publishing this book. It was almost ready for the press, when illness compelled me to go home. The nature of the work was such, that, unless the proof-sheets were corrected on the spot, it would have been impossible to attain that accuracy, without which it would have been worse than useless. I cannot hope that the book is entirely free from misprints, but I can assure my readers, that no pains have been spared in reducing them to a minimum. This has been another reason for the delay in publishing, for Indian compositors are but human, and I have had to compare every letter and every accent, dot, and apostrophe with the original three separate times before I could give the press order.

I now take advantage of the preface to point out that this Manual pretends only to show the actual handwriting in current use in Bihár. In no way does it attempt to show *good* Kayathí writing as a model for learners of handwriting. It is not a copybook, and is not meant to teach how to write, but how to read writing, and especially bad writing. Hence the samples given are of all kinds,—some good, and some bad,—and are written by all manner of scribes. At the same time, for the information of those curious in such matters, I would point out Plate X as exhibiting a specimen of peculiarly neat and clear Tirhutiá caligraphy.

For a like reason I have given the documents unaltered, with all their faults of spelling and grammar, which I have endeavoured accurately to reproduce in the transliteration. The numerous gross grammatical blunders in documents, most of which are written by fairly educated men, may surprise those who do not know that book-Hindí, and *à fortiori* court-Hindí, is a foreign language to all who use it in Bihár. The native language of every Biháí (excepting those born and bred in the large towns) is as different from Hindí, as French is from Italian ; and the little they ever knew of that language has been learnt after several years of painful training in the Government higher schools, and most of that little forgotten before they had any occasion to use it. I think that a perusal of the documents

herewith presented will appear to be a sufficient answer to those who oppose the substitution of one of the Bihár languages for Hindí as a Court-language, on the ground that the latter is already in possession, and should not be disturbed except for very strong reason. Unless the ungrammatical jargon of these petitions can be called Hindí or Urdú, Hindí is no more in possession than Norman-French was in possession as the language of England, at a time when the lawyers spoke what they called Norman-French in the law Courts. The matter, no doubt, is different in the North-West Provinces, west of Banáras ; for there Hindí may fairly claim to be the vernacular of the country ; but it is not, never was, and never can be, the vernacular of Bihár. History and the laws of philology alike decide against it, and experience has shown how Norman-French never became the vernacular of England.

I hope that this book will be of use to my brother officials and to the European residents of Bihár. If it be, I shall be amply rewarded for the trouble I have taken, for that was what I had in view in compiling it.

In conclusion, I wish to thank the many kind friends who have helped me in the compilation, and especially Mr. A. P. MacDonnell, of Chhaprá, and Mr. C. C. Quinn, of Bankipore.

GEORGE A. GRIERSON.

INTRODUCTION.

By a recent order of the Bengal Government, the Urdú character has been abolished from all official documents, and the Deva-Nágarí character has been substituted for it in printing and the Kayathí character in papers written by hand. The Deva-Nágarí alphabet

ERRATA.

Plate X, first line of Translation, *for* "Sheikh," *read* "Shaikh."

Plate XXVII, in second heading of Transliteration, *for* "Maghadhí," *read* "Mághadhí."

unpronounced *w* will be represented in English characters by *u* or *oo*, as in the above examples above.

The forms of the other vowels given above are also only used at the commencement of words or syllables, thus, आक *ák*, इक *ík* ईक *íik*, उक *úk* ऊक *úuk*, ऋक *ṛík*, एक *ek*, ऐक *aik*, ओक *ok*, औक *auk*, and गायो *gáo*. When used after a consonant they take new "non-initial" forms.

These forms are for आ ॠ, for इ ङि, for ई ङी, for उ ङु, for ऊ ङू, for ऋ ङृ, for ए ङे, for ऐ ङै, for ओ ङे and for औ ङौ. Of these ॠ, ङी, ङे, and ङौ, are written after the consonant they follow, ङि is written before the consonant it follows, ङु, ङू, and ङृ are written under the consonant they follow, and ङे, and ङै over the consonant they follow. We thus get the following examples :

का *ká*, कि *kí*, की *kí*, कु *ku*, कू *kú*, क्री *kri*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

Instead of the initial forms ए *e*, and ऐ *ai*. the forms ओ and औ are respectively used by the ignorant. These forms are incorrect in Deva-Nágarí, but they are common in Kayathí.

In addition to the above simple consonants there are a large number of compound consonants. These are used when the inherent *a* between two consonants disappears altogether, and no other vowel is substituted. Thus, पुस्तक *pusatak*, and if we wish to write *pustak*, we must join स *s* and त *t* into one compound consonant स्त *st*: we are then able to write पुस्तक *pustak*. These compound consonants are formed in various ways. It will be noticed that nearly all the simple consonants consist of a horizontal line *plus* a perpendicular line *plus* the essential part of the letter. Thus क is composed of — + | + क. To form a compound of two letters the essential part of one is taken (excluding its horizontal or perpendicular line or both), and then the two are put together side by side, or one over the other as may be most convenient. Thus ग + ग becomes गग *gga*, भ + य becomes भ्य *bhya*, च + च becomes च्च *chcha*, प + त = प्त *pta*. Many compounds are, however, quite irregular; and as they are all given in any good Hindí Grammar it is not necessary to repeat them here. The letter र *r* takes two forms according as it is the first or last (or medial) member of a compound. When the first member of a compound, it is expressed by a semicircle over the letter which follows it, as in the words स्वर्ग *swarg*, सर्व *sarb*. When the last or medial member of a compound, it is expressed by a sloping line below the letter which it follows, e. g. ग्रह *grah* अग्र्य *agry*.

NOTE.—These compound consonants are in Hindí frequently separated into their component simple letters, the pronunciation being unaffected. Thus सर्व *sarb* is frequently written सरब *sar'b*, and ग्रह *grah*, गरह *g'rah*. This is especially the case in Kayathí, in which compound consonants are comparatively rare.

NASAL SYMBOLS.—It should be noted that there are five nasal letters,—each, in the table of the alphabet, immediately to the right of a line of four other consonants; when, in any word, any nasal comes immediately before any one of the four other consonants in its own line, it may as a *compendium scripturæ*, be denoted by a dot written over the letter preceding it in the word, to save the trouble of writing a complex compound consonant. Thus अंक may be written for अङ्क *an'k*, पंच for पञ्च *pan'ch*, दंड for दण्ड, कुंद for कुन्द *kund*, and स्तम्भ for स्तम्भ *stambh*. This dot is usually called *anuswár*, and is, however, not confined to this use. It is also frequently used simply to give a nasal tone to the letter over which it is placed, almost exact like the pronunciation of *n* in the French word *bon*. In this latter case accurate writers (who are few in number) write the dot in a half circle, thus, ण, and it is then called *anunásik*. But practically there are two uses of the *anuswár*, which only practice can distinguish,—one is to write it as a substitute for one of the five nasal letters in a compound consonant,—and the other is to use it to give a nasal tone to any syllable over which it may be placed. In this work,—in transliteration, in the first case it will be represented by the appropriate English type of the nasal letter (*n*, *n'*, *ñ*, *ṅ*, or *m* respectively and in the second case by *ñ*.

PRONUNCIATION.

As this is written for Indian readers, I do not propose to discuss at length the pronunciation of the letters of the alphabet. It is sufficient to remind them that ड *ḍa*, when written with a dot, thus ङ, is pronounced *ṛa*, and similarly ढ *ḍha*, is pronounced *ṛha*.

Of the remaining consonants य *ya*, and ज *ja*, are commonly confounded in pronunciation, य being often pronounced *ja*; and even ज is written by many for य in such cases. Thus योग *yog* is often both written and pronounced जोग *jog*. Similarly व *va* and ब *ba* are often confounded, both being usually pronounced like ब *ba*. Thus वर्ग *varg*, is usually pronounced बर्ग *barg*. Some writers place a dot under व when it is pronounced as व *va*. Thus वर्ग *varg*, while वृह *vṛh* is pronounced *vah*, or rather *wah*. The letter व though commonly transliterated *va*, might be better transliterated *wa*, which more accurately exhibits its pronunciation. The letter ष *sha* in Eastern Hindī has entirely lost its proper pronunciation, when not compounded with another consonant, and is pronounced *kha*. This rule is universal. It is then capable of being substituted for ख *kha*. Thus the word देखा is commonly written देषना, and षष्ठ *shashṭh*, is, conversely, commonly written and always pronounced खष्ठ *khashṭh*. Observe that the last *sha* being compounded with ठ *ṭha* is written and pronounced properly.

PART II.

ON THE KAYATHI' CHARACTER.

Having thus given a brief description of the Deva-Nāgarī alphabet, I proceed to describe how the Kayathī arose side by side with it.* The Deva-Nāgarī, although an admirable alphabet in some respects, was long ago found to be too cumbrous for the common affairs of life. The pen in each letter has to be lifted three times, once for the horizontal line, once for the perpendicular, and at least once for the essential part of the letter. In short, it was not sufficiently cursive. There were two ways of giving it a cursive character, one of which was to preserve the frame work, and alter the shape of the letter so that the whole could be written without lifting the pen from the paper. This was the course adopted in the Bangālī and Uriyá written hands. The other course was to discard as much as possible the horizontal and perpendicular lines, leaving only the essential part of the letter, and as much of them as could be combined with one stroke of the pen, without materially altering the shape of the original. This was the course adopted in the Modh, Gujarátī, and Kayathī alphabets. All the alphabets of this latter class possess a great similarity of character. Gujarátī, the most western, differs little from Kayathī the most eastern, and a Tirhutiá *paṭwári* finds little difficulty in reading a Gujarátī book.

A still further corruption, for cursive purposes, is the Mahájani, or character of the merchants. It is, however, more a species of shorthand, and (the vowels being usually omitted) is read with considerable difficulty. Such is not the case with Kayathī, which is, all that its opponents can say to the contrary, a perfectly legible character.†

* Although it is convenient in an elementary treatise to talk of the Kayathī being "derived" from the Deva-Nāgarī, this is not a strictly accurate statement of the facts of the case. Really the two alphabets arose *pari passu*, from an older original still found existing in inscriptions and the like. One became adopted as a running hand, and the other as a more ornate style of hand-writing.

† A story is told of a Mathurá merchant who was absent from home, and whose agent wrote from Delhi to his family to say his master had gone to Ajmer and wanted his big ledger. The agent wrote *Bábú Ajmer gayá, barí*

The accompanying table shows succinctly the forms of the Deva-Nágarí, Kayathí, and Mahájání script letters. (Plate I.)

Kayathí is written sometimes on plain unruled paper, but it is equally often written on ruled paper. In the latter case, a line is drawn across the page, and the letters as it were suspended from it, instead of being written on it as in English. The ruled line thus forms a rude substitute for the top horizontal line in Deva-Nágarí: it is however of little practical use, and is apt to increase the difficulty of reading. In many documents it is customary to rule only the first line, for show; and to leave the rest unruled, for comfort.

As written by natives, Kayathí has no stops except the full period: moreover, amongst natives it is not customary to leave any space between the words, which are left to be divided by the reader, a fact which sometimes gives rise to ludicrous mistakes. The Standard Kayathí, however, used in Government offices, does separate its words.

Kayathí differs slightly according to locality. It may roughly be divided into three classes, Tirhutí, which is said to be the most elegant, Bhojpúri (of Sáran and Sháhábád) which is said to be the most legible, and the Magah (or that of Patna and Gayá) which is a mean between the two. Illustrations of all these styles of writing will be found in the following pages. (Plate II.)

These differences are, however, but slight, and any one acquainted with one kind, can easily read the other two. Kayathí also, of course, differs according to the person who writes it. As in English, there are good and bad, dashing and careful, neat and straggling writers.

Many, in fact the majority of Kayathí writers, in writing make no distinction between $\text{ॠ } i$, and $\text{ॡ } i$, writing both as $\text{ॡ } i$. This is an incorrect custom, and should be avoided. In this work, wherever $\text{ॡ } i$ is incorrectly written for $\text{ॠ } i$, it will be transliterated i , as it should be, and not i as it is.

By the majority of writers of Kayathí, the letter, $\text{ॢ } s$ is not used,— $\text{ॣ } s'$ being used instead. In short, with them, the character ॣ represents all sibilants; when this is the case in the following pages, the correct sibilant will be transliterated. Thus वॣतु erroneously written for वॢतु or वॣतु , will be transliterated $bas'tu$ and not $bas''tu$.

It is hoped that with the aid of the foregoing hints, it will not be found difficult to read the following pages.

bahí bhej díjiye. This was written in Mahájání which usually omits the vowels, and the result was that the letter was read *Bábú A'j mar gayá, barí bahú bhej díjiye*, "The master died to-day, send the chief wife"! (apparently to perform his obsequies). BEAMES, C. G. I., 56.

PLATE I.

Deva- nāgarī.	Kayathī.	Mahājanī.	English.	Devanā- garī.	Kayathī.	Mahājanī.	English.	Deva- nāgarī.	Kayathī.	Mahājanī.	English.
अ	अ	अ	a	उ	उ	उ	u	न	न	न	n
आ	आ	आ	ā	व	व	व	v	प	प	प	p
इ	इ	इ	i	ख	ख	ख	kh	फ	फ	फ	ph
ई	ई	ई	ī	ज	ज	ज	j	ब	ब	ब	b
उ	उ	उ	u	झ	झ	झ	jh	म	म	म	bh
ऊ	ऊ	ऊ	ū	ञ	ञ	ञ	ñ	य	य	य	m
ऋ	ऋ	ऋ	rī	ट	ट	ट	t	र	र	र	y, j
ॠ	ॠ	ॠ	e	ड	ड	ड	d	ल	ल	ल	r
ऌ	ऌ	ऌ	ai	ण	ण	ण	ṇ	व	व	व	l
ॡ	ॡ	ॡ	o	त	त	त	t	श	श	श	v, b
अं	अं	अं	au	थ	थ	थ	th	ष	ष	ष	s'
अक्	अक्	अक्	k	द	द	द	d	स	स	स	sh, kh
आक्	आक्	आक्	kh	ध	ध	ध	dh	ह	ह	ह	s
इक्	इक्	इक्	gh								h

COMBINATIONS OF VOWELS.

Devanāgarī.	Kayathī.	Mahājanī.	English.	Devanāgarī.	Kayathī.	Mahājanī.	English.
अक	अक	अक	aka	रिक्	रिक्	रिक्	rikri
आका	आका	आका	ākā	रिक्	रिक्	रिक्	eke
इकि	इकि	इकि	iki	रिक्	रिक्	रिक्	aikai
इकी	इकी	इकी	ikī	रिक्	रिक्	रिक्	oko
उकु	उकु	उकु	uku	रिक्	रिक्	रिक्	aukau,
उक्	उक्	उक्	ukū.				

Table showing the corresponding forms of the Devanāgarī, Kayathī, Mahājanī and English alphabets.—

PLATE II.

Table showing the *Kayathī* alphabet, as written by *Tirhutī*, *Bhojpurī* & *Magah* Scribes.

<i>Tirhutī</i>	<i>Bhojpurī</i>	<i>Magah</i>	<i>English</i>	<i>Tirhutī</i>	<i>Bhojpurī</i>	<i>Magah</i>	<i>English</i>
अ	म	म	a	१	ॐ	ॐ	n
आ	मि	मी	á	२	१	१	t
इ	२	३	i	३	थ	थ	th
उ	३	३	u	४	६	६	d
ई	४	३	ú	५	५	५	dh
ए	५	३	e	६	१	१	n
ऐ	६	३	ai	७	५	५	p
ओ	७	३	o	८	अ, ५	अ, ५	ph
क	८	३	au	९	५	५	b
ख	९	३	k	१०	५	५	bh
ग	१०	३	kh	११	५	५	m
घ	११	३	g	१२	५	५	y-j
ङ	१२	३	gh	१३	५	५	r
च	१३	३	ni	१४	५	५	l
छ	१४	३	ch	१५	५	५	v b
ज	१५	३	chh	१६	५	५	s'
झ	१६	३	j	१७	५	५	kh
ञ	१७	३	jh	१८	५	५	s
ट	१८	३	ni	१९	५	५	h
ठ	१९	३	t	२०	५	५	
ड	२०	३	th				
ढ	२१	३	d				
॰	२२	३	dh				



PLATE III.

COMBINATIONS OF CONSONANTS

STRONG CONJUNCTS.

क्क kk, क्य क्य kkh, क्त क्त kt, ग्ग gdh, च्च chch, च्च chch, ज्ज jj, ज्ज jjh, ट्ठ tt, ट्ठ th,
 ड्ग dg, ड्ग dd, थ्थ tk, त्ठ tt, थ्थ th, ल्प lp, ड्ग dg, ड्ग dd, थ्थ ddh, ध्ध dbh, प्प pt प्प pp, पुप्प ph,
 ब्ब bj, ब्ब bd, ब्ब bdh, ब्ब bb, ब्ब bbh.

WEAK CONJUNCTS.

न्न nn, राय ny, न्न nn, न्न nm, न्न ny, न्न nr, न्न nv, न्न ns, न्न mn, न्न mm, न्न my, न्न mr,
 म्म ml, म्म mh, य्य yy, र्म rm, र्म ry, र्म rv, र्म rs र्म rsh, र्म rh, ल्म lm, ल्म ly, ल्म ll, ल्म lh, ल्म vy,
 व्म vr, व्म vv, स्न sn, स्न sy, स्न sr, स्न sl, स्न sv, स्न sn, श्म shm, श्म shy, श्म shv, स्न sn, स्म sm, स्म sy,
 स्म sr, स्म sv, स्म ss, ह्म hm, ह्म hy, ह्म hr, ह्म hl, ह्म hv, ह्म nh.

MIXED CONJUNCTS.

क्क km, क्य ky, क्त kr, क्त kl, क्त kv, च्च kchh, च्च kchy, ग्ग gn, ग्ग gm, ग्ग gy, ग्ग gr, ग्ग gl, ग्ग gv,
 घ्घ ghn, घ्घ ghy, घ्घ ghr, ड्ग nk, ड्ग nk, ड्ग nig ड्ग nigh, च्च chy, च्च chhr ज्ज jn ज्ज jm, ज्ज jy, ज्ज jr,
 ज्ज jv, ज्ज nich, ज्ज nich, ज्ज nj, ज्ज njh, ड्ग dr, न्त nt, न्त nth, न्त nd न्त ndh, ने tn, न्म tm,
 न्थ ty, त्र tr, त्र tv, न्स ts, थ्थ thy, ध्ध dn, ध्ध dhr, थ्थ dhy, ध्ध dhv न्त nt, न्थ nth, न्द nd,
 न्थ ndh, पुप्प pn, प्प pm, प्प py, प्र pr, पुप्प pl, प्प ps, थ्थ by, प्र br, न्थ bhy, प्र blir, प्र rk,
 र्क rkh, र्ग rg, र्ग rgh, र्ग rch, र्क rchh, र्ग rj, र्ग rt, र्थ rth, र्द rd, र्थ rdh, र्प rp, र्ब rb, र्ब rbh,
 ल्द ld, ल्प lp, ल्ब lb, स्थ sch, श्क shk, श्थ sht, श्थ shth प्प shp, प्प shm, प्प shy, स्स sk, स्स st,
 स्थ sth, स्स sp, स्स sph, स्स st, स्स str.

* Pronounced like gy, with a nasal accent.



PLATE IV.

NUMERALS &C.

The following are the more usual forms of the Numerals.

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८, ९, or ८ 8, १०, or ९ 9, १० 10.

MONEY.

३ 3 pies (One pice), ६ 6 pies, ९ 9 pies, १ 1áná, २ 2ánás, ३ 3ánás, ४ 4ánás, ५ 5ánás,

६ 6ánás, ७ 7ánás, ८ 8ánás, ९ 9ánás, १२ 12ánás, १ R.1. १२ R.7.10.4.

The modes of writing pies differ in different districts.

WEIGHT.

Chhatáñks. १ 1, २ 2, ३ 3, ४ 4, ६ 6, ७ 7, ८ 8, ९ 9, १० 12.

Sers. १ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, १० 10, ११ 11, १२ 20, १३ 30.

१०१२ = 1 M^d 10 S^{rs} 10 Chh^{tk}s.

AREA.

Dhurs. १ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 10, ९ 11, १० 15.

Katthás. १ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, १० 10, १५ 15.

१०१२ 10 Bighás. 16 Kts. 6 Dhurs.

PLATES V, VI, AND VII.
CRIMINAL PETITION (*Patna*).

As written by five different Magah Seribes.

San'gam Sigh baráhil molájim Mun's'i
Bis'es'ar Lál Muda-i.

banám

Bulákí wo Bihári wo Jhoṭí Mah'to wo Dáhu
5 Dhánukh, sákinán moje Kár'tápur, iláke
Tháná A'lam'ganj Mudála i.

Jurum pakar le jáne as'náe ráh se, wo
kar'ne már píṭ lát muká se, wo kamar me
angav'chhá se bāndh kar le jáná tháná pr;
10 daphá 352 wo 341 pínal koḍ; maw'kue
22 Jun s ... 1880, roj mangal wak't sāt
baje subah ke. It'láe uská tháne
me díá, pulis ne bád tah'rír roj-
nám'che hedáet nális' hajúr ká díá

15 Nám gawáh.
Rám Lál, sákin moje Kár'tápur.
Gobar'dhan Goálá sá. Aijan.
S'ekh Husen Bak's' sá. Kum'rár.
S'ekh Il'táf Husen sá. Kum'rár.

Hukum húa ke
sapur'd Jifár'd
Sáheb dipoṭí ma-
jis'tareṭ bahádur ke
kiá jáe.

TRANSLATION.

Sangam Siñh baráhil, servant of Munshí Biśésár Lál, *Complainant.*

versus

Bulákí, Bihári and Jhoṭí Mahto, and Dáhu Dhánukh, of Village Kartápur, Tháná
Alamganj, *Accused.*

Charge, seizing and carrying off from the public road, assaulting with kicks and blows, tying (Complainant round) the waist with a body cloth, and taking him to the police station. Secs. 352 and 341 I. P. C. Date of occurrence, Tuesday, 22nd June, at 7 A. M. Information concerning this was laid at the police station, and the police, after entering it in writing in the diary, directed a complaint to be laid before your Worship.

Names of the Witnesses.

Rám Lál, of village Kartápur.
Gobardhan Gowálá, of ditto.
Shaikh Husain Bakhsh, of Kumrár.
Shaikh Iltáf Husain, of ditto.

Ordered that,—

The case be made over to Mr. Giffard (?), Deputy Magistrate.

PLATE VIII.

FACSIMILE OF A POLICE REPORT.

DHAR'MA' AUTA'R.

Is mokadame ká waku Tá. 31 Ma-i 1880 ke rát ko hui, wo italáe is'tes'an par do pabar din ko, Tá. 1 Jun me már'phat muda-i ke hui. Tábedár italáe hone ke sáth rawáne sar jamín tah'kíkát ke wáste huá. 2 Jun ko sendh dekhá. Muda-i ke 5 purab muh ke ghar me utarwári pákhe me ek sendh derh háth lámá wo ek háth chaurá pár'wár kábil jáne á-d'mí ke sendh-marí ká díá huá páeá geá. Máli-k ghar jáhir kar'tá hai ke "Chor ghar me paiṭhá, áhaṭ se ham jáge, chor bhág geá, koí chíz chori nahi ga- 10 í. Chor ko pah'chán nahi kíá, kisi par s'aks'ubhá nahi kar'tá hai." Gáwo ke log bhí jáhir kar'te haiñ ke koí mál muda-í ká chori nahi geá. Gáwo ke log jáhir kar'te hai ke "chokídár gas't me thá, ham log ko jagáeá thá." Moje Narahiá wo Ghoghariá wo Bar'ham'púr me jo bad'másán 15 the, tah'kíkát kar'ne se jáhir huá ke us roj sab ap'ne ap'ne ghar par hájir thá. Chaukídár moje wo aur aur log jáhir kar'te hai, ke Tarái Nepál ká ba-d'más' ákar waku kar'tá hai. Tah'kíkát se par'ná sen-dh ká sachá málum hotá hai, is lie nak'sá sí 20 sachá dete haiñ, wo chaukídár moje ká har'chand logo ke beán se hájir rah'ná jáhir hotá hai, magari bes'ak log sab chokídár ke bacháne wás'te aisá beán kíá hai: As'l me, agar hájir rah'tá waku nahi hotá. Is chaukídár ke iláke 20 Ap'rel 1879 ko ek sendh pará thá, ek rupa- 25 á jur'báná hajur se huá thá. Tá. 4 Jun. 1880.

TRANSLATION.

Your Worship,—This affair occurred on the night of the 31st of May, 1880, and information was laid at the station by the prosecutor on the 1st of June, at mid-day. Immediately on receipt of the information, I started for the spot, in order to investigate the charge. On the 2nd of June I saw the mine. It turned out to be a mine situated in the north wall of the prosecutor's east-facing house; was a cubit and a half long, by a cubit wide, passing right through the wall, and sufficiently large to allow passage for a man; and was dug with an instrument called a *Sendh-marí*. The owner of the house states that the thief entered the house, and that he (the owner) being wakened by the noise, the thief absconded, without committing theft of any property. He did not recognize the thief, nor does he suspect any special person of being the criminal. The villagers also state that none of the prosecutor's property was stolen. The village people state that the Chaukídár was going his rounds (all night), and that he wakened them according to custom. On inquiry it appeared that the professional thieves living in the villages of Narahiá, Ghoghariá, and Barhampur, were all at home on the day of the occurrence. The Village Chaukídár and other people state that a professional thief of the Nepál Tarái comes and commits (these) offences. As the result of the investigation it appears to be true, that the mine was dug, and for this reason I submit a C true form. As regards the Village Chaukídár, although from the statements of the people it appears that he was present at his post, there can be no doubt, that they say so in order to get him out of trouble. As a matter of fact, if he had been present at his post, the offence could not have been committed. In the beat of this Chaukídár, on the 20th April, 1879, a (former) house-breaking case took place, and, under your Worship's order, he was fined one rupee. Dated 4th June, 1880.

PLATE IX.

A CRIMINAL PETITION.

<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>	<p>३९९१ गाममुद्र ५९</p>	<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>
<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p>	<p>गाममुद्र १९६२ ११</p> <p>गाममुद्र १९६२ ११</p> <p>गाममुद्र १९६२ ११</p> <p>गाममुद्र १९६२ ११</p> <p>गाममुद्र १९६२ ११</p>

गाममुद्र
१९६२
११

गाममुद्र
१९६२
११

PLATE IX.

A CRIMINAL PETITION (*Bhojpuri writing, from Chhaprá*).

Nám muda-i. bakaid Saká- nat.	Nam muda-á lhe, bakaid sa- kúnat.	Illat wo tárikh waku.	Nám gawáhán bakaid sakúnat.	Khulá-sá nális'.
Rám Par'sád Rám, Sá. Mahamad'púr, Pra. Bál, Tháne Chhaprá.	Rám Sevak Ráe, Rám Ugarh Ráe, Govind Ráe. Sákínán Jání (?) Chhaprá, Pra. Bál.	Tasaruph bejá wo már píth has'b daphe 352 + 403. Tá. 16 Ma-i San 1880.	Rám Jívan Síngh, sa. Bhagwánpúr, Pra. Bál. Rám Bharos Síngh, sa. Bási Pra. Májhí.	<p style="text-align: center;">Ba roj mundar'je khánelambar 3 phal ám bág Muda-i ká á.n)dhí se girá thá. Muda-i wás'te láne us ke gaá, dekhá ke mudá-álhe phal ám uthá- 5 te the. Muda-i ne roká, aur kabá ke "Hamá- rá ám kew lete hau? Nahí jáne degai." Is par muda-álhe náráj hokar, Muda-i ko ghúse wo tamáche se már píth kíá, aw'r phal ám ká le 10 líá. Is wás'te nális' kar- te hai _____ . Phiduí Rám Par'sád Rám Mu- da-i. Ta. 18 Ma-i, San 1880 I's'wí.</p> <p style="text-align: center;">TRANSLATION.</p> <p>Rám Prasád Rám, of Muhammadpúr, Parganah Bál, District Chhaprá, v. Rám Sevak Ráy, Rám (An)ugrah Ráy, and Govind Ráy, of Jání (?) Chhaprá, Parganah Bál.</p> <p>CHARGE. Criminal Misappropriation and Assault, Secs 403 & 352 I. P. C., on May 16th 1880.</p> <p>WITNESSES. Rám Jívan Síngh, of Bhagwánpúr, Parganah Bál. Rám Bharos Síngh, of Bási, Parganah Májhí.</p> <p>SUBJECT MATTER OF CHARGE.—On the above mentioned date, some mangos in Complainant's orchard were blown down by a storm. Complainant went to bring them home, and saw the Accused picking them up. He stopped them and said "Why are you taking my mangos? I shall not let you go." Thereupon the accused, being displeased, assaulted the complainant with blows and slaps, and took the mangos. He hence makes this petition.</p> <p>The petition of Rám Prasád Rám. Dated, May 18, 1880.</p>

PLATE X.

A BOND

5 मै सोप १६ म न भा ठी वे च सोप भा पी म उ छि म तो छ। कौ म सोप पेशा उ र न
 उ नी धा १ मी प १ सो नी प्र ग ना प १ ० ए ठा के १ प स् ट रे स न दी स् द्दी उ छ ६ १ नं ग
 वॉ सी व दी स् द्दी उ छ म धु व नी था ना वे नी प दी उ छै आ गे ६ म सो वे ठी उ पे नी
 स उ पे भा ३ ५ उ भे भा धा उ स का स न १ ६ उ पे भा भा ठि भा ना १ ६ ॥ - ६ १ न
 ६ मी स मा सोप म प ६ १ भा ठी वे च सोप मी भा प म भा ठी पा न सोप पे सा प्ती
 धा नी धा १ मी प १ सो नी प्र ग ना नान पु १ ए ठा उ १ प स् ट रे स न दी स् द्दी उ छ
 म प १ १ पु १ वॉ सी व दी स् द्दी उ छ वॉ था ना सी ना म ठी से उ १ प सु धी व दी सा
 व ष्ठी सो ए उ उ पे भा मा ६ व नी ठी का १ क व प वॉ न स उ १ १ मी भा प ने ६ १ ठा रे
 नी स उ उ १ १ उ १ नै ६ वॉ न म सु उ धा पा ठी प्प दे नै ६ उ उ पे भा भा स ठ मी सु
 १० ६ पु न मा शी मा ६ भा सी न स न १ २ ८ ८ सा ० उ न उ ६ ए उ मु र न भा धा रे
 उ १ उ न म सु उ धा पा वॉ भा प स उ १ ठी गे ई स मी कु छ् दी ठा वॉ उ उ १ न धी उ १
 गे वॉ ना भा धा ए उ पे भा प १ उ १ पा उ सु ध व दी सा प म प उ १ स ६ १ व धा
 ठ वॉ व १ उ १ १ १ ६ गा ई स पा र्से ए ६ म न्द उ ठ मा व नी उ न म सु उ उ ठी प्प दी
 भा उ पे उ १ न प उ १ न उ १ उ म भा व नै १ ० १ २ म ई स न १ २ ८ ० ई स वी =
 १५ उ नी व न म सु उ धा पा सोप मी ६ म व म नी १ मी उ मी म धु व नी प्र ग ना ६ १ धी —

PLATE X.

A BOND.

(*Tirhutia writing.*)

Mai Sekh Rah'man Alí, beta Sekh Ajímudí matauphá, kaum Sekh, pes'á kást kárí, Ghar mauje Par'sauní, Praganá Jarail, eláke rajastaresan Dístrikat Dar'bhanga, wo Sib Dístrikat Madhubaní, Tháná Benípaṭí ke hai. A'ge, ham mob'lig paitís rupaiá Rs. 35, ke ádhá us ká satarah rupaiá áṭh áná Rs. 17-8 hotá hai, Mosamá Sekh Maj'har Alí beta, Sekh Moajam Alí, ját Sekh, pes'a jmídárí, ghar Mauje Gos'áipur, Praganá Nán'pur, Eláke rajastaresan dístrikat Majaphar'pur, wo Sib Dístrikat wo Tháná Sítamarhí, se kar'j sudí bahisábphí sau ek rupaiá máh'várí lekar kab'j wo tasaruph me ap'ne dar láe. Tis ká karár kar'te hai, wo tamasuk hájá likh dete hai, ke rupaiá asal mai sud purnamási máh A'sin san 1288 sál ko nak'd ek must ádáe kar'ke tamasuk hájá woapas kar lege, is me kuchh hílá wo ujur nahí karege, wo táádáe rupaiá jar kar'já ke sud bahisáb maj'kúre sad'r bahá-l wo bar'karár rahegá. Is wáste e chand kalamá bat'rik tamasuk ke likh dí-á ke wok't jarúrat ko kám áwe. Ta. 12 Ma'i san 1880 I'sawi.—Kátib tamasuk hájá Sekh Mohamad Manír, Mokámí Madhubaní, Praganá Háṭí.

TRANSLATION.

I, Sheikh Rahman 'Alí, son of the late Shaikh Azímuddí, by tribe Shaikh, and by profession a cultivator, reside in village Parsauní, Parganá Jarail, in the Registration district of Darbhanga, and sub-district of Madhubaní, Police Station Benípaṭí. Now, I have borrowed at interest at the rate of 1 per cent. per month, Rs. 35, (the half of which is Rs. 17-8) from Shaikh Mazhar 'Alí son of Shaikh Muázam 'Alí, by caste a Shaikh, and profession a zamíndár, residing in village Gos'áinpur, Parganá Nánpúr, in the Registration district of Muzaffarpúr, and Sub-district and Police station of Sítamarhí, and have brought it into my own expenditure. I admit this, and write this bond to the effect that I shall pay back the whole sum in cash on the full moon of A'svin 1288 F. S., and shall then receive back this bond. In this I shall make no evasion or excuse, and till the repayment of the sum lent, I shall pay interest at the afore-mentioned rate. For this reason I have written these lines after the fashion of a bond, that, when necessary, they may be of use.

Dated 12th May 1880 A. D.

Written by Shaikh Muhammad Manír, of Madhubaní, Parganá Háṭí.

PLATE XI.

OBJECTION IN A BAṬWĀRĀ CASE.

5 गरीपनवनसठामग ईगठारेनाम। दडुनमनकुमेगो. दडुठार्ईमग
 यदठरईशयीवमोअदमेयद्वपानेमोदेगोपाठठिप्रगण्णेपनेठ वाशने
 अनेदसप्यन उपानपोदमेडपेठ्ठीगामीठअनदेअमीनडासीमपो
 कुद दोअन सनअनापी हासीठपीआ धनपानेगामीठअनेमेडपे
 5 दीप्रेपोपुण्डिउग श्रीद्वयीशारेठ नमपप पु प्रोदैवदधेअन देठ
 ठिदानीसअनगादे

नमपन १

मदाठदापामे श्रीद्वयीशारेठ नमपन प अमवादीपानछाअदी
 शापुनकीआदेआठि श्रीद्वयीउोपावदुअनेअनापीमोनगशी
 10 नयदठअमेमोदे नयोठीपोमोदेसीद्वीआपोपोसोथपोपठदाप्रेमो
 नगशीनमीठीदैअनापप्याठीओअअनदुअनेमोशुमेवाधदेपोदीआ
 पोदोदेमीमोशुमेवाधसधेरापोसेठिमीवनशीमानेमोदेयठदा
 पोअअनपोनहीठपोअननदाठपोआउदेदोदेमदुअनेमोशुमे
 देपोयदीआअपेपपीमपोद्वीगमोदेपोसोथपोदुअनेमोदेमेवाध
 15 अदोराअेद्वीनपोपपीमपोअनन नयोठीपोठिगामोदेदुयेठपगो
 अेठिनपोठिनपोमोदेपोसोथपोदुअनेसेपोमअेद्वीन नयोठीपो
 ठिनयदुयेठपोपपीमपोठिनमोदेयठदाअशीमानामीठार्ईआठि
 यपोपदनदनेअीन हीठआठिनननअेपोअशाठथैआमवनसा
 मेअननदोगादेनीशानअानपोधुनअामाअमदोयाआअनगार्ईयाद
 20 दोदानेमेडपेठ्ठीआईयेवपोपदनदीअरेमनदनेनीशानठिठेअमीठ
 अेमाठअानशीमानेदानानमोदेमपहुनीनसेयेधमाठगअननअामगसो
 अनेद्वयीशवपपद्वानीश्रीद्वयीशारेठ नमपन प पोअनमेडपेठ्ठी
 अमीनअशीमअेअदाप्रेमोगावीअअअनअेरादीमोनद्वये

(Continued on next Plate.)

PLATE XI.
OBJECTION IN A BATWARA CASE.

(Tirhuti character.)

Gari par'war salámat. Italáe-námá hajúr mar'kúme tá. 6 Julá-i san 1878 I's'wí, ba mokadame baṭwáre mauje Gopál'púr Pragannai Jarail wáste kar'ne das'khat upar rapoṭ mer'bandí támil kar de amín kásim wo rud hokar sar'pharáji hásil kíá. Darbáre támil kar'ne mer'ban-
5 dí ke jo kuchli ujur phid'wí sáel nam'bar 5 ko hai, badafeán jail gujáris kar'tá hai.

Nam'bar 1.

Mahál hájá me phid'wí sáel nam'bar 5 ká mawáji. bárah gaṇḍa hi-
sá khur'diá hai, áur phid'wí ko chár ṭuk're aráji mon'tas'i-
10 r badal ke mauje Raghaulí wo mauje Sighiá wo Wosauth wo Bal'há ke mo-
n'tas'ir mili hai. Janáb A'li, aualan, ṭuk're mosúme bádḥ Dewohiá
wo doemí mosúme bádḥ Sahorá wo seumi bar símáné mauje Bal'há
jo andar chaur jhíl wo bharan hál woake hai; doem, ṭuk're mausume
Dewov'hiá ke pachhim wo dakhin mauje Wosauth; wo ṭuk're mausume bádḥ
15 Sahorá ke dakhin wo pachhim wo púrab Raghaulí wo utar mauje Dudhail bago
s'e púrab wo utar; wo mauje Wosauth wo ṭuk're sewom ke dachhin Raghaulí, wo
púrab Dudhail, wo pachhim wo utar mauje Bal'há ká símáná milá hai, áur
bawojah rah'ne jmín jhíl áur bharan ke jo har sál aiám bar'sát
me bharan hotá hai, nis'án ar wo dhúr ká mádúm ho jáá kar'tá hai, bád
20 ho jáne mer'bandí áinde, bawojah nahi káem rah'ne nis'án urhe kámil
ke, mál'kán símánedáran mauje maj'kúrin se eh't'mál tak'rár ká mat'sau-
ar hai: badí sabab paṭwári phid'wí sáel nam'bar 5 wok't mer'bandí
amín kásim se kahá ke motábik s'akl nak's'e eráji mon'daraje

Continued on next plate.

TRANSLATION.

Your worship, I have been made happy by the due receipt of a notice from your Honour's Court, dated 6th July, 1878, in the Batwára case of village Gopál'púr, Parganá Jarail, calling upon me to sign the report made by the dividing Amín, as to the completion of the *merbandí*, or marking off the shares to the various shareholders: your humble servant, who is petitioner No. 5, has to make the following objections seriatim to the manner in which the marking off was done.

1st.—In the *mahál* under partition, your humble servant, petitioner No. 5, is a small shareholder, owning only 12 *gaṇḍás* of the estate, and the share allotted to him has been altered into four incompact plots situate in villages Raghaulí, Sighiá, Osauth and Balhá. Sir, in the first place, the plots allotted are named respectively *Bádḥ* Dewohiá, the second *Bádḥ* Sahorá, and the third is situate on the borders of village Balhá, and is manifestly composed of swamp, marsh, and lately filled up riverland. Secondly, the plot named Dewohiá is bounded on the west and south by village Osauth; and that named Sahorá is bounded on the south, the west, and the east by Rajauli, and on the north towards the north-east corner by Dudhail. To the south of Osauth and the third plot is Rajaulí, to its east Dudhail, and to its west and north the boundary of village Balhá. By reason of the land being marsh and the filled up bed of a river, it is flooded yearly in the rainy season, and the boundaries between the fields and footpaths are continually being washed away. As soon as the marking off of the separate shares is completed, owing to there being no stable landmark, there is every probability of disputes arising between the landlords of the contiguous estates. On this account the *paṭwári* of your humble servant, petitioner No. 5, at the time of marking out the shares, told the dividing Amín to check the measurement according to the maps entered in the distribution lists of the various shareholders,

Continued on next plate.

PLATE XII.

BATWARÁ OBJECTION CONTINUED.

नवायनदेत्रीमेमाईशापावायप्रत्रेडिपनवानोशीमानेप्रेडि
 पोअगेईदडावप्यव्याशस्त्रीद्वीडेवैधवाकीवीटेमगतअमी
 नडाशीमरेदणुनदीआवीपपदवानीस्त्रीद्वीडाप्रपृठनप्रत्रे
 मेडर्पन्दीपेठाअईशनदोआरेवोपेठा मोप्रापठेनामीठप्रत्रे
 5 यठेआरेदवईवोपदस्त्रीद्वीव्यादपदवानीस्त्रीद्वीसेनपोद
 मेडर्पन्दीप्रमोअशीठमेनामीठदशापनडागदीप्रनाथाआडि
 ईशापोपदशेनोप्रशानीअदीमस्त्रीद्वीआनशाटेठप्राआदंके
 योआडेदेईशाभीरेईशनदोआरेस्त्रीद्वीशाटेठनमपनपुत्रारेइडे
 यमोप्रापठेपदवानीस्त्रीद्वीवैमीठानअप्रठनप्रशेमेमाईशापा
 10 वायपदीस्त्रीद्वीडाप्रत्रेनामीठमेडर्पन्दीडाप्रवदीआपारे
 आडिनडिपनशीमानेदनवदानवाणीपअमीनप्राशीमव्यादडा
 नूनगोरेअदाअनदापात्रोइडिमदोरेप्रेमोनावीप्रउशप्रेमोना
 मीप्रशाप्रठनप्रशेडिपनशीमानेरेनापीआनमोनदपेयतावोद
 डेयव्यव्याशस्त्रीद्वीआनडिपेवैनीशानपोप्यगेईदुप्रार्पथवा
 15 देवेप्रेआदंकेत्रीशीशीप्रागेवनशेनप्राननदोपेवोप्रोदंयवीश
 नप्रानदापाडीगतदोवावीपथाअनदुकीशा

श्रीद्वी साहू
 नमपन - प. मा. ७७ वी. १०६
 प्रगलापत्रे ७ डि. ७७ ६१ मा. ३५
 १८९८ ई. १०६
 नमपन - प. मा. ७७ वी. १०६
 प्रगलापत्रे ७ डि. ७७ ६१ मा. ३५
 १८९८ ई. १०६

PLATE XII.

Baṭwára objection continued.

barábar'de kí paimáís' wo chách (jáneh) kar ke upar cháro símáne ke urhe
 pokh'te ít ká bakharch khás phid'wí ke bandh'wá díjie, magar amí-
 n kásim eh jur (ujur) woájib paṭ'wári phid'wí ká kabúl na karke
 meṛ'bandí kheláph is'tadoáe wo belá mokábale támil karke
 5 chal áe hai. Ba-i wojah phid'wí kháh paṭ'wári phid'wí se rapoṭ
 meṛ'bandi pr mophasil me támil daskhat ká nahi karáá áur
 is wojah se nok'sání ajim phid'wían sáel ká áinde
 woake hai. Is líe istadoáe phid'wí sáel nam'bar 5 ká eh hai,
 ba mokábale paṭ'wári phid'wí wo mílán s'ak'l nak's'e paimáís' wo
 10 jách paṭí phid'wí ká kar ke támil meṛ'bandí ká kar díá jáe;
 áur upar símáne har chahár jánib amín kásim kháh ká-
 nún'goe adálat hájá ko hukum hoe ke motábik us'ke motá-
 bik s'ak'l nak's'e upar símáne eráján mon'dar'je baráworde
 ke bakharch khás phid'wían urhe wo nisán pokh'te ít ka bandh'wá
 15 dewe, ke áinde kisí síwánedár se takár (*sic*) na howe, wo koí khális'
 takár ká bákí na rahe. Woájib thá, ar'j kía.

Ar'jí phid'wí Se. Sub'hán Alí sáel
 nam'bar 5, málik hisaidár mauje Gopál'púr
 praganná Jarail, ujur'dár márúje tá. 20 Julái
 Sa. 1878 Is'wí.

Translation continued.

and to cause brick landmarks to be built round the
 four sides at the private expense of your servant. But the dividing Amín, refusing to admit the reasonable ob-
 jection of your humble servant's *paṭwári*, completed the marking out in opposition to his request and in his absence,
 and returned to Court. On this account neither your servant nor his *paṭwári* signed on the spot, the report of
 the marking out of the shares and, therefore, it is apparent that serious injury to your servant the petitioner will
 probably occur. For this reason the prayer of your humble petitioner No. 5 is this, that the marking of the share
 of your humble servant may be performed properly after a previous comparison with the map, and in the presence
 of his *paṭwári*; and that the dividing Amin, or the Kánúngo of this Court may be directed to erect, according
 to the map, on the four sides of the plots mentioned in the distribution lists, at the private expense of your
 humble servant, landmarks built of burnt bricks, in order that for the future no dispute or cause for future
 enmity may arise with any of the neighbouring landowners. The request is reasonable and therefore it is made.

The petition of your humble servant Shaikh Subhán 'Alí, petitioner No. 5, part owner of village Gopálpur,
 Parganá Jarail, objector, dated 20th July, 1878.

PLATE XIII.

CRIMINAL PETITION.

વહુજીના વંદેગારીઓની મોજોની વાંદો વંદેગારીઓની
 નદામરેકવાવંદે— આજીવન આજીવન હોગારીઓની મોજોની
 પુત્રવંદેગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની
 હોગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની
 વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની
 વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની
 વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની
 વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની
 વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની વંદેગારીઓની

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PLATE XIII.

CRIMINAL PETITION (*Patna.*)

Bahajúr janáb bandegán áli motaáli khodáwand neáma-
t dām ek'bál'hú ke araj par'dáj hotá hai, ke moje Mohan-
pur Par'ganá Maner Jilá Pat'ná me Ran'jit Singh ek bad'más' ra-
h'tá hai, wo bahut roj se bad'más'í me nám us'ká Tháne Maner ke ra-
5 jis'tar me likhá huá hai. Wah áj ke roj wakhat bákí rah'ne chá-
'r gharí din ke tábe'dár se gáli guph'tá be kasúr khet me ghás gá-
rh'ne ke wás'te kiá hai. Is wás'te umaíd'wár hai ke sajáe mu-
dáleh ká bajarie tah'kíkát ke phar'máá jáe. Tá. 1 Navamr,
san 1880.

TRANSLATION.

My complaint to the Honourable Court is this,—That a professional thief named Ranjit Singh lives in village Mohanpur, Parganah Maner, District Patna, whose name has long been entered in the *badmáshi* register of Tháná Maner. To-day, about four gharís before evening he used abusive language to me for no fault of mine, on account of his cutting (or “*chilling*”) grass in the field. I hence hope that after due investigation the Court will order the accused to be punished. Dated, 1st November 1880.

PLATE XIV.

CRIMINAL PETITION (*Patna.*)

Garíb Par'war salámát,—

Phid'wí sát big'há khetí kar'tá hai. Das bárah
baras se hámára jot chalá átá hai. Im'sál par Naurangí Lá-
l ne gañw ko thíká líá hai; so wah jabar'das'tí kar'te hai ke “Pách
5 rupa-ía big'há mal'gujári dewe, tab tum khet ap'ná jo-
to.” Wo phid'wí har'sál tén rupa-ía big'há mal'gujá-
rí dete chale áte hai; jabar'das'tí se khet hamár káṭ
kar líe játe hai. Wo tháne mañ gai, na suná, pulís ne ká,
“Hajúr me jákar nális' karo.”

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—

I cultivate seven bighás of land, and have done so for the past ten or twelve years. This year Naurangí Lál has taken the village in farm, and is acting tyrannically, saying that I must pay rent at the rate of five rupees a bigha, before he will allow me to plough my field. But I have always paid at the rate of three rupees, and he is cutting my crop by force and carrying it away. I went to the police station, but the police did not hear my complaint, and told (*ká* for *kahá*) me to complain to Your Worship.

PLATE XV.

CRIMINAL PETITION (*Patna.*)

Garib par'war salámat, araj par'dáj hotá hai ke kalh ke roj, ham ap'ná khet boneko, hal bail lie, ap'ne khet me ga-e: tab Gó-pí Mhato, sá. Semariá Pra. Phul'wári, chár ád'mí sáth lie hue áe, wo hal hamára khol día, wo kahá ke "Khet hamára hai, i-
5 s'ko chhor do, nahí to beh'tar nahí hogá." Tábedár phauj'dári ke dar se khet ká boná chhor kar, tháne me it'láe kar ke ap'ne ghar chalá geá; ab ar'jí hájá hajúr me guj'rán kar, umaid'wár hai ke tah'kikát khet ká phar'má kar bajarie pulís ke khet bone ká hukum sádir phar'máá jáe.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—My complaint is that yesterday I took my plough and bullocks to my field to sow it. Thereupon Gopi Mahtoñ of Semariá, Parganah Phulwári, with four others came to the spot, and unyoked my plough, saying that the field was his, and that if I did not leave it alone, it would be the worse for me. Through fear of a criminal case I stopped sowing the field, and, after lodging an information at the police station, returned home. I now file this petition in the hope that an investigation concerning the field be directed, and that an order be issued to the police for my being allowed to sow my field.

PLATE XVII.

INTERPLEADER OBJECTION.

~~जगीव-प्रवत-शासना- यतोउदमे- बाठे-दुगा-प्रशाद-डी~~
जगीदा-नवाग-शेव-बाशा-भाठी-नदीठि-जी-उधु-उधु-
हे-रुशव-दक्रान-जैठे-गुजारीश-अनाहै-
आओ-

5 जीश-पारेदा-डी-डीगगीदा-गे-पडगा-पारेदा-नदी-
ठि-जप-प-उाउ-उाऐआ-हे-उेशा-नदीठि-डी-उधु-
-इठाडा-जी-शगीडा-गही-है-

एदिने-
-पारेदा-नकुके-पानीज-वे-बाउठानी-नकुके-२२-
10 .२१००५१-२१ १८८६६: नदीठि-गे-पानीअन-जग-शाग-
-प्रभाणीवी-२१५-अदीवी-उे-अगीपन-डीआ-उे-
अदीवी-आजगउ-कापीन-जी-दयीठहै-उगेदेवाउे-
-पानीअन शपुन-जपनी-शेगहा-डीआजारे-जपनी
या-डीगगीदा-शे-दीठवा-दीआजारे-वाडी-डाबा-

15 .जपानी-गुजारीश-अनेगा-

अदीवी-उे-पहाउ-बाठ-उेग-दा-
नागअन-गुगशा-गपुठठपअठ-गी:२आ
उेपनी-२१-१८८० है:

PLATE XVII.

INTERPLEADER OBJECTION, (*Patna*).

Garíb prawar salámat. Bamokada'me Lále Dur'gá Pras'ád đigarídár banám Sekh Násir Alí Madiún, jo kuchh ujur hai, has'b daphát jail gujáris' kar'tá hai.

Aual.

5 Jis jáedád ko đigarídár ne bakarár jáedád madiún jab't wa kur'k karáeá hai, us se madiún ko kuchh iláká wo sarokár nahi hai.

Doem.

Jáedád mak'rúke bamojib bai lákalámi mar'kúme 22
10 Sitambar s. 1876 I. madiún ne bagiraph't jar saman
waájibí sáth phid'wí ke pharokh't kíá, ke
phid'wí áj tak kábij wo dakhil hai: umaid'wár, ke
bagiraph't sabút jab'tí se rahá kíá jáe, wa khar'-
chá đigarídár se dil'wá díá jáe. Báki hálát
15 jabání gujáris' karegá.

Phid'wí Dund Bahádúr Lál Ujur'dár
már'phat Mun's'í Nathu Lál wakil tá: 2 A-
k'tubar, s. 1880 I.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—In the case Lále Durgá Pras'ád decree-holder, *v.* Shaikh Násir 'Alí judgment-debtor, I beg to make my objections in the order mentioned below.

(1.) The judgment-debtor has nothing whatever to do with the crops which the decree-holder has caused to be attached as his property.

(2.) The judgment-debtor sold the attached property under a written deed of sale, dated 22nd September 1876 to me after receiving a proper amount of earnest money, so that I am up to the present day in possession. I therefore hope, that, on the receipt of proof the property may be released from attachment, and that the decree-holder be ordered to pay costs. The remaining circumstances of the case I shall lay before the Court by word of mouth.

Dund Bahádúr Lal Objector,
through Munshí Nathu Lál Wakíl.

Dated 2nd October 1880.

PLATE XVIII.

CRIMINAL PETITION.

गणपतप्रति २१ (८) भाग

अथवा अथवा १७११ (८) भाग १३

५०१०५२ ७ भाग १३ ७१ ३१ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

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अथवा अथवा १७११ (८) भाग १३
८१०

PLATE XVIII.

CRIMINAL PETITION (*Patna*).

Garib par'wor salámat. Phad'wí araj rasá hotá hai ka
batárikh 27 máh Ak'tubar ko ham wás't naháne ke taláv mo játe the : woháh
par S'akh Mahad Alí wogarah ham so be wajah wás't naháne ke tak'rár kíá,
wo mos'ted laṛáí kar'ne ko ham se hoá. Agar dárogá sáh woháh par ná
5 hote, to bai s'ak hamára ján játa. Is wás't dar'khás't hájá guj'rán
kar, umed'wár hai ke is bát ká tah'kiká mo. khás In's'pag'tar
Sáhab ká phar'mákar dád rasí hamára phar'máá jawai, ke phad'wí ká hak
rasí howau.

Ar'jí Phad'wí Gir'dhári
Lál.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—My complaint is that on the 27th October
I went into the tank to bathe. There Shaikh Mahad 'Alí and others without a
cause quarrelled with me about bathing, and made ready to fight with me.
If the Sub-Inspector Sáhab (*sáh* = *sáhab*) had not been there I should undoubtedly
have been killed. For this reason I file this petition in the hope that the
Inspector himself may be directed to hold a proper (*mo* = *munásib*) investigation,
that redress be ordered, and justice done me.

The Petition of Girdhári Lál.

PLATE XX.

APPLICATION FOR POSTPONEMENT.

ગાંધીજીના પત્ર ૨૨૮૧૫૨

જિં કોઈકે કો વાક્ય લખ્યું છે તે વાક્ય સીધું જુઓ
જેવું કે તે વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ
કે વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ

5 પેસેજોમાં ૨૨૮૧૫૨ બોલે પાસે કોઈકે કોઈકે કોઈકે

વાક્ય કો પેસેજો કોઈકે પાસે કોઈકે કોઈકે
સીધું જુઓ કોઈકે વાક્ય સીધું જુઓ
વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ
વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ

10 સીધું વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ

વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ
સીધું વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ
સીધું વાક્ય સીધું જુઓ તે વાક્ય સીધું જુઓ

PLATE XX.

APPLICATION FOR POSTPONEMENT (*Patna*).

Garib par'war salámat,—

Chuñ. mokadamá Jív Lál Muda-i banám Sirí Kusun
Mudále ba-ij'lás Sáheb Jañ'n't Majis'tar bahá-
dúr ba tárikh 6 Noamar sañ. 1880 I'sawí ko
5 pes' hogá, is líe umaíd'wár hai ke koí dús're
tárikh ko pes' ho, kis wás'te ke phid'wí ko
hájir honá Aurangábád Jile Gaá me tárikh
maj'kúr ko hájir honá jarúr hai: pas aise há-
lat me phid'wí tárikh mua-ine ko hájir
10 Sáheb Jan't Majis'tar bahádúr ke ihá hone se
maj'búr hai. Is líe ar'j par'dáj hai ke koí dú-
s'rá tárikh mokaerar kía jáe. Tá. 2 dús'rí
Noamar 1880 I.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—Inasmuch as the case *Jív Lál v. Sirí Kusun* will come forward for trial in the Joint-Magistrate's Court on the 6th November 1880 A. D., I beg that some other day may be chosen, for I have also to be present at Aurangábád in District Gayá on that date. Under these circumstances it will be impossible for me to appear before the Joint-Magistrate on the appointed day, and therefore pray that some other date be fixed. Dated 2nd November 1880.

PLATE XXII.

APPLICATION FOR RETURN OF COPIES.

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ

ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ਿਤ ਪੁਸਤਕਾਂ

ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ਿਤ ਪੁਸਤਕਾਂ

5 ਆਦਿ ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ਿਤ ਪੁਸਤਕਾਂ

ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ਿਤ ਪੁਸਤਕਾਂ

ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ਿਤ ਪੁਸਤਕਾਂ

ਦੇ ਪ੍ਰਕਾਸ਼ਕ ਸ੍ਰੀ ਮਾਤਾ ਜੀ

PLATE XXII.

APPLICATION FOR RETURN OF COPIES (*Patna*).

Garib par'war salámat,
Phid'wí ne ba mokadame Kalu Muda-i
banám Gopí Nud mudálah juram mar'pít ke mokadame me
pách chhaw kitá nakal bájab'te wás'te sabút ke dákhil
5 kí thá. Us ko wápas lená jarúr hai; is líe dar'khás'
t hájá guj'rán kar ke, umíd'wár hai ke kág'ját maj'kúre
bálá Sar'kár sé wápas mile, ke dús're mokadamá me dá-
khil kare.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—In the assault case *Kalu v. Gopí Nud* I filed in proof five or six certified copies. I now find it necessary to take them back again, and therefore file this petition in the hope that the papers aforesaid may be returned to me from the care of the Court, in order that I may file them in another case.

PLATE XXIII.

CRIMINAL PETITION.

ਗਗਿਯ ਪਾਪਾ ਸੁਕਾਮਨੀ

ਕੀ ਕਪਿਕਰਕੀ ਗੋਠ ਨਾ ਤੁਕੁਗੰਧ ਪੁਲਾਗੇ ਚਾਠੇ ਪੁਤ

ਕੁੰਧ ਚਾ ਯਾਗਾ ਯਾਮੇ ਸੇਯਾ ਕਠੇ ਸੇ ਸੇਯਾ ਗੰਠ ਕਠੇ ਚਾ ਯਾਮੇ ਚਿਠਾ

ਠੇ ਸੇ ਸੇਯਾ ਕਠੇ ਕੁੰਧਾ ਕਠੇ ਤੁਕੁਕਾਮਾ ਚਿਠਾ ਗੰਠ ਕਠੇ ਯਾਮੇ ਚਿਠਾ ਸੇਯਾ ਕਠੇ

5 ਕੁੰਧਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ

ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ

ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ

ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ

ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ ਚਿਠਾ ਕਠੇ

PLATE XXIII.

CRIMINAL PETITION (*Patna*).

Garib par'war salamat.

Phid'wi kal ke roj Maruph'ganj was'te lane but
ke chala jata tha, ke Sekh Manu se Hajiganj me mulakat hua
un sa ham ne kaha ke "jo rupa-ia tum'hare jime baki hai us ko dev."
5 Is par dono admisagar guphta hua; tuv mudalahe ne
ham ko uth kar patak dia, wo lat muka se marpit kya hai
Is bat ke was'te Godar wo Nanhku gawa hai, talab kar'ke un log
ka jubanbandi lia jae wo tadaruk mudalahe ka kya
jae. Wajib tha araj kya.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—Yesterday I was going to Marufganj to buy chick-pease, when I met Shaikh Manu of Hajiganj. I asked him to repay me the money he owed me; thereupon we began to abuse each other, and finally (*tuv* for *to*) the accused got up(?)* and knocked me down, and assaulted me with kicks and blows. Gondar and Nanhku are witnesses of this affair. Let them be summoned and their evidence be taken, and let the conduct of the accused be inquired into. The above is true as I have stated it.

* If "uth kar" is a slip of the pen for "utha kar," as it probably is, the original should be translated "the accused lifted me up and threw me down."

PLATE XXIV.

MISCELLANEOUS PETITION (*Patna*).

a. Garíb par'war salámat.

Súrat aisá hai, ke táb'dár ne do tín
kitá dar'khását wás'te khul'wá dene tálá hajúr me
díá hai, lekin ab tak pulís ne tálá nahí
5 khulá díá hai, wo kám meñ har'j hotá hai; is líe dar-
khás't guj'rán kar, umíd'wár hai ke pulís jal'dí
jákar tálá ko khol'wá dewe.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—The fact of the case is that I have already filed two or three petitions praying for a lock to be opened, but, up to this time the police have not opened it, and my business is suffering injury. I therefore file this petition in the hope that the police will quickly go and have the lock opened.

MISCELLANEOUS PETITION (*Patna*).

b. Garíb par'war salámat, araj par'dáj hotá hai ke bamokadame
Gur's'aran Lál muda-i banám phid'wí mudálahe talab honá misi-
l mohak'me díwání se jarúr hai. Is wás'te dar'khás't hájá
guj'rán'kar um'maid'wár hai ke hak rasí tábedár ba talab
5 misil maj'kúre bálá ke phar'máá jáe, ke phid'wí
ap'ne hak ko pahuch kar ba doá goí ek'bál daulat ha-
júr ke mas'rúph rahe.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—My petition is that in the case Gurs'aran Lál v. myself as accused—it is necessary to send for certain records from the Civil Court. I hence file this petition in the hope that justice may be done me by summoning the aforesaid records, so that I may attain my right, and may ever bless your honor's prosperity.

PLATE XXVI.

RECEIPT ON BACK OF A SUMMONS (*Patna*).

a. Garib par'war salám. A'ge ek kitá eh'kám banám phid'wí wás'te ádáe s'ahádat ba mokadame Bihári Singh muda-i banám Siv Tahal Singh má. Neámat Ali chap'rásí moh'kame phauj'dári jile Paṭ'ná se pahuchá. Maj'mún se us ke wákiph wo ágáh hue. Chunán'che bamojib hukum 5 sar'kár ke támil hukum ká kar ke ba tárikh mokaarare ke ádáe s'ahádat karege. Is was'te ih rasíd likh díá ke wak't par kám áwe. Ar'jí Dur'gá Pras'ád.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—I have been served by Niyámat 'Ali *chaprasí* of the Criminal Court of District Patna, with a notice calling upon me to give evidence in the case Bihári Siñh *v.* S'iv Tahal Siñh, and have made myself acquainted with its import. I shall accordingly carry out the Court's order and give evidence on the appointed date. For this reason I have given this receipt, in order that it may be of use when needful. The representation of Durgá Pras'ád.

MISCELLANEOUS PETITION (*Patna*).

b. Garib par'war salámat,—Araj par'dáj hai ke tábedár bamokad'me Rám Naráen Sigh banám Sítal Par's'ád ke gawáh karár díá geá hai, lekin kalh ke roj se tábedár ká tabíat bahut alíl hai, ke jis wajah se hájarí se ap'ne láchár hai. Is wás'te bajarie ar'jí hájá 5 ke umíd'wár hai ke tárikh mokadamá ká bathá (*barhá*) díá jáe, ke tábedár hájir ho sake. Jáde.

Ar'jí.

Kun'kun Sigh Umíd'wár.

TRANSLATION.

MAY IT PLEASE YOUR WORSHIP,—My representation is that I have been named as a witness in the case Rám Náráyan Siñh *v.* S'ítal Pras'ád, but since yesterday I have become so ill that I am unable to attend the Court. I therefore, by this petition, hope that the case may be postponed so that I may be able to attend. More (would be superfluous).

The petition of Kunkun Siñh.

PLATE XXVIII.

THE FABLE OF THE HIDDEN TREASURE.

(Bhojpuri character and dialect.)

एक बडा आदीमी अंगुल के वारी को प्येन को अठरा आ
के पार बेटवा रहै जब उ मरे अगठ नव बेटवन शि
कहल १। ए बेटा मोरेपा १। जवन बन रहै तोरे के मै अ
गुल के प्येन को मे गाड दहै पा टां वा गुठोगन पवन
5 तो पक्षु जव उ आदीमी मरी गएठ नव को फा स्व
बेटा आ मीठ के प्येन के पा तो को न वो पन अठरा ए
की बन के प्येन न मीठ पा को प्येन अछी न रहै को
दठ गएठ को १। अंगुल के पडपुव पन के कोर पुव
अंगुल के अठ उपजै नव तोराव बेटा मीठ के को के
10 वेयठै कोर वहुन एक बन पौठै बडा पुन न रहै
ए १। उमठोगन के इवान गीपे के पाही को बडा अठरा
नवान के नौरे के गुल मारे के पाही टा नै के न पाही
एही में उमरे अठरा के अठरा उर इ इठडी बन के १।
प्येन के वदे कहुनी हो ऐ

PLATE XXVIII.

THE FABLE OF THE TREASURE IN THE FIELD.

(From Hoernle's Grammar of the Gaudian Languages.)

In the Bhojpúri dialect and style of writing.

Ek bara ádimí angúr kai bári wo khet boalas o
ke chár beṭawá rahalai: jab ú marailagal, tab beṭawan se
kahalas, ai beṭá mor pás jaw'n dhan rahal, taune ke maiñ an-
gúr ke khet'wá me gār dihale báṭoñ; se tú logan khanab,
5 to pa-ibah. Jab ú ádimí marí ga-el, tab okar sab
beṭauá mil ke khet ke cháro or se khane lagalan, le-
kin dhan kai khoj na milal; bákí khet achhí tarah se kho-
dal gael; o se angúr kai peṛ khúb pan'phalai aur khúb
angúr kai phal upajalai. Tab to sab beṭá mil ke o ke
10 bechalaiñ, aur bahut ek dhan paulaiñ, bará khush bha-ilaiñ.
E se ham logan ke í bát síkhai ke cháhí kí bará log jau-
n bát kahaiñ, taune ke jarúr mánai ke chahí, tarai ke na cháhí.
Ehí meñ hamare logan kai kaleán hoí. I' laríkan ke sí-
khai ke bade kahaní hauai.

TRANSLATION.

A great man sowed a garden and a field of grapes. He had four sons, and when about to die he said to them, "My sons, I have buried all the wealth I possessed in the grape-field. Dig for it, and you will find it." When the man died his sons united in digging the field in all four directions, but in spite of all their search they could not find the wealth. Nevertheless, the field was well dug, and the grape trees sent forth shoots luxuriantly, and much fruit was borne by them. Then all the sons united and sold it, and obtained much wealth thereby, and became very happy. From this we ought to learn, that we ought certainly to mind every word that a great man says, and never disregard it. In this way we may achieve prosperity. This fable is for the instruction of children.

PLATE XXIX.

A LETTER.

Tirhuti character and dialect.

ॐ यमपा १०० गङ्ग ५१ मीठ ६१ अ पा १० ५०७
२॥२॥॥॥ मं प ५०० ५०० ५०० ५०० ॥ ० ५००
०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥

३५०० ॥ ०५०० ॥ ०५०० ॥

५ ॐ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
१० ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥ ०५०० ॥
०५०० ॥

Continued on next plate.

PLATE XXIX.

FACSIMILE OF A LETTER.

(Tirhutí Kayathí running hand and dialect.)

S'RÍ CHAMPA'BATÍ NIKAT DUR'MIL JHA' LIKHIT PATAR.

Sos'ti S'ri Champábatí ke ás'ikh. A'gá Lachh'ma
nak jabáni wo chihí soñ aháñ sabhak kus'al chhem
bujhal, man ánand bhel.

S'ri Lachhumí ke nená chhot chhain; jehi soñ wocar
praworas' hoik, se abas' kar'tab thik; huniká
mátá nahi, ahaiñ lokanik bharos tel kuñrak ni-
gáh rahainh. Ek bak's paṭhāwol achh, se añ
háñk het, áñháñ rákhab. Bak's meñ chhau (Rs. 6) tá
10 rupaiá chhaik wo mas'álá sabh chaik; se bak's kho-
li, dui tá rupaiá wo ádhá ádhá sabh mas'álá
Lachh'mí Dei keñ ap'ne chupe debain, dui tá rupaiá ma-
s'álá bak's ap'ne rákhab, aháñ lá paṭhāwol
achh.

Continued on next page.

TRANSLATION.

A letter written by Durmil Jhá to S'ri Champábatí.

May it be well with you, my blessings to S'ri Champábatí. Moreover, from the month of Lakshman and from your letter, I have learned that it is well with you all; and my heart has been rejoiced.

S'ri Lakshmi has a little child. It is certainly necessary to make arrangements for its nurture. It has no mother, and I hope that you all will see to its nourishment (*tel kuñr*). A box is sent (herewith); it is for you, (and) you may keep it. In it there are six rupees, and various dainties; you will give privately to Lakshmi Debí two rupees and half the dainties: two rupees, the (remaining) dainties, and the box you yourself will keep; they are sent for you.

PLATE XXX.

TIRHUTÍ LETTER CONTINUED.

ॐ शिवाय नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शिवाय नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शिवाय नमः शिवाय नमः शिवाय नमः शिवाय नमः ॥

शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः
 शुभं नमः शिवाय नमः शिवाय नमः शिवाय नमः

	शुभं नमः	शिवाय नमः
शुभं नमः शिवाय नमः	२)	२
शुभं नमः शिवाय नमः	२)	२
शुभं नमः शिवाय नमः	२)	२

PLATE XXX.

Tirhutí letter continued.

Kauno batak man meñ andes'á matí rákhí, je chíj bas't
sabh añhák nok'sán bhel achh, se sabh pahuchat ;
takhan ham nis'chint hoeb.

Srí sam'dhí jí ke pranám. A'gá Bholá Sáhu ke
5 bahut din bhelain, añháñ lokani taḡazá nahiñ
karai chhíain. Ham'rá beṭá jehan chhath, se khúb
janai chhí; jal'dí rupaiá wo'sul karu, nahi to
píchhu pachh'táeb. Bakhárfk dhán sabh
beñch lelanh, eh bekuph ke kaháñ tak ník akil
10 hetaik. Srí Bábú Gobind ke ásikh.

	Rupaiá.	Amaut dhára.
Rahikák pahuná,	2	2
Srí Lachh'mí Dái,	2	2
Srí Chhotí Janí,	2	2

Translation continued.

Do not trouble your mind about anything. Your goods and chattels which have got spoilt will arrive (here), and then I shall have no anxiety about them.

Give my respects to your husband's father. Moreover, it is a long time since you have dunned Bholá Sahu. You know what sort of person my son is; so quickly collect the money, or we shall afterwards repent. He has sold all the paddy in the granary; how long will it be before good sense comes to this fool. My blessing to Gobind Bábú.

(Herewith are sent.)	Rupees.	Slabs of mango conserve.
For the Bridegroom of Rahiká,	2	2
For Lakshmí Debí,	2	2
For the little people,	2	2



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