





A

# PRACTICAL HANDBOOK

OF THE

## URIYA OR O'DIYA' LANGUAGE

BY

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MADRAS CIVIL SERVICE.

60

Uriya.—Dhīri pāṇi pothorā kātqi.

ଦିନି ପାନି ପୋଥରା କାଟକି ।

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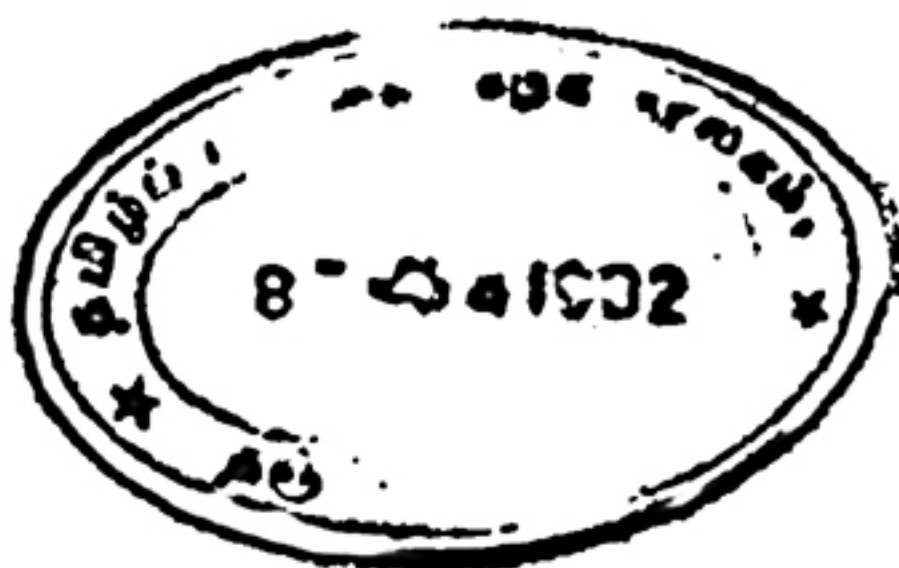
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# ERRATA.

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*For a read everywhere á.*

*For n or ñ at the end of a word read everywhere ñ.*

Page 3, line 3, for ଅମ୍ବା read ଅମ୍ବା ámba, a mango.

„ 5, „ 22, for “bracelet” read “necklace.”

„ 9, „ 1, for “thiá” read “thia.”

„ 9, „ 5, for ଅୟାସ read ଅୟାସ áyáso, hardship.

„ 10, „ 5, for “sobdo” read “s’obdo,” a noise.

„ 10, „ 9, for “sroddhá” read “s’roddhá,” reverence.

„ 10, „ 10, for “bráhmono” read “bráhmono,” a Brahmin.

„ 10, „ 21 to 24, for n read ñ.

„ 11, „ 4, for “t” read “ṭ.”

11, „ 14, for the first y read j.

11, „ 14, for the second ଶ read ଶ.

„ 12, last line, for the first “so” read “s’o.”

„ 14, line 10, for “form” read “from.”

„ 17, „ 5, for ମନୁଷ୍ୟ read ମନୁଷ୍ୟ, monushyo.

„ 17, „ 7, after “Bholo gotshománe” read good trees.

„ 17, „ 13, for “bálika” read “bálika,” a girl.

„ 19, „ 1, for ଅମ୍ବେ read ଅମ୍ବେ ámbhe.

„ 30, „ 7, for “tundo” read “tundo.”

„ 31, „ 7, for “káhinki” read “háhinki.”

„ 33, „ 2, for “próti” read “proti.”

„ 33, „ 4, for “pokhi” read “pokhí.”

„ 35, „ 8, for କାଲି read କାଲି, káli.

„ 39, last line but one, after ଉଚ୍ଛି read ଉଚ୍ଛି.

„ 43, line 9, for “disuchhi” read “dis’uchhi.”

„ 45, „ 11, for ସାକ୍ଷୀ read ସାକ୍ଷୀ, sákhíki.

- Page 47, line 10, *for "soye" read "s'oye."*
- „ 50, „ 3, *for "káli" read "káli."*
- „ 51, „ 8, *for ଲେଖିବାର read ଲେଖିବାରେ, lekhibáre.*
- „ 53, „ 3, *for ବେଲକୁ read ବେଲକୁ, beloku.*
- „ 53, last line, *for "s'áloku" read "s'áloku."*
- „ 56, line 2, *for ଗୁଲି read ଗୁଲି, guli, bullet.*
- „ 57, last line, *for "poko" read "póko" insect.*
- „ 58, line 1, *for "hoṅgso" read "hongso."*
- „ 61, „ 8, *for ତାଙ୍କୁ read ତାଙ୍କୁ, tángku.*
- „ 63, „ 4, *for "tant" read "taut."*
- „ 68, „ 8, *for "tshonre" read "ts-honore."*
- „ 68, „ 10, *for ଭଗବ read ଭଗିବ.*
- „ 73 and 79, *for BA'NGMU'LO read BA'NGMU'LO.*
- „ 75, line 5, *insert "huri" before "koli."*
- „ 89, „ 2, *for "Tonkhilá" read "Tonikhilá."*
- „ 93, „ 19, *for "gáli" read "gáli," abuse.*
- „ 95, „ 9, *for "gótie" read "gótie."*
- „ 95, „ 16, *for "rosuniá" read "rosuniá."*
- „ 111, last line but one, *for "moro" read "móro."*
- „ 119, line 8, *for "Bodogodo" read "Bodogodo."*
- „ 125, „ 6, *for "jogyoko" read "jógkyoko."*
- „ 125, *for ଯ read ଯ Soptomo, &c.*
- „ 131, „ 20, *for "jobábo" read "dzobábo."*
- „ 133, „ 9, *for ଟ read ଟ pondoro.*
- „ 135, „ 5, *for "ko-pori" read "kópori."*
- „ 143, „ 23, *for "rondzángku" read "rodzángku."*
- „ 145, „ 16, *for "guli" read "guli."*

# PREFACE.

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THE chief object which I have had in compiling this Handbook is to supply an existing want in a practical shape, as with the exception of Dr. Sutton's Introduction to Uriya, which was published about a generation ago, there is no book I know of, that will assist the Englishman in learning the Uriya language.

The plan adopted will, it is hoped, smooth over many difficulties, and make the language easy of acquisition by any one desiring to obtain a colloquial and useful knowledge of it.

Uriya, or rather O'diyá, is chiefly spoken in the Districts of Orissa in Bengal, and Ganjam in Madras, but the language is by no means confined to them, and extends over a much wider area of country than is usually supposed. Owing, however, to the countries in which Uriya is spoken being under the rule of three separate Governments, *viz.*, Bengal, Madras, and the Central Provinces, the limits of the language have never been exactly ascertained. Its spoken area is irregular in shape, and extends in one line along the sea-coast from Midnapore in Ben-



gal to Barwah, a small seaport town in Ganjam, a distance of 350 miles. From this point the language strikes inwards, leaving the sea-board free to Telugu, and continues to withdraw deeper and deeper inland, the farther it runs south, until it reaches its extreme limit amongst the Maliahs of Jeypore in the District of Vizagapatam. The language then runs northwards as far as Raigarh in the Central Provinces, and may be said to cease about half way between Sumbulpore and Raipore. It will thus be seen that the Uriya-speaking tract of country resembles a quadrilateral figure of four unequal sides, and contains an approximate area of 60,000 square miles. Amidst the mountainous tracts however of the ancient kingdom of Orissa dwell the wild tribes of Kols, Gonds, Kondhs, and Souras who each speak a language of their own. Their numbers must therefore be deducted in estimating the Uriya population. I append the names of the different Districts in which Uriya is spoken together with their approximate population.

### BENGAL PRESIDENCY.

District of Midnapore, . . . . .	2,000,000
———— Balasore, . . . . .	770,232
———— Cuttack, . . . . .	1,494,784
———— Puri, . . . . .	769,674
The 29 Tributary States of Orissa, . . . . .	1,283,309

## CENTRAL PROVINCES.

District of Sumbulpore, ..... 1,152,534

## MADRAS.

District of Ganjam, ..... 1,000,000  
(Two-thirds of the total population reckoned as Uriyas.)

## JEYPORE IN VIZAGAPATAM.

Jeypore, in Vizagapatam, ..... 429,513

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Total, 8,900,040

Deducting one million as the probable population of the wild Hill tribes, we obtain a total Uriya population of close upon *eight millions*, without reckoning the Uriyas of Calcutta and Chota Nagpore.

The wildness and inaccessibility of the greater part of the country in which the Uriyas live will doubtless account for the backwardness of its inhabitants ; and the small share of attention which their language has hitherto attracted, is rather due to this fact, than to the want of any intrinsic merits of its own.

Uriya is bounded north of Midnapore by Bengali, on the South by Telugu, and on the West by Hindustani. Its distinctive peculiarity is the frequent occurrence of the “ o ” sound, which gives it an accidental resemblance to Italian or Spanish, although I am not prepared to state that this resemblance goes much

further. The practice of representing the first letter of the Uriya alphabet by the English letter "a" is, however, calculated to convey an erroneous impression of this peculiarity. The vowel  $\text{a}$  should therefore be invariably rendered by the letter "o" pronounced short. Dr. Sutton himself admits this when he says that the sound of the Uriya letter  $\text{a}$  is that of "a" in the word "what," but the same sound would in this instance be more correctly rendered by the same word if spelt "wot." Uriya is not a difficult language to learn, but its character is probably the most awkward of Oriental ones, although its alphabet is a very complete one and resembles the Sanskrit. The language is an ancient one, and its literature by no means inconsiderable. Most of its works, however, seem to be identical with the corresponding ones in Sanskrit, and cannot therefore lay claim to much originality. The purest Uriya is spoken in Gumsur, and north of the Rushikuliá river, as owing to Bengali being the official language in Orissa, and its having a considerable affinity to Uriya, the latter seems to have assimilated to it more than to Telugu in the south. The most esteemed author amongst the Uriyas, Upendro Bhondzo, was a Rajah of Gumsur, and although local differences of speech and writing exist, it may be taken for granted that pure Uriya is generally understood throughout the whole of the ancient



kingdom of Orissa. Uriya is also the language into which Kōndh and Soura are translated, when evidence in either of those languages is given in the public Courts.

This book consists of five parts :—

*1stly.*—An Explanation of the Uriya alphabet and the more necessary elements of grammar.

*2ndly.*—*Practical sentences* in the Roman and Uriya character obtained from natives. If any body wants to learn Uriya, and will master these sentences thoroughly, he will find himself the possessor of a fair knowledge of the language.

*3rdly.*—Extracts in the Roman character from cases mostly taken down from the lips of the speakers themselves, so as to illustrate the genius of the spoken language, and as an assistance towards acquiring the native style of conversation, instead of a European one.

*4thly.*—Specimens with translations of the ordinary style of business letters on various topics.

*5thly.*—The “Níti Kothá,” a small collection of Fables used as a reading-book in schools, and also some useful official terms and the Uriya numerals. An attempt has thus been made to illustrate the three different phases (leaving the poetical one out of the question) *viz.* the *colloquial*, the *epistolary*, and the *prose style* of the language, in what I conceive to be the consecutive order of their importance in

acquiring a useful practical knowledge of Uriya. I have abstained from attempting to give any undue prominence to the grammatical portion, as a mere knowledge of Grammar, however perfect, can no more teach a man to *speak* a language, than a knowledge of the science of music will teach him to play on the fiddle.

*Practice in conversation*, combined with a parrot-like imitation of the native pronunciation, is the only way to acquire a useful knowledge of any language. Never let the learner lose an opportunity of bringing what he knows into practice, no matter how small that knowledge may be, and with this object in view he must *lay aside all hesitation in speaking*. As a hint I would strongly recommend him always to *read the language aloud*, whether by himself or with a munshi, in order that he may accustom his ear to the sounds and acquire a correct pronunciation. Most people who attempt to learn a strange tongue begin by learning to read and write it. This is, however, a great mistake if their object is to learn to *speak*, as the more natural course is first to acquire a colloquial knowledge and afterwards to learn to read and write. For further remarks upon this subject, however, I would refer the learner to the “Mastery of Languages” by T. Prendergast, Esq., late Madras Civil Service, which is by far the best book upon the subject I have ever read.

With regard to the employment of the Roman character, I must observe that there are at present no means of acquiring an entrance into Uriya without being first obliged to wade through the mysteries, intricacies and uninviting difficulty of the Uriya alphabet. The crabbed hieroglyphics of native languages justify in my opinion any attempt to escape from their thralls, and when it is considered that this great stumbling-block in the shape of native alphabets is sufficient to prevent the greater number of our countrymen and countrywomen in India from ever attempting to learn the native languages, the great usefulness of the Roman alphabet in assisting to overcome this difficulty cannot fail to be recognized by all who consider the subject in an intelligent spirit. In romanising the Uriya character, I have taken all the care I could to ensure a correct pronunciation, and I trust that the arrangement of the alphabet and the explanations given therein will be sufficient to remove any doubts that may be entertained by the learner. One of the greatest advantages of beginning an Oriental language in the Roman character is, that *it enables the learner to make use of the language at once*, and thus encourages him to persevere. As Professor Wilson has however stated that the only trustworthy representation of an Indian word is its native costume, and that it can never be thoroughly nationalised in any other,



I do not advocate the employment of the Roman character with the object of supplanting the native one, but in order to render the acquisition of the latter more easy to all who desire to gain a fair knowledge of the language. I believe, however, that it is quite as possible to acquire a good pronunciation of Uriya with the use of the Roman character, as with its own, provided that the English pronunciation of the Roman letters be discarded, and the German or Italian substituted, and I can advise all European magistrates and others who are required to take down statements in the vernacular, *to do so in the Roman character*. A comparatively slight acquaintance with a language, and a good ear will enable a man to do this correctly, and he will find the practise an excellent one if he wishes to obtain a mastery of the language, besides being more likely to ensure the accuracy of the statements made before him. It is hoped that this book, although professedly for Europeans learning Uriya, may also be found useful to Uriyas learning English. And although the writer is aware that it is susceptible of improvement, yet he trusts that the mistakes are not such as to mar its usefulness.

In conclusion I take this opportunity of calling the attention of Government to the necessity that seems to exist for *the compilation of a more or less uniform series of Handbooks*, adapted to each of

the different languages spoken in India. Competent persons might be selected to compile such a Handbook for every part of the country in which a distinct language prevails, and the Series might agree in its main particulars, so as to go hand in hand with the present collection of District Manuals now in course of preparation. In carrying out this scheme, the object to be attained, viz., a practical colloquial knowledge of each language should be chiefly aimed at, and I think that if this were done, and useless matter excluded, every one would recognize the utility of such a compilation. In many instances the want of such Handbooks to assist in bringing the governors and the governed more into contact, as in the case of so many of the numerous Hill tribes that exist in India, must force itself upon the conviction of all who give the matter their consideration.

The great importance to the administration of a knowledge on the part of public officers of the languages spoken by the people with whom they have to deal, seems to have been, to use their own words, lately prominently brought to the notice of the Government of India, and they have recently called for a general report as to the knowledge possessed by District officers of the less known, and more remote languages (Uriya amongst the number), in consequence of their having reason to fear that

such languages were by no means generally known by officers living amongst the people they governed.

As regards many of the Hill languages, no means of acquiring them from books exists, and the necessity of Government promoting the compilation of Handbooks in such instances is sufficiently obvious, if they wish their officers to possess any real influence with the people, and the material welfare of the country to be developed.


In cases where no written character exists, as in Kondh, it is of the highest importance that the Roman character only should be used and adapted to the language. It is likely that such a course would ultimately have a most civilizing effect upon the wild Hill Tribes by narrowing the gulf that exists between them and the learning of the West.

The issue of the proposed Series might therefore begin with the less known languages and be gradually extended to those better known, for the compilation of which ample materials already exist. With regard to the latter, the only thing which would remain to be done, would be to give the material employed a definite method, and some plan of recognized usefulness, and these details might easily be settled by a properly qualified Committee appointed by Government.

As, however, the mere enunciation of such an idea without a practical illustration of what is in my

humble opinion most required in acquiring a useful knowledge of a language, would not be of much avail, I beg to submit this book to the public as my part of the contribution towards carrying out the scheme, which I have ventured to suggest.

*Berhampore, October, 1873.*









## URIYA ALPHABET.

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The URIYA alphabet contains 50 letters. For easy reference the order of the ENGLISH alphabet has been observed.

DENTAL letters should be pronounced by applying the tongue to the teeth.

CEREBRAL letters can only be properly pronounced by turning the tip of the tongue upwards against the roof of the mouth.

URIYA words in the ROMAN character are to be pronounced as in GERMAN or ITALIAN rather than as in ENGLISH, and care must be taken that every letter be distinctly sounded.

It must be noted that the vowel *œ* pronounced like "o" in "not," is inherent in every consonant.

## URIYA LETTERS.

Roman  
Letters. Initial.

0

Medial.

A a ८ has the sound of short "o," and is  
invariably written so, ..... —

A' á ८ is pronounced like á in father, ..... • |

B b ८ pronounced singly as "b," in com-  
bination as "w," ..... —

Bh bh ८ the aspirate of b pronounced by  
breathing hardly upon it, ..... —

Ch ch ८ softly pronounced like "ts" when  
not combined with e, i, or í, ..... —

Chh chh ८ the above letter aspirated, ..... —

D d ८ the dental or soft "d" as in "did," ..... —

Dh dh ८ the above letter aspirated, ..... —

Ḍ ḍ ८ the cerebral or hard ḍ as in the  
word "ḍoll," ..... —

Ḍh ḍh ८ the aspirate of the above letter, ..... —

E e ८ pronounced both long as in "ale"  
and short as in "end," ..... 6

G g ८ pronounced like the "g" in "gau-  
dy," ..... —

Gh gh ८ the above letter aspirated, ..... —

Ḥ ḥ ८ the Uriya aspirate, ..... —

## EXAMPLES.

ଅନେକ onéko, many. ବଳଦ bolodo, a bullock.

ଅଖୁ ákhu, sugarcane. ଅକ୍ଷି ákhi, the eye. ପାନି páni,  
water.

ବାଟ báto, a road. ଅମ୍ବୁ ámbu, a mango. ଜ୍ୱର dzworo  
fever.

ଭାତ bháto, boiled rice. ଭୋଜନ bhódzono, eating.

ଭଲ bholo, good.  
ଚିଠାଉ chitáu, a letter. ଟ୍ସାଲ tsálo, go on. ଟ୍ସାଉଲ tsáulo,  
rice.

ଛତା ts-hotá, an umbrella. ଛେଟା ts-hótá, lame. ଛଡ଼ା  
chhidá, standing.

ଦାନ dánó, a gift. ଦେଉଳ deulo, a temple. ଦେବାର  
debáro, to give.

ଧାନ dháno, corn. ଧରବାର dhoribáro, to seize. ଧନୁ  
dhonu, a bow.

ଡାଲ dáló, a branch. ଡରବାର doribáro, to fear. ହାଣ୍ଡି  
hándi, an earthen pot.

ଢାଲ dhálo, a brass pot. ଢାଲ dhálo, a shield.

ଏଗାର egáro, eleven. କେସେ kese, who? କେତେ kete,  
how many?

ଗଡ godo, a fort. ଗୋଡ଼ gódo, the leg. ଗାତ gáto, a  
hole.

ଘେରବାର gheribáro, to surround. ଘର ghoró, a house.  
ଘରା ghorá, a nest.

ହାତ háto, the hand. ହାଟ háto, a market. ହାଣିବାର  
hánibáro, to cut.

## URIYA LETTERS.

Roman Letters.	Initial.		Medial.
H	h	ॐ the Sanskrit "visarga,".....	—
I	i	ॐ pronounced short as in "bit," .....	—
I'	í	ॐ pronounced long as in "políce,"...	1
J	j	ॐ has more frequently the true sound of "j" than the next letter, .....	—
J	j	ॐ is nearly always pronounced "dz," but combined with "i" or "í," like "j," .....	—
Jh	jh	ॐ the above letter aspirated, .....	—
K	k	ॐ pronounced as in the word "kill,"...	—
Kh	kh	ॐ the above letter aspirated, .....	—
Ksh	ksh	ॐ is pronounced like "khy," .....	—
L	l	ॐ the soft l as in "love," .....	—
L	l	ॐ the cerebral l as in "loud," .....	—
M	m	ॐ corresponds to the English "m," ...	—
N	n	ॐ the soft "n" as in "never," .....	—

## EXAMPLE.

- ଦୁଃଖ duhkho, sorrow.  
 ଇଟା itṭá, a brick. ବିଳମ୍ବ bilombo, delay. ବିକି-  
 ବାରo, to sell.  
 ଇଶ୍ବର ís'woro, God. ଧୀରେ dhíre, slowly. ନୀଳୀ nīlī  
 indigo.  
 ଯୁଦ୍ଧ juddho, war. ଯେବେ jebe, if, when. ଯିବାର jibáro,  
 to go.  
 ଜାଲ dzálo, a net. ଜାଳିବାର dzálibáro, to burn. ଜିଣିବାର  
 jinibáro, to conquer.  
 ଝାଲ dzhálo, perspiration. ଜ୍ୟ ଜ୍ୟୋ, a daughter. ହିଙ୍କିବାର  
 jhinkibáro, to pull.  
 କରବାର koribáro, to do. ଶୁଷ୍କ s'ushko, dry. କନ୍ଦ  
 kondho, a KONDH.  
 ଖନ୍ଦ khondo, a crop. ଖଣ୍ଡ khonḍo, a piece. ଖୋଳିବାର  
 khólibáro, to dig.  
 କ୍ଷମା khyomá, pardon. କ୍ଷୁଦ୍ର khyudro, mean, petty.  
 ଅକ୍ଷର okhyoro, a letter.  
 ଲଟା lotá, bramble, scrub jungle. ଲେଟା lóṭá, a brass  
 vessel. ବିଲo, a paddy-field.  
 ବିଳା bilá, an ant-hill. ମୋଳିବାର molibáro, to tread out  
 corn. ଶୁକ୍ଳ s'uklo, white.  
 ମାଲo, property. ମାଳo, ~~bracelet~~ *necklace*. ଜନ୍ମ dzonmo,  
 birth.  
 ନଦୀ nodí, a river. ଭିନ୍ନo, different. ମନ୍ଦo,  
 bad.

## URIYA LETTERS.

Roman  
Letters. Initial.

Medial.

N n ꣳ the cerebral n pronounced nearly as  
in "naughty," ..... —

Ng ng ꣳ nasal letter pronounced as in 'sung,' ..... —

O' ó ꣳ usually pronounced long, ..... 61

Oi oi ꣳ pronounced as in "-hoist," ..... 67

Ou ou ꣳ pronounced as in the word "out,"... 67

P p ꣳ corresponds to the English p, ..... —

Ph ph ꣳ the above letter aspirated as in "up-  
hill," ..... —

R r ꣳ corresponds to the English r, ..... —

Ru ru ꣳ pronounced as in "quadruple," ..... —

Rú, rú ꣳ pronounced as in "rúle," ..... —

S s ꣳ pronounced as in "sorrow," ..... —

S' s' ꣳ pronounced nearly like the "sh" in  
"shall," ..... —

Sh sh ꣳ pronounced as in "shut," ..... —

T t ꣳ the dental or soft "t," as in "till," ..... —

Th th ꣳ the aspirate of the above, ..... —

T t ꣳ the cerebral t pronounced hard as in  
"tall," ..... —



## EXAMPLES.

କଣ kono, what? ପଣସa ponoso, the jack fruit. ବିଷ୍ଣୁ  
Bishṇu, VISHNU.

ବାଂଘମୂଳ bāngmūlo, deposition. ବାଂଘ bāngs'o bamboo.  
ଲୋକଙ୍କୁ lókongku, to the people.

ଓଡ଼ିୟା óḍiyá, Ūriya. ଓଟ ଓto, a camel. ଓଠ ଓtho, the  
lip. ଘୋଡ଼ା ghódá, a horse.

ଐକ୍ୟ oikyo, unity. ବୈଦ୍ୟ boidyo, a physician.

ଔଷଧ oushodho, medicine. ଦୌଡ଼ି doudi, running.

ପତ୍ର potro, a leaf, ପଥର pothoro, a stone. ପଠାଇବାର  
poṭháibáro, to send.

ଫୁଲ phulo, a flower. ଫଳ pholo, fruit. ଫୁଲିବାର phuli-  
báro, to swell.

ରଖିବାର rokhibáro, to place. ବଜ୍ର bodzro, a thunder-  
bolt. ମୂର୍ଖa mūrkhó, foolish.

ରଣ runo, debt. ମୃଗ mrugo, a stag.

ରୂପa rúpo, shape, form.

ସତ soto, true. ସହଜ sohodzo, easy. ସରପରା soroporá,  
a supply.

ଶବ s'obo, a corpse. ଶୁଆ s'úa, a parrot. ଦର୍ଶନ dōrs'ono,  
a visit.

ଶଙ୍ଖ shonḍo, a bull. ଘୋଷିଆ póshiá, adopted.

ତସା tosá, a cultivator. ତାଳ talo, the palmyra. ଯତ୍ନ  
jotno, an effort. ରକ୍ତa rokto, blood.

ଅଣ୍ଟa thonṭo, the beak. ଥାଳa thálo, a plate. ଥରେ thore,  
once.

ଟଙ୍କା ṭopká, a rupee. ଫୁଟିବାର phuṭibáro, to burst.  
ତାଙ୍ଗିa tángí, an axe, an halbert.

## URIYA LETTERS.

Roman Letters.	Initial.		Medial
Th	ṭh	o the above cerebral aspirated, . . . .	—
U	u	Ṙ pronounced as in the word, “truth,”	—
U	u	Ṙ pronounced long as in “prune,” . . .	—
Y	y	Ṛ pronounced as in “yes,” . . . . .	—

The consonant Ṣ “nyo” occurs only in combination, and has therefore been omitted from the above scheme, but occurs further on.

The 2 vowels Ṛ lu and Ṛ lú have also been omitted, as they are but seldom used.





## EXAMPLES.

- ଠିଆ *thiá*, standing. ଉଠିବାର *uthibáro*, to lift, raise.  
 ଉଇ *ui*, a white-ant. ଉପର *uporo*, above, the upper  
 part. କୁକୁର *kukkuro*, a dog.  
 ଉରୁ *úru*, a thigh. କୁଅ *kuon*, a well.  
 ଅସୁବ *áyáso*, hardship. ବାକ୍ୟ *bákyo*, a sentence.
-

## COMBINATIONS.

The following scheme comprises the principal changes that occur in the combination of two or more Uriya letters.

ROMAN.	URIYA.	EXAMPLES.
B and d	ବ and ଦ form ବ	sobdo, a noise.
Ch and ch	ଚ and ଚ form ଚ	uts-tso, high.
Ch and chh	ଚ and ଛ form ଛ	áts-tshá, good.
D and bh	ଦ and ବ form ବ	odbhuto, wonderful
D and dh	ଦ and ଧ form ଧ	sroddhá, reverence.
H and m	ହ and ମ form ହ	bráhmono, a Brahmin.
J and ny	ଜ and ଣ form ଜ	gyáno, wisdom.
		bigyon, wise.
K and r	କ and ର form କ	kromekrome, by degrees.
M and bh	ମ and ବ form ମ	ámbe, I, we.
M and p	ମ and ପ form ମ	sompotti, possession.
N and d	ନ and ଦ form ନ	sundoro, beautiful.
N and dh	ନ and ଧ form ନ	ondháro, dark.
N and t	ନ and ଡ form ନ	dánto, a tooth.
N and th	ନ and ଥ form ନ	kántho, a wall.
N and d	ନ and ଡ form ନ	dándo, road.
N and dh	ନ and ଧ form ନ	menđhá, a sheep.
N and t	ନ and ଡ form ନ	kontá, a thorn.
N and th	ନ and ଥ form ନ	kontho, the throat.
Ng and k	ଙ and କ form କ	bánko, crooked.
Ny and ch	ଞ and ଚ form ଞ	lántso, a bribe.

Ny and chh<sup>o</sup> and ଛ form ଛ ଲାନ୍ତସ-honá, a re-  
buke.

Ny and dz ଡ and ଢ form ଢ ଲାନ୍ତସ, lándzo, a tail.

S and t ସ and ଡ form ଡ ଗ୍ରନ୍ଥ, sthánô, a place.

Sh and t ଷ and ଡ form ଷ କଷ୍ଟ, koshṭo, trouble.

T and r ଠ and ର form ର ପୁତ୍ର, putrá, a nephew.

T and t ଡ and ଡ form ଡ ଉତ୍ତମ, uttomo, excellent.

T and th ଡ and ଥ form ଥ ଉତ୍ଥାନ, utthánô, steep.

### COMBINATIONS OF THREE LETTERS.

R t and th, ର ଡ and ଥ, form ଥ. EXAMPLE, ପ୍ରାର୍ଥନା  
prārthoná, a prayer.

R d and dh, ର ଢ and ଥ, form ଢ. EXAMPLE, ବର୍ଦ୍ଧନ ବର୍ଦ୍ଧନ  
dhono, an increase.

R j and y, ର ଯ and ଯ, form ଯ. EXAMPLE, କାର୍ଯ୍ୟ  
kárjyo, an affair.

S t and u, ସ ଡ and ଡ, form ଡ. EXAMPLE, ବସ୍ତୁ  
tu, a thing.

# VOWELS.

ଅ	ଆ	ଇ	ଈ	ଉ	ଊ
ଋ	ୠ	ଌ	ୡ	ୢ	ୣ
ଐ	ଓ	ଅଂ	ଅଃ		

## CONSONANTS.

କ	ଖ	ଗ	ଘ	ଙ
ଚ	ଛ	ଜ	ଝ	ଞ
ଟ	ଠ	ଡ	ଢ	ଣ
ତ	ଥ	ଦ	ଧ	ନ
ପ	ଫ	ବ	ଭ	ମ
ଯ	ର	ଲ	ବ	ଶ
ସ	ସ	ହ	ସ	

Uriya consonants are 34 in number, and are classified as follows :—

1. GUTTURALS, କ ko ଖ kho ଗ go ଘ gho ଙ gno.
2. PALATALS, ଚ tso ଛ tsho ଜ dzo ଝ dzho ଞ nyo.
3. CEREBRALS, ଟ to ଠ tho ଡ do ଢ dho ଣ oṇo.
4. DENTALS, ତ to ଥ tho ଦ do ଧ dho ନ no.
5. LABIALS, ପ po ଫ pho ବ bo ଭ bho ମ mo.
6. MISCELLANEOUS, ଯ jo ର ro ଲ lo ଳ lo ବ vo ଶ so ଷ sho ସ so ହ ho, ଷ khyo.

## G R A M M A R.

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The following elements of Uriya Grammar contain, it is hoped, all that it is most essential for a learner to know.

### NOUNS.

Nouns in Uriya are declined as below :—

#### Singular.

NOMINATIVE	ଘର ghero, a house.
GENITIVE	ଘରର ghororo, of a house.
DATIVE	ଘରକୁ ghoroku, to a house.
ACCUSATIVE	ଘରକୁ ghoroku, a house.
LOCATIVE	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div> ଘରେ ghore, or  ଘରରେ ghorore </div> <div style="font-size: 3em; margin-left: 10px;">}</div> <div style="margin-left: 10px;">in a house.</div> </div> <div style="margin-left: 100px;">ଘରଠାରେ ghorotháre, at a house</div>
ABLATIVE	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div> ଘରରୁ ghororu  ଘରଠାରୁ ghorotháru </div> <div style="font-size: 3em; margin-left: 10px;">}</div> <div style="margin-left: 10px;">from a house.</div> </div>

The plural number is formed by adding to the singular the termination ମାନେ máne, which is sometimes abbreviated into ଏ e, as ଲୋକ lóko, a person ; plural ଲୋକମାନେ lókománe, or ଲୋକେ lóke, persons.

## Plural.

NOMINATIVE	ଘରମାନେ ghorománe, houses.
GENITIVE	ଘରମାନଙ୍କର ghorománongkoro, of houses.
DATIVE	ଘରମାନଙ୍କୁ ghorománongku, to houses.
ACCUSATIVE	ଘରମାନଙ୍କୁ ghorománongku, houses.
LOCATIVE	ଘରମାନଙ୍କରେ ghorománongkore, in houses. ଘରମାନଙ୍କଠାରେ ghorománongkotháre, at houses.
INSTRUMENTAL	ଘରମାନଙ୍କରେ ghorománongkore, by houses.
ABLATIVE	$\left\{ \begin{array}{l} \text{ଘରମାନଙ୍କରୁ ghorománongkoru,} \\ \text{ଘରମାନଙ୍କଠାରୁ ghorománongko-} \\ \text{tháru.} \end{array} \right\} \begin{array}{l} \text{from} \\ \text{form} \\ \text{houses.} \end{array}$

ABBREVIATIONS of the plural are not uncommon, as ଲୋକଙ୍କର lókongkoro, of the people, instead of ଲୋକମାନଙ୍କର lókománongkoro, &c., &c.

## PRONOUNS.

The personal pronouns are four : ମୁଁ mun, I ; ତୁ tu, thou ; ସେ se, he ; and ତାହା táhá, it.

The honorific forms are ଆମ୍ଭେ ámbhe, I, ତୁମ୍ଭେ tum-bhe, you, and ଆପଣ ápono, which may be rendered by “your honour,” and requires the verb to be in the plural number.

The pronouns ମୁଁ mun I, ତୁ tu, thou, and ସେ se, he, are thus declined :



ମୁ mu, I.

Singular.

NOMINATIVE

ମୁ mun, I.

GENITIVE

ମୋର móro, mine.

DATIVE

ACCUSATIVE

} ମୋତେ móte, to me, or me.

Plural.

NOMINATIVE

ଅମ୍ଭେମାନେ ámbhemáne, we.

GENITIVE

ଅମ୍ଭମାନଙ୍କର ámbhománongkoro, ours.

DATIVE

ACCUSATIVE

} ଅମ୍ଭମାନଙ୍କୁ ámbhománongku, to us.

ତୁ tu, thou.

Singular.

NOMINATIVE

ତୁ tu, thou.

GENITIVE

ତୋର tóro, thine.

DATIVE

ACCUSATIVE

} ତୋତେ tóte, to thee, or thee.

Plural.

NOMINATIVE

ତୁମ୍ଭେମାନେ tumbhemáne, you.

GENITIVE

ତୁମ୍ଭମାନଙ୍କର tumbhománongkoro, yours.

DATIVE

ACCUSATIVE

} ତୁମ୍ଭମାନଙ୍କୁ tumbhománongku, to you, or you.

ସେ se, he.

Singular.

NOMINATIVE

ସେ se, he.

GENITIVE

ତାର táro, his.

DATIVE

ACCUSATIVE

} ତାକୁ táku, to him or him.

## Plural.

NOMINATIVE	ସେମାନେ semáne, they.
GENITIVE	ତାହାଙ୍କର táhángkoro, or ତାଙ୍କର tángkoro, theirs.
DATIVE	} ତାହାଙ୍କୁ táhángku or ତାଙ୍କୁ tángku, to them, or them.
ACCUSATIVE	

In the plural ସେମାନଙ୍କର semánongkoro, theirs, and ସେମାନଙ୍କୁ, semánongku to them, are also used.

The relative pronoun ଯେଉଁ jeun, who or which, is declined as follows :—

## Singular.

NOMINATIVE	ଯେଉଁ jeun, who, which.
GENITIVE	ଯାହାର jáháro, of whom.
DATIVE	} ଯାହାକୁ jáháku, to whom.
ACCUSATIVE	

## Plural.

NOMINATIVE	ଯେଉଁମାନେ jeunmáne.
GENITIVE	ଯାହାଙ୍କର jáhángkoro.
DATIVE	} ଯାହାଙ୍କୁ jáhángku.
ACCUSATIVE	

The interrogative pronouns are କି ki, କିଏ kiso, କଣ kono, what? for things, and କେସେ kese, କେ ke, and କୋ kó, who? for persons. କେସେ kese, who? is thus declined :

## Singular.

NOMINATIVE	କେସେ kese, who?
GENITIVE	କାହାର káháro, and କାର káro whose?
DATIVE	କାହାକୁ káháku, to whom.



## Plural.

NOMINATIVE	କୋମାନେ kómáne.
GENITIVE	କୋମାନଙ୍କର kómánongkoro.
DATIVE	କୋମାନଙ୍କୁ kómanongku.

## ADJECTIVES.

URIYA adjectives remain, as a rule, unaffected by either gender, number, or case : as, ଭଲ ମନୁଷ୍ୟ Bholo monushyo, a good man, ଭଲ ମାଉଜନୀ Bholo maikiniá, a good woman, ଭଲ ଗଛମାନେ Bholo gots-hománe = ୫୦

THE affixes of URIYA adjectives are most of them derived from the SANSKRIT, and in a few instances it is the custom to retain their distinctive form in the feminine gender, as ସେ ଏକ ବୁଦ୍ଧି ମାଉଜନୀ Sé eko budhi máikiniá, she is an old woman, ସେ ବାଲିକା ସୁନ୍ଦରୀ Se bálíká sundori, that is a pretty girl.

• COMPARISON is expressed either by means of the ablative case, or by means of the word ପ୍ରତି proti, the second object compared being placed first in the sentence ; as,

ଛେଳିଠାରୁ ଗାଈ ଭଲ Chhelitháru gai bholo. Lit. than a goat a cow good ; a cow is better than a goat, or, ଛେଳି କି ପ୍ରତି ଗାଈ ଭଲ Chheliki proti gái bholo.

• THE superlative is usually expressed with the assistance of the word ସବୁ sobu, all, or ସମସ୍ତ somosto, all, joined to the object compared ; as,

ସବୁ ମନୁଷ୍ୟଠାରୁ ସେ ଭଲ Sobu monushyotháru se bholo, he is the best of men.

THE word ମଧ୍ୟରେ modhyore, in the midst of, is also employed to express the superlative; as,

ସବୁ ମନୁଷ୍ୟ ମଧ୍ୟରେ ସେ ଭଲ Sobu monushyo modhyore se bholo, he is the best of men.

## VERBS.

THE principal auxiliary verbs are ଥିବାର Thibáro, to be or to remain.

And ହୋଇବାର Hóibáro, or ହେବାର Hebáro, to be or to become.

= ଥିବାର Thibáro, to be, is thus conjugated :

### PRESENT TENSE.

Person	Singular.
1st	ମୁଁ ଅଛି mu ochhi, I am.
2nd	ତୁ ଅଛୁ tu ots-hu, thou art.
3rd	ସେ ଅଛି se ochhi, he is.
	Plural.
1st	ଆମ୍ଭେ ଅଛୁ ámbhe ots-hu, we are.
2nd	ତୁମ୍ଭେ ଅଛୁ tumbhe ots-ho, you are.
3rd	ସେମାନେ ଅଛନ୍ତି semáne ots-honti, they are.

### PAST TENSE.

I was.

Person	Singular.
1st	ମୁଁ ଥିଲି mu thili, I was.
2nd	ତୁ ଥିଲୁ tu thilu, thou wert.
3rd	ସେ ଥିଲା sè thilá, he was.

Person	Plural.
1st	ଅମ୍ଭେ ଥିଲୁ ámbhe thilu, we were.
2nd	ତୁମ୍ଭେ ଥିଲୁ tumbhe thilo, you were.
3rd	ସେମାନେ ଥିଲେ semáne thile, they were.

### FUTURE TENSE.

I will be.

Person	Singular.
--------	-----------

1st	ମୁଁ ଥିବି mu thibi, I will be.
2nd	ତୁ ଥିବୁ tu thibu, thou wilt be.
3rd	ସେ ଥିବେ se thibo, he will be.

Plural.

1st	ଅମ୍ଭେ ଥିବୁ ámbhe thibu, we will be.
2nd	ତୁମ୍ଭେ ଥିବେ tumbhe thibo, you will be.
3rd	ସେମାନେ ଥିବେ semáne thibe, they will be.

### IMPERATIVE MOOD.

Be.

Person	Singular.
--------	-----------

1st	ମୁଁ ଥାଏ mu tháe, let me be.
2nd	ତୁ ଥା tu thá, be.
3rd	ସେ ଥାଉ se tháu, let him be.

Plural.

1st	ଅମ୍ଭେ ଥାଉ ámbhe tháu, let us be.
2nd	ତୁମ୍ଭେ ଥାଅ tumbhe tháo, be ye.
3rd	ସେମାନେ ଥାନ୍ତୁ semáne thántu, let them be.

## INDEFINITE TENSE.

Person Singular.

1st ମୁ ଆନ୍ତୁ mu thánti, I could be.

2nd ତୁ ଆନ୍ତୁ tu thántu, thou wouldst be.

3rd ସେ ଆନ୍ତୁ se thántá, he would be.

Plural.

1st ଆମ୍ଭେ ଆନ୍ତୁ ámbhe thántu, we would be.

2nd ତୁମ୍ଭେ ଆନ୍ତୁ tumbhe thánto, ye would be.

3rd ସେମାନେ ଆନ୍ତୁ semáne thánte, they would be.

Present verbal participle ଆଉ thán, being.

Past verbal participle ଆଇ thái, having been.

Present relative participle ଥିବା thibá, which is, or will be.

Past relative participle ଥିଲା thilá, which was.

THE auxiliary verb ହୋଇବାର hóibáro, or ହେବାର he-báro, to be or to become, is thus conjugated.

## PRESENT TENSE.

Person Singular.

1st ମୁ ହୋଇଛି mu hóuchhi, I become.

2nd ତୁ ହୋଇଛୁ tu hóuts-hu, thou becomest.

3rd ସେ ହୋଇଛି se hóuchhi (com. héuchhi) he becomes.

Plural.

1st ଆମ୍ଭେ ହୋଇଛୁ ámbhe hóuts-hu, we become.

2nd ତୁମ୍ଭେ ହୋଇଛୁ tumbhe houts-ho, ye become.

3rd ସେମାନେ ହୋଇଛନ୍ତି semáne hóuts-honti, they become.

## PAST TENSE.

Person Singular.

1st ମୁ ହୋଇଲି or ହେଲି mu heli, I became.

2nd ତୁ ହେଲୁ tu helu, thou becamest.

3rd ସେ ହେଲା se helá, he became.

Plural.

1st ଅମ୍ଭେ ହେଲୁ ámbhe helu, we became.

2nd ତୁମ୍ଭେ ହେଲୁ tumbhe helo, ye became.

3rd ସେମାନେ ହେଲେ semáne hele, they became.

## FUTURE TENSE.

Person Singular.

1st ମୁ ହୋଇବି or ହେବି mu hebi, I shall become.

2nd ତୁ ହେବୁ tu hebu, thou shalt become.

3rd ସେ ହେବ se hebo, he will become.

Plural.

1st ଅମ୍ଭେ ହେବୁ ámbhe hebu, we will become.

2nd ତୁମ୍ଭେ ହେବ ତumbhe hebo, ye will become.

3rd ସେମାନେ ହେବେ semáne hebe, they will become.

## IMPERATIVE.

Become.

Person Singular.

1st ମୁ ହୋ mu hóe, let me become.

2nd ତୁ ହୋ tu hó, become.

3rd ସେ ହୋ se hóu, let him become.

Plural.

1st ଅମ୍ଭେ ହୋ ámbhe hóu, let us become.

2nd ତୁମ୍ଭେ ହୁ tumbhe huo, become.

3rd ସେମାନେ ହୁ semáne huontu, let them become.



## INDEFINITE TENSE.

Person	Singular.
1st	ମୁ ହୁଅନ୍ତି mu huonti, I would become.
2nd	ତୁ ହୁଅନ୍ତି tu huontu, thou wouldst become.
3rd	ସେ ହୁଅନ୍ତି se huontá, he would become.
	Plural.
1st	ଆମ୍ଭେ ହୁଅନ୍ତି ámbhe huontu, we would become.
2nd	ତୁମ୍ଭେ ହୁଅନ୍ତି tumbhe huonto, ye would become.
3rd	ସେମାନେ ହୁଅନ୍ତି semáne huonte, they would become.

Present verbal participle ହୋଉ hók or ହେଉ héu, becoming.

Past verbal participle ହୋଇ hói, having become.

Future relative participle ହେବା hebá, which becomes.

Past relative participle ହେଲା helá, which became.

THE active verb କରବାର koribáro, to do or make, is conjugated as follows :—

## PRESENT TENSE.

I do.

Person	Singular.
1st	ମୁ କରୁଅଛି mu koru-ochhi, I am doing, or I make.
2nd	ତୁ କରୁଅଛୁ tu koru-otshu, thou art doing.
3rd	ସେ କରୁଅଛି se koru-ochhi, he is doing.
	Plural.
1st	ଆମ୍ଭେ କରୁଅଛୁ ámbhe koru-otshu, we are doing.
2nd	ତୁମ୍ଭେ କରୁଅଛୁ tumbhe koru-otsho, ye are doing.
3rd	ସେମାନେ କରୁଅଛନ୍ତି semáne koru-otshonti, they are doing.

THE present tense is usually contracted into ମୁ କରୁଛି mu koruchhi, ତୁ କରୁଛୁ tu korutshu, ସେ କରୁଛି se koruchhi, &c., I do, thou doest, he does, &c.

### PAST TENSE.

Person	Singular.
1st	ମୁ କଲି or କଲ mu koli, I did or made.
2nd	ତୁ କଲୁ tu kolu, thou didst.
3rd	ସେ କଲା se kolá, he did.

### Plural.

1st	ଆମ୍ଭେ କଲୁ ámbhe kolu, we did.
2nd	ତୁମ୍ଭେ କଲୁ tumbhe kolo, ye did.
3rd	ସେମାନେ କଲେ semáne kole, they did.

### FUTURE TENSE.

Person	Singular.
1st	ମୁ କରିବି mu koribi, I will do.
2nd	ତୁ କରିବୁ tu koribu, thou wilt do.
3rd	ସେ କରିବ se koribo, he will do.

### Plural.

1st	ଆମ୍ଭେ କରିବୁ ámbhe koribu, we will do.
2nd	ତୁମ୍ଭେ କରିବୁ tumbhe koribo, ye will do.
3rd	ସେମାନେ କରିବେ semáne koribe, they will do.

### IMPERATIVE.

Person	Singular.
1st	ମୁ କରେ mu kore, let me do.
2nd	ତୁ କରେ tu kore, do thou.
3rd	ସେ କରୁ se koru, let him do.

Person

Plural.

- 1st ଅମ୍ଭେ କରୁ ámbhe koru, let us do.  
 2nd ତୁମ୍ଭେ କର ତୁmbhe koro, do ye.  
 3rd ସେମାନେ କରନ୍ତୁ semáne korontu, let them do.

Singular.

- 1st ମୁଁ କରନ୍ତି mu koronti, I would do.  
 2nd ତୁ କରନ୍ତି tu korontu, thou wouldst do.  
 3rd ସେ କରନ୍ତି se korontá, he would do.

Plural,

- 1st ଅମ୍ଭେ କରନ୍ତୁ ámbhe korontu, we would do.  
 2nd ତୁମ୍ଭେ କରନ୍ତୁ tumbhe koronto, ye would do.  
 3rd ସେମାନେ କରନ୍ତେ semáne koronte, they would do.

Present verbal participle କରୁ koru, doing.

Past verbal participle କରି kori, having done.

Future relative participle କରିବା koribá, who does or will do.

Past relative participle କଲ kolá, who or which did.

The formation of compound tenses is effected by means of the auxiliary verb ଥିବାର Thibáro, to be, and is as simple as the other parts of the Uriya verb :—

ମୁଁ କରୁଅଛି mu koru-ochhi, I am doing.

ମୁଁ କରିଅଛି mu kori-ochhi, I have done.

ମୁଁ କରୁଥିଲି mu koru-thili, I was doing.

ମୁଁ କରିଥିଲି mu kori-thili, I had done.

ମୁଁ କରୁଥିବି mu koru-thibi, I shall be doing.

ମୁଁ କରିଥିବି mu kori-thibi, I shall have done.

ମୁଁ କରୁଥାଏ mu koru-tháe, I am in the habit of doing.

ମୁଁ କରିଥାଏ mu kori-tháe, I used to do.

ମୁ କରୁଥିଲେ mu koru-thile, if I were doing.

ମୁ କରିଥିଲେ mu kori-thile, if I had done.

ମୁ କରୁଥାନ୍ତି mu koru-thánti, I would be doing.

ମୁ କରିଥାନ୍ତି mu kori-thánti, I would have done.

The use of the RELATIVE PARTICIPLE in Uriya is peculiar. It is formed by adding to the past verbal participle of the verb the termination ବା bá for the present tense, and ଲା lá for the past. Examples :

#### Present.

ମୁ ଦେବା ଧାନ mu debá dháno, lit. I, which give, the corn, or, The corn which I give.

#### Past.

ମୁ ଦେଲା ଟଙ୍କା mu delá ṭonká, lit. I, which gave, the rupee, or, The rupee which I gave.

#### Progr. present.

ମୁ ଦେଉଥିବା ଟଙ୍କା mu deu-thibá ṭonká, lit. I, which am giving, the rupee, or, The rupee which I am giving.

#### Progr. Past.

ମୁ ଦେଇଥିବା ଟଙ୍କା mu dei-thibá ṭonká, lit. I, which have given, the rupee, or, The rupee which I have given.

THE PASSIVE VOICE in Uriya is formed by adding to the passive participle of the verb, either the auxiliary verb ହେବାର hebáro, to become, or the irregular verb ଯିବାର jibáro, to go.

The PASSIVE PARTICIPLE is formed by adding ଅି ଶ to the root of the verb, as ଦେଖ dekho, see, becomes ଦେଖି dekhá, seen. EXAMPLE, ସେ ଦେଖି ହେଲା Se dekhá helá the usual form, or ସେ ଦେଖି ଗଲା Se dekhá golá, he was seen.

If, however, the root of the verb ends in ଏ e, this vowel must be changed into ଇ i before the passive affix ଅି ଶ, as in ଦେ de, give, which becomes ଦିଅି diá, given.

In like manner when the root of the verb ends either in ଶି ଶ, or in ଓ ଓ, the passive participle is formed by changing these two vowels into ଉ u before the passive affix ଅି ଶ thus ଖା khá, eat, becomes ଖୁଅି khuá, eaten, and ଘା dhó, wash, becomes ଘୁଅି dhuá, washed. Whilst ମାର máro, beat, becomes ମରା morá, beaten.

THE VERB ଯିବା jibáro, to go, is irregular and is declined as follows :—

### PRESENT TENSE.

Person

Singular.

- |     |                                   |
|-----|-----------------------------------|
| 1st | ମୁଁ ଯାଉଛି mu jáuchhi, I go.       |
| 2nd | ତୁ ଯାଉଛୁ tu jáuts-hu, thou goest. |
| 3rd | ସେ ଯାଉଛି se jáuchhi, he goes.     |

Person

Plural.

- |     |  |
|-----|--|
| 1st | ଆମ୍ଭେ ଯାଉଛୁ ámbhe jáuts-hu, we go.           |
| 2nd | ତୁମ୍ଭେ ଯାଉଛୁ tumbhe jáuts-ho, you go.        |
| 3rd | ସେମାନେ ଯାଉଛନ୍ତି semáne jáuts-honti, they go. |



## PAST TENSE.

Person Singular.

1st ମୁ ଗଲୁ mu goli, I went.

2nd. ତୁ ଗଲୁ tu golu, thou wentest.

3rd. ସେ ଗଲା se golá, he went.

Person Plural.

1st ଅମ୍ଭେ ଗଲୁ ámbhe golu, we went.

2nd ତୁମ୍ଭେ ଗଲୁ tumbhe golo, you went.

3rd ସେମାନେ ଗଲେ semáne gole, they went.

## FUTURE TENSE.

ମୁ ଯିବି mu jibi, I will go.

ଅମ୍ଭେ ଯିବୁ ámbhe jibu, we will go.

## CONDITIONAL.

ମୁ ଯାନ୍ତି mu jánti, I would go.

ଅମ୍ଭେ ଯାନ୍ତି ámbhe jántu, we would go, etcetera.

PRESENT v. part. ଯାଉ jáu, going.

PAST v. part. ଯାଇ jái, having gone.

PRES. rel. part. ଯିବା jibá, who or which goes.

PAST rel. part. ଗଲା golá, who or which went.

Lastly, CAUSAL VERBS in Uriya are formed by adding ଅ á to the root of the verb, as in the passive voice, and adding to the passive participle the termination ଇବାର ibáro.

EXAMPLE : ଦେଖିବାର dekhibáro, to see, becomes ଦେଖାଇବାର dekháibáro, to cause to see *i. e.* to show

ଦେବାର *debáro*, to give becomes ଦିଆଇବାର *diáibáro*, to cause to give.

ଖାଇବାର *kháibáro*, to eat, becomes ଖୁଆଇବାର *khuái-báro*, to cause to eat *i. e.* to feed.

ଆଣିବାର *ánibáro*, to bring, becomes ଅଣାଇବାର *onáibáro* to cause to bring, *i. e.* to fetch, and ଡାକିବାର *dákibáro*, to call, becomes ଡକାଇବାର *dokáibáro*, to cause to call *i. e.* to summon.



PART THE SECOND.

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DIALOGUES

IN

E N G L I S H , U R I Y A

AND

ROMAN CHARACTER.

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INTRODUCTORY.

I.

# DIALOGUES.

## INTRODUCTORY.

କଥାକାର୍ତ୍ତାରମ୍ଭ ।

KÓTHA-BÁRTTÁROMBHÓ.

ENGLISH.

Who are you ?

I am a cooly.

What do you want ?

I want nothing.

Be silent.

Take care.

Don't make a noise.

Shut the door.

Open the door.

It is very late.

It is not yet nine o'clock.

Tell the truth, don't tell lies.

Where is my horse ?

URIYA.

ତୁ କେସେ ?

ମୁ ମୁଲିଆ ।

ତୋତେ କଣ ଲୋଡ଼ା ?

ମୋତେ କିଛି ଲୋଡ଼ା ନାହିଁ ।

ତୁନି ରହ ।

ଜାଗ୍ରତ କର ।

ତୁଣ୍ଡ କର ନା ।

କବାଟ ପକା ।

କବାଟ କାନ୍ଦି ଦେ ।

କଡ଼ା ଉଠୁର ହେଲା ।

ଅଉର ନ ଦଶ୍ଟା ହୋଇ ନାହିଁ ।

ସତ କହ, ମିଛ କହ ନା ।

ଅମର ଘୋଡ଼ା କୋଠାରେ ?

ROMAN.

Tu kése ?

Mu muliá.

Tóte koṇo lóḍá ?

Móte kichhi lóḍá náhiṇ.

Tuni roho.

Dzágroto koro.

Tuṇḍo koro ná.

Kobáto poká.

Kobáto kádhi de.

Bodo uts-tshoro helá.

A'uri nó ghoṇto hói náhiṇ.

Soto koho, miṭs-ho koho ná.

A'moro ghóḍá kótháre ?

It is in the village.

ଗାଁରେ ଅଛି ।

Who went to fetch my horse? ମୋର ଘୋଡ଼ା ଅଣିବାକୁ କେସେ ଗଲା?

୮

No one went.

କେ ଗଲା ନାହିଁ ।

Will you go?

ଯିବୁ କି?

I will go.

ମୁଁ ଯିବି ।

Why did he go?

ସେ କାହିଁକି ଗଲା?

I do not know.

ମୋତେ ଜଣା ନାହିଁ ।

Why did he come?

ସେ କାହିଁକି ଆସିଲା?

Who is coming?

କେସେ ଆସୁଛି?

A man is coming along the ମନୁଷ୍ୟ ବାଟରେ ଆସୁଛି ।  
road.

I see a man coming along the ମନୁଷ୍ୟ ବାଟରେ ଆସିବାର ମୁଁ ଦେଖୁଛି ।  
road.

What is the name of the man ବାଟରେ ଆସୁଥିବା ମନୁଷ୍ୟର ନାମ କଣ?  
coming along the road?

Call him.

ତାକୁ ଡାକ ଦେ ।

Gánre ochhi.

Móro ghódá áñibáku kése  
golá?

Ké golá náhin.

Jibu-ki?

Mu jibi, . . . . .

Se Káhinki golá?

Móte dzoná náhin.

Se káhinki ásilá?

Kése ásuchhi?

Monushyo bátoṛe ásuchhi.

Monushyo bátoṛe ási báro mu  
dekhuchhi.

Bátoṛe ásu-thibá monushyoro  
námo koṇo?

Táku dáki de.





Wood is light.

Cotton is lighter.

କାଠ ଉସ୍ବାସ ହୋଇଅଛି ।

କପା ତାକୁ ପ୍ରତି ଉସ୍ବାସ ହୋଇଅଛି ।  
କପା ତାକୁ ପ୍ରତି ଉସ୍ବାସ ହୋଇଅଛି ।

A feather is lightest.

ପକ୍ଷୀ ପକ୍ଷୀଙ୍କ ପ୍ରତି ଉସ୍ବାସ ହୋଇଅଛି ।

Pokhi somostongko proti  
uswáso hói-ochhi.

Bring the eggs which I bought  
to-day.

Mu áji kinibá dimbo áne.

The rice which you sell is not  
good.

Tu bikibá tsáulo bholo náhiñ.

The rice which he bought  
yesterday was good.

Se káli kinithibá tsáulo bholo  
hói-thilá.

Milk the cow.

ଗାଈରୁ ଦୁଧ ଦୁହେଁ ।

Gáitháru dudho duheñ.

Ghee is obtained by cooking

Lohuniki rándhile ghio báhá-

butter.

ribo.

There is no cream on this  
milk, you have been mixing  
water in it.

E dudhore soro náhiñ tohiñre  
páni misái delu.



Call the man who brought this letter from the other side of the river, and tell him that I will send an answer to the gentleman at  $\frac{1}{2}$  past 6 o'clock this evening.

Run quickly to the Agent's house and inquire whether any of the gentlemen who landed from the steamer at day-break, have brought letters or parcels for me or not? .

ଆ ସେ ପାଖରୁ ଏ ଚିହାଉ ଅଣିଲି ନୋଦି ସେ ପାଋରୁ ଏ ଚିହାଉ  
ମନୁଷ୍ୟକୁ ତାକ କର କହୁ ଯେ ଅମେ  
ଅଜି ସନ୍ଧ୍ୟା ହୁ ଘଣ୍ଟା ଅପେ ସମୟରେ  
ସାହେବଙ୍କୁ ଜବାବ ପଠାଇବ ।

ଏକେଣ୍ଡା ସାହେବଙ୍କର ଘରକୁ ବେଗେ Tu “Agent” sáhebhongkoro  
(ବେଗି) ସାହୁ ସାର କାନି ସୁଆ  
ବୋରୁଇ ଉପରୁ ଓହ୍ଲାଇଲା ସାହେବ-  
ମାନଙ୍କରେ କେସେ ହେଲେ ଆମର  
ନାମରେ ଚିହାଉ ଅବା ବୁଝୁଲୁ ଆଣିଲେ  
କି ନାହିଁ ତାହା ବୁଝି ଆସେ ।

# ON CULTIVATION.

## II.

ON CULTIVATION.

ଶୃଷ କରକା ବସୟ ।

TSASO KORIBA BISHOYO.

ENGLISH.

What is your occupation ?

My occupation is farming.

What is the name of your village ?

URIYA.

ତୋର କି ବୃତ୍ତି ?

ମୋର ବୃତ୍ତି ଶୃଷ (com. ଚାଷ ) ।

ତୋର କୋ ଗ୍ରାମ ?

ROMAN.

Tóro ki brutti ?

Móro brutti tsáso (com. táso).

Tóro kó grámo ? (idiomatic-ally).

State why you have presented  
a petition.

Nothing has ripened this year  
on my land.

Nevertheless I have paid half  
my rent out of my house-

otshu táhá koho ?

páchilá náhiñ.

Tothápi e soriki mó ghoró  
ástiru odhé tonká bándhili







Have you not yet found your bullock? Tóte bolodo áuri dis'i náhĩn--  
ki?

See there is a buffalo grazing. ହେଟି ଗୋଟିଏ ଘୋଡ଼ ଚରୁଛି ।  
I drove the calf off the field, ବାହୁରକ ମୋର ବଲ୍ଲଭ କାଢ଼ି ଦେଇ ମୁଁ Bátshuriki móro biloru kádhi  
and placed it in the pound. ଦୋଢ଼ିରେ ରଖିଲି? dei mu dódire rokhili.

How many cows have you in your herd? Tóro'góthore kete gáí ochhi?  
your herd?

The herdsman drives the cows Dzoguáli proti dino gáiki  
daily out to graze. tsoráuchhi.

Have you any goats for sale? Bikibáku tótháre chheli och-  
hiki?

No, they all died last year ନାହିଁ ଗଲା ବର୍ଷରେ ସବୁ କରବାରୁ ସବୁ Náhĩn, golá borshore jhodi  
owing to continuous rain. ମର ଗଲେ । koribáru sobu mori-gole.

A flood came down the river ନଦୀ ବୋଧି ଅଧିକର ବହୁତ ନାଶ ହୋଇ Nodí bodhi ási-kori bohuto  
and did much damage. ଗଲା । nás'o hói-golá.

Our fields are all swamped. ଅମର ବଲମାନଙ୍କରେ ପାନି ରହି ହୋଇ A'moro bilománongkore pání  
bhortti kori hói-ochhi.

# ENGLISH.

The crops are all burnt up.

How is cotton looking?

Has the raggy not yet been cut?

When will you cultivate your fields?

We shall cultivate it in another two months, if it rains.

The ground is not yet soft enough for the plough.

Why have you not cultivated this waste land?

# URIYA.

କଟିଯାଇ ସବୁ ଘୋଡ଼ି ଗଲେ ।

କପା କିଭଳି ଅଛି ।

ମାଣ୍ଡିଆ କଟା ହେଲା କି ନାହିଁ ?

କେବେ ଶୁଷ କରବ ?

ମାସ ମାସ ଗଲେ ପାଣି ବର୍ଷିଲେ ଶୁଷ କରବ ।

ହୋ, ବାନ୍ଧିବାକୁ ଭୂମି ଏବେ ବରଷ ନାହିଁ ।

ଭୂମି ତୁମେ କାହିଁକି ଉଠିଅ କଲୁ ?

# ROMAN.

Khondamáne sobu pódigole.

Kopá kirúpe ochhi?

Máñdiyá kota helá-ki náhiñ?

Bilo kebe tsáso (com. táso) koribo?

Dui másogole páni borshile tsáso koribu.

Holo, bándhibáku bhúmi ebe botoro náhiñ.

E podiyá bhúmi tume káhiñki uthiá kolo náhiñ?

We have not cultivated it as early as you have. Bhūmi uttomo no thibāru  
the soil is not good. uthiā kolu pāhiñ.

When will the paddy be ripe? ଧାନ କେବେ ପାଚିବ ?

If the weather remains fine କାଲି ଭଲ ହୋଇଥିଲେ ଆଉ ସାତ ଦିନରେ Kālo bholo hoi-thile āu sāto  
it will be cut in another କଟା ହେବ । dinore kotā hebo.

seven days.

When will you transplant the ଧାନ ଚଳି ଗଲି କେବେ ରୋଇବ ? Dhāno toli bhāngi kori kebe  
young paddy plants ? rōibo?

The grain ripens two months ଚଳି ରୋଇଲା ଉତ୍ତରୁ ଧାନ ଦୁଇ ମାସ-Toli rōilā uttāru dhāno dui  
after transplanting the ଠିରେ ପାଚିବ । māsōthāre pāchibo.  
young plants.

What seed have you sown in ଘୋର ବଲରେ କି ବହନ ବୁଣିଥିଲୁ ? Tōro bilore ki bihono buñi-  
your field ? thilu?

I have sown castor oil seed. ମୁଁ କାଲି ବୁଣି ଥିଲି । Mu kālo buni-thili.

Why has the gardener not ମାଲିକ ଅମେ ଦେବା ମଞ୍ଜି ସେ ଘୋରରେ Māliki āme debā monji  
sown the seeds I gave him କାହିଁକି ଲଗାଇଲ ନାହିଁ । se tótāre kāhiñki logāilā  
in the garden ? nāhiñ ?



# ENGLISH.

## URIYA.

## ROMAN.

The seed which we planted yest' day is all come up.  
 ସବୁ ଗୋଟିଏ ହୋଇଗଲା ।

What crops are there in your field? What crops are there in your field?  
 କଣ ଖେତରେ ଅଛି? କଣ ଖେତରେ ଅଛି?  
 village? ochhi?

Do they cultivate sugar-cane? ଅଳୁକା ଖେତ କରନ୍ତି କି?

A'khu korutshonti-ki?

The ryots came in the night and out of enmity cut the bund of our tank.  
 ରାତିରେ ଯିଏ ଯିଏ ଅମର ବନ୍ଧୁ ଛାଡ଼ି ଦେଲେ ।

The ryots came in the night and out of enmity cut the bund of our tank.  
 ରାତିରେ ଯିଏ ଯିଏ ଅମର ବନ୍ଧୁ ଛାଡ଼ି ଦେଲେ ।

If it does not rain, there will be a famine.  
 ଯଦି ନ ବର୍ଷା ହେବ ତେବେ ମହଙ୍ଗା ହେବ ।

Páni no borshile mohorgo hebo.

As there has been no rain, the tank has dried up.  
 ବର୍ଷା ନ ହେବାରୁ ବନ୍ଧୁ ଖସିଗଲା ।

Borshá no borshibáru bondho sukhi-golá.

As there has been no rain in the village, the crops have all been burnt up.  
 ଯେ ଗାଁରେ ବର୍ଷା ନ ହେବାରୁ ଖେତ ସବୁ ଖସିଗଲା ।

Se gáñre páni no borshibáru khondo sobá pódí-golá.

If the ryots want water, they must dig wells. If the ryots want water, they must dig wells. If the ryots want water, they must dig wells.

báro ochhi.

If they had dug wells, the crops would have been saved. If they had dug wells, the crops would have been saved. If they had dug wells, the crops would have been saved.

Is there any cattle disease in the village? Is there any cattle disease in the village? Is there any cattle disease in the village?

The indigo which the ryots have sown looks well. The indigo which the ryots have sown looks well. The indigo which the ryots have sown looks well.

chhi.

As the crop is deficient the money-lender will not give credit. As the crop is deficient the money-lender will not give credit. As the crop is deficient the money-lender will not give credit.

If therefore you will give me time I will put down a fresh crop, and pay the money. If therefore you will give me time I will put down a fresh crop, and pay the money. If therefore you will give me time I will put down a fresh crop, and pay the money.

# ON CUTCHERRY.

## III.

ON CUTCHERRY.

କଟେଡ଼ ବଣୟ ।

KOCHERI BISHOYO.

ENGLISH.

URIYA.

ROMAN.

What is your name?

ତୋର ନାମ କଣ ?

What trade do you practise?

ତୁ କି ବୃତ୍ତି କରୁଛୁ ?

I am a blacksmith.

ମୁଁ କମାର ।

How old are you?

ତୋତେ କେତେ ବୟସ ହେବ ?

I am twenty years old.

ମୋତେ କୋଡ଼ିଏ ବର୍ଷ ହେଲା ।

Where do you live?

ତୁ କେଠାରେ ଅଛୁ ?

Speak out. What do you wish to say?

ଆନ୍ତ କୋ କହ ତୋତେ କଣ ଲେଡ଼ା ?

Anto kori koho. Tóte kono

want?

lódá ?

These two persons were fighting - ୧ ଦୁଇ ଜଣ ସାଥରେ ମାଡ଼ିଗଲା ହୋଇ ମାଦୋ-ଗୋ

ing in the street.

hói-thile.



# ENGLISH.

## URIYA.

## ROMAN.

I saw him running away, but he was unable to recognize him.  
 Se poláu-thibáro mu dekhili  
 ni táku chihni no párii.

Who was there when you paid the money?  
 Tu se tonká bándhilá beje kése  
 thilá?

If you cheat in this way, you will be punished.  
 E porí dogá kole tóte s'ikhyá  
 koribáku hebo.

Was the chain on the door, or was it broken?  
 Kobátore sinkuli thilá ki bhá-  
 gi golá-ki?

He locked the door and brought me the key.  
 Kobáto kunchi pokái déi se  
 kunchi-káthi móte áni-delá.

This case will take two or three days to finish.  
 E nomboro phoisolo koribáku  
 dui dino ki tini dino lágibo.

Traces have been found which will lead to the prisoner's conviction.  
 E koidiki sikhya hebá porí hétu  
 mililá.



He was sentenced to 2 years' rigorous imprisonment. ରହିବାକୁ ଦାକୁ ଫର୍ଷ୍ଟ ସେଲ ।

The witnesses should not be examined within the hearing of one another, and in future examinations they must be kept apart.

If you weigh the silver, you < ରୂପାକୁ ପୁଲିଲେ କେତେ ଲୋକ ସ୍ବର୍ଗରେ ଉଠିବେ ।  
will ascertain its value. ବାର ଜଣା ପଡ଼ିବ ।

This watch is offered to me for 4 ଟଙ୍କା ଶୟେଁ ଟଙ୍କାକୁ ଏ ଘଣ୍ଟା ଟଙ୍କାକୁ ବାଣ୍ଟିବି  
 100 Rupees, shall I do ମୋତେ ଯାହାକୁ ଯେ 4 ଟଙ୍କା ଟଙ୍କାକୁ ବାଣ୍ଟିବି  
 right to buy it? ଭଲ କି ନାହିଁ ?

What proof have you that the

# him?

party offering it came by it & was really a jätu-thibá ásámiku honestly. . . .  
 ନିଲ ସର ତୋତେ କେମନ୍ତ କଣା  
 ନ୍ୟାୟରେ ମିଳିଲା ପରି ତୋତେ କେ-  
 ମନ୍ତୋ ଦଜନା ହେଲା ?

ENGLISH.

If he had offered it for a less sum, my suspicions would have been raised; but what he asks appears to be its full value.

URIYA.

ଯଦି ସେ ଏକ କମ୍ ମୂଲ୍ୟ ପ୍ରଦାନ କରିଥାନ୍ତା, ତେବେ ମୋତେ  
ସନ୍ଦେହ ହୁଅନ୍ତା, ମାତ୍ର ଯଦି ସେ ଏକ ଉଚିତ ମୂଲ୍ୟ  
ଦେଇଥାନ୍ତା, ତେବେ ମୋତେ କିଛି ସନ୍ଦେହ ନାହିଁ ।

ROMAN.

Se ghonto jebe móte uná khorí-  
doku jáchithántá, tebe móte  
sondého huontá, mátro uchito  
khorídokohibárumóte kichhi  
sondého lágu náhiñ.

ON READING AND WRITING.

ଲେଖା ପଢ଼ା ବସନ୍ତ ।

LEKHA PODHA BISHOO.Y

ENGLISH.

Can you read?

I can read.

Can you write?

I cannot write.

How long will it take to learn Uriya?

He knows Uriya well.

If you speak Uriya thus, every body will understand you.

What do they call this in Uriya?

URIYA.

ପଢ଼ି ପାରୁଛୁକି ?

ମୋତେ ପାଠ ଅସୁଛି ।

ଲେଖି ପାରୁଛୁକି ?

ମୋତେ ଲେଖା ଅସୁ ନାହିଁ ?

How long will it take to learn Uriya?

He knows Uriya well.

If you speak Uriya thus, every body will understand you.

What do they call this in Uriya?

ROMAN.

Podhi parutshu-ki ?

Móte pátho ásuchhi.

Lekhi parutshu-ki ?

Móte lékhá ásu náhiñ.

O'diyá s'ikhibáku kete kálo jibo ?

Táháku ódiyá bholo kori ásu-

E porí ódiyá kothá kohile, somosté bujhi páribe.

O'diyáre táku koño bólut-shonti ?

If I make any mistakes in ଏମି କଥାରେ କି ସେଲେ ହୁଡ଼ିଲେ A'me kothāre ki hele hudile speaking, correct me. ତୁମେ ଶୁଦ୍ଧ କର। tume s'uddho koribo.

You must read what you read ତୁ ଯୋଠାରେ କାଲି ରାତିରେ ପଢ଼ିଥିଲୁ Tu jōthāre kālī rātire podhi-last night over again. କି ସେଠାରେ ଫେରେ ପଢ଼ିବାର ଅଛି। thiluki sēthāre phēre podhi-

bāro ochhi.

That word is not used here. ଏ ଦେଶରେ ସେ କଥା ଚଲୁ ନାହିଁ। E dés'ore se kothā tsolu nāhiñ.

Is there any school in this vil-ଏ ଗାଁରେ କୌଣସି ସ୍କୁଲ ଅଛି। E gāñre tsāto-s'ālo ochhiki? lage?

The children read well, but ଶିଳ୍ପମାନେ ଭଲ କରି ପଢ଼ୁଛନ୍ତି ମାତ୍ର Pilāmāne bholo-kori podhuts-their writing is not parti- ତାଙ୍କର ଲେଖା ଢେରେ ଭଲ ନାହିଁ। honti mātō tāngkoro lekhā cularly good. tete bholo nāhiñ.

You have made a great many ତୁ ଅସଂଖ୍ୟମାନେ ଭଲକରିବାରେ ବହୁତ ଭୁଲ କଲୁ Tu okhyoromāne bonibāre mistakes in spelling. bohuto hūdo kolu.

Having never learnt any ସେ କିଛି ପାଠ ନ କରିବା ସେ କିଛି ପାଠ ନ କରିବା no koribā thing, he is an utter fool. ଶୁଦ୍ଧ ମୂର୍ଖ ହୋଇଗଲା। héturu se s'uddho mūrkho hoi-golā.

Why was the boy punished? ସେ ପିଲାକୁ କାହିଁକି ଶିକ୍ଷା ଦେଲା ।  
He was punished for being idle. ସେ ଅଳସୁଆ ହେବା ହେତୁରୁ ତାକୁ ଶିକ୍ଷା ଦେଲା ।  
s'ikhyá helá.

This book is torn; if you give a पुत्रक ପିଛହୋଇଗଲା ବର୍ତ୍ତମାନ ଦେଲେ ଏ  
it to the tailor, he will stitch ସିଲ୍ଲ କରି ଦେବ ।  
it for you.

When I counted, there were ଅମ୍ବେ ଗଣିଲା ବେଳେ ଚଉତିଶା ମେ-  
thirty sheep. ସ୍ତଳା ।

In writing your accounts, do ତୋର ଲେଖା ଲେଖିବାର ଡ଼ିଫ୍ଟି ଅଟେ ଟୋରୋ ଲେଖା ଲେଖିବାର ଓଡ଼ିଆ  
• not use Uriya figures. ଲେଖ ନା ।  
onko lekho ná.

If 4 nowties of grain sell for a ଟଙ୍କାକୁ ଚାରି ନଉତି ଯାଏ ଦେଲେ ପଚାଶ ଟଙ୍କାକୁ ନଉତି ଦାନୋ  
Rupree, how many nowties ଟଙ୍କା ବାର ଅଗାକୁ କେତେ ହେବ ହେଲେ ପଚାଶ ଟଙ୍କା ବାରୋ  
will you get for fifty Rupees ତାହା ଲେଖାକରି ବେଗେ କହ ।  
12 annas; work that out  
quickly and tell me.



## ON RIDING.

### V.

ON RIDING.

ଘୋଡ଼ା ଚଢ଼ି ଗୁଲ୍‌ବାବସୟ ।

GHŌ-PA TSODHI BALIBĀ  
BISHŌYO.

ENGLISH.

URIYA.

ROMAN.

He rides every day.

ସେ ନିତି ଘୋଡ଼ା ଚଢ଼ୁଛି ।

Se niti ghōḍā tsodhuchhi.

The stirrup-leather

broke,

ଉକାବ ଚର୍ମ ଛୁଡ଼ିଯିବାଉ ସେ ଘୋଡ଼ା

Rikābo tsormo chhidi-jibāru

and he fell from his horse.

ଉପରୁ ପଡ଼ିଗଲା ।

se ghōḍā uporu podi-golā.

Has the horse-keeper

not

ଘୋଡ଼ାସାଳୀ ଅଉର କୋଲଥ

Ghōḍāsānī āuri kōlotho sidzi

boiled the horse's gram

ନାହିଁକି ?

nāhiṅki ?

yet?

No : he has neither wood nor

ଘାସ୍ ଚାହା ଝିକାଉବା

ପାରେ କାଠ ନାହିଁ

Nāhiṅ, tāhā sidzāibā pāṅre

pot for boiling it in.

ପାଣି ନାହିଁ ।

kātho nāhiṅ, hāṇḍi nāhiṅ.

Gram is very cheap now,

କୋଲଥ ଏବେ ବଡ଼ ସସ୍ତା

Kōlotho ebe boḍo sostā, ton-

how many nowties do you

ନଉତି ନେ ?

kāku kete nouti ?

get for a Rupee?

Bring 3 bundles of straw for my horse.      ଅମେ ।  
A'moro ghodā pāin tinitā bidā

The horse was very dirty when I saw it this morning.      ଥିଲା ।  
The horse was very dirty when I saw it this morning.      ଥିଲା ।  
I saw it this morning.      ଥିଲା ।

That horse's tail wants cutting.      ଥିଲା ।  
That horse's tail wants cutting.      ଥିଲା ।  
Se ghodāro lāndzo kātibāro      ଥିଲା ।  
lódā.

Clean the horse first, and give him his corn afterwards.      ଥିଲା ।  
Clean the horse first, and give him his corn afterwards.      ଥିଲା ।  
ágoře nirmoḷo      ଥିଲା ।  
kori kori sethi uttāru tākū      ଥିଲା ।  
dānā de.

The horse appears to me to be lame.      ଥିଲା ।  
The horse appears to me to be lame.      ଥିଲା ।  
Se ghodā tshótā hóithilā-pori      ଥିଲା ।  
móte dis'uchhi.

Tell the horse-keeper to saddle the horse and bring him round.      ଥିଲା ।  
Tell the horse-keeper to saddle the horse and bring him round.      ଥିଲା ।  
áñibāro ochhi bóli ghodāsā-      ଥିଲା ।  
níki koho.

Bring the horse's bridle.      ଥିଲା ।  
Bring the horse's bridle.      ଥିଲା ।  
E ghodāro bāgo āne.      ଥିଲା ।  
Take the horse to the stable.      ଥିଲା ।  
Take the horse to the stable.      ଥିଲା ।  
Ghodā s'aloku néi-jā.

# ENGLISH.

# URIYA.

# ROMAN.

Can my horse swim this river? ଅମର ଘୋଡ଼ା ଏ ନଦୀ ପହଞ୍ଚି  
ପାରୁଛିକି ?

Take care that he does not get drowned. • Se no buḍi-golá porí dzágroto  
koro.

Can a horse get to the top of that mountain? Se porboto uporoku ghódá  
tsodhi páriboki ?

Can grass for the horse be procured there? Ghódá páñ sétháre gháñso  
miliboki ?

It costs 20 Rupees a month to keep a horse. Ghódáku rokhibá páñmásoku  
kódie tonká lágibo.

This horse must be shod to-morrow morning early. E ghódáku kálíki láló bon-  
dháibáro ochhi.

That bundle of grass is not enough for one horse. Se gháñso biḍáko gótíe ghódá-  
ku ontibo náhiñ.

## ON, SHOOTING.

## VI.

## ON SHOOTING.

କେନ୍ଦ୍ରୀୟ ।

**BENTO BISHOYO.**

**ENGLISH.**

**URIYA.**

ROMAN.

I shall go out shooting early in the morning. Kāli bado sokāḷe beṇṭoku jibā.

**Call me at cock-crow.**

କୁଳକୃତ୍ତିତା ତାଙ୍କବାବେଲେ ଅମରୁ ତାଙ୍କ ଦାକିବୀ ବେ଼ ଶମୋକ  
ଦେ। ଦାକି-ଦେ.

Awake me before it is light.  
ଉତ୍ତର ନ ହୋଇଣୁ ଅମଳୁ ଉଠ । ।

Udzdzwolo no hóuū ámoku  
uthá.

What animals are there in ଏ ବନରେ କି କି ଜନ୍ତୁ ଅଛି ।  
this jungle? .

E boñore ki ki dzontu 'ochhi?

There are sambur, spotted deer, wild boar, barking deer and hares.

**khuduro e sobu ochhi.**

# ENGLISH

## URIYA

There are also pea-fowl.

ମୟୂର ମଧ୍ୟ ଅଛି ।

Have you got powder, shot & gunpowder ?  
and everything else ?

Tumbhothare dāru gulī e  
sobu ochhiki ?

A cheeta killed one of my kāmā bhai bhai's son  
lambs last night.

Kāli rātri bāgho g'otie mōro  
mendhā pilāku g'otie mārī  
pokāilā.

If I shoot the cheeta, I will give you a present of 5  
Rupees.

Se korodāpotriyā-bāghoku lā-  
chhile tōte pāntso tonkā  
ināmo debu.

Who fired ?

କେସେ ଲାଞ୍ଚିଲା ?

A paik fired, but the bullet missed.

Kése lāchhilā ?  
Gót e pāiko lāchhilāni gulī  
phiti-golā.

Do you think that I hit him ?

Gulī bājilā porī tōte dis'ilāki ?

Yes, the animal is wounded.

Hoñ, dzontu ghāuā hoi-ochhi.

My gun missed fire.

Mōro noli phuṣilā nāhiñ.

Are there any bears in that place ?

Se dimirāre bhālū ochhiki ?



There are, but nothing will be seen. Bhálú ochhi mátro dolimáne  
break, as the caves are large and numerous. bodo hebára kichhi báhá-  
ribo náhiñ.

I saw tracks of bear on the mountain. Porbotoku se ádoku bhálú  
other side of the mountain. gotrá dekhili.

If you had beaten properly, you would have plenty of game. Tume bholokori kálithile  
plenty of game would have broken. bohuto dzontu báhári-  
thánte.

The bears come to eat the sugarcane at night. Bhálúmáne rátrire ákhu khái-  
sugarcane at night time. báku ásonti,  
We must wait here. A'mbhemáne etháre dzogibáro  
ochhi.

Look ! there's a jackal. Héti biluá ochhi.  
Slip the dog. Kukkuroku tshádi-de.  
That dog is not at all well, he has worms. Se kukkuro déhore sukho ki-  
ochhi. chí náhiñ táro petore póko  
ochhi.

# ENGLISH.

# URIYA.

# ROMAN.

Are there any ducks in that bog or pond?  
tank?

Se bondhore hōḡḡso ochhiki?

Have you seen any antelope? or deer?

Horino dekhiluki?

There are not many bison or deer in any part of the  
nilgái in this part of the country.

Deḡ-Désoro é bhágore goyelo obá  
ghódángo bohuto náhánti.

What bird is that?

Se ki pokhi?

It is a vulture.

Se sárguná pokhi.

Its wing is broken, it cannot fly.

Táro dená bhági-jáithibá  
héturú se uḡi no pároi.

Melt this lead in the fire and cast some bullets.

E' síśaku niáre torolái guli  
toyáro kore.

# ON TRAVELLING.

## VII.

ON TRAVELLING.

ପ୍ରୟାଗ ବସନ୍ତ ।

PROYANO BASHOYO.

ENGLISH.

URIYA.

ROMAN.

How much farther is it?

ଅଉର କେତେ ଦୂର ଅଛି ?

A'uri kete dūro ochhi?

How far is it from here to that village?

ଏଠାରୁ ସେ ଗାଁକୁ କେତେ ଦୂର ଅଛି ?

Ethāku se gāñku kete dūro ochhi?

It is about  $2\frac{3}{4}$  kós.

ରମାରମୀ ଦୁଇ କୋସ ଯା ଦେବ ।

Romāromī dui kós'o tini pá hebo.

I have nothing to eat.

ମୋତେ ଖାଇବାକୁ କିଛି ନାହିଁ ।

Móte khāibāku kichhi nāhiñ.

I am hungry and thirsty.

ମୋତେ ଭୋକ ଓ ଥଣ୍ଡା ଅଛି ।

Móte bhóko sós'o koruchhi.

Shew me the road to the vil-

Gāñku āmoku bāto dekhā.

lage.

**ENGLISH.**

**URIYA.**

ROMAN.

I want 3 carts, go and feteḥ amraṇṇa mārāṇa eḡgaṇṇa  
 . them at once.

The wheel of the cart came crashing right over his head.

off.

The bullocks can walk no ବଳଦମାନେ ଅଭି ଶୁଭି ଗାଡ଼ାନ୍ତି ।  
 Bolodomāne āu tsāli páru-ná-  
 hānti.

Send that cart away.

ସେ ଶଗଡ଼ି ପାଠାଉଥିଲା ।

Se s'ogodo pothái-de.

Pay the cartman his hire, and send him away.  
 Pay the cartman his hire, and send him away.  
 Pay the cartman his hire, and send him away.

Hulloh ! you bandy man, ଅରେ ଶଗଡ଼ିଆ ବାଟରୁ ଶଗଡ଼ କାଢ଼ିଦେ ।  
 move your cart out of the káðhi-de.

## Can't you hear?

ॐ नमो भगवते वासुदेवाय

Tórokánoku s'ubhunáhiñ-ki?

Can't you hear :  
 When I called to you, why did you not move your cart  
 Muñ dākilā beḷe tu bātoru  
 ସଂଗୋଦ କାହିଁ-କି କାନ୍ଦୁ ନାହିଁ ।

out of the way?  
huñ.

I want 2 coolies to carry my things. ମୁଲିଆ ଲୋଡ଼ା ।  
A'mbro sámáno bóhinebáku dui dzono muliá lódá.

What are the coolies doing? ମୁଲିଆମାନେ କଣ କରୁଛନ୍ତି ।  
Muliámáné koño korutshonti?

They are cooking their rice. ସେମାନେ ଭାତ ଚାଉଳୁଛନ୍ତି ।  
Semáne bháto rándhutshonti.

What! have they not eaten କାନ୍ଦୁନାହାନ୍ତିକି ?  
Koño áuri khái náhánti ki? yet?

How much is each cooly ମୁଲିଆକୁ କେତେ ଲେଖାରେ  
Gótie muliáku kete lekháre to get? ଦେବାର ଚାହିଁ ।  
debáro ochhi.

Give each man 4 annas. ତାଙ୍କୁ ଜଣକୁ ଟଙ୍କା ୪ ଲେଖାରେ ଦେ ।  
Tángku dzonoku s'úkáe lekháre de.

I have lost my way, show me ମୁଁ ବାଟ ବଣା ହୋଇ ଗଲି ମୋତେ ବାଟ ହୋଇ ଗଲି  
Mu báto bojá hói-goli, móte the road. ଦେଖା ।  
báto dekhá.

Bring a lighted torch. ଦୁହୁଡ଼ି ଲଗାଇ କର ଅଣ ।  
Duhudi logái-kori áno.

Call the kárji of the village. ଗାଁ କାର୍ଯ୍ୟ କି ଦାକି ଦେ ।  
Gáñ kárjī-kī dāki de.

You must get me some sheep, ତୁମ୍ଭେ ମୋ ପାଇଁ କିଛି ଚାଣି ମୋ ପାଇଁ କିଛି ଚାଣି  
A'mbho páñ mendhá, chheli, goats, chickens, milk and kukkudá, dudho áu dimbo  
soropará koribáro ochhi. eggs.



What things have you for ଦୋଠାରେ ବକିବାକୁ କି ଶରକ ଅଛି । Tótháre bikibáku ki s'oroko sale? sale? ochhi.

Go to the bazar, and buy ବଜାରକୁ ଯାଇ ବୁଝାଇ ନବାଇ ନୁଣ Bodzároku jái tsáulo nobáto some rice, sugar, salt and ଅଉଡ଼ ତେଲ କଣିଅଣେ । nuṇo áuri telo kini-áne. oil.

These things are not at all ୪ ଟିକି କିଛି ସସ୍ତା ନାହିଁ ବଡ଼ ମହଙ୍ଗ ଦୋରା E chidzo kichhi sostá náhiñ, cheap, they are very dear. ଅଛି । bodó mohorgo hói ochhi.

This thing is old, and I will ୪ ଶରକ ପୁରୁଣା ଦେବାରୁ ଆମେ କଣିବୁ E s'oroko puruṇá hebáru áme not buy it. ନାହିଁ । kinibu náhiñ.

Never mind; I don't want it. କିଛି ଚିନ୍ତା ନାହିଁ, ଅମକୁ ଲୋଡ଼ା ନାହିଁ । Kichhi chintá náhiñ, ámoku lódá náhiñ.

What is the price of that ସେ ମେଣ୍ଡା କେତେ? Se menḍhá kete? sheep?

Two rupees. ଦୁଇ ଟଙ୍କା । ।

Bring a Kávadi-man to carry ମୋର ସରଞ୍ଚାମ ବୋହୁନେବାକୁ ଗୋଟିଏ Móra sorondzámo bóhi-nebá-the things. କୁ ଗୋଟିଏ ବହାରୁଆ ଆଣ । ku gótie bháruá áṇe.

Pitch the tent under a tree ଚମ୍ପୁ ବନ ତଳେ ଗଛ ତଳେ ମାରିବାର ଅଛି । Tombu bondho todo gotsho near the tank. ତୋ ମାରିବାରୋ ଚହି.

That rope is slack, pull it ସା ଚୌଡ଼ି ହୁଗୁଲା ହୋଇଅଛି ବାଲୁ Se doudi hugulá hói-ochhi taft. ତାକୁ ଭିଡ଼ି-କୋରି ବାନ୍ଧେ.

Two of the tent ropes are ଚମ୍ପୁ ଚୌଡ଼ି ଦୁଇଟି ଦୁଇଟି ହସିଗଲା ମୋମ Tombu doudi duitá hoji-golá missing and the tent pegs ସବୁ ହସିଗଲା । mekho . modhyo sobu hoji have also all been lost. golá.

Strike the tent, after I have ଅମେ ବାହାରିଗଲା ଉତ୍ତାରୁ ଚମ୍ପୁ କାଢ଼ି A'me báhári-golá uttáru left. ଦିଅ । tombu kádhí-dio.

Take my tent down to-night, ଅଜ ରାତିରେ ଅମର ଚମ୍ପୁ କାଢ଼ିକରି ଅସି-A'ji rátire ámore tombu ká-and take it on to Aska. I ବାଲୁ ନିଅ, କାଲି ସକାଳେ ସେଠାକୁ dhi-kori ásikáku nio, káli shall be there to-morrow ଅସିବ । ଅସିକରି ତନି ଦିନ ରହିବ । । sokále setháku ási-bu, ási-morning, and shall stay .kori tini dino rohibá. there for three days.

I want some cold water for ଫୁନ କରିବା ପାଁରେ ଅମକୁ କାକର ପାଣି Snáno koribá páñre ámoku bathing. କୋରୋ ପାନି ଲୋଡ଼ା ଚହି. kágoro páni lódá ochhi.

# ENGLISH.

## URIYA.

## ROMAN.

Bring some hot water.

ଢଲ ପାଣି ଆଣିଦେ ।

Totolá páni áni-de.

How much water is there in the river?

କେତେ ପାଣି ଅଛି ?

Nodíre kete páni ochhi ?

Is the water deep here?

ଏଠାରେ ପାଣି ଗଭୀର ଅଛିକ ?

Etháre páni gobhíro ochhi ki ?

Is the tide in the river ?

ଏବେ ନଦୀରେ ଜୁଆର ଦେଉଛିକ ?

Ebe nodíre dzuáro déichhi-ki ?

The tide is not in yet.

ଅଉର ଜୁଆର ଦେଉନାହିଁ ।

A'uri dzuáro déi-náhiñ.

Is there a bridge over the river ?

ନଦୀ ଉପରେ ସଙ୍ଗ ଅଛିକ ?

Nodí upore sonkho ochhi ki ?

river ?

Hullo ! boatman how am I to cross this river ?

ହଲୋ ! ବୋଟମ୍ୟାଣ କିପରି ଯିବା ?

A're náudiá é nodíre ámbhe kipori jibá ?

This bridge is old, and requires repair.

ଏ ସଙ୍ଗ ପୁରୁଣା ହୋଇଗଲା ତାକୁ ମରାମତ କରାବାର ଅଛି ।

E sonkho purunáhói-golá táku morámoto koribáro ochhi.

Where can I cross the river ?

ଏ ନଦୀ କେଉଁଠାରେ ପାର ହେବୁ ?

E' nodí kótháre pári hebu ?

Clean the boat out, and bring it.

ନାଆ ନିର୍ମୋଠ କରାବାର ଅଣେ ।

Náá nirmoḷo kori kori áne.

Hoist the sail.

There is no wind.

Take down the sail.

Can't you feel the bottom  
with your pole?

Anchor the boat here.

ଅତ୍ତାଲତ ବାଜେ ।

ପବନ କିଛି ନାହିଁ ।

ଅତ୍ତାଲତ କାଢ଼ିଦେ ।

କାନ୍ତ ତୁ ଲମ୍ବର ବାଉଁଶର ପାଦ ଲାଗିବ ?

ନାଅକୁ ଏଠାରେ ଲଗାଲିଦେ ।

Odzhálotó bándhe.

Pobono kichhi, náhiñ.

Odzhálotó kádhí-de.

Ki káto-bádhí páu náhiñ-ki?

Nááku étháre nongoli-de.

# MISCELLANEOUS.

## VIII.

MISCELLANEOUS.

କଣେଷ କଥାକାର୍ତ୍ତି ।

BYSESHO KOTHABARTTA.

ENGLISH.

Pull the punka.

It is very hot to-day.

It looks like a storm.

URIYA.

ପଂଖା ଟିକେ ।

ଅଜ୍ଞ ବହୁତ ଗରମ ହୋଇଅଛି ।

ବତାସ ପବନ ଅସିବାପରି ଦଶୁଛି ।

ROMAN.

• Ponkhá jhike.

A'ji bohuto goromo hói-ochhi.

Botáso pobono ásibá-pori  
dis'uchhi.

It is very dark just now.

The wind is rising.

The wind is blowing hard.

The branch of that tree has  
been broken off by the

wind.

The lightning flashes.

Ebe bodo ondháro hói-ochhi.

Pobono ánto hói ásuchhi.

Pobono bohuto bohuchhi.

Se gotshoro dáo pobonore  
bhágr-golá.

Bidzulí máruchhi.

ବଜ୍ରଲୀ ମାରୁଛି ।



It is thundering.

ଗର୍ଜନ କରୁଛି ।

It is very cloudy and looks as if it were raining like rain.

Gordzono koruchhi.

Bohuto mégho koruchhi borshá-pori disuchhi.

Bring me my umbrella.

ଅମର ଛତା ଆଣ ।

• A'moro tshotá áne.

The rain has ceased.

ବର୍ଷା ଶୁଦ୍ଧିଗଲା ।

Borshá tshádi-gola.

The sun is very powerful now. ଏବେ ବଡ଼ ସରା କାନ୍ଧୁଛି ଦାଲିଆ ହେଲୁ

Ebe bodo khorá kátuchhi há-

I am tired, let us sit down in the shade and rest a bit.

ମୁଁ ଶୁଣିଲି ଯେଉଁ

liá helu gotsho tsháire

bosikori tikie háliá máríbá.

•

Two people were killed by a lightning.

Bodzro podibáru dúi dzono

mori-gole.

A great deal of dew falls in the cold weather.

S'ito kálore bohuto kákoro

poduchhi.

My feet are very cold.

Móro pádománe bodo kákoro

hói-ochhi.

Light a fire.

Niá logá.

ଅଛି ।

ନିଆ ଲଗା ।

# ENGLISH.

## URIYA.

## ROMAN.

If the house caught fire, it would soon burn down.

I sent for the carpenter, but he said that he would not come.

come.

You must saw this beam in two.

Go and buy me three planks to make a door.

The roof of this house must be re-thatched.

If you tile your house it will not catch fire.

Why don't you knock down that mud wall and build a brick one instead?

Ghore niá lágile bege dzol

jibo.

Muñ se bodhai páin pothái-  
lini se ásibi náhiñ bóilá.

E káthutá tume kortore chir  
debáro ochhi.

Kobáto toyáro koribáku tinitá  
potá kini áni-de.

E ghoró tsálo nuá tshonre  
tshaibáro ochhi.

Tóro ghoró jhinkoro kole,  
niá lágibo nahñ.

Se máti-kántho bhángi-dei  
tu káhiñki ítá kántho koru-  
nahñ?

Turn the cart to the left hand side. S'ogodoku debiri áde bulái-de.

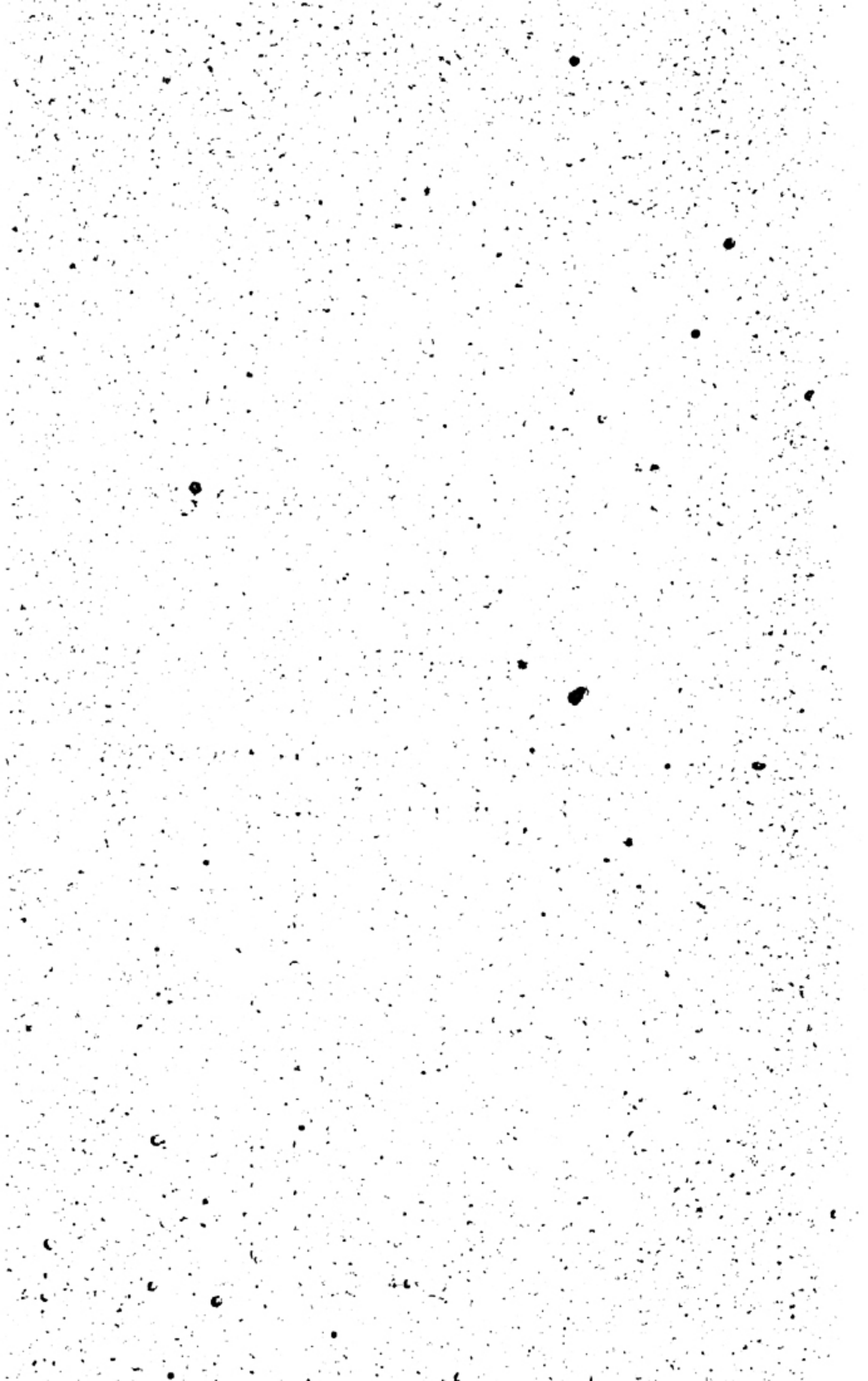
Take the road to the right side. Khaíba.háto áde so'okho kori hand-side, and go straight . ne.

on.

My husband knotted two ropes together and bound me. My husband knotted two ropes together and bound me. girosto dui doudire gonthi pokái móte bándhi-dele.

When he seized your cloth why did you not shout out? káhiñki huri kolu-náhiñ ?

Eleven persons in my village fell sick of cholera, and only two recovered. A'moro gáñre égaro dzoño monushyo dzháda-bántire káilá hói, mátro dui dzoño monushyo bholo hoi-gole.



A PRACTICAL HAND BOOK OF URIYA.

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PART III.

Uriya depositions in the Roman Character with  
English translation.



N. B.—The learner is advised to study the following depositions as specimens of the living language of *the people*. With a single exception, they were all taken down by the writer himself, and contain the very words of the speakers themselves.

## FIRST WITNESS.

### ENGLISH.

About 26 or 27 days ago I was sleeping in my field. I looked up and saw people tying the corn together, and removing it from the field. Náná Nárono was tying a bundle together. I ran and laid hold of him with the bundle from behind. Upon catching hold of him, I shouted out, "They are stealing my corn, run." I then got frightened, for I thought that the Dandasí man might perhaps stab me or beat me, and so I untied the rope round the bundle and bound him with it. A'nondo A'tsári and Tsondro Moni then arrived, and upon their coming I brought him close to the watch-hut. As I was standing holding him, Gongá Dáso came up and told me to let him go. I said: "He was taking away my corn, why should I let him go? I will report (the matter) to the authorities." He said to me: "We will (first) see how much of your corn he has taken." I said: "I am holding the thief, do you go and see." A'nondo A'tsári and Gongadáso, these two went to have a look at the field. Directly afterwards Govindo Náyoko came up with a

PROTHOMO SAKHI LEKHAIBA BANGMU'LO.

O'DIYA'.

A'dzoku sotáis'i ki oṭháis'i dino hebo muñ bilore rátro kálore s'ói-thili. Muñ tsáhilá soriki dháno bándhi-kori biloru jáuts-honti. Náná Nárono bólibá ásámi dháno gots-há bándhuchhi. Muñ dhái-goli. Gots-há sángore táku pots-ho áḍe dhorí pokáili. Dhorí pokáikori huri koli: Móro dháno tsóro gheni néuts-honti dhái poḍo, huri koli. Se kálore móte bhoyo lágilá Dondási lóko bhusi-pokái-bo mári-pokái-bo bóli bhoyo helá. Se gotsháro douḍi phitái táku bándhi-pokáili. A'nondo A'tsári áilá. Tsondro Moni á-ila. Emáne ásibáru táku bhónra pákhoku neli. Sethi uttáru muñ táku dhorí ṭhiyá hóichhi e Gongádáso bólibá ásámi ásile. Bóile táku ts-háḍe, ts-háḍe. Muñ bóili dháno bóhi-nelá muñ táku káhiñki ts-háḍibi sorkáruku dzoná koribi bóili. Se bóilá: "Tóro kete dháno néichhi-ki bilo dekhibá." Muñ bóili: "Muñ tsóri dhorí ṭhiyá hóichhi, tume jái dekho." A'nondo A'tsári Gongádáso dui dzono bilo dekhibáku gole. Se kálore Gobindo Náyoko bólibá ásámi bhusá-káṭi dhorí-kori ásilá. Bóilá: "Tóte ke bándhichhi, bóli pots-

## ENGLISH.

dagger in his hand, and asked: "Who has tied you?" I told him that he (the thief) had been carrying off my corn, and that I had bound him. He said: "If you don't let him go, I will cut you down," and raised his dagger. Having a stick in my hand at the time I struck him with it. He started back, and I called out; Hulloh! he is stabbing me, run! He again raised his dagger to strike me. I again struck him with my stick. At this moment Tsondro Moni Behara and Ononto Atsári came up, and upon their exclaiming: "What is this, have you come to stab him in the night-time?" he ran away. As he was running away, Gongáhári Dáso saw him, and also Anondo Atsári.

Afterwards Gongádhoro Dáso arrived, and said: "Although there were so many of us about the field he came to stab you. Let the thief go." I said: "He has taken my corn away, and you saw that he came to stab me, why should I let him go?" He said to me: "Inform the Sirkár (of it) I will be responsible for the grain that you have lost (idiom.)" Whereupon he released Nárono Náik. That is the whole of the matter.

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## O'DIYA'.

hárilá. Muñ bóili: "Móro dháno nelá je, muñ bandhichhi." "Ts-hádi debuki háni-debi," bóli-kori káti uporoku tekilá. Se kálore móro hátore bádi thibáru táku piṭi-deli. Se pots-hoku ghunchi-golá: Móte háni-pokáilá hé, dhái-podo hé, bóli muñ koli. Auri thore háñibi bóli káti tekilá. Muñ áuri thore bádire piṭi-deli. E समयore Tsondro Moni Behára Ononto Atsári hádzoro hele: "Ye kiho háni pokáuts-hu rátro kálore," bólibáru se poláilá. Se poláibá समयore Gongáhári Dáso dekhichhi. Anondo A'tsári se modhyo dekhichhi.

Sethi uttáru e Gongádhoro Dáso ásilá. Bóilá: "A'me ete lóko bilore tháu tháu háñi pokáuchhi e tsóroku phitái dio." Muñ bóili: "Móro dháno nelá ebe móte háni pokáuthilá dekhilo, áu muñ kópori ts-hádi debi." Se bóilá: "Tume sorkároku dzōná koro e bádi bodolámuku muñ eká púchi, bólibáru se tsóro Nárono Ná yokoku phitái delá. Setháre songoti setiki.



## SECOND WITNESS.

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ENGLISH.

About 27 or 28 days ago I was sleeping in the field about 10 or 11 o'clock. The complainant made a noise, and upon his calling out that they were carrying off his grain, I ran. Tsondro Moni Behorá ran. Ononto Atsárjyo ran. When we got there, three or four people were running off with bundles of corn, and upon our pursuing them, they threw them down and ran away. The complainant was holding this man Nárono Náyoko, and by his side there was a bundle of corn. It was after this that we went. He (complainant) brought him close to the watch-house, and whilst we were sitting there, Gongá Dáso came up and said: "What is all this about, let the thief go." Whereupon (lit. upon his saying so) the complainant said: "He has taken away my corn, and I shall not let him go." Gongá Dáso said: "Go and see how much of your corn has been stolen." The complainant said: "I am holding the thief and cannot go, do you go and look at the field." Upon his saying this, Gongá Dáso took me with him, and we went off to look at the field. As we were looking at the field, the complainant shouted out that they were cutting him to pieces, and upon his saying this, we ran. When we got to the spot this



## DWITIYO SAKHI LEKHAIBA BANGMU'LO.

## O'DIYA'.

A'dzoku sotáis'i ki oṭháis'i dino hebo rátro dos'o  
ghodiki egáro ghodi hebo, muñ bilore s'ói-thili.  
Dábádáro huri kolá : Móro dháno bóhi-nelá dhái-  
áso, bólibáru muñ dháili. Tsondromoni Behorá  
dháilá. Ononto A'tsárjyo dháilá. Golá beloku tini  
tsári dzono dháno gots-há dhorí poláuts-honti.  
A'me dháibáru se pokái-dei poláilá. Ye Nárono  
Náyokoku dábádáro dhorichhi. Dháno gotshá táhá  
pákhoku dhorichhi. A'me sethi uttáru golu. Táku  
bhónrá pákhoku gheni ánilá. Ye kálore setháre  
bosi-ots-hu. Gongá Dáso ásilá, boilá : "E ki  
átsonono, tsóroku tshádi de" bólibáru, dábádáro  
boilá : "Móro dháno bóhi-nelá, mun ts-háḍibi ná-  
hiñ." Gongá Dáso boilá : "Tóro kete dháno tsóri  
jáichhi bilo dekhá" bólibáru dábádáro boilá : "Muñ  
tsóroku dhorichhi muñ jibi náhiñ, tume jái bilo  
dekho," bólibáru Gongá Dáso móte dhorí se biloku  
dekhíbáku golu. E kálore áme biloku dekhutsu.  
Dábádáro huri kolá : "Móte háni-pokáilá," bólibáru  
áme dhái-ásilu. A'ilá beloku e Gobindo Náyoko  
káti dhorí poláuchhi. Tsondro Moni Behorá,  
Ononto A'tsário ámoku kohile : "A'me eṭháre no  
thile, ehi khyone háni dei-thántá ; áme tsáhilá,  
beloku eḍe busá-káti dhorí poláuthilá dekhilu."  
Se kálore e Gongádáso dábádároku boilá : Tóro

## ENGLISH.

man Govindo Náyoko ran away with a knife in his hand (lit. holding a knife). Tsondro Moni Behor and Ononto Atsário said to us: "If we had not been here, he would have cut him down in another instant (lit. in this instant)." When we saw him, he was running away with a thrust-knife as long as this (indicating its length on his arm). Gongá Dásó then said to the complainant: "If he had stabbed you, you would have lost your life, let this thief go." Whereupon the complainant said: "He has taken away a lot of my corn, and I won't let him go." Gongá Dásó said (to him): "Give information to the authorities (Sirkar) and let him go." The complainant however would not, and so Gongá Dásó untied the thief and let him go. This is all I know, I know nothing more, Sir.

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## THIRD WITNESS.

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Some 27 or 28 days ago I was sleeping in my field at night. The man named A'rtotá A'tsário shouted out, that they were carrying off his corn, and called to us to run. Accordingly I ran. When I got there, they were running off with 3 or 4 bundles of corn. When Anonto A'tsário, A'nondo A'tsário and myself saw (them) they threw down the bundles and ran off.

## O'DIYA'.

prāṇo jāi thántá ebe hāni-pokáithile, e tsóroku tshádi-de, bólibáru dábádáro bóilá: Móro kete dháno nelá, muñ tshádibi náhiñ, bóilá. Gongá Dáso bóilá: Tu sorkáruku dzoná kore, yáku tshádi-de. Dábádáro náhiñ bólibáru Gongá Dáso tshodái tsóroku ghouḍi delá. Etiki eká, áu muñ kichhi dzáni náhiñ, Bábu.



## TRUTTYO SAKHY LEKHAIBA BANGMU'LO.

A'dzoku sotáis'i ki oṭháis'i dino hebo se rátro mó bilore muñ s'ói-thili. A'rtótá A'tsário bólibá ásámi huri kolá: "Móro dháno neuchhi, dhái-áso," bóli huri kolá. Se समयore muñ dhái-ásili. Muñ dhái-ásilá beloku tinitá tsáritá dháno gotsháku dhorikori poláu-thile. A'nonto A'tsário, A'nondo A'tsário, áme, dekhibáru gotshá pokái-kori

## ENGLISH.

The complainant was holding Nárono Náyoko by force. Upon our approach, he dragged him off to the side of the watch-hut. At this time, the man named Gongá Dáso arrived, (and) said to the complainant: "What is all this about, let him go." Whereupon the complainant said: "I caught him, how can I let him go?" Gongá Dáso said: "Go and look at your field, and see how much of your corn has been stolen." The complainant said: "I am holding the thief; if I let go, the thief will run away; do you go and examine it." Anondo Atsário taking Gongá Dáso with him (then) went to the field. At this time the man named Govindo Náyoko arrived and said: "Who bound you?" The complainant said: "I laid hold of him for stealing my corn." Govindo Náyoko said: "If you do not let him go, I will cut you down" (idiom.) and raised his knife in the air, (lit. upwards). The complainant had a stick in his hand which he raised. The Dandási retreated but came at him again, and raised his knife. The complainant shouted out: "He is killing me, run," and again menaced him with his stick. All this time we were sitting near the watch-house. We stood up and said: "Hulloh! Govindo Náyoko, what's all this about? Have you come to murder a Brahmin in the night time? If we had not been here this very minute you would have



## O'DIYA'.

poláile. Nárono Ná yokoku dábádáro dzobordosti kori dhorithilá. A'me jibáku bhónrá pákhoku bhiḍi áñilá. E kálore Gongá Dáso bólibá ásámi se ásilá. Dábádároku kohilá: "E ki kothá, tsháḍi de," bólibáru se dábádáro: "Muñ dhorichhi táku, kimiti ts-háḍibi" bólibáru, Gongá Dáso kohilá: "Kete dháno tóro tsóri jáichhi, já, bilo dekhíbá." Dábádáro bóilá: "Muñ tsóroku dhorichhi ts-háḍi dele tsóro poláibo, tume jáo, dekhi áso." Anondo A'tsário Gongá Dásoku dhorikori biloku gole. Se kálore Gobindo Ná yoko bólibá ásámi se ásilá. Se bóilá: "Tóte ke dhóila?" Dábádáro bóilá: "Muñ dhóili, móro málo tsóri nelá, muñ dhóili." Gobindo Ná yoko bóilá: "Ts-háḍi debu-ki háni debi," káṭi uporoku untsáilá. Dábádáro ṭhengá dhorithilá táku untsáilá. Dondási se potshoku báhari-golá. A'u thore dhái ásilá, káṭi untsáilá. Dábádáro huri kolá: "Háni pokáilá dhái-poḍo," huri-kori se dábádáro ṭhengá untsáilá. A'me se kálore bhoñra pákhore bosithilu. A'me ṭhiá kori: "Kíré Gobindo Ná yoko e ki kothá, tu rátro kálore bráhmonoku hánibáku ásuts-hu. A'me no thile, ehil ge háni-pokáuts-hu," ethiki bólibáru se poláilá. Se kálore Gongá Dáso A'nondo Atsário se ásile. Se ási-kori dábádároku kohile: "Tóro dhonoku dhono golá, tóro práno jai-thántá; bráhmono no thile háni-pokái-diontá, táku tsháḍi de. Táku no ts-háḍile áme báharí-gole, ekutiá thile háni debo,



## ENGLISH.

murdered him." Whereupon he ran away. Gongá Dáso and A'nondo A'tsário then came up, and the former said to the complainant: "You have lost your property, and might have lost your life. If you had not been a Brahmin, he would have killed you. Let him go. If you don't let him go, and we leave you here by yourself, he will kill you, for, although there were so many people about, he came to kill you: so now let him go." The complainant said: "He has taken my property, and all of you saw that the man came to kill me, how can I let him go?" Gongá Dáso said: "Inform the authorities. If you keep him, you will lose your life to no purpose, and so let him go." He (complainant) said: "I shall not let him go." Whereupon he (Gongá Dáso) released him, and drove him off. This is all I know.

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## FOURTH WITNESS.

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About 27 or 28 days ago, I was sleeping in the field at night time. At this time about 11 o'clock, A'roto A'tsario gave a shout and said: "Run, they have stolen all the corn from my field." I got up and ran. As I was running, Anondo Atsário and Tsondro Moni Behorá were also running

## O'DIYA'.

ete lóko tháu tháu hánibáku ásilá. Ebe táku tshádi-de." Dábádáro bóilá: "Móro málo nelá, tume somoste dekhuts-ho hánibáku ásilá, muñ táku kimiti ts-hádi debi." Gongá Dáso bóilá: "Tu Sorkároku dzoná kore. Táku rokhile hokonáke práno jibo, táku tshádi-de." Se bóilá: "Muñ ts-hádibi náhiñ" bólibáru, tshodái kori ghoudi delá. Ethiki eká, áu dzoná nahiñ."

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 TSOTURTHO SAKHY LEKHAIBA BANGMU'LO.
 

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Sotáis'i ki otháis'i dino hebo muñ rátro kálore bilore s'ói-thili. E समयore rátro egáro ghoditháre A'roto A'tsário huri pokáilá: "Dhái podó móro dháno biloru sobu tsóro gheni-gole bólibáru muñ uthi dháili. Dháilá bełosoriki A'nondo A'tsário Tsondro Moni Behorá modhyo dháu-otshont."

## ENGLISH.

They (*i. e.*, the thieves) were going off with three or four bundles of corn. Upon seeing us, they threw them down and ran off, and we went up to Arotá Atsário. When we got to him, he was holding Nárono Náyoko by force along with a bundle of corn. He afterwards dragged him round to the side of the watch-hut. Gongá Dásó afterwards ran up and asked: "Hulloh! What have you got hold of him for?" "He has stolen all my corn, and so I seized him." He said: "Why, how much of your corn is gone? let us go and see." The complainant said: "I am holding the thief, how can I let him go, do you go and see." Accordingly Gongá Dásó taking A'nondo A'tsári with him went to look at the field. I and Tsondro Moni Behorá sat down at the side of the watch-hut. At this time Govindo Náyoko came up (and) said: "Hulloh! Nárono, who has caught you?" The complainant said: "He has stolen my corn, and so I seized him: "You bastard Brahmin" said he, "will you let him go, or shall I cut you down?" Whereupon he raised his knife. A'roto A'tsário had a stick in his hand at the time, and raised it. Upon his lifting it up, he sprang back. Upon his approaching a second time with his knife raised, A'roto A'tsário shouted out: "Hulloh, ! run, he is murdering me." Then Tsondro Moni and I said to him: "What's this! Govindo Náyoko, have

• O'DIYA'.

Tiniṭá ki tsáritá dháno gotshámáne dhorí jáu-  
thile. A'moku dekhíbaru pokáidei poláile. E so-  
moyore A'roto A'tsário pákhoku golu. Golá belo-  
soriki. Nárono Ná yokoku dháno songotore dzobor-  
dosti-kori dhorichhi. Se kálore táku "dhorí-kori  
bhoñrá pákhoku bhiḍi-ánilá. Tohiñ uttáru Gongá  
Dáso dhái áilá : " Kihe káhin-ki dhorits-ho," bólibáru  
Gongá Dáso bóilá : " Móro dháno sorboswo  
tsóráibáru muñ dhorichhi." Se bóilá : " Káhiñ,  
tumbhoro kete dháno jáichhi dekhíbá tsálo."  
Dábádáro bóilá : " Múto tsóroku dhorichhi kimiti  
ts-háḍi-kori jibi, tu jái dekhe bólibáru Gongá Dáso  
A'nondo A'tsárioku dhorí-kori bilo dekhíbáku golá.  
Se bhóñrá pákhore Tsondro Moñi Behorá, muñ  
bosi-thilu." E kálore Gobindo Ná yoko ásilá.  
Bóilá : " Kíre Nárono tóte kiése dhorilá?" Dábá-  
dáro bóila : " Móro dháno tsórái-nebáru muñ  
dhorili. Bóilá : " Gihálipuo (com. gyálopo) Báhmoño  
ts-háḍibuná? háñi debi" bóli káṭi uporoku tekilá.  
Se kálore A'roto A'tsário báḍi dhorí-thilá. Táku  
teki-delá. Teki-debáru pots-hoku ghunchi-golá.  
Phére áu thore ási káṭiki tekibá kálore A'rotá  
A'tsário : " Dhái-podo he! háñi pokáilá," bóli huri  
kolá. Se kálore Tsondro Moñi Behorá muñ :  
" Kíre Gobindo Ná yoko tu rátro kálore ási-kori  
Bráhmoñoku háñuts-hu. Brohmá hotiyá koribu-  
ki?" bólibáru bhusákáṭi dhorí báhári golá. Se kálore  
Gongá Dáso dhái-áilá. • Bóila : " Ki A'reto



## ENGLISH. .

you come to kill a Brahmin in the night-time? Would you commit Brahmin murder?" Whereupon he ran off with his knife. Gongá Dáso then came up and said: "What's this, A'roto A'tsáriq; although we were all of us about, he wanted to murder you; if we had not been here, he would have killed you. Your property has just been stolen, and you might have lost your life. If we leave the place he'll kill you. Let go this thief:" Upon which the complainant said: "I shall not let him go. I shall inform the authorities." Gongá Dáso said: "Go and inform them!" and untying the rope that A'roto A'tsari held, he drove Nárono Náyoko away. Sir, this is all I know.

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 DEPOSITION MADE BY A WITNESS.
 

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On Sunday, the 19th instant, at eight o'clock at night, we were sitting between this constable's house and my own, wrapped up in our blankets. At that time this constable came. When he arrived he had no belt on. He had on his trousers and coat. I noticed something round his waist. Upon noticing it, I ran and laid hold of him. I called out to Obodono Lobi to run and bring me a wick. He procured a wick (light) and came. Upon his



## O'DIYA'.

A'tsário áme somoste tháu tháu tóte hãni pokáu-thilá, áme no thíle hãni pokáithántá, tóro ebe dháno golá, práno jái-thantá, áme poláile hãni pokáibo, tu e tsóroku ts-hádi-de bólibáru dábádáro bóilá: "Muñ ts-hádibi náhiñ, muñ sorkárore dzoná koribi." Gongá Dáso bóilá: "Tu dzoná kore," bólibáru Gongá Dáso A'rotá A'tsáriṭháru doudi phitái Nárono Ná yokoku ghoudi delá. Bábu, muñ ethiki dzánichhi.

## SAKHY LEKHAIBA BANGMU'LO.

Robibáro dino onísi tárikhore se dino áṭho ghoṇto rátri góṭe komoḷo ghoḍái-kori e sipái ghoroku móro ghoroku modhyore bosithilu. E sipái sete beḷo-somoyore ásilá. A'silá beḷore dábáli bándhi-náhiñ. Surái kóṭo táro dehore ochhi. Táro onṭá móṭe dis'ilá. Dis'ibáru muñ dhái-jái-kori dhorili. Obo-dono Lobiki góṭe bolitá dhorikori dhái-áso bóli dákili. Se bolitá dhorikori ásilá. A'sibáru Kórt ágore thibá rongorungo gudáre nuá nuṇo e mudái.

## ENGLISH.

coming up; I found that the defendant had some new salt round his waist (lit. in) wrapped up in the red handkerchief before the Court. I afterwards searched the defendant's house. Upon searching it, (I found that) he (the defendant) had placed this blue bag in the corner with a log of wood on the top. I brought it out and examined it. There was new salt in the bag. When I arrested the defendant, he had just been relieved and was returning from guard. I kept the salt and this man in the Treasury building, and reported (the matter) to the Superintendent in the morning. The prisoner admitted ten times that the red handkerchief was his. He admitted it yesterday on the 20th instant. The prisoner admitted that the blue bag was his. Chinniá and the defendant both live in the same house (lit. to Chinniá and that defendant these two persons one house there is). After the salt was discovered in the house I never asked Chinniá anything (*i. e.*, about it). I am not on bad terms with the prisoner (lit. to me and to this prisoner no enmity there is not).

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 DEPOSITION MADE BY A COMPLAINANT.
 

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Last Sunday at sunset, I was sitting in my verandah which overlooks the street. These two men,

O'DIYA'.

onţáre bándhî-kori ochhi. Se uttáru mudái ghoró tonkhili. Tonkhilá belóku gótie kónore e nîlo sánchiku kátho ghodái-kori rokhi-thilá. Táku kádhi gheni-ánili. Se sánchire nuá nuño thilá. Muñ mudáiki dhorilá belóku se párá bodlái-kori ásilá. E nuñoku ásámiki “treasury” ghátore rokhi-kori Superintendentuku sokále riporto koli. E rongo rumálo koidíro bóli-kori koidí dos'ó thore oppi-ghenichhi. Káli kódie tárikhore oppi ghenichhi. Se nîliyá sánchi móro bóli koidí oppi-ghenilá. E Chiniáku e mudáiki dui dzoñongku gótie ghoró ochhi. Nuño ghore mililá uttáru se Chiniáku muñ kichhi pots-hári-náhiñ. Móte e koidíki kichhi hírshá náhiñ.

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DĀBĀDĀRO LEKHAIBĀ BANGMU'LO.

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Goto Robibáro dinore súrjyo udeyo belosoriki ámbhó dándopinďáre muñ bosithili. E Chelámáyá.

## ENGLISH.

Chelamáyá and Jongomo passed by (lit. went). As they passed, they made enquiries of me as to whether I had any pieces of cloth. I fetched a piece and showed it to them (lit. before them). It was agreed that they should supply me with fourteen jackets, and should return me the two and a half yards excess out of twenty-one yards (delivered), and that I should pay one anna and nine pice for<sup>o</sup> each jacket. Chelamáyá took the piece of cloth and left. He<sup>o</sup> agreed to deliver everything on the 26th instant. Jongamo Guráya who was with him at the time has told me that he left last night for Berhampore, taking his family with him. He has cheated me and run away. I beg that the authorities will punish him according to the regulations, and restore my property to me. He has gone off after giving back to me the pieces which he had cut up for eleven jackets, but the rest he has not given me. Dzongomo Guráya says that Chelamáyá has taken seven yards with him. He will prove that he himself has  $14\frac{1}{2}$  yards. Chelamáyá does tailor's work. The value of the seven yards of cloth would be seven 4-anna pieces, (*i. e.*, 1 Re. 12 ans.).

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## O'DIYA'.

Dzongomo Guráyá e dui dzono gole. Jái-kori móte tháno lugá tolásile. Muñ áni tángko ágore dekháili. Dekháí kori mirdzái siiñbáku nirnoyo koli. Ekóis'i godzoku tsouđo mirdzái áu báki dui godzo odhe koná dei pokáibáku, puni gótié mirdzáiku onáe tini pois'a lekháre nirnoyo helá. Se tháno dhorí e Chelámáyá báhári ásilá. Tshobís'i táríkhore sobu dei-pokáibo bóli nis'tsoyo kolá. Goto rátróre táro kutumbo dhorí Brohmopuruku báhári golá bóli táhá sángore jái-thibá Dzongomo Guráyá móte kohilá. Móte dogá páiti kori polái-golá. Táku Sorkároghoro poddhotimánongko prokáre sikhyá kori móro málo diáibáro ochhi. Móte egáro gótie mirdzáiki se koná chirikori dei jái-ochhi áu báki tothimá móte dei náhiñ. Chelomáyá sátho godzo dhorí golápori Dzongomo Guráyá kohuchhi. E Dzongomo Guráyátháre tshouđo godzo odhe thilá porí se rudzu poduchhi. E Chelámáyá dorjí páiti koruchhi. E sátho godzo thánoro khorído sátho s'úká hebo.

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## DEPOSITION MADE BY A COMPLAINANT.

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ENGLISH.

On Friday morning at 9 o'clock Head Constable Chelomáyá brought a necklace to my shop to weigh. Upon his telling me to weigh the gold, and to let him know whether it was good or bad, I weighed the golden necklace. When I had weighed it, I told him that the weight was three tolas and one grain. The Head Constable then said: "I have got another piece of the same gold with me, look at this." I did so, and found that the specimen differed from the gold in the piece that the Head Constable had with him. I told him that he had received one rupee less gold than the weight (of gold) supplied by him, and told him to take it to another shop and enquire, and that I was ready to take it of him at the price which any other shopkeeper might settle. The other shopkeeper fixed the same price upon it that I had. I afterwards left for my house to take my meal. After eating, I returned to the bazar, and sat down in my shop. This man Rama Sámi, then came up and abused me in terms which will not bear repeating (lit. which will not come to the mouth). Upon his abusing me thus, I told him that it was not proper of him. Chelomáyá after taking his meal was returning to the cutcherry, and seizing him by the hand, he dragged him off. After going 10 yards, he

## DABADARO LEKHAIBA BANGMU'LO.

## O'DIYA'.

S'ukrobáro dino sokále no ghoṇṭo समयोरे Che-  
 lámáyá bólibá "Head Constable" nánukolu mó  
 dokánoku tulibáku ánilá. Se suná tulikori móte  
 se bholo mondo songoti kohibáro ochhi bólibá  
 hétüre muñ se suná máliki tulili. Tulikori tini tolá  
 ūpore podikái ochhi bóli kohili. Se suná sombhon-  
 doro motshá móṭháre ochhi se motsháku dekho,  
 bóli "Head Constable" kohilá. Kohibáru se Head  
 Constableṭháre thibá motshá sunáku se suná  
 tshádilá. Tóro tuloku góṭie ṭonká uná ochhi bóli  
 muñ kohili. Kohilá uttáru dwitíyo dokánoku  
 jái-kori bujhái-ghenibáro ochhi se jeuñ prokáre  
 kohiboki dzáno móro, bóli muñ kohili. Muñ  
 jeuñ dorore bándhiliná se dokánodáro séhi rúpore  
 eká doro bándhilá. Se uttáru móro ghoroku  
 kháibáku muñ báhári goli. Kháilá uttáru muñ  
 bodzáruku ásili. A'sikori muñ dokánore bosí-ochhi.  
 E Rámo Swámi bólibá lóko ási-kori tundoku no  
 ásibá bháshámáne'gáli delá. Gáli debáru: "E  
 tóte uchito náhiñ, bóli muñ bóili. Chelomáyá  
 bhódzono kori kocheriki ásu-thilá. Se ási-kori  
 hátoṛe dhoṛi kori jhinki-dhoṛi báhári-golá. Dos'o  
 godzo golá uttáru táro hátoṛu tshodái kori  
 móte góṭie tsápoḍá márilá. Góṭie bidhá márilá.

## ENGLISH.

broke away from him, and struck me a slap on the face. He (also) struck me a blow with his fist. Whilst the people were trying to separate us, a brother of his came running up, and gave me a couple of kicks.

## STATEMENT MADE BY PRISONER.

About eight days ago Rájibo Dákuá, a child nine years old, son of a man named Nokiyá in my village, was outside in the street eating tamarinds and wearing on his neck a gold bead bracelet. It was then 9 o'clock of day. I called to him to come to the jungle to eat honey. Upon his coming with me, I took the child to a nullah which is in the jungle (forming) the boundary between Belogumá and Mádhobopoli. As I intended to take the gold bead necklace that was on the child's neck and to kill him I threw the child into the nullah, and pressing with my knee upon his waist, I twisted the child's neck round with both my hands. Upon my twisting his neck in this manner, the child died immediately. After the child was dead, I broke off the gold bead necklace that was on his neck with eight single beads and the centre ornament. One of the beads dropped on the ground. I was unable to find it. Afterwards I cleared away the earth to a depth of one span with my hand, and buried the child in the

## • O'DIYA'.

Táro áu gótie bhái dhái ási-kori lókománe tshodáu tshodáu móte dzódie góithá márilá.

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 KOIDY LEKHAIBA BANGMU'LO.
 

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A'dzoku romáromí átho dino hebo ámbho grámo rohoñi Nókiyá bólibá ás'amiro puo Rájíbo Dákuá bólibá no borsho boyoso hebá pilá bekore suná rosuniá máli logái dāḍore thái koyāñ kháuthilá. Diboso tsári ghoḍi belo hói-thilá. Mohu khaibá pañre boṇoku ásibáro ochhi bóli se Rájíbo Dákuáku muñ ḍákili. Mó sáthire se pilá ásibáru Belogumá Mádhobopoli sondhi boṇore thibá gótie náloṭháku se piláku muñ neli. Táro bekore thibá suná rosuniá máli néi táku práṇore mári-pokáibáku móte mono hebáru se piláku se nálo bhitore toḷe pokái-dei móro áñṭhure se piláro oṇṭá máḍi-bosi móro dui hátoṛe se piláro beko móḍi-deli. Sepori móḍi debáru se pilá tokhyoṇore eká mori-golá. Se pilá mori-golá uttáru táro bekore thibá suná rosuniá máli aṭhogóṭi rosuniá gótie miná thibáro muñ chhiṇḍái neli. Se rosuniáru gótie rosuniá toḷe seṭhāre eká poḍi-golá. Móte dis'ilá náhiñ. Tohiñ uttáru se náloṛe tháu bóli háte gobhírore móro hátoṛe máṭi káḍhi se piláku se gátore póti-deli. Se-



## ENGLISH.

hole leaving it in the ditch. From thence I went to my village. At the time I killed the child, the sun was right over my head. After I had returned to my village, Rájibo Dákuá's father Nokiya saw me the evening of the same day. He questioned me about his son having gone with me as some child had told him. I said that I knew nothing about it. At the same moment I left the village of Belogumá and went off to my aunt's house in the village of Mádhobopoli. I went to sleep in my aunt's house. At the break of day a Constable came and arrested me. Upon his asking me the reason of my running away from my village, I told him that I had run away, as I had committed an offence. I went with the constable and shewed him the place where I had buried Rájibo Dákuá. Upon clearing away the sand from the spot, the corpse appeared. I had taken the necklace that was on Rájibo Dákuá's neck and placed it in the purse in my waist. I gave the necklace to the constable at the village of Belogumá. When I brought Rájibo Dákuá from the village, I took him into the jungle for the express purpose of killing him, and of taking the bead necklace that was on his neck. I have stated the whole of the above circumstances truthfully as they occurred, and no one taught me what I was to say.

The statement made by the prisoner was taken down in the Uriya language and read over to him.



## O'DIYA'.

tháru móro grámoku ásili. Se piláku muñ mári pokáibá somoyore mundo uporoku belo ásibá somoyo hói-thilá. Mó grámoku ásilá uttáru Rájíbo Dákuáro bápo Nókiyá móte se dino sondhiyá kálore dekhilá. Móro puo tóro sáthire jáithilá porí se pilá kohilá bóli potshárilá. Móte dzoná náhiñ bóli muñ kohili sebe eká muñ Belogumá grámoreu báhari ási Mádhobopoli grámoku móro piyusi ghoroku báhari goli. Móro piyusingko ghoró bhítore muñ s'ói-thili. Rátro páhántiyá somoyore "constable" ási móte dhorí-pokáilá. Kó héturu tu gáñru polái ásilu bóli "constable" móte potsháribáru, muñ dóshe korithili je polái ásili bóli kohili. Muñ "constable" sáthire jái Rájíbo Dákuáku póti-debá sthólo dekháili. Se sthólore bálí kádhíbaru s'obo mililá. Rájíbo Dákuáro bekore thibáro máli muñ néi móro ontare thibá gánjiáre rokhithili. Se máli Belogumá grámore muñ "constable" hátoku deli. Rájíbo Dákuáku muñ grámoreu dáki nelá belore eká táku pránore mári pokái táro bekore thibá rosuniá máli nebáku móte mono hói muñ táku bonoku dáki nelí. Upore lekháibá jábonto kothá soto kori tsolithibáro muñ kohilini móte kése hele sepori kohibáro ochhi bóli sikhái náhánti. Koidí kohibáro O'diyá bhásháre lekhi podhibáku helá.

## FIRST WITNESS.

## ENGLISH.

On Thursday at 2 o'clock I arrived at the fair from my village. At 4 o'clock I bought a cloth. The price for the cloth was 11 annas 9 pice (lit. three 4 anna pieces, less 3 pice). After the price had been fixed I asked him to give me the cloth. Defendant said: "First put down your money." When he had said this, I told him that I would give him a Rupee, and that he must give me the change out of it. So saying I gave him a rupee. I gave him a good rupee and he gave me back a 4-anna piece and 3 pice. He rang the rupee in the air three times after receiving it, and placed it in his waist. I (then) said: "Give me my cloth." He tore (the stuff in two) and gave me one half of it for the cloth. As he gave it to me, I said: "This is thin, keep it, and give me back my Rupee." Upon my saying this, the defendant told me to throw the cloth away. I said: "Take off an anna, and give it to me." The cloth-merchant said that he would do no such thing. I stood there for a short time. A man close to me said: "You have made him tear up his stuff, take your cloth and come away, what more do you want?" I afterwards came away. After leaving I looked at the shops, and walked along, looking at them, until I came to a fish shop and

## PROTHOMO ŚAKHĪ LEKHAĪBA BANGMU'LO.

## O'DIYA'.

Gurubáro dino dui ghonṭoku muñ gáñru hátoku ágili. Tsári ghonṭoku muñ gámontsá kiñili. Se gámontsá pae uná tini s'úká mulo helá. Mulo helá kálore: "Gámontsá ámbhoku dio" bóili. Mudái, "A'ge dábu thuo," bóilá. Bóilá kálore, "Ṭonká debi báhuḍi báki khortso dei póká" bóili muñ bóili. Bóilá kálore muñ ṭonká deli. Muñ bholo ṭonká deli. Se góṭie s'úki góṭie pois'á delá. Sete bele eká se ṭonká tini thoro bodzáilá. . Semiti neikori onṭáre dhorilá. Muñ bóili móro gámontsá dio. Se chiri-kori móte góṭáe gámontsá poṭe dei pokáilá. Delá kálore muñ bóili: E gámontsá káilá hétchi, e gámontsá rokhi-kori ámbhoro ṭonká ámbhoku dei pokáo," bólibáru "Gámontsá se áde phobáḍi de," bóili se mudái bóilá. Muñ bóili: "Se uporo onáṭá hele káṭi-kori dio." Se ḍerá: "Debi náhiñ eká," bóilá. Setháre ṭikie chhiḍá heli. Pákhore thibá lóko bóilá: "Táro gámontsá chiri delu, dhorikori áso, áu káhiñ-ki?" Sethi uttáru muñ báhári ágili. Báhári ásikori pos'orá dekhhi. Se pos'orámánongku dekhi dekhi ásuchhi. A'sikori muñ mátsho pos'orá pákhore chhiḍá hóichhi. Tsoitoṇo Suáiñ bólibá lóko mátsho páiñ jáichhi. Emonto समयore se gámontsá debá lóko se pos'oráṭháku ási, áso bóili móte jhinki-ánilá.

## ENGLISH.

stood there. Tsoitono Suáin had come for fish. At this time the man who had sold (lit. given) me the cloth came up to the shop, and telling me to come pulled me along. I then said to him: "What are you pulling me for?" The defendant said: "Come along with me." I went (back) to the place, where the cloth shop was. After getting there, the weaver said: "You gave me this Rupee." "I never gave it, Sir," said I. "There is a mark on my rupee, I took it from my money-box" (lit. I was holding it).

I said to a constable: "There was a mark on the Rupee which I gave (him) look and see." The constable said: "What sort of a mark was there on your Rupee?" I said: "There was a mark of turmeric upon it (lit. upon my Rupee)." Upon saying this, the constable procured the good Rupee and examined it. When he had examined it, there was a mark of turmeric upon it. The constable said: "Come along to the station." We went to the station. The rupee which I had given was a good one. The weaver rang it three times, and (then) put it away. It was the defendant who produced the bad Rupee (lit. tin,) which is in court.

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## O'DIYA'.

Sete beļe muñ bóili : “Móte káhiñki jhinkutshu?”  
 Se mudái : Seṭháku áso, bóilá. Se gámontsá dokáno  
 jeuñṭháre thilá seṭháku muñ goli. Golá uttáru  
 se ḍerá bóilá : “E ṭonká móte delu.” “Dei  
 náhiñ bábu, bóli muñ bóili.” Móro ṭonkáre chihno  
 ochhi muñ koráṭore dhorí-thili, bóli muñ kohili.  
 Muñ constableku” bóili : “Muñ debá ṭonkáre  
 chihno ochhi dekho,” bólibáru se constable bóilá :  
 “Tóro ṭonkáre ki chihno ochhi?” Muñ bóili :  
 “Móro ṭonkáre holodi chihno ochhi.” Bóilá kálore  
 se bholo ṭonkáku áṇi-kori dekhilá. Dekhilá  
 kálore se ṭonkáre holodi chihno lágichhi. Se con-  
 stable bóilá : Stesionoku tsálo. Stesionoku golu.  
 Muñ dei-thibá ṭonká bholo thilá. Se ḍerá tini  
 thoro bodzái-kori rokhi-thilá. Ebe kóṭore thibá  
 roso ṭonká e mudái dekháilá.



## DEPOSITION MADE BY THE SECOND WITNESS.

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 ENGLISH.

On Thursday I took 5 Rupees and 8 annas (with me) in coppers, and changed them at the market. I got rid of my coppers and left the market to return to my village. On my way I passed by the road where the cloth shops are. When I got there Kanu Suáin and Goborá Báriko were buying stuff at a weaver's shop. A bargain had already been struck, and they were all standing about. Afterwards this weaver said: "Give (me) a Rupee, and take the cloth." Goborá Báriko then took a rupee from his money-box, and gave it. After Goborá Báriko had given him the rupee, he (the weaver) tore off the cloth and gave it to him, as also 4 annas 3 pice. After giving it, we went to the fish-shop. The weaver afterwards came to the fish shop and pulled Goborá Báriko, and the two men pulling and shoving each other, returned to the cloth-shop. I bought some fish and taking them with me went off to my village. I saw Goborá Báriko place a Rupee in this weaver's hand. The weaver examined the Rupee twice, and gave him back 4 annas 3 pice.

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DWITTYO ŚAKHY LEKHAIBA BANGMU'LO.

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O'DIYA'.

Gurubáro dino muñ pántso ÷onká dui s'úkáro dábu nei-kori hátoṛe bhongáili. Móro dábu sori-go!á. Hátoṛu gáñku jibáku báháṛili. Golá beḷoku muñ lugá-pos'orá bátoṛe goli. Golá beḷoku Kánu Suaiñ, Goborá Báriko ÷erá pos'oráre lugá kiñutshonti. Mulo tsálo (idiom :) sobu chhiḍi jáichhi. Sethi uttáru ÷onká dei-kori gámontsá né bóli é ÷erá bóilá. Sethi uttáru ÷onká korátoṛu kádhi-kori Goborá Báriko delá. Goborá Báriko ÷onkaṭie debáru se gámontsáku chiri-kori delá, s'úkáe pois'á modhyo delá. Se delá uttáru áme mátsho pos'oratháku báháṛi golu. E uttáru se ÷erá mátsho pos'oratháku jái-kori Goborá Bárikoku jhinkilá. E dui lóko jhinká jhinki-hói lugá pos'oratháku ásile. Mátsho muñ kiñithili. Mátsho dhoṛi muñ gáñku báháṛi goli. Goborá Báriko e ÷erá hátoṛe ÷onká debáro muñ dekhili. Se ÷erá dui thoro dekhi kori se ÷onkáṭi rokhi-kori s'úkáe pois'á delá.

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## DEPOSITION MADE BY THE THRD WITNESS.

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 ENGLISH.

On Thursday I went to market. This man was bargaining with the weaver about some stuff. Upon my asking him about it, he told me that the price agreed upon was 12 annas. When the weaver asked for the price, this man gave him one Rupee. The weaver rang the Rupee three times, and put it on the cloth. He then took out 4 annas and 3 pice, and gave it to this man. Afterwards the weaver handed Goborá Báríko the cloth and I returned to my village. Goborá Báríko never gave the weaver this bad Rupee. I was quite close. The weaver rang the Rupee three times, and as the Rupee was a good one he kept it and gave him (back) 4 annas 3 pice. It was 4 o'clock at the time.

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 STATEMENT MADE BY A PRISONER.
 

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The first complainant A'sir Moliko, and I have been on bad terms for four years on account of a dispute about some land. He complained one year to the Collector about the land. The letter of complaint was referred to the Tahsildar of Gumsur. The Tahsildar after inquiry decided the right to the

# TRUTTYO SAKHY LEKHAIBA BANGMU'LO.

## O'DIYA'.

Muñ Gurubáro dinore hátoku ási-thili. E ásámi se derá lugá mulo koru-thile. A'me e ásámiki potsháribáru e ásámi kohilá: "E lugá bárá oná helá." Derá khortso mágibáru e ásámi se deráku tonkátiē khortso delá. Derá se tonkáti tini thoro bodzái-kori se gámontsá upore rokhilá. Derá s'úkáe poisá kádhikori e ásámiki delá. Se úttáru se derá Goborá Báríkou gámontsá dei pokáilá. Se uttáru muñ móro géñku báhári goli. E roso tonká Goborá Báríko se deráku dei náhiñ. Muñ pákhore thili. Se derá tini thoro tonkáku bodzáilá. Bholo tonká hói-thibáru rokhi-kori s'úkáe poisá táku delá. Sete beloku tsári ghonṭo somoyo hoi-thilá.

## KOIDY LEKHAIBA BANGMU'LO.

Prothomo dábádáro A'sir Moliko móro tsári borshotháru bhúmi bishoyore biruddho hói-ochhi. Gótáe borsho boḍo. Sáhebongkoṭháre e bhúmi bishoyore dábá korithilá. Sodoro dábá orjí Ghum-suro táhásildárongkoṭháku indárso korá-golá. Táhásildáro doriyápto kori sodoṛo bnúmi mótc



## ENGLISH.

land in my favour. He made a second and a third complaint to the Tahsildar. The Tahsildar neither accepted them nor listened to him. The following year he made a complaint before the court at Aska, but they would have nothing to say to it. From that day up to the present time, Asirá and I have been on bad terms. Meanwhile in the month of June last, the Forest Overseer came to Dorpingiá and other villages and told me that I must point out to him the trees that had been cut down in the fields. Accordingly I took two other persons with me, and went to inspect the fields, and after inspecting them, we measured their length and breadth and counted the large trees. (The overseer) then appointed us three persons as his witnesses, and upon receiving summonses from the Tahsildar we repaired to Russellkonda. The Tahsildar then fined all persons, who had cut down the forest trees three rupees each. In consequence of the enmity between Asir Moliko and myself, he and I do not speak up to the present day. Asir Moliko is trying to ruin my reputation, and has deceitfully appeared against me as a witness to prove that I got him punished, and that he has given me a bribe (*i. e.* paid me money) for the express purpose of depriving me of the very land for which he formerly sued me. I have never taken his money. He was also on bad terms with me for some time, because I got his brother fined for clearing land, and



## O'DIYA' .

hoko kole. Se dwitíyo thoro trutíyo thoro táhásildárongkoṭháre dábá kolá. Táhásildáro grohono kole náhiñ ki s'unile náhiñ. Tohiñ áro borsho A'siká kórtore dábá kolá. Tángke modhyo s'unile náhiñ. Se dinoṭháru áji porjyonte A'siráku móte biruddho hói-ochhi. Ethimodhyore goto "June" másore Forest Overseer hebá sáhebo Dorpingiá ogáirá grámoku ási móte kohileki : "Podorománongkore thibá gots-hománongku hánibá bishoyore tu ámbhoku dekháibáro ochhi," bólibáru muñ áu dui dzonongku dhorí podorománongku dekhibáku golu. Podorománongku dekhi táro lombo ósáro mápilu boḍo boḍo gots-hománongku gonilu. Ámbhe tini dzonongku sákhi rokhile. Táhásildáro somono koribárn sákhi-rúpe Russellkonḍáre hádzoro helu. Jómáne bono gots-ho hánithile semánongku táhásildáro proti dzonoku tini ṭonká lekháre dzorimáná kole. A'sir Molikoku móte épori biruddho thibáru áji porjyonte táro móro kothá náhiñ. Jeuñ bhúmi bishoyore dábá hói-thilá, se bhúmi A'sir Moliko móṭháru ts-hoḍái nebáku upáyo kori sákhi hói muñ donḍo diái delá porí móte ṭonká modhyo delá porí, móte boḍonámo deuchhi. Muñ ṭonka nei náhiñ. E podorománe hánibá bishoyore áuri táro bháiku dzorimáná koráibá sokás'u muñ bondhá rokhithibá duiṭá bilo Dodziáku muñ kiñili bóli mó sángore kete dino biruddho hói rohithilá. Sumáru tini borsho toḷe Dodziá tsóri koribáru dhorá poḍilá."

## • ENGLISH.

also because he thinks that I bought the two fields that were mortgaged to me by Dodziá. About three years ago Dodzia was caught for stealing. At that time the Police Deputy asked me to assist him in the case, which I did. For these reason Dodziá complains against me, but from the 12th of September I was employed as a road gumasta and I never said one word about any order having come from the Collector, nor did I frighten him. What they say about having given me money is false. The Kondhs have three or four times put their heads together to drive me out of the village of Dorpingiá. Three people in Russellkonda heard them say that if Krishna Sau did not pay them back the amount of fine that they had paid, that they would charge him with taking money from them. Again, last year I went to plough my field, and Dodzia assembled some Kondhs in order to beat me, and the Kondhs came out and abused me and said that if I ploughed the land again they would kill me. I ploughed the land however and then came away. Out of spite for this they have brought this charge against me, but I neither asked them for money, nor went to their village. When I was road gumasta, I stayed in Bodimá village for three or four months, but I never once had any conversation with Bishnu, nor did I either obtain any money from him, nor ask him for any.

## O'DIYA'.

Sethire "Police" "(Dipiti)" Deputy. "Ehi tsóri numberore tu móte kumbhoko koro" bólibáru muñ kumbhoko koli. E bishoyománongku sokás'u Dodziá mó upore dábá korichhini "September" máso báro tárikho logáitoru muñ "road" gumástá páitire thili. Boḍo Sáhebo hukumo ásilá bóli muñ kohi náhiñ, semánongku ḍorái náhiñ. Tónká móte deinántini mits-ho kohuts-honti. Dorpingiá grámore móte ghouḍi-debáku Kondhománe tini tsári thoro ekoṭháre dzomá hói kóthábárttá hou-thile. Dzorimáná diáithibá ṭonká Krishṇo. Sáu ámbhoku no diáile ámemáne táku ṭonká deithilá porí dábá koribu bóli Russellkonḍáre kothábárttá héuthibáro tini dzono s'uní-otshonti. A'uri modhyo goto borsho muñ podoro tsosibáku góṭáe dino sokále jáu-thili. Se Dodziá móte máribáku kete dzono Kondhománongku dzomá kori rokhi-thile. Muñ tsosibá समयore Kondhománe báhari móte gáli kole: "A'u thore tsosile tóte hánibu," bóli kohile. Muñ podoro tsosi báhari ásili. Ehi hiñgsá rokhi dábá korutshontini muñ tángku ṭonká mági náhiñ ki tángkoro gáñku jái náhiñ "road" gumástá hói-kori Bodimá grámore tini tsári máso rohili. Bishṇu songe móro kebe kothábárttá náhiñ, muñ táháṭháru ṭonká áñi náhiñ ki mági, náhiñ. Bálingiá rohoñi Moḷiko ogáirá móṭháru borshoku borsho dháno ruṇo néu-thibáro. Se ruṇo mágibá páñre muñ thore jái-thili. A'uri móro iláká lóko-



## ENGLISH.

In Balingiá village, Moliko and others are in the habit of borrowing corn of me from year to year, and I have been thither to dun them for my debt. My people have also been thither from time to time to ask for it. This year the above named Moliko cut down a big jungle, and the whole village built themselves new houses. Upon my reporting this circumstance to the Forest Overseer, the forest peons went and interfered, and Moliko has a grudge against me as he knows that I reported it, but I neither took any money from him, nor did I ask him for any. If I had taken money from the Kondhs when they cleared the land of trees, would I have informed the Overseer about their having done so? I gave information to the Overseer about all the land that they had cleared. The Overseer told me to report any clearing to him and accordingly I did so, otherwise it was no business of mine. After the Kondhs had been fined, I informed the Overseer at the same time that they intended to ruin me. They have the whole country on their side, whilst I stand quite alone. It is now twenty years since I built a house in the village, and am supporting myself by farming and trading. They have brought a false complaint against me, but I have committed no offence. Brundhá Sundi knows that Asir Moliko pledged me his land, and that I advanced him money and you can inquire of him. I want to leave Dorpingiá, but as

## O'DIYA'.

máne thoroku thorø sodoro dháno mági-jibáro. E borsho sodoro Moliko boðo bonoku gotáe háni ochhi. Grámo jáko nuá ghorø tóli-ots-honti. E songoti Forest Overseer sáhebongku dzoná koribáru sodoro Overseer sáhebongkoro páikománe jái Kondhománongku tákító kohibáru muñ dzonáilá porire bódho kori mótháre hirshá rokhi kohu-ochhi. Muñ tátháru ðonká néi náhiñ ki mági náhiñ. Muñ jebe Kondhománongkoðháru gots-ho podoro hánibá sokás'u ðonká nei-thánti bóile, Forest Overseer sáhebongku podoro hánibá bishoyore kópori dzoná koronti? Jete podoro hánuts-honti sobu podoro bishoyo Overseer sáhebongku dzoná kori-ochhi. Overseer sáhebo gotsho podoro hánibá bishoyore ámbhoku dzoná kori bólibáru, muñ dzoná koli, nohile móte kichhi iláká no thilá. Kondhománongku dzorimáná kolá uttáru móte nás'o koribáku Kondhománe bitsáro koruts-honti bóli sete beḷe eká Overseer sáhebongku dzoná kori-ochhi. Semáne dés'o jáko éko, muñ gotie lóko. A'dzoku kóðie borsho helá se grámore-bándhi tsáso kori bonidzo kori protipóshono héu-ochhi. Emáne mithiyá dábá kori-otshontini muñ dósho kori náhiñ. Bhúmi bondhá rokhi A'sir Molikoku ðonká dei-thibá Brundhá Sundiki doriyá-poto koribáku dzoná ochhi. Muñ se Dorpingiáru báhári jibáku itstshá koruchi móro ruṇo dháno ruṇo, ðonká bilo bondhá ðonká no debáru muñ jái páru náhiñ.



## ENGLISH.

they do not repay me my loans of corn and of money,  
nor the money advanced on mortgage for fields, I  
am unable to go.

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FOURTH PART  
OF  
A PRACTICAL HANDBOOK OF THE URIYA  
OR O'DIYA' LANGUAGE.

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LETTERS IN ROMANIZED URIYA AND ENGLISH.

N. B.—The following letters on different subjects will serve to illustrate the epistolary style made use of by the Uriyas. The learner may study the letters with advantage.

## 1. FIRST LETTER.

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### ENGLISH.

The petition of us three persons Benu Behorá, Noro-singho Goudo, and Sároti Mohángkudo, is as follows: It is now 21 days since the Berhampore Police sent us hither. We are poor people, and gain our livelihood by daily cooly. The two complainants have given us no batta, and up to the present time at the rate of two rupees a man, we three people have incurred expenses amounting to six rupees. As our children have nothing to eat at home, they must have suffered want. If your honour will therefore give us permission, we will go away to our homes. Moreover we will come and present ourselves on whatever day they summon us. May you graciously be pleased to understand this.

Saturday the fifth day of the bright fortnight, month Bhádropodo, year Kiloko.

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## 2. SECOND LETTER.

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From Sri Durgá Mádhobo Singho Deu, zamindar of Bodogodo and Serogodo, salutation :

## १. PROTHOMO ORJI.

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O'DIYA'.

Benu Behorá. Norosingho Goudo. Sároti Mohángkudo ámbhe tini dzoño onéko solámo kori lekhibáro hokigoto ki bóile : Borhompuro Polésu (Police) ámbhongku étháku pothiái ekóis'i dino helá, ámbhe no thibá lóko, ródzo kuli kori poripóshoño héu-thibáro, dábádáro duheñ ámbhongku khortso deu-náhánti, é soriki dzoñoke dui tongká lekháre tini dzoño tsho tongká khortso kolu, ámbho ghore pilámáne kháibáku no thái klés'o páu-thibe, é héturu khámondo silo dele ámbhe báhari jibu. Punorpi jeuñ dino dokaile se dino ási hádzoro hebu.

Dibyo obodhánoku áñibá hebe.

Kiloko námo sombotsoro Bhádropodo s'uddho pont-somi s'onibáre.

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## २. DWITI'YO ORJI.

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S'ri Durgá Mádhobo Singho Deu dzomídáro fáluke Bodogodo ándu Serogodongkoro solámo orji.

## ENGLISH.

I have duly received your letter No. 20, dated the 26th November last, favouring me with a passport in order to proceed to Sri Juggernath, and have made myself acquainted with its contents. I informed your honour, however, that I wished to proceed to Sri Juggernáth in the month of Kartika, but when the passport arrived, the opportunity had passed away, and I was therefore prevented from going. I therefore write to let your honour know this. Be pleased to consider it.

The fourteenth December, 1864.

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### 3. THIRD LETTER.

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After many saláms the letter which Sri Krvshno Tsondro Suro Horitsondono Deu writes is as follows: I am staying here by your honour's orders. The Government peons who are with me, will allow no one to come near me, and give me trouble. At present the feast of Dasara is close at hand, and I ought to perform the customary ceremonies upon its occasion by piling arms. If the peons interfere with my people, the ceremony cannot take place. If the ceremony does not take place, it will be reckoned a sin to me, and I therefore beg that your honour will be pleased to issue orders to the peons not to interfere with my people either going or coming as well as not to prevent my performance of



## O'DIYA'.

E' uttáru, goto nobomboro máso ts-hobís'i tárikho (kódie) ♪ nomborore S'ri Dzogonnáthongku dors'ono kori jibá nimitte doya koribá ráhádári hukumo probés'o hói sethíro songoti bódho helá, hele Kárttiko másore S'ri Dzogonnáthongku dors'ono koribáku ámoro bántshá thibáru khámondongku dzona koráibáro hóithilá. Ráhádári hukumo ásibá soriki jibáku kálo byobodhi no thibáru protibondhoko hebáku protikárono helá. Ihá khámondongko dzoná nimitte lekhilu. Khátoroku áñiba hebe.

(८७४) Oṭhoro s'o tsoushoṭhi sombotsoro Āisomboro máso (८४) tsobis'i tárikho.

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 ७. TRUTI'YO ORJI.
 

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Srī Krushṇo Tsondro S'úro Horitsondono Deungkoro onéko solámo kori lekhi ghenibá orji, ki bóile : Khámondongko silo prokáre ámbhe eṭháre otshu. A'mbhoṭháre thibá sorkáro páike ámbhoṭháku káláku no tshádi, átonko koru-otshonti. Borttománoro Mohádukhá uts-hobo somípo helá. Ethoku ámbhe hotyárománongko bosái bidhi bidháno tsoláibáku ochhi. Páike lókongku átongko kolá pokhyoku se bidháno tsolibo náhiñ. Bidháno no tsolile sethiru ámbhongku protyobáyo hebo, é swokás'oru prárthoná koribáro, ki bóile, ámbhoṭháku já áso hebá lókongku átongko no kolá porire ámbhe tsoláibá uts-hobo bidhánoku modhyo átongko nohilá porire modhyo, paikongku khámondo phoromási ámbhongku somoro-

## ENGLISH.

the customary festival, and that you will be pleased to grant me this favour.

Besides this, owing to my remaining here my means are exhausted, and I have much difficulty in meeting my daily expenditure. As I have no friends in the place, I am unable to borrow any money. I therefore beg that your honour will take pity upon me. Be pleased to consider it.

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4. FOURTH LETTER.

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After salutation, the letter which Sri Durgá Mádhobo Singho Deu, zamindar of the taluks of Bodogodo and Serogodo writes, is as follows : Both my estates are covered with forest, and tigers, bears, and other wild beasts constantly inhabit it. If therefore my peons go about without guns, swords, bows and arrows, etcetera, whether when with me, or when going about amongst the villages, it will be exceedingly dangerous for these people. Moreover on the road which I have to travel to Serogodo, there is a great deal of jungle, and if these people do not carry their arms, my own life might perhaps be in danger. Besides, when I go into the Maliahs, if they do not carry arms, it will be impossible to get on. It is for this reason that when your honour was on your way to the Maliahs, I made the fact known to you at Surada. I therefore beg that your honour will grant me your entire favour, and be pleased to issue the

## O'DIYA'.

khyoṇo koribá hebe. E báháre ámbhe eṭháre thibáru khortso sorijái dinokrutyo tsolibáku bohuto kosḥto hói-ochhi. Poritsoyo no thibá dzágá hebáru eṭháre ruṇo modhyo milu-náhiñ. E' swokás'u khámondo ámbhongku somorokhyoṇo koribáku prárthoná koru otshu. Chittoku áñibá hebe.

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 ४. TSOTU'RTHO ORJI.
 

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S'ri Durgá Mádhobo Singho Deu dzomidáro tálu-ke Bodogodo aud Sérogoḍongkoro solámo ki bóile: Ámbhoro dui rádzio bohuto oronyo des'o byághro bhálúkádímánongko sontotore thibáro é héture ámbho páikáli lókománe ámbho pákhore thibá kálore ki ámbho grámománongko bulu-thibá समयore ki noli khonḍá káṇḍo báuñgs'ádi hotyárománongko oti práṇo bádhá hebo puṇi áme Sérogoḍoku jáuthibá समयore bátore oti bonománongkoṭháre s'ostro no thibo, tebe ámbho práṇoku modhyo bádhá ási pároi, áuri máloku jibá समयore sodoro hotyárománe no thile tsoli no pároi, E sokás'u je khámondo máloku proyáṇo koribá समयore Sórodá goḍoṭháre dzoṇá koráibáro hói-thilá. E héturu khámondo ámbho upore púrṇo onugroho rokhi é ámbho dui, táluká ṭesonománongku (stations) ki ámbho námore ki hukumo doyá koribá nimitte bitsári otshu. Khátoróku áñiba hebe (१८७४) Oṭhoro s'o tsoushoṭhi sombotsoro (Feb.

## ENGLISH.

necessary orders in my name and also to the station houses in my two taluks. Be pleased to consider it.

The 18th February, 1864.

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## 5. FIFTH LETTER.

After many salams, the letter which Lakshmi Narayana Pat Naik, an inhabitant of the town of Parla Kimidi, writes, is as follows :

Whilst I was discharging the duties of head writer, which is hereditary in our family, in the service of Sri Rajah Jaganath Gajapathi, and supporting myself along with my family, your honour dismissed me, and as nine months have now passed since I was brought to head-quarters as a prisoner, and the tenth month has begun, the soukars who lent me a thousand rupees refuse to give me credit any longer, and cause me much annoyance. The women and children, forty souls in all, also suffer much for want of food and clothing. Moreover my aunt has rheumatism, my elder sister has diarrhoea, and my wife has fever, and as there is no one to help them, and give them medicine, it seems as if they must die. Besides the twenty-first day and night of my son's birth is near at hand. For this reason and on account of the water and air here not agreeing with my body, and causing my stomach to swell, and giving me rheumatism, I beg that your honour who is just, generous,



O'DIYA'.

ruary) Pebruori máso ᳚ (o᳚horo) táríkho.

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 8. PONTOMO ORJI.
 

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Párolá Kimundi pátoná roho᳚i Loklhmí Náráyo᳚o Potonáyoko onéko solámo kori lekhi ghenibá orji ki bólonte: S'ri Dzogonátho Godzopothi mohárádzángko tshámore ámo purushánukromore he᳚ (head) gumástá noukorire thái soku᳚umbo sométore poripósho᳚o heu tháu khámondo móte borotoropho kori hodz'uruku o᳚ái ádzoko nó máso jái dos'ó máso helá. Koidí rúpore rokhibáru hodzáro ᳚onká ru᳚o debá sáukárománo modáro há᳚i kori bohuto átonko koru-otshonti. Tsális'i prá᳚i strí báloko orno bosroku bohuto áyáso héu ochhi, pu᳚i mó sáno máku báto bedoná mó ópáku groho᳚i bedoná mó bhárjyáku dzworo émánongku oushodho dei somorokhyoko ke no thibáru ogotyore prá᳚o golá-porire dis'u ochhi. Mó puoro ekois'i rátro dino modhyo somípo hói-ochhi, é bitsáronoru é pá᳚i é pobono mó dehoku no jái pe᳚o phulá báto bedoná hói-ochhi. Ethí káronoru nyáyo korttá hebá dhormó-s'ílo hebá doyábonto hebá bibekotwo hebá e dibi-dzo᳚ore poromés'woro hebá khámondo tsális'i prá᳚i ku᳚umboku prá᳚o dáno dei somorokhyo᳚o koribá pá᳚re onugroho rokhi sonátonore thibá mo noukorire mui rohi poripósho᳚o hebá nimonte hukumo doyá koribá.



## ENGLISH.

merciful, clever and all powerful in this division will be pleased to give orders to restore me to my ancient office, and by granting me support will be pleased to protect my family of 40 persons and grant them their lives.

Be graciously pleased to consider it. Tuesday the 2nd day of the dark fortnight, month Srabana, year Kiloko.

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## 6. SIXTH LETTER.

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After many salams, the letter which Narayano Ráyo Guru, an inhabitant of the Fort of Surada writes is as follows: On the 8th of this month as I was not worthy to visit your honour, I wrote a letter, and made known to you the ups and downs of my previous condition. You will (doubtless) have taken it into your consideration, and I now beg to state, that formerly we enjoyed a good reputation in our family, and supported ourselves by trading, but as at present I have no work, the time passes in great distress (for me.) Formerly your honour gave me work for some days in Surada as peshkar, but as I have no work at present, I only stay at home in great distress and do nothing. I therefore beg that your honour, who is a father to me, will take compassion upon me, and grant me employment any where in some capacity attached to a zamindary taluk, in order that I may earn my livelihood. (I promise) to

pāñre onéko prārthoná koru-ochhi. Dibyo chittoku āñibá hebe.

Kiloko námo sombotsoro s'ráboṇo s'uddho dwitíyá Mongolobáre.

## २. SHOSHṬOMO ORJI.

Sároḍá goḍo rohoṇi Náráyoṇo Ráyo Guru onéko solámo kori lekhi ghenibáro orji ki bóile: E máso áṭho tárikhore khámondongko dors'onoku jógyo nóhi móro púrbo sthiti kosṭo sukho modhyo orji góṭie lekhi dzoṇá korái-thili, tohiñru dibyo chittoku ási-thibo. Ebe muñ dzoṇá koráibáro ki bóile, púrboru móro purushánukromore boḍo lókoṇo thibáru byoboháro éká brutti kori poripóshoṇo héu-thibáru é soriki kichhi páiṭi no thibáru bohuto kosṭore káḷo nemáro poḍu-ochhi. Móte modhyo khámondogghoro Sóroḍá pes'káro páiṭi thókáe dino dei thibáru páiṭi tsoláu-thili, ebe páiṭi no thibáru ghore éká bohuto dukhitore bosí rohi-ochhi. Ethoku mábápo hebá dhormosworúpo khámondo móṭháre doýá kori kóṭháre hele dzonidáro táluká sombondho páiṭi góṭie doýá kole muñ poripóshoṇo hebi. Mó hátoṛe ribiṇi (revenue) páiṭi uttomo hói tsolibo. Khámondo borsho góṭie mátro dekhile muñ sorkáro páiṭire tsolibá

## ENGLISH.

discharge the revenue work in first rate style, and if your honour will try me for a year, your honour will recognize the manner in which I perform the work of Government. If your favour is not with me in the matter which I write about, I have no other refuge, neither have I any other means of gaining my livelihood. By my bad luck I have not had any opportunity of waiting upon your honour.

Be pleased to consider it.

*The 22nd September, 1848.*

NARAYANA RAYA GURU.

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## 7. SEVENTH LETTER.

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Sri Biro Sri Birádhi Biro Protápo Sri A'dikondo Onongobhimo Debo Kés'ori, Zamindar of the Taluk of Protapogiri, presents his compliments and (writes) as follows: I have received your firmán, dated the 23rd October, telling me to despatch a true report of what had happened, with regard to the defendant Lokonátho Suain, and others who had had a quarrel with Lotshomono Dolo Behorá, the renter of Pentho village in the Taluk of Protapogiri and other petitioners, about some land with the crop standing on it, which the latter had rented to the former, and I have made myself acquainted with its contents, as well as with those of the letter you enclosed therein. The true facts of the case are as follows: It is quite true that Lotshomono Dolo

## O'DIYA'.

proborttoná khámondongku protyokhyo hebo. Muñ lekhibá bishoyore mótháre kotákhya nohile móro áno-s'orono náhiñ. Móro durádrushto sokás'u khámondongku onus'orono koribáku kálo durghotoná héu-ochhi. Muñ bohukuṭumbi hebá sokás'u onus'orono jogyoko hói náhiñ. Ebe dors'onoku upékhyá kori ási-ochhi. Dibyo chittoku áñibá hebe.

ॐ (oṭhoro s'o oṭho tsális'i) sombotsoro Sopoṭomboro máso २२ (báis'i) tárikho.

NA'RA'YONO RA'YO GURU.

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२. SOPTOMO ORJI.

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S'ri Bíro S'ri Birádhi Biro Protápo S'ri A'dikondo Onongobhímo Débo Kés'ori Mohárádzá Dzomidáro Táluke Protápogiringkoro solámo ki bóile: Protápogiri táluká Penṭho grámo mustádáro Lotshomono Doḷó Behorá ogáirá orjidárongku gutáku deithibá bhúmire hebá phoḷosáyoko mudái Lokonátho Suáiñ ogáirámane durnoyo koruthibá-pori ethi bishoyore ki tsoli ochchiki sethiro nidzo sthiti dzoṇá koráibáro ochchi bóli ákoṭoboro (October) २० (téis'i) tárikhore lekháibá phorománá biḍái orji múloru modhyo jábon-to songoti protyokhyo helá. Ethiro nidzo sthiti kemonto bóile orjidároku Protápogiri Penṭho mustádáro Lotshomono Doḷó Behorá ogáirá sodoro dábá bhúmi jiráyitire gutá dei-thibáro soto. E bhúmi Penṭho sombondho jiráyiti bhúmi ekáni Dzogon-



## ENGLISH.

Behora and others, who are renters of Pentho village in Protápogiri, have rented the disputed land on ryotwar tenure. The land in question is ryotwar attached to the village of Pentho, but has nothing at all to do with the land on the Jagannathapur side. Upon their bringing their case before me in the matter of the aforesaid disputed land, I assembled a "panchayet" some days ago, and passed a decision to the effect above recorded. I beg therefore to report the matter for your honour's information by this letter, and to return at the same time the letter that you enclosed.

May your favour rest upon me and may you be pleased to consider it.

*The 18th November, 1863.*

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## 8. EIGHTH LETTER.

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After many saláms, the letter which Narayono Rajendro Patro, Sirdar of the Chinna Kimidi Maliahs writes, is as follows:—About a month ago the villages of Mesi, Rabopoli, Radzo, Gerdzongo and some 20 or 30 other Kondh villages in the Manru country, which is under the Pánigonda chieftain in my district, began a disturbance, and as it appeared to me they were preparing to fight, the head men of the Muthá, inhabitants of Gulubá village, viz. Bhokto Pátro, and Podono Behorá Dolai gave information to Tsokro Behorá and to Dolái Lotshomono Madola,



## O'DIYA'.

náthopuro iláká bhúmi kete mátroko náhiñ. Sodoro dábá bhúmi bishoyore ámbhoṭhāre dábá áñibáru ámbhe toḷo dine pontsáito korái upore lekhá hebá prokáre tírpu korái ots-hu. E songoti khámondongko dzoná nimitte orji múlore nibedono korái biḍái muñ orji modhyo poṭhiáibáro helá. A'mbhoṭhāre doýá rokhi khátoroku áñibá hebe.

୧୨<sup>୩</sup> (oṭhoro s'o téshoṭhi) sombotsoro nobomboro máso ୧ (oṭhoro) tárikho.

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 ୮. OSHṬOMO ORJI.
 

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Sáno Kimundi Máḷo sordáro Náráyoṇo Rájendro Pátro onéko solámo kori lekhi ghenibáro mánibi orji ki bóile :—

Mó iláká Pánigonḍá godiá toḷe Mesi Kábopoli Gerdzongi e ogáirá romáromí kódie tiris'í khonḍo grámoro Kondhománe ádzoku másoko toḷe durnoyo dzáto kori gheni júddho koribá páñre árombho kori ghenilá porí sethi bishoyore se muṭhá odhikárostho hebá Gulubá grámo rohoṇi Bhokto Pátro, Podono Behorá Doḷái se des'o odhikárostho hebá Pánigonḍá grámo rohoṇi Tsokro Behorá Doḷái Lotshomono

## ENGLISH.

inhabitants of Madolá and the head men of that ilk, and proceeded to the spot in question, in order to try by all manner of means to put a stop to the disturbances. In spite of their efforts, however, the Kondhs of the said village would not desist, and after pulling down their houses, they left for the mountains. In a battle which took place, four Kondhs were killed, and one man wounded, and although the aforesaid Bhokto Pátro and Podono Behorá Dolái did their best to put a stop to the disturbances, they were unable to do so. Immediately upon their coming and informing me of the matter, I sent off a letter and the two individuals in question to your honour. Large numbers of Kondhs from the Maliahs, attached to the Bodogodo side, have also joined these Kondhs. I therefore begged in my letter that your honour would take the matter into your consideration and come here, as it would then be easy to put a stop to the disturbances. I also gave written instructions to all the fort-holders that if any outrages took place of a criminal nature, they were forthwith to send a written report of the same to Russellkonda. In accordance with these instructions, they have been in the habit of acting without fail from that time to the present, but whether in the present instance they have reported matters or not, I am not aware. I myself have received no information from them until now, but I now beg to report what I know to your honour in this letter.

Be pleased to consider it.

*The 21st February, 1863.*

## O'DIYA'.

Mádołátháre dzoná koráibáru semáne sodoro bibádo stholoku jái kete rúpe proyotnóre dwondománongko nibárono koráile modhyo no nibortti ghorománongko bhángi dei porbotománongku sodoro grámo Kondhománe. báhári gole. Juddho koribáre tsári dzono Kondho mori-gole gótie Kondho modhyo glá hoi podi-ochhi, áme kete rúpe niborttáile modhyo, se dwondo kete mátroko nibortto hói párilá náhiñ bóli sodoro Bhokto Pátro, Podono Behorá Dołái ási mótháre dzoná koráibá tokhyonóre se dui dzono ásámiki é orji sáthe khámondongko hodzúruku pothiái dei ghenili. Se Kondhománongko sáthe modhyo Bodogodo iláká Málo sombondho bistáro Kondhománe misi ots-honti. E sokas'u se dwondo nibárono hebáro sádhyo khámondo tokhyonóre bitsáronoku áni ásoi bóli orji múlore nibedono kori ghenili, áuri modhyo móro iláká godiámánongku tumo dés'ománongkore Mejistret (magistrate) iláká kounosi khunímánongko tsolibá soriki tokhyonóre Rosúlokonđátháku bokíro múlore dzoná koráibáro ochhi bóli somosto godiámánongku tákído korái-thili. Se prokáre modhyo se logáitoru ádzo soriki nirátonkore tsoli ásuthilá. Borttománo sethi bishoyore se ásámimáne sepori bokíro dele-ki náhiñ móte dzoná náhiñ. Móte modhyo é soriki bokíro dei no thile. Móte dzoná hebáru é songoti khámondongko hodzúruku tokhyonóre orji múlore nibedono kori ghenili. Dibyo chittoku áñibá hebe.

Othoro s'o teshoṭhi sombotsoro (୧୨\*) Pibrobori (February) máso ekóis'i (୨୧) tárikho.

## ENGLISH.

The signature of Narana Rajendro Pátro, Maliah sirdar (a title).

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## 9. NINTH LETTER.

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The petition of Dzonárdono Pátro, who is performing the duty of Karnam in Khásopágodo in the Bodogodo Táluk, is as follows: I have neither land nor wages attached to my office of Karnam. I used (formerly) to receive yearly russooms in the shape of one adda of paddy for every bharnam of land from the cultivating ryots and Inamdars, as well as other articles. Besides this, ryots subject to the moturpha tax, and the merchants of the place used to give me a rupee or twelve annas for each house, but for the last two years, owing to the Government having abandoned the collections of the Moturpha (tax), all these people have proved refractory and will not pay me my fees. For the last five years also the inamdars have paid me nothing, either in the shape of paddy or other things. As the ryots did not pay me, I presented two petitions to the Collector, but got no answer to them. I have also informed your honour personally two or three times of the fact, and have presented petitions besides, but owing to my bad luck, it was all of no use. I therefore write this letter to you. This place is a fort, and if I do not stay here, and always do my work, I cannot exist. If I don't get any food, how am I to do my work? I therefore beg



O'DIYA'.

Málo sordáro Náráyoṇo, Rájendro Pátrongkoro  
hostákhyoro.

#### 4. NOBOMO ORJI.

Bodogoḍo Táluká Khásopágoḍo rohoṇi koroniko páiti tsoláuthibá Dzonárdono Pátrongkoro lekhi ghenibá bokíro ki bóile: Móro koroniko sombondhoku bhúmi podoro ki borttono ki kichchi náhiñ. Tsáso koribáro roitongkoṭháru inámodárongkoṭháru bhúmi bhoronoku rusumo dháno oḍáe lekháre jiniso modhyo é onukromore borshoku borsho miluthái. E báháre modhyo mohontorophá roito Penṭho mohádzománongkoṭháru ghorogóṭike ṭonkáe tsho s'úká lekháre deuthánti. A'dzoku dui borsho helá Soroká-roghoro mohontorophá tsháḍi dele bóli é jábonto lóke meduáropono kori rusumo deu-náhánti. A'dzoku pántso borsho helá inámodárománe modhyo rusumo dháno ki jiniso rúpe kichchi deu náhánti. E pori roitománe no debáru máhárádzo s'ri Kolekoṭro, (Collector) sáhe bongkoṭhárê dui orji modhyo dei ghenili. Sethiki kichhi ~~jobábo~~ mililá náhiñ.. Aponongkoṭháre modhyo sákhyátore dui tini thoro kóhi orji modhyo dákholo kori ghenili, hele móro odrushṭoku kichhi phoḷilá náhiñ. E héturu áponongko soriki lekhi ghenili. Eto goḍo dzágá sobu beḷe rohi noukoro no kole áyotto náhiñ. Móte jebe ádháro no thibó, muñ kópori tsoláibi. E heturu ápono mó upore doýá kori mohárádzo s'ri Kolekoṭro



## ENGLISH.

your honour to represent the whole facts of the matter to the Collector, and if I only receive my customary fees, I shall always continue in Government employ, and do my work. If, however, I cannot obtain my food in this manner, I will with your permission gain my livelihood in some other way, for I cannot continue in the office of Karnam. What more can I write to one so learned as yourself?

Be pleased, Sir, to consider it.

*The 15th June, 1863.*

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 10. TENTH LETTER.
 

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*To T. J. Maltby, Esq., Assistant Collector, in the District of Ganjam.*

After many saḷams the letter of Gongá Ráui Náyoko, Karnam of Grisolá village of the Kodiá Muthá in the Taluk of Ghumsur, as in follows: Since I was confirmed in the office of Karnam in the above-named village, I have carefully discharged my duties. In Fusly, 1279, in consequence of the Tahsildar ordering me to measure the above-named villages, I did so in obedience to his orders. After measuring the village a hundred rupees were added to the Government revenue, and in consequence of this excess of 100 rupees, the Kárji, and all the ryots argued that the Karnam had made the measurement, and had reported that they were liable in the sum of 100 rupees, as excess to Government. Accordingly the aforesaid Kárji and the ryots (lit.

## O'DIYA'.

sáhe bongkoṭháku é jábonto sthiti dzoṇá kori móte rusumorobiso diáibá pokhyoku muñ soḍá káḷe Soro-káro noukorore rohi páiṭi tsolái ghenibi. E pori ádháro no mililá soriki, móte silo dele muñ kóporire hele poripóshoṇo hói ghenibi. E korono páiṭiki muñ páribi nahiñ. A'poṇoto gyátosáro odhiko ki lekhibi. Dibyo chittoko áṇi obodháno hebe.

Oṭhoro s'ó teshoṭhi (୧୨୩) sombotsoro Juṇu máso pondoro tárikho.

## .. DOS'OMO ORJI.

Mohá rádzá s'ri si-ji-Máltibi iskoyoro Gondzámo jilá A'sisṭáṇṭo Kolekoṭro sáheborṅko hodzúruku. Ghumsuro táluká Koḍiá muṭhá Grisolá grámo korono Gongá Páṇi Poṭo Náyoko onéko solámo kori lekhi dákholo kori ghenibá orji ki bóile: Sodoro grámo koroniko páiṭire móte mokoráro hebáṭháru muñ jukto prokáre páiṭi tsolái ghenu-thili. Sonno bárá s'ó onás'í (୧୨୪) phoslire sodoro grámo noḷibáro ochhi bóli toho-sildáro pondite hukumo koribáru sodoro hukumo prokáre muñ sodoro grámo noḷili; sodoro grámo noḷibáru sorkároku jástire s'óhe ṭonká bosilá. Jásti s'óhe ṭonká bosibáru sodoro grámo kárji jábonto roitománe bóile korono noḷi korisiná sorkároku ámbho námore sorkároku jástire s'óhe ṭonkáku lekhlá delá bóli sodoro kárji porodzámáne ékotbo hói móṭháre irshá kori muñ sodoro grámore thile modhyo no thilá.

## ENGLISH.

subjects) agreed amongst themselves to spite me, and wrote letters to the Tahsildar of the Táluk informing him that I was not in the village, although I was there all the time. From July to December, 1872, the demarcation and the whole survey of the village took place. If during this time I was not present in the village, how could the work have been performed? Whilst I was constantly in the village the Karji and ryots conspired together against me, and reported to the Tahsildar that I was absent from it. The Tahsildar made no inquiry into the matter, and after reporting me to your honour, dismissed me. Subsequently the Tahsildar recommended the Senior Assistant Collector to appoint a cutcherry peon named Rengea to the office of Karnam in the aforesaid village. Your honour, however, inquired into the matter and confirmed me in the office. In consequence of my being confirmed in the office of Karnam, the Tahsildar was displeased with me. For this reason he has three times since written to your honour, and recommended that I should be dismissed. I therefore pray that your honour will inquire into the whole matter and give me back my office. Moreover since I have been confirmed in the office of Karnam, I have never done anything wrong, and the ten members of our family who feed on Government rice and water, performed the work of Government, and we gained our livelihood thereby. Owing, however, to the loss of my office, we ten people have become helpless. If, therefore your honour will recommend me for Govern-



O'DIYA'.

pori táluká tohosilodáro ponditongkoṭháku bokíro lekhu-thánti. Oṭhoro s'ó bástori sombotsoro Juli máso logáitu Disemboro máso porjyonte sodoro grámo dimárkesoṇo helá, sorbo noḷo helá, e monmodhyore muñ grámore hádzoro no thile sorkáro páiṭi kó-pori tsoliláki? Muñ grámore hádzoro tháu tháu mó námore kárji porodzámáne ékotbo hói tohosilodáro ponditongkoṭháku muñ grámore hádzoro no thilá pori riporto dele. Se kotháku tohosilodáro pondite doriyápto no kori mó námore khámondongko hodzúruku lekhi borotoropho kole. E uttáru sodoro grámo koroniko páiṭire tohosilodáro pondite kocheri páiko Rengeá námore sodoro grámo koroniko páiṭi debáro ochhi bóli máhárádzo s'ri Senioro Asishtánto Kolekoṭro sahébongkoṭháku lekhithile. Dhormo sworúpo hebá khámondo é kotháku doriyápto kori mó námore mokoráro kole. Mó námore koroniko páiṭi mokoráro koribáru tohosildáro ponditongkoro móṭháre ni-onugroho tháē, é hétire khámondongko hodzúruku mó námore é modhyore tini dophá lekhi borotoropho koribá páñre s'upároso kole. E' jábonto kothá dhormo sworúpo hebá khámondo doriyápto kori móro páiṭi móte debáro ochhi bóli onéko prárthoná koru-ochhi. E' uttáru muñ koroniko páiṭire mokoráro hebáṭháru sorkáro páiṭire kebe hele khuní kori náhiñ. Sorkáro ornodzolo khái sorkáro páiṭi kori dos'ó práṇi kuṭumbo poripóshoṇo heuthilu. Jebe móro páiṭi jibáre dos'ó práṇi kuṭumbo hinosthá helu. Ethoku dhormo sworúpo hebá khámondo áu kóṭháre hele sorkáro páiṭire mokoráro helá pori s'upároso dele.

## ENGLISH.

ment employment in some other place, my family of ten persons will be able to gain a livelihood and manage to exist. On the other hand, however, if your honour raises his arm against us, we shall become helpless and have to subsist by begging.

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## 11. ELEVENTH LETTER.

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After many salams the letter which Sudarsana Poto, Karnam, of Kumunda village in the muthá of Jagannath Prasád in the Taluk of Gumsur, writes is as follows: Owing to certain ryots of the aforesaid village, viz. Mongolo Podhano, Jogonatho Podhano and the rest of them, cultivating waste land without first making an application for it, and my entering the same in the accounts after measuring it; owing to my increasing the assessment by measuring the village in Fusly 1280 and to my giving information to Government against those persons who did not pay the tax due for removing valuable timber; owing to my reporting to Government the names of those persons who threw rubbish into the street; owing to my distraining the property of those ryots, who did not pay their arrears upon the appointed date of the assessment falling due; owing to my having reported to the late Tahsildar that Hori Naik, a Samastána Paik of the village had dug a well at the foot of the bund recently repaired, thereby damaging the tank bund, and owing to the Tahsildar causing the well to be filled



## O'DIYA'.

ámbe dos'o práni kutumbo protipóshono hói porithá-  
poná hói rohibu, nobile dhormo sworúpo hebá khá-  
mondo báhu teki-dele hinosthá hói-mági kháijibu.

## ९. EKA'DOS'O ORJI.

Ghumusoro táluká Dzogonáthoprosádo muthá  
Kumundá grámo korono Sudors'ono Potó Náyoko  
onéko solámo kori lekhi dákholo kori ghenibáro orji  
ki bóile modzukúru grámo roitománe hebá Mongolo  
Podháno, Dzogonnátho Podháno, Bonomáli Podháno  
e ogáirá doróbosto ásámimáne dorkhásto no-kori bond-  
zoro ságumánongko koruthibáru proti sombotsorore  
muñ noli lekhá dákholo koribáru (८२०) báro s'o os'ie  
phosólire, grámo noli s'istu jásti koráibáru ó pánu  
Sorkárore dákholo no kori khorído hebá káthomá-  
nongko añibáre muñ Sorkáruku dzoná koráibáru,  
dándore kátsorománongko pokáithibáre se bishoyore  
Sorkároku riporto (report) koribáru, s'istu osúlo koribá  
bishoyore báidá prokáre tongká no debáru roitomán-  
ongkoro tsorásti dzopti koráibáru, morámoto hudá  
tolore sodoro grámo somostáno páiko Hori Náyoko  
gótie kúoñ khólaibáre morámoto bondho hudáku hani  
ásibáru leto (late) tohosildárongkotháre riporto  
koribáre, se khólaithibá kúoñku pótái debáru, sodoro  
ásamitháre upárdzono bishoyore sorkároro nirnoyo  
korithibá Indiáno inkongtánsu (Income-tax) prokáre.

## ENGLISH.

up in consequence ; and lastly owing to my imposing the tax upon the earnings of the same individual with reference to the Indian Income Tax Act, passed by Government ; for all these reasons, the aforesaid people bear me a grudge, and for some years past have brought false complaints against me. At present, in consequence of my having made a charge against these ryots five months ago for throwing down rubbish, they assembled in one spot (lit. sat down) ; and after some of them had agreed to be the complainants, and others the witnesses, they asserted : firstly, that I had secretly cultivated land bearing an assessment of three annas ; secondly, that I had embezzled Government revenue because I had accidentally omitted to insert any date in a receipt ; and lastly, the complainants and their shepherds gave evidence that I had embezzled the pound dues collected from the shepherds, because I had prevented the ryots' female buffaloes from trampling down the bund recently repaired by Government. The persons who were witnesses in the first case, then became complainants in the second, and deposed that the Karnam had pledged his Inám land for ten rupees, because I had allowed the first complainant Jogonátho Prodháno to cultivate part of it, and in order to prove this, they produced a forged document made by the complainants, and to which they themselves were the only witnesses, and although neither I nor my divided brother had executed the document, owing to the name of the person who wrote the document not appearing

## O'DIYA'.

pānu pokái-thibáro é somosto bishoyománongko muñ koráili bóli, sodorásámimáne mó upore hirshá bóhi goto sombotsorománongkore kolpito dábámánongko koruthibáru, borttománe muñ ádzoku pántso máso tołore kátsorá bishoyore sodoro roitománongku dósháropono koráithibáru, koronoku kolpito dábámánongko dwárá éhi prokáre nomborománongko (number) kori borotoropho koráibá bóli gótie stholore bosí, thókáe lókománe dábádáro hói, thókáe lókománe sákhyo hebá bóli prománo kori prothomore tini onáro bhúmi muñ tshopáuñi korithilá porí poropátore gótie tárikho rosídore (receipt) no podithibá héturu sorkáro s'istu opohorono korithiláporire, sorkáro morámoto hudá roitománongkoro mohiñshí tsokuṭibáre muñ oṭoko koruthibáru tángko iláká goudománongkoṭháru doḍi dzorimána osúlo kori opohorono koruthilápori prothomo dábádárománongko goudománe sodoro dábádárománe rudzu hói-otshonti. Prothomo orjire sákhi hói-thibá ásami dwitíyo orjiki dábádáro hói korono inámo bhúmíru ṭikie bhúmi prothomo dábádáro Dzogonnátho Prodhánoku muñ bhágo tsosibáku deithibáṭhare dos'ó ṭonkáku muñ tonokhá deithilápori mó upore kolpito dostábedzo gótie kori dábádárománe eká sákhi hói, sodoro dostábedzo muñ no lekhi deithibáṭhare móro bibhokto hói-thibá -bhái modhyo no lekhithibáṭhare ámbhe dui dzoṇo thóke thóke lekhi deithilá porire sodoro dostábedzo lekhibá lókoró námo no thái muñ eká sobu lekhi deithilápori dostábedzore drushyo korái rudzu hói-otshonti. Sodoro bhúmi jebe dábádároku muñ tonokhá dei thánti, tebe



## ENGLISH.

upon it, they asserted that I had written the whole of it, so as to appear as if my brother and myself had each of us consented in part. Had I really mortgaged my land to the first complainant, why would the complainants not have informed the Government of it in the first complaint that they brought against me? With regard to this fact I informed the Tahsildar that I would prove that the complainants had conspired against me, but without paying any attention to this, he never wrote the matter in my statement, nor examined the witnesses whom I called, and without paying the slightest attention to what I said, he accepted the story of the complainants as perfectly true. I therefore beg that your honour will be pleased to take compassion upon me, and after calling for the records of the cases inquired into by the Tahsildar, that you will ascertain all the circumstances connected with the complaints preferred against me, and reverse the sentences passed upon me.

*The 25th January, 1873.*

The signature of,

SUDORSONO POTO NAYOKO.

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## 12. TWELFTH LETTER.

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After many saláms the letter which the renter, the ryots and other persons in the taluk of Gumsur beg to present is as follows: Up to Fusly, 1223, Rajah Dho-

## O'DIYA'.

dábádárománe prothomore mó námoro áñibá dábáre sorkároku dzoná korái no thánteki? Ethire dábádárománe gótie stholore bosí promáño koribá songotiki muñ sákhí rudzu koráibi bóli tohosildáro ponditongku kohibáru e bishoyo chittoku no áñi mó koiphetore no lekhile mó toropho sákhimánongku bimorshá no kole kébolo dábádárománongko kothá nis'tsoyore ghenile, muñ kohibá kothá kete mátroko chittoku no áñile. Ethoku dhormosworúpo hebá khámondo mótháre doyá rokhi tsolito nomborománongkore tohosildáro nirdés'ó korithibá gronthománongko, onái mó námore tsolithibá jábonto songoti kópori tsoli ochchiki bitsárono kori ásithibá dábámánongko nishedho koráibá páiñ prárthoná koru-ochchi.

☞ (Ponchis'ó) tárikho Jonobori (January) máso ൧൨<sup>o</sup> (othoro s'ó téstori) sombotsoro.

SUDORSONO POTO NA'YOKO HOSTA'KHYORO.

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☞ DWADOS'O ORJI.

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Ghumusoro Táluká mustádzoro roito ógáirã somosto lókománe onéko solámománongku kori lekhái dákholo kori ghenibáro orji ki bóile: Sonno bárá so téis'i



## ENGLISH.

nurdzoyo Bhondzo reigned in the above taluk. Owing to the rajah however having probably misconducted himself, and the matter coming to the knowledge of Government, Mr. — came to this taluk accompanied by an army, and took the rajah prisoner. The Government then placed the aforesaid taluk under “amani” tenure, and Dili Ochuto Rámo became manager, and transacted the business. Formerly Dyáno Poto Náyoko, who was diwán to the Rajah, and Rotonó Pródháno had managed the country and were acquainted with all the affairs of the Kordh Maliahs attached to the taluk. In Fusly 1226, two persons named Dorá Bisoí and Báhu Bolindro began to create disturbances and after first killing Rotonó Prodháno and Dyáno Poto Náyoko, they caused disturbances throughout the country and in three days’ time burnt all the villages of the taluk, killed and beat the people, and plundered all their property. The people of the taluk then abandoned all that they had and fled to the different taluks of Dosopolá, Nuágodo, Athogodo, Dhorakóto and Sorodá, and there we abode. For a whole year, we remained in these taluks, suffering much distress. In the meanwhile the people who had caused the disturbances got hold of a female child and pretending that it was the rajah’s son Boło Bhodro Deu, they made it rajah. The Government, however, detained Rajah Sri Koro Bhondzo at Bhábopuro (Bápur). The rajah having left that place by some means or other, came to Durgáprosádo, and having summoned the people, who had caused the disturbances, to the place,

## O'DIYA'.

phosoli soriki modzukúru tálukáre Sri Dhonurd-  
 zoyo Bhondzo rodzá rádzoṭbo koru-thile. Sodoro rodzá  
 keuñ ogyukto songoti tsoláibáru obá Sorkároghoroku  
 jáhéro poḍibáru — Sáhebe é tálukáku loskoro dho-  
 ri ási se rodzángku dho-ri nele. Sodoro táluká Sor-  
 károghoro ománi toḷe rokhi Dili Ochúto Rámo Pondite  
 menodzoro (manager) hóí bujhu-thile. Toḷo dine sodoro  
 rodzángkoghoro pátro hóí thibá Dyáno Poṭo Ná-yoko,  
 •Rotonó Prodháno é dui dzoṇo muloko bujhi e tálukáre  
 jábonto kondho maḷo jáko jáhéro korithile. Sonno bárá  
 s'o tshobis'i (൬൬) phosolire Dórá Bis'ói, Báhu Bolindro  
 é dui dzoṇo phituri koribáku, árombho kori se Rotonó  
 Prodháno Dyáno Poṭonáyoke é dui dzoṇongku ádyore  
 háni des'o phituri kori tini dino bhitore é táluká proti  
 grámo póḍi lókongku háni mári jábonto podártho lúti  
 kole. Sodoro tálukáro somosto lóke jábonto sorboswo  
 tsháḍi pái táluká Dos'opolá, Nuágodo, A'ṭhogodo,  
 Dhoñákóṭo, Soródá e tálukámánongkore jái rohilu.  
 Boroshe porjyonte se tálukámánongkore dukho kosṭo  
 poḍi rohi-thilu. E' bhitore se phituri koribá ásámi-  
 máne máikiniá pilá góṭiku rodzángkoro puo Boḷo  
 Bhodro Deu bóli tángku semáne rodzá kori ghenithile.  
 S'ri Koro Bhondzo roḍdzangku Sorkároghoro Bhábo-  
 puroṭháre rokhithile. Seṭháru sodoro S'ri Koro Bhon-  
 dzo rodzá kóprokáre ási Durgáprosádoṭháku gole.  
 Phituri korithibá lókománongku seṭháku ḍokái Boḷo  
 Bhodro Deu Bóli jeuñ máikiniá piláku rodzá koruthile  
 tángku oṇái máikiniá pilá bóli nis'tsoyo bujhi Sahe-  
 bongkoṭháku poṭhiái dele. Se uttáru Tákeri Sáhebe  
 Nuagáñṭháku ási sodoro Sri Koro Bhondzo rodzángku

## ENGLISH.

and sent for the female child, whom they had made rajah, he ascertained its sex, and forwarded the child to the gentleman. Subsequently Mr. Thackeray came to Nuágán, and after summoning Sri Koro Bhondzo the rajah, he made over to him the estate, and sending for the people who had fled from this and the other taluks, he entrusted them to the rajah's care, and departed. During the fourteen years that the rajah reigned, besides affording us every protection, he allowed no thefts, disturbances, or other misdemeanours to take place, and we lived in great comfort. After this, in Fusly 1242, the Government brought forward Dhonondzo Bhondzo as rajah, and gave him the estate, and upon their detaining rajah Sri Koro Bhondzo at the shrine of Purushottomo, Dhonurdzo Bhondzo reigned as rajah for three years. Upon his incurring the displeasure of Government by some misconduct, the rajah through fear fled to the Maliahs, upon their bringing an army into the country, and having summoned all the paiks of the taluk, he gave them strict orders not to fire upon the Government troops. In the meanwhile the Government troops advanced and encamped at Galeri. Up to that time not a single bullet had been fired. The riotous people though who had formerly caused the disturbances disobeyed the rajah's orders, and fired upon the troops. The rajah hearing that his people had disobeyed his orders, and fired upon the Government troops was grieved, and departed this life in the Maliahs. Those people then plundered all the wealth



## O'DIYA'.

ḍokái áṇi rádzoṭbo dei pái tálukámánongkoru é tálukáru poḷáithibá podháno roito ogáirá lókongku ḍokái áṇi rodzángkoṭháre somorpoṇo kori dei se sáhebe báhári gole. Sodoro rodzá rádzoṭbo koribáre tsouḍo borosho porjyonte roitongku uttomo protipáḷona koribá báháre, tsóri méli ogáirá kouṇosi upodrobo no thái uttomo sukhore thilu. E uttáru sonno (bárá s'ó boyá-lis'i) phosolire Sorkároghoro Dhonondzoyo Bhondzo rodzángku áṇi rádzoṭbo dei Sri Koro Bhondzo rodzángku S'ri Purushottomo khyetrore rokháibáre sodoro Dhonurdzoyo Bhondzo rodzá tini borosho rádzoṭbo kole. Tángkoro keuñ durjógoru Sorkároghoroṭháre biródho koribáru Sorkároghoro e mulokoku loskoro aṇimá káḷore se rodzá bhoyore máḷoku báhári jái é táluká páiko somostongku ḍokái kohile : Sorkároghoroku kete mátroko guli máribo náhiñ, bóli moná kole. Ethire Sorkároghoro loskoro nei Gáleriṭháre pokáile. Se porjyonte kóṭháre hele guli phuṭi no thilá. Rodzangko hukumoku no máni toḷo dine phituri korithibá sehi meḷiá lóke punorpi guli márile. E lóke móro hukumoku no máni Sorkároghoroku guli márile, bóli bismoyo hói sodoro rodzá máḷore bijógo hói-gole. Rodzánkoro thibá dhono drobyo jábonto se lóke lúṭi kori nele. Táluká póḍi bháangi punorpi Sorkároghoroku modhyo guli márile. E uttáru mohárádzo S'ri Rosulo Sáhebe bistárore loskoro dhorí ásile. Sodoro Dhonondzoyo Bhondzo rodzángko puo hebá Brodzo Rádzo Bhondze sokuṭumbo sometore Nuágáṇtháre Rosulo Sahebongkoṭháre ási somorpoṇo hele. Sodoro Brodzo Rádzo Bhondzoku puruṇá Ghumusoro.

## ENGLISH.

and property that the rajah possessed. They burnt and plundered the taluk, and fired besides upon the Government troops. After this the Honourable Mr. Russell advanced with a considerable army. Brodzo Radzo Bhondzo, the son of Rajah Dhonondzoyo Bhondzo then came to Nuágán together with his family, and gave himself up to Mr. Russell. Mr. Russell detained him in old Gumsur, and taking the troops with him, he went over the Maliahs and investigated matters, hanging some of the rebels, and transporting others as prisoners to some other country. The Government also deported Brodzo Radzo Bhondzo from the country, and detained him elsewhere. After a tahsildar had been appointed to the taluk, no disturbances took place, and for some time we lived in peace. Mr. Russell also protected us ryots, and in order that no disturbances might occur, he allotted Inam land to the Sirdars, Naiks and Paiks of the taluk, 1500 men in number. In Fusly, 1256, the former rebels and the people attached to them joined together, and commenced disturbances, burning the villages, and killing and plundering. Owing to these disturbances, the General advanced into the country with an army, and whether owing to the influence of certain persons, or because he thought it right, he released the persons who had been confined in the prison at Nuágán for taking part in the disturbances with the other rebels. Upon their being released, these people lost all fear, and by burning the villages, killing the people, plundering our property, and



## O'DIYA'.

tháre rokhái, Rosulo sáhebe des'ó málo loskoro dhorí  
 buli jáhero kori phituridárománongku dhorí phás'i dei,  
 thókáe lókongku modhyo kó des'ore néi bondimáno  
 kori rokhile. Brodzo Rádzo Bhondzongku é des'oru  
 néi Sorkároghoro kó desore rokhái, e tálukáre Tohosil-  
 dáro rokháibáre thókáe dino porjyonte ámbhe somosto  
 lóke kouṇosi upodrobo no thái nis'tsonto hói rohithilu.  
 Rosulo Sáhebe modhyo ámbho roito lókománongko  
 somorokhyoṇo páiñ punorpi keuñ káloku phituri no  
 thilá porí bitsári, e tálukáre somostáno sordárománe  
 náyoko páikó ூ••• (eko hodzáro pántso s'ó) dzono épori  
 inámo bhúmi dei nirnoyo kori thile. Sonno ூ•• (bára  
 s'ó tshopono) phosolire púrbo meḷiá lókománe tángkoro  
 iláká lókománe misi phituri árombho kori grámomá-  
 nongko póḍi háṇi lúti kole. E'pori phituri hebáru  
 "Dzonorolo" Sáhebe loskoro dhorí é des'oku ásile.  
 Keuñ lókongko múloru keuñ nyáyo bujhileke, e  
 phituri korithibá lókoru kete lóko dhorí Nuágañtháre  
 bondire rokháithile ki se lókománongku tsháḍidele.  
 Tsháḍi debáru se lóke nirbhoyo hói é soriki tini borsho  
 helá náná durnoyománongku tsolái grámománe póḍi  
 lókománongku háṇi podártho lúti kori bis'eshore  
 upodrobománongku tsoláu thibá héturu táluká ámbho  
 somosto lókongkoro kouṇosi swosthiyo no thái prá-  
 ṇoku bhoyo hói jáháro jeuñ brutti byobosáyomá-  
 nongko modhyo nis'tsontore no tsoḷi ye tápotroyore  
 nás'ó jibáru károno héu ochhi. E' uttáru se phituri lóke  
 jeuñ grámoku jái póḍi háṇutshonti seṭháre bolútshonti:  
 'Táluká lóke Sorkároghoroṭháre kóhi rádzotbo koráo,  
 nohile tumoro práṇo podártho kouṇosi ás'á páibo náhiñ.

## ENGLISH.

committing numerous other misdemeanours, they have caused all sorts of trouble for the last three years. We people in the taluk are all of us without any security and are afraid for our lives. Owing to no man moreover being able to follow his trade or profession in peace, we are reduced to the last extremity by this accumulation of evils. Moreover the rebels after coming to a village and burning it, and killing people, say to the others: "If you people in the taluk don't go to the Sirkar, and beg of them to set up the Rajah, neither your lives nor your property will be safe." They also state openly that the Rajah's child is with them. For three years past, these troubles have not been put a stop to, and now that they are constantly repeated, the lives of all the people are in danger. We therefore humbly pray that your honour taking into consideration the safety of the people, will determine, whether it is better, as it appears, to put a stop to this accumulation of evils by restoring the Raj in order that we may live in peace; or, if this course does not commend itself to Government, that either troops may be sent, or other steps taken in order to take all these rebels prisoners, so as to allow of a stringent enquiry being made, in order that a repetition of these troubles may never again occur, and in order that we may henceforth continue to live in peace.

Be pleased to consider it.

*The 22nd December, 1848.*

## O'DIYA'.

Tángkoṭhāre modhyo rodzá pilá ochhi bóli phukáro koruotshonti. A'dzoku tini borsho helá é upodrobo nibárono nohi punoḥ punore hebáru ámbho somosto lókongko práno upore poḍilá. Ethiswokás'u dhormo sworúpo hebá khámondongko hodzúrore jáhéro kori ghenimáro ki bóile: é tini borshore Sorkároghoro modhyo é phituri nibáronáarthore proyotnománongko kolá uttāre modhyo, é soriki nibárono nohilá, é léturu ámbho somosto lókongko somorokhyonoku bitsári khámondo dibyo chittoku áṇi é táluká rádzoṭbo korái-bá soriki é tápotroyo nibortti ámbhe sukhore rohilá porí dis'u ochhi, othobá Sorkároghoro ongikároku epori no ásibá soriki, loskoro áṇi obá áu kó prokáre obá, é phituri korithibá jábonto lókongku dhorí áṇto doriyá-poto kori, áu keuñ káloku hele kete mátroko kouṇosi durnoyo no tsolibápori ámbho somosto lókongku sukhitore rokháibá pañre onéko prárthoná koru-otshu. Dibyo chittoku áṇibá hebe.

८८८ (oṭhoro s'o oṭhotsális'i) sombotsoro disemboro máso ८८ (báis'i) tárikho.





**FIFTH PART.**

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**A PRACTICAL HANDBOOK OF THE URIYA  
OR O'DIYA' LANGUAGE.**

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**NI'TI KOTHA' OR MORAL FABLES.**



## 1. THE DEER AND LION. •

—  
ENGLISH.

Once upon a time a deer ran away through fear of a hunter, and entered into a cave. A lion afterwards caught the deer there and killed it. Then the deer as it was dying began to say: "Alas! what a misfortune has happened to me; in fleeing from the hand of man, I have fallen into the hand of an enemy more powerful than he."

The moral of this is, that if a man does not act carefully, it may so happen that in fleeing from one danger, he will fall into another danger still more dreadful.

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2. THE HARE AND THE TIGRESS.

A hare approaching a certain tigress exclaimed: "O tigress listen, whilst I produce a numerous offspring yearly, you from your birth until your death do not bring forth more than one." The tigress then said: "The solitary offspring which I produce is worth more than your numerous ones."

The moral of this is, that one good son is better than many bad ones.

## MRUGO AU SINGHO.

### O'DIYA'.

Kounosi समयोरे गोती मरुगो ब्यादो भयोरे पो-  
 लाई एको गोटो भितरे प्रबेशो हेला. Tohiñ uttare  
 गोताे सिङ्गो सेतारे तहाकु धोरि बोदो कोला. To-  
 hiñre se mrugo morono समयोरे कोहिबाकु लागिला.  
 Hāyo ! hāyo ! āmbhoro ki durghoṭonā helā, āmbho  
 monushyo hātoru polāi tahaṭhāru odhiko bolobonto  
 āu eko s'otru hātore poḍilu. Ihāro tātporjyo ehi,  
 sābodhāno hōi no tsolile emonto ghoṭe ki monushyo  
 eko āpodoru polāi tohiñru odhiko bhoyānoko onyo  
 āpodore poḍe.

## THEKUA' AU BA'GHIUNI'.

Gōtie thekuā kounosi bāghuṇī nikōṭoku jāi kohilā :  
 He bāghuṇī suṇo, proti borsho āmbhoro onēko son-  
 tāno huṇti, mātro tumbhoro dzonmo obodhi morono  
 porjyonte gōtie sontānoru odhiko dzonmonti nāhiñ.  
 Tohiñre bāghuṇī kohilā : āmbhoro jeuñ eko sontāno  
 hue, se tumbho onēko sontānoṭhāru s'rēshṭho.

Ihāro tātporjyo ehi, onēko odhomo sontānoṭhāru  
 eko uttomo putro bholo.

### 3. THE WOMAN AND THE GOOSE.

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#### ENGLISH.

A certain woman kept a goose which laid every day a silver egg. Then the woman said to herself: "If I increase the goose's food, it will perhaps lay at the rate of two eggs daily." With this desire she began to give it more food than previously, but owing to the goose's stomach becoming swollen with excess of food, it died.

The moral of this is, that the man who is desirous of excessive profit loses even his previous gains.

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### 4. THE MOSQUITO AND THE BULL.

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A mosquito sat on a bull's horn, and, in its pride imagining that it was heavy, said to the bull: "If you feel tired by my sitting upon you, pray say so, and I will fly away to some other spot." The bull said: "O mosquito, I had not even the slightest idea that you were sitting upon me."

The moral of this is, that he who prides himself upon his own renown and prowess will speedily suffer shame.

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## .. STRÍ A'U HONGSI'.

### O'DIYA'.

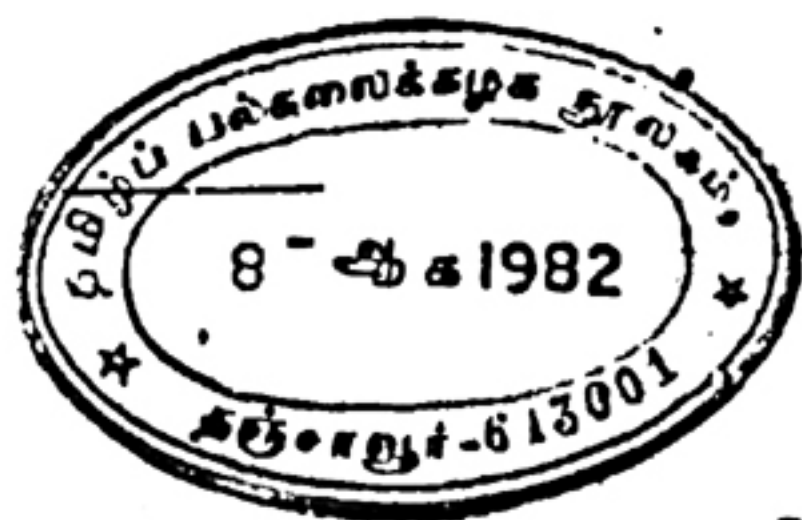
Kounosi strí gótie hongsi' póshe. Séi hongsi' proti dino éko éko rupáro ðimbo prosobo kore. Tohiñre se strí mone mone kohilá : A'mbhe jebe é hongsiro áháro boðháidebu, tebe proti dino dui dui ðimbo lekháe obá páðibo. E'hi ás'are se táháku púrboðháru odhiko áháro debáku lágilá, mátro jothéshto bhódzonore hongsiro peþo pháþibáru se mori golá.

Iháro tátporjyo éhi, monushyo odhiko lábho itstshá kori áponáro púrbo punji suddhá noshto kore.

## .. MOS'A' A'U BRUSHO.

Gótie mos'á éko shonðo s'rungo upore bosí ohonkárre áponáku bhári bujhi shonðoku kohilá : A'he shonðo ámbho bosibáru jebe tumbhoku bhári láge, tebe koho, ámbhe onyo sthánoku uði jáuñ. E' kothá s'uñi brusho kohilá : A're mos'á tu je ámbho upore bosí ots-hu, é kotháro ðerosuddhá pái náhuñ.

Iháro tátporjyo éhi : Jecuñ lóko áponá khyáti ó protápore obhimáno kore, se bego lodzdzá pác.



## 5. THE MAN AND DEATH.

### ENGLISH.

A man who was carrying a faggot of sticks along, got very tired as it was heavy, and throwing down the faggot began to pray for his death. Then death approaching him said: "Tell me, why are you calling me?" Hearing these words the man said: "I called you that you might place this faggot upon my head."

The moral of this is, that all desire to dwell in the world, and lo! even though a man be very old and unfortunate, yet scarce any one wishes for death.

## 6. THE TORTOISE AND THE HARE.

Once upon a time a tortoise and a hare making the top of a mountain their goal, said: "Come let us see which of us two will arrive there first." Hereupon the two began to run. The hare owing to its being slender, light, and swift was boastful, and went to sleep in the middle of the road; but the tortoise being heavy and slow, was afraid, and not delaying on the road was the first to ascend the mountain. The hare afterwards arose from its sleep and seeing that the tortoise had got there first, was much ashamed.

The moral of this is, that if there be a contest be-



## 8. MONUSHYO A'N MRUTYU.

### O'DIYA'.

Dzone monushyo kátho gótshá gheni jáuñ jáuñ bhári hebá heturu otis'oyo klánte hói, se bódzho pokái delá, áu áponá mrutyu prárthoná kolá. Tohiñre mrutyu táhá nikotore uposthito hói kohilá : Tumbhe kipáñ ámbhoku dákilo bólo. E' kothá s'uní monushyo kohilá : E'hi bódzho ámbho mundoku uṭhái debá nimonte dákiluñ.

Iháro tátporjyo éhi : Pruthibí modhyoré somosto bonchibá páiñ itstshá koronti. Dekho, oti bruddho ó duḥkhí heleheñ práyo kéhi mrutyu tsáhe náhiñ.

## 9. KOTSTS-HOPO O' THE'KUA'.

Kounosi समयore kotsts-hopo ó thekuá é duheñ éko porboto s'runroku lokhyo kori : A'so ámbho duhinko modhyoru kie áge seṭhäre pohunchi páribo, éhi kothá koi duheñ douḍibáku lágile. Thekuá pátoḷo áu loghu áu begógámí hebáru ohonkárí hói potho modhyore nidrá golá ; mátro kotsts-hopo bhári ó mondogámi hebáru bhoyo kori potho modhyore nidrá bis'rámo no kori áge porbotore uṭhilá. Onontore thekuá nidráru uṭhi dekhilá kotsts-hopo áge jái-ochhi, tohiñre se boḍo lojjito helá.

Iháro tátporjyo éhi. Boḷobán áu durboḷo e duhinko

## ENGLISH.

tween a strong man and a weak one, it is very improper for the strong man to be careless, because by the neglect and carelessness of a powerful man, a weak one is able to gain the victory.

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## 7. THE THORN TREE.

A thorn tree said to a gardener : “ If any one were to take the trouble to plant me in a garden, and water my roots every day, then kings would certainly desire to see my flowers and fruit.” The gardener accordingly took it, and planting it in a fertile spot in the middle of the garden, watered it twice every day. By so doing the thorns of the tree all increased in strength, and owing to its boughs and branches extending, the trees that grew on all four sides of it, all perished ; afterwards its roots grew by degrees, and the tree overran the whole garden. Finally no one could go near it on account of the thorns.

The moral of this is, that if you give shelter to a bad man and protect him, his evil disposition will only increase, and should you do him a kindness he will only do you an unkindness in return.

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O'DIYA'.

modhyore juddho hele boḷobánoro osábodháno hebáro  
oti onuchito, károno ki boḷobáno lókoró helá áu áḷosyo  
héturu boḷohíno dzoyí hói páre.

### 9. KONṬA' BRUKHYO.

Góṭie koṇṭoko brukhyo dzone málíku kohilá : Jodyo-  
pi kéhi ámbhoku jotno kori bogicháre rópono korontá  
ebong protidino ámbho múḷore páni diontá tebe rád-  
zámáne obos'yo ámbho phuḷo pholo dekhibá nimonte  
cheshtá koronte. Tohiñre se máli táháku gheni bo-  
gichá modhyore phoḷobonto sthánore rópono kori  
proti dino dui thoro páni debáku lágilá. E'hi rúpe  
koribáru se brukhyoro koṇṭá sobu boḍhi s'okto helá,  
áu táhá tsári pákhore jete brukhyo thile se somos-  
tonko upore dáḷo s'ákhá boḍhibáru sei sobu brukhyo  
noshto hele. Tohiñ uttáre krome krome táháro chero  
bruddhi hebáru, se gotsho bogichá jáko beḍhi golá ;  
obós'eshore koṇṭá lági kehi táhá nikoṭoku jái párilá  
náhiñ.

Iháro tátporjyo éhi : Dushtoku ás'royo dei jete  
táháro somádooro koribo tete táháro dushto swobhábo  
boḍhe, áu jete táháro upokár okoribo tete se phér iopo-  
káro koribo.

## 8. THE BLACK MAN.

## ENGLISH.

A black man took his clothes off and smeared his body over with chunam. A certain person thereupon asked him : " Why do you smear your body over with chunam ?" Hearing this, he answered : " I am smearing my body over with chunam in order to get white." The other man thereupon said : " O black man, do not give your body unnecessary trouble, for although you may be able to make the chunam on your body black, yet chunam can never remove your own blackness."

The moral of this is, that a bad man may make a good man bad, but no one can ever make a bad man good.

## 9. THE LION AND THE TWO BULLOCKS.

A lion one day sprang at two bullocks in order to kill them; but the two bullocks keeping together would not allow the lion to get between them and struck at him with their horns. The lion afterwards played them a trick and said : " O bullocks, if you will separate, I will do no harm to either of you." The bullocks relying upon this speech separated, and the lion then killed them both.

The moral of this is, that so long as men remain united, no man's enmity can prevail against them, but once they separate, all will perish.



## 7. KOŁA'BORNO PURUSHO.

O'DIYA'.

Dzone kołáborno purusho bostro tyágo kori tsuno nei áponá s'orírore leputhilá ; tohiñre kouñosi lóko táháku potsárilá : A'he tumbhe káhiñ páiñ déhore tsuno lepono koru-otsho ? Ihá s'uní se uttoro kolá gouroborno hebálági tsuno lepono koru-otshu. Tohiñ uttáre se lóko kohilá : A'he krushnoborno purusho, tumbhe áponá dehoku bruthá kles'ó dio ná, károno ki tumbho s'oríro tsunoku. kolá kori páre, mátro tsuno tumbho kołábornoku ghuntsái páribo náhin. •

Iháro tátporjyo éhi : Mondo bholoku mondo kori páre, mátro mondoku. bholo koribáro s'okti káhári tháre náhiñ.

## 8. SINGHO A'U DUI BOŁODO.

Dine gótáe singho dui bołodoku máribá nimonte semánongko uporoku doudilá ; tohiñre se dui bołodo ekotro hói, singhoku áponá modhyore ásibáku no dei s'rungore máribáku lágile. Tohiñ uttáre singho tshoło kori semánongku kohilá : A'he bołodománe jebe tumbhe duheñ ologá hói jibo, tebe ámbhe káhári kichchi khyoti koribuñ náhiñ. Se kotháre protyoyo kori bołodo duheñ bhinno huonte singho duhingku mári pokáilá.

Iháro tátporjyo éhi—Monushyománe jábot éko. bákyo hói rohonti tábot sémánongko upore kēhi s'otrutá kori proboło hói páre náhiñ, mátro onoikyo hele somosto noshō huonti.



## 10. THE LONG-HORNED ANTELOPE.

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### ENGLISH.

Once upon a time a long-horned antelope suffering from thirst went to a pond and drank. Then seeing in the midst of the water the ugliness of its feet it was grieved, but on seeing the length of its horns it was pleased. In the meanwhile some hunters approached, and the antelope fled to the open waste land, and the hunters were unable to catch it. Afterwards it entered a dense jungle, and its long horns becoming entangled in the branches of trees and in brambles, the hunters killed it without any difficulty. The antelope as it was dying, regretfully exclaimed: "Alas! alas! the feet which I despised saved me, but the horns of which I was proud have caused my destruction."

The moral of this is that, a man should not enquire whether a thing is beautiful or ugly, but what its use is, and relying upon this, should estimate its value accordingly.

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## 11. THE ANTELOPE.

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Once upon a time an antelope was sick, and the friendly and neighbouring animals coming to see it, ate up all the grass both dry and sprouting that grew all round it. After the antelope's sickness had abated, it wished to partake of some food but could find

## “ DÍRGHOS'RUNGO HORINO.

O'DIYA'.

Kouṇosi somoyore éko dírghos'rungo horiṇo tru-sháre áture hói gótáe dzolás'oyoku jái dzoḷo páno kolá. Todbádo dzoḷo modhyore áponá pádorò khíṇotá dekhi birokto helá, mátro s'rungoro dírghotá dekhi ánondito helá. Ithimodhyore byádhománe uposthito hebáru horiṇo poḍiáre polái golá, áu byádhománe táháku dhorí páriḷe náhiñ. Tohiñ uttáre se nibiḍo bonore probes'ó huonte dírghos'rungo héturu brukhyo s'ákhá ó lotáre tshondi nebáru báṇuámáne táháku onáyásore mári pokáile. Horino moribá beḷe khedo kori kohilá : Háyo, háyo, jeuñ pádoku heyogyáno koruthiluñ se ámbhoku rokhyá kolá ; áu jeuñ s'rungo lági ohonkárí thiluñ se ámbhoku bodho koráilá.

Iháro tátporjyo éhi—Kouṇosi bishoyo sundoro ki osundoro ethire bháboná no kori táháro guṇo kipro-káro, éhi bishoyore drushti rokhi tohiñro múlyo bibet-soná koribáro uchito.

## “ HORINO.

Ketebeḷe éko horiṇo píḍito hebáru táháro átmíyo ó poribáriyo pos'ugono táku dekhíbá nimonte ási. tsári digore s'ushko ó soroso jete truṇo pollobithilá táhá sobu khái pokáilo. Horiṇoro píḍáro s'ánto helá uttáru se kichchi áháro koribá nimonto itstshá kolá,

ENGLISH.

nothing at all to eat and so died of hunger.

The moral of this is, that it is better not to have any relations at all rather than to have foolish ones.

## 12. THE LION AND BULLOCK.

A lion once intended to kill a bullock, but as the strength of the bullock was considerable, it did not dare to go near it. Afterwards it went to it and said in a deceitful manner: "O bullock, I have killed a fat young lamb, and I want you therefore to come to my house and dine."

The bullock accordingly accepted the invitation, and went to the lion's house, where the lion had collected a quantity of firewood, and some very large vessels. The bullock seeing this returned. The lion then said: "Why do you go back after coming here?" To these words the bullock replied: "I have understood your intention; for a mere lamb such a fuss would not be made, and it is quite evident that your preparations were made for some animal larger than it."

The moral of this is, that to accept the tales of dangerous people as true and to associate with them, is not the duty of wise people.

O'DIYA'.

mátro kichchihĩ khádyo páilá náhiñ, tohiñre khyu-  
dháre táháro práno bijógo helá.

Iháro tátporjyo éhi—Obibétsoko bondhu thibáthá-  
ru borong bondhu no thibáro bholo.

## 3. SINGHO A'U BOŁODO.

Dine éko singho gótáe bołodo máríbáku monostho  
kolá, mátro bołodoro boło odhiko hebá jóguñ táhá  
nikotoku jái párilá náhiñ. Tohiñ uttáre tshołore táhá  
nikotoku jái kohilá : A'hó bołodo, ámbhe gótáe hrush-  
topushto menđhá tshuá mári-otshu otoebo itstshá éhi,  
ki tumbhe áji rátrire ámbho ghore uposthito hói bhód-  
zono koribo. Todbádo bołodo nimontroño swíkáro  
kori singho áloyoku gomono kolá, mátro singho oné-  
ko káshtho ó bođo bođo hánđi prostuto kori rokhi och-  
chi, ihá dekhi bołodo pheri golá. Tohiñre singho  
kohilá : tumbhe eřháku ási kahiñki phéri jáu-otsho ?  
E kotháre bołodo uttoro kolá : tumbhoro monostho  
dzáñiluñ ; menđhá tshuá nimonte etádrus'o udyomo  
sombhobo nuhe, mátro táhátháru bođo kouñosi dzontu  
nimonte tumbhoro áyódzono bódho hue.

Iháro tátporjyo éhi—Hingsokořo kothá sotyo bóli  
gyáno koribá áu táhá songe príti koribáro buddhimáno  
byoktiro korttobyu nuhe.



## 13. THE LION AND THE FOX.

## ENGLISH.

A lion becoming weak from old age was no longer able to capture living animals. On this account he practised cunning for the sake of food and pretending that he was sick, he took up his abode in a cave resolving that if any animals came to see him, he would seize them and eat them in the cave. Afterwards a fox came, and standing at the door of the cave made his obeisance and said : " O king of beasts, how are you ?" The lion then said : " Why do you not come inside ?" In answer to this, the fox said, " Sir, I see the signs of many animals going in, but not a single one of any coming out."

The moral of this is that it is not proper for men to begin any business without reflection.

## 14. THE LION AND THE MAN.

Once upon a time a lion and a man met each other on a road, and a dispute arose between them regarding their respective strength and prowess. The lion was boastful of its strength and power. Meanwhile the man drew upon a wall the picture of a man grasping the throat of a lion, and laughingly showed it to



## ८८. SINGHO O' KO'KIS'IYA'LI.

### O'DIYA'.

Eko singho bárdđdhokyo héturu dzorágrosto hóí kouṇosi jíbo dzonturo páridhi kori páru no tháe ; e nimonte áponá áháro páiñ tshoło kori mithyáre píđito lóko porí hóí góťáe guhá modhyore rohílá károno ki, táháro ehi obhipráyo thilá je, kouṇosi dzontu ámbhoku dekhíbá nimonte ásile, tákáku éhi gortto modhyore dhori gráso koríbuñ. Tohiñ uttáre góťáe kókí ási gortto dwárore thiyá hóí pranámo-púrṇoko kohilá : “ Hé pos'urádzo ápono kemonto otsho ? ” Tohiñre singho kohilá : “ Tumbhe bhitoroku no áso kipáiñ ? ” Ihá s'uní kókí kohilá : “ Hé obodháno ámbhe eťháku ási onekongko probes'ó hebáro. chihno dekhiluñ, mátro kálári báháro hebáro éko chihno suddhá dekhu náhuñ.

Iháro tátporjyo éhi—Bibétsoná no kori kouṇosi kormore probrutto hebáro monushyongkoro korttobyo nuhe.

## ८९. SINGHO O' MONUSHYO.

Ketebeḷe potho modhyore kouṇosi singhoro songe dzono monushiyo bheťo hebáru sémánongko-boło áu bikromo bishoyore porosporo bibádo uťhilá. Singho aponá boło ó protáporo ádhikyo héturu áhláđito helá. Ethimodhyore góťie singhoró goła ṭipi máru-ochchi, eprokáro dzono monushyoro protimúrtti sei monu-

## ENGLISH.

the lion. The lion then said ; “ If a lion could draw like a man, the lion would not have allowed the man to grasp the lion’s throat, but the lion would be grasping the man’s.”

The moral of this is, that from a man’s own witnesses no one else can make his escape.

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### 15. THE SPIDER AND THE BEE.

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Once upon a time, a spider said to a bee : “ If you will make me your companion, I shall be able to gather honey like you.” As it was constantly repeating the same story, the bee consented. The spider accordingly accompanied the bee, but being unable to gather any honey, the bee stung it and killed it. As the spider was dying, it exclaimed regretfully : “ Alas ! alas ! Why did I ever attempt a work which I had not the ability to perform !”

The moral of this is, that if a man does not possess the ability to perform a work and enters upon it, because he thinks himself very clever, the falseness of his representations and his own unworthiness will be made self-evident, and he will reap the fruit thereof.

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## OP' IYA'.

shyo kouṇosi kánthore tshobi lekhi hosi hosi séi singhoku dekháilá. Tohiñre singho kohilá jebe singho monushyo pori chitrokoro hói thántá tebe monushyoku singho goḷá ṭipái déi no thántá, borong singho monushyo goḷá ṭiputhántá.

Iháro tátporjyo éhi—Swopokhyo sákhidwára kéhi páro pái páre náhiñ.

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 ८२. MA'KODOSA' A'U MOHUMA'CHHI.
 

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Kouṇosi समयोरे गोठिे माकोदोसा मोहमाचहि कि कोहिला: “Jebe ámbhoku áponá sohoborttí koribo tebe tumbho pori modhu sontsoyo kori páribu. E' kothá punoḥ punoḥ kohibáru mohumáchhi swíkaro kolá. Todbádo mákodosa táháro songí hói modhu áṇi no páribáru. mohumáchhi tábáku náhuḍo phutái mári pokáilá. Tohiñre mákodosa moroṇo káḷore mone mone khedo kori kohilá: Háyo! háyo! jáhá koribáku ámbho s'okti no thilá emonto kormo kipáñ swíkaro korithilu ?

Iháro tátporjyo éhi: Jáháro jeuñ kormo koribáku khyometá no tháe se jebe áponáku oti poṇdito dzáṇi tohiñre probrutto hue, tebe táhá kotháro mithyá áu táhá ojógyotá prokás'o hue ebong táku somuchito phoḷo mile.

## 16. THE YOUNG MAN.

## ENGLISH.

Once upon a time a young man went into a river of his own accord, and not knowing how to swim began to sink. A certain man was coming along the path at the time, and the young man seeing him, called to him to save him. The man then came near and began to abuse the young man for falling into the water. The young man exclaimed "Hulloh! save me first, and abuse me afterwards!"

The moral of this is, that if a friend of yours falls into any danger, rescue him first from it, and you can then abuse him afterwards.

## 17. THE DOG AND THE FOX.

Once upon a time a dog saw a piece of tiger's skin in some place, and going towards it began to gnaw in with his teeth. A fox then said to the dog: "If this tiger were alive, you would soon learn that the claws on its feet were longer than your teeth."

The moral of this is, that it is not by exposing a strong man to indignities in times of danger, that the prowess of low-born people will be displayed.

## ८९. BA'LOKO.

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O'DIYA'.

Kete bele dzone báloko áponá itstsháre nodíre podi pohoñri no dzánibáru ðubibáku lágilá. Ehi समयोरे पथोरे दzone monushyo jáu-ochchi. Táháku dekhi séi báloko práno rokhyárthe táháku ðákilá. Tohiñre se monushyo nikotoku jái bálokoku páñire podibá heturu bhortsoná koribáku lágilá. Báloko kohilá: A'he prothome ámbhoku bontsáo, pots-he bhortsoná koro.

Iháro tátporjyo éhi: tumbhoro kouñosi átmíyo ápodore podile táku se ápodoru áge mukto kori pos't-sát bhortsoná koribo.

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## ९०. KUKURO A'U KO'KI'.

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Kete bele eko kukuro kouñosi sthánore khonde byághro tsormo dekhi nikotoborttí hóí táku dántore kámódibáku lágilá. Todbádo góñie kókí kukuroku kohilá: Jebe éhi byághro sojibo thántá, tebe tumbho dántotháru táhá hátóro nokho boðo, ihá tumbhe dzánonto.

Iháro tátporjyo éhi:—S'oktimáno byoktiro bipo-do kálore táháku ákromono koribáru khyudjo lókoro bíropono prokás'o hue náhiñ.

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## 18. THE BELLY AND THE BODY.

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ENGLISH.

The belly and the body had a dispute between each other about supporting and protecting the body. The body said: "It is I who by my own individual strength carry the body." The belly answered: "If I did not take food, you would not be able to carry anything."

The moral of this is, that no one should despise another, for every one has it in his power to render a mutual kindness.

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19. THE SUN AND WIND.

A wager arose between the sun and wind to see which of the two would first be able to make a man part with his cloth. The wind accordingly began to blow with great velocity, and the man to protect himself against it, wrapped his cloth round his body. The clouds afterwards dispersed, and the sun began to shine with great power; as he felt very warm, and the cloth was heavy, the man removed it from his body.

The moral of this is, that the wishes of gentle people are more likely to be accomplished, than those of strong but unstable men.

## 5. UDORO ATU ONGO.

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O'DIYA'.

Udoro ó ongo e duhingko modhyore s'oríro bohibá áu rókhyá koribá bishoyore bibádo huonte, ongo kohile: A'mbhemáne áponá áponá s'oktire s'oríroku bohu-otshuñ. Udoro uttoro kolá: Jebe ámbhe kichchi áháro no koruñ, tebe tumbhemáne kichchi bohibáku no páro.

Iháro tátporjyo éhi:—Kéhi káháku tutstshogyáno koribo náhiñ, károno ki, somoste porospozo upokári hói páronti.

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## 6. SU'RJYO O' POBONO.

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Súrjyo pobono duhingko modhyore ehi poño helá: A'so dekhi ámbho duhingko modhyore kie monushyoku bostro tyágo korái páre. Tohiñre báyú otis'oyo begore bohibáku lágilá, áu monushyo táháñháru rókhyá páibá nimonte áponá bostro dehore ghódáilá. Tohiñ uttáre megho sobu uđi golá, bádo súrjyo tedzo protsonđorúpe prokás'o helá; tohiñre monushyo otyonto gríshmo héturu áponá bostroku bhárogyáno kori déhoru kádhi pokáilá.

Iháro tátporjyo éhi:—Tsontsoło boľobánñháru susthiro lókoro obhipráyo sohcdze siddho hve.

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## 20. THE TWO COCKS.

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### ENGLISH.

Two cocks had a fight about some thing. One of them remained the conqueror, and the other one ran away. Then the one who was victorious perched itself on a very high straw-rick, and boastfully flapping its wings, began to crow proudly. A hawk in the meanwhile perceived it, and swooping down upon it, carried it off.

The moral of this is, that he who boasts of his own prowess will quickly be put to shame.

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## 21. FABLE OF CERTAIN HYÆNAS.

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Certain Hyænas who saw a cow's hide in a cave wanted to eat it, but the cave was full of water and the hide was nowhere near the edge. Thereupon they all of them with one accord reflected amongst themselves that if they first drank up the water and drained the cave dry, they would be able to get at the skin and eat it. Having come to this resolution, they drank water until their stomachs were full. Owing to their drinking so much water, however, their stomachs burst, and they all died. Moreover they were not able to eat the hide at all.

The moral of this is, that the counsels of people of little sense is profitless.

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## १०. DUI KUKUDĀ.

O'DIYA'.

Dui kukudā kouṇosi drobyo lági juddho kole. Tohiñre gótie dzoyí helá, ároṭá polái golá. Todbádo je jini tháe, se eko oti utstso pálogodá upore bosí áhládore dená dzhádi ḍáki ohongkáro koribáku lágilá. Tonmodhyore eko bádzo táháku dekhi dzhámpo mári gheni golá.

Iháro tátporjyo éhi:—A'poṇá porákromore ohongkáro kole s'íghro lodzdzá hue.

## ११. KETEKO HETĀ'BA'GHO.

Kēteko hetābāgho eko gorttore gótsormo dekhi táhá kháibáku monostho kole ; mátro sei gortto páñire poripúrṇo thilá, áu tsormo suddhá tíro nikōṭore no thilá. Tohiñre semáne oikyo hói ehi porámōrs'ó kole : A'so somoste áge dzoḷojáko pánó kori gortto sushko-korilu todbádo tsormo gheni kháibu. E' kothá sthiro kori semáne udoro purṇo hebá porjyonte dzoḷo piile ; mátro ete páñi piibáru somostongkoro peṭo pháṭi mrutyu helá, sutorám tsormosuddhá khái pári le náhiñ.

Iháro tátporjyo ehi : Olpoḷbuddhi lókongḷoro porámōrs'ó nishphoḷo hue.



## 22. THE FOX AND THE ADJUTANT BIRD.

## ENGLISH.

Although the fox was not very much given to joking, and was rather given to getting angry, yet one day he came to the determination to make fun of his neighbour the adjutant-bird. After making a great fuss therefore, he invited him to dinner at noon. Meanwhile he had placed different kinds of messes in large but shallow plates. The adjutant-bird afterwards presented itself at the dinner table, but being only able to dip in the point of its beak, in spite of repeated endeavours, it was unable to appease its hunger. In the meanwhile the fox was lapping up, and eating away rapidly, and in pressing his guest to eat he would say: "How do you like all these viands of mine?" The fox was however joking, and the adjutant-bird knowing this, replied, without paying attention to what he said: "Your viands are all of them exceedingly good." Subsequently when taking leave, the adjutant-bird invited the fox so pressingly to come to his house, that the latter found himself quite unable to decline.

Accordingly on the appointed day after the fox had gone to the adjutant-bird's house as he had promised, no sooner were the eatables brought in, than the fox perceived his own great shame, for the adjutant-bird had divided the meat into small pieces, and had quite filled a narrow long-necked vessel with them. The fox not being able to help himself to any of the eatables remained quite hungry, but the adjutant-bird



## „. KÓKÍ'S'IYA'LI' A'U HA'DOGILÁ.

### O'DIYA'.

Kókís'iyáľi jodyopi koutukore odhiko roto no hói práyo tshoľo koribáre roto tháe tothápi dine gótáe kókí ihá drudho monostho kolá : ámbhe áponá podósi hádogilá songe poriháso koribuñ. Otoebo bođo ádom-boro kori táháku modhyáhno bhódzono nimonte nimontroño kolá. Bádo se náná prokáro dzhóľo tsoudá cheptá tháľire rokhlá. Tohiñre hádogilá bhódzono sthánore uposthito hói kéboľo thonťoro, ogrobhágo dzhóľore đubái párilá, mátro onéko jotno koleheñ khyudhá nibrutto kori párilá náhiñ. Ethimodhyore kókí otis'ighro tsáťi kháu tháé, puni : Kháo ná, kháo ná, éhi kothá bóľi áponá nimontrito hádogiláku potsárilá : A'mbho éhi sobu bhokhyo-drobyo tumbhoku kipori láge ? Mátro kókís'iyáľi kéboľo upohásyo koruochchĩ, hádogilá ihá dzáni táhá kotháre kichchi monojógo no kori kohilá : Tumbho sobu khádyosámogrí oti bholo lágu ochchi. Todbádo bidáyo hebá beľo hádogilá kókís'iyáľiku áponá ghoroku jibá nimonte eprokáro drudhorúpe nimontroño kolá je, se kouñosi prokáre oswíkáro kori párilá náhiñ.

Todbádo sei नियomito dino kókís'iyáľi áponá botsono onusáre hádogilá ghoroku golá uttáre, jetebeľe khádyo drobyo uposthito helá tetebeľe se áponáro bođo opománo dekhilá ; károño, hádogilá gudáe mángso řiki řiki kori soru ó lombo golá ghotťore púrño kori rokhi tháe. Sei sobu khádyo sámogríro swádo kókís'iyáľiro grohoño koribáku sádhyo no tháe, tohiñre

## ENGLISH. f

dipped his long bill into the vessel and filled his stomach full. Afterwards the fox ate up with great gusto any of the food that happened to fall on the outside of the vessel. The adjutant-bird perceiving this then turned towards him, and laughing slightly, said: "I am very glad to see that your appetite is so good." I should like you to eat with as much pleasure as I did on the day of your invitation." The fox upon hearing this speech, lowered his head, and was much displeased. The adjutant-bird thereupon exclaimed: "Do not be annoyed at this affair, for those who are unable to stand a joke themselves, should not attempt jokes upon others."

The moral of this is, that when we attempt a joke upon another man, we should first reflect whether when he returns it, we are able to bear it ourselves or not.

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### 23. THE BOYS AND THE FROGS.

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A number of frogs were sitting in a large paddy field. At the edge of this field some children began to play roughly with broken pieces of tile, and every now and then showered the pieces into the water. The frogs thereupon became nervous and frightened, and suffered a good deal of anxiety. At last one of the frogs, bolder than the rest, raised his head from the

## O,DIYA'.

se kéboło bubukhyu hói rohilá. Mátro hádogilá áponá lombá thon̄to ghōto modhyore déi udoro poripúrno kolá. Onontoro kókí donkí uporo pīthire je kichchi dzhóło pođe táháku bođo itstshápúrboko tsáti kháe. Tetebele hádogilá táhá áđoku phéri onái olpo hosi kori kohilá, bujhi : Tumbho khyudhá bís'ésho ochchi, éhéturu ámbhe bođo sontushto otshuñ. A'mbhe jemonto schi dino tumbho nimontroñore khái thiluñ tumbhe modhyo schirúpe prosonno hói kháo, chi ámbhoro itstshá.

Kókís'iyáli ehi kothá s'un̄i mothá nuáiñ bođo on-tushto helá. Tohiñre hádogilá kohilá : " Ehi bishoyore birokto no huo ; kipáñki jeuñmáne poriháso sohi no páronti semánongkoro káhári songe poriháso koribáro uchito nuhe."

Iháro tátporjyo éhi, káhári songe koutuko koribá-ku gole se phéri thōtá kole táhá ámbhemáne sohi páribuñ ki náhiñ é kothá púrbore bitsáro koribá uchito.

## BA'LOKO O' BENGO.

Eko bruhot bilore onéko bengoro bosoti tháe. Tá-há dhároro kete gudáe pilá hōthát khoporá khelá koribáku lágile, áu páñire bárombáro khoporá brushti kole. Tohiñre bengománe khiño ó bhíto hói otis'oyo duhkho páile. S'éshore somostongkōthárú sáhási éko bengo biloru mukho bođháí kohilá : He priyo báloke, tumbhemáne eto s'íghro áponá dzátiro nish,

## ENGLISH.

field, and said : “ O dear boys, why do you so early learn the cruel disposition of your race. If you will but reflect, you will find that although this be only play to you, yet it is death to us.”

The moral of this is, that it is exceedingly unjust and cruel of us to find any pleasure in the destruction of the comfort and happiness of others.

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## 24. THE COWHERD AND THE PEASANTS.

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A herdsman who grazed his cattle in a certain plain was frequently in the habit of raising a false alarm and calling out : “ Ho ! peasants, a tiger has got in amongst my cattle ; come to my rescue.” Thereupon the peasants hearing the alarm given by the herdsman, would snatch up their sticks and other weapons and run to kill the tiger ; but there was no tiger, and they found that the cowherd had only been mocking them. Thus annoyed by the herdsman’s deceitful fun, they had to go back again. Some time afterwards a tiger really got into the cattle-fold. The herdsman thereupon began to shout loudly for the peasants, as before, but they, thinking that the herdsman was probably deceiving them, did not go to assist him, and the tiger, after killing several cattle, finally killed the herdsman himself. As the cowherd was dying, he called out and said : “ Alas ! alas ! why did I ever deceive the peasants ; when



O'DIYA'.

thuro swobhábo káhiñki s'íkho ? bibétsoná kori dekho ehi tumbhománongko kheḷá sotyo, mátro ámbhománongko mrutyu oṭe.

Iháro tátporjyo. ehi : Onyoro kus'olo ó sukho biná. s'ore ámbhománongkoro áhládo koribáro oti onyáyo ó nishthuro oṭe.

## GO'ROKHYOKO A'U KRUSHOKO LO'KO.

Kounosi podiá modhyore dzone rokhuálo góru tsoráu tsoráu bárómbáro porihásore mithyá chitkáro s'obdo kori kohe : “ He tşosámáne ámbho góru modhyore góṭae byághro ási-ochchi, tumbhemáne ási rokhyá koro.” Tohiñre tsosá lóke rokhuáloro ehi s'obdo s'uní báḍi' ó áu áu ostro gheni byághro máríbáku jánti, mátro bágho náhiñ, rokhuálo protároná koru ochchi, ihá dekhonti. E' rúpe rokhuáloro mithyá porihásore krushoko lóko biroкто hói phéri jánti. Tohiñ uttáru dine sotyo góṭae byághro górupolo modhyoku ásilá. Ethire rokhuálo púrbo porí utstsoiswore tsosá lo'kongku ḍákibáku lágilá, mátro semáne bibetsoná kole, rokhuálo ámbhománongku probontsoná koruthibo, é héturu kehi rokhyá koribá nimonte táhá nikoṭoku no jibáru byághro onéko góru noshto kori s'éshore rokhuáloku modhyo. bodho kolá. Rokhuálo moribá समयore khedo kori kohibáku lágilá : “ Háyo ! háyo ! púrbore tsosá lókongko songe káhiñ páiñ pro-



## ENGLISH. 0

ever I shouted for them deceitfully they came, but now that the tiger is killing me, not a man has come to help me."

The moral of this is, that liars are not believed even when they speak the truth. •

## 25. THE PADDY-BIRD AND THE SANDPIPER. •

A paddy-bird and a sand-piper lived near a certain tank, and fed upon the fish and worms in the paddy-fields. Afterwards it happened not to rain, and the water in the tank drying up, nothing but the mud remained.

The paddy-bird being accustomed to feed on the fish that it caught in the water, and not being in the habit of walking about only in mud, was greatly distressed for want of food, and began to resemble death itself. The sand-piper, however, was able to procure worms from the mud, and as it had plenty to eat, it danced about daily in perfect happiness. The paddy-bird not seeing any other resource, said to the sand-piper very deceitfully : " You lucky fellow, you and I have lived together for a long time in this place, and we both of us drive the same trade, but neither love, friendship nor sympathy exists between us. This is not proper and I am therefore anxious to be upon more intimate terms with you." The sand-piper there-

## O'DIYA'.

taroná koruthiluñ ; jetebele mithyá tsholore krusho-kománongku dákithiluñ tetebele semáne ásuthile, mátro etebele byághro ámbhoku bodho kolá tothápi kehi ási rokhyá kolá náhiñ.”

Iláro tátporjyo éhi : mithyábádi lóko ketebele sotyo kothá kohileheñ kehi bis'wáso kore náhiñ.

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२४. BOKO A'U KA'DUOKHUMPI POKHI'.

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Kouṇosi dzolás'oyo somípore boko áu káduokhum-pi pokhí e duheñ básó koronti ebong ubhoye biloro motsyo áu kíto khánti. Tohiñ uttáru doibát borshe brushti nóhibá heturu se dzolás'oyo páni jáko s'ushko hói kordomo mátro rohílá. Pániru motsyo dhorí áhá-ro koribáro bokoro obhyáso, otoebo kéboło káduore jái no páribáru áháro koshtore otyonto klés'o pái se mruto práye helá ; mátro káduokhumpiro ponkoru jiá dhorí añibáro s'oktí thibáru se jotheshṭo áháro khái poromo sukhore protidino nrutyó kore. Boko oti kopotí áu onyo upáyo no dekhi káduokhumpi pokhi-ku kohílá : “ A'he bhágyobán tumbhe ámbhe dui dzoṇo bohukáło obodhi éhi sthánore básó kori otshuñ, áu eko byobosáyo modhyo koruñ, mátro porosporo ámbho duhingko modhyore álapo ki byoboháro ki bhábo náhiñ, eto onuchito ; otoebo tumbho songe bondhutá koribá nimonte ámbhoro itstshá ochchi.” Eṭhire kádu-okhumpi pokhí bokoro kopoto bhábo no dzáni swí-káro kolá, puñi semáne porosporo bondhutá nirúpoṇo

## ENGLISH.

upon, not knowing the paddy-bird's deceitful character, gave its consent, and they both of them struck up a mutual friendship. Some days afterwards, the paddy-bird said: "Ah, my friend, the water in the fields has all dried up, and I can catch no fish and am put to much distress for want of food. If you will therefore now give me a little food, I shall be relieved and must remain indebted to you. Besides, if you are ever in distress, I can then repay your kindness. You are moreover now in a position to do a good action, and it is always our duty to render a kindness to others, for there is no greater virtue than to do good to others. Moreover it is the proper thing never to fail to do a kindness to helpless people, for it is of no use providing healthy people with medicine. It is quite certain however that there is some benefit in supplying the sick with it. As I am at present suffering for want of food, give me some therefore and remove my distress." The sand-piper being very compassionate did not suspect anything in the plausible but deceitful proposal of the paddy-bird and taking it under its protection, began to supply it with food. Some days afterwards, there was a great fall of rain, and the paddy-fields being full of water, the paddy-bird exerted itself to catch fish for food. The sand-piper not being able to obtain its food on account of excess of water, now imagined that the paddy-bird, to whom it had done a kindness, would certainly return it. The paddy-bird, however, had no intention of returning its kindness, and was

## O'DIYA.

kole. Kichchi dino uttāre boko kohilá : A'he bondhó bilo páni s'ukhi jibáru mātsho dhorí no pári, ámbho onáhárore oti klés'ó páu otshuñ é nimonte jebe tumbhe etebeḷe kinchit áháro debo, tebe rokhyá páibuñ áu tumbho sebáre thibuñ ; puñi tumbho bipodokáḷore ámbhe upokáro koribuñ ; mátro borttománo upokáro koribá nimonte tumbhoro s'okti ochhi, sorbodá poro upokáro koribáro ámbhománongko korttobyo oṭe, hétu ki poro upokároṭhāru odhiko puṇyo áu náhiñ ; ebong kátoro lókoru upokáro obos'yo koribáro uchito, káhiñki ná orógi lókoru oushodhodwárá upokáro koribáro nirorthoko, mátro rógi lókoru upokárore lábho ochhi, é kothá promāṇo. E nimonte borttománo ámbhe áháro' lági klés'ó páu otshuñ tumbhe áháro dei kles'ó dúro koro. Káduokhumpi oti doyás'īḷo hói bokoro éhi prokáro kopoto sorolo byobohárore dósho no dhorí bokoku ás'rito dzāni táku protipáḷono koribáku lágilá. Kichchi dino uttāre mohábrushṭi hebáru bilo poripúrṇo helá, tohiñre boko páñiru mot-syo dhorí kháibáro udjógo kolá ; áu káduokhumpi odhiko páni lági kichchi no pái mone mone kohilá jeñ bokoro upokáro korithiluñ se obos'yo ámbho upokáro koribo, mátro bokoro protyupokáro koribá dúre tháu, borong se sorbodá káduokhumpi dósho onusondháno koribáku lágilá, áu onyo kouṇosi dósho no pái kohilá : A're káduokhumpi tumbho onorthoko nrutyó ámbhe sohi no páruñ, é nimonte tumbho lági e stháno tyágo koru otshuñ. . Ihá kóhi se onyo biloku uḍi golá, áu káduokhumpi onáháro héturu moi golá.



## ENGLISH.

always on the look out to discover some fault in the sand-piper. Not being able however to discover any other fault, it said : "Look here, sand-piper, I really cannot stand your nonsensical dancing about, and I must therefore leave this place on account of you." So saying it flew away to some other field, and the sand-piper died of hunger.

The moral of this is, that deceitful and wicked people make friends, when they themselves are in danger, by divers honeyed words and by plausible but treacherous behaviour, for the sole purpose of obtaining their own ends. Afterwards when they have got what they want, they have no idea of returning the kindness but invent some false excuse to abandon you.

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## 26. THE DOG AND THE BULL.

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A dog was sleeping upon a heap of grass when a hungry bull came up to eat it, but the dog seeing the bull, loudly growled, and drove it off. Thereupon the bull not venturing to eat the grass for fear of the dog, said to it : "You spiteful creature, you cannot eat this grass yourself, and you will not allow any one else to do so. Very well, this spite will be your ruin" Saying this the bull went away. Afterwards the dog still continuing to guard the grass, died of hunger.

O'DIYA'.

Iháro tátporjyo ehi : s'otho áu dushto lóko áponá ápodo समयोरे onyo lóko nikotore náná prokáro prítidzonoko bákyo dwára áu kolpito soroło byoboháro dwára keboło áponá kárjyo sophoło koribá nimonte bhábo kore, tohiñ uttáre kárjyo siddho hele, protyupokáro dúre tháu mithyá kouñosi dósho dei tyágo koribo.

## २२. KUKURO A'U SHONĐHO.

Gótáe kukuro ghásogodá upore s'ói thác, tohiñre gótáe shonđho khyudhito hói se gháso kháibá nimonte oilá mátro kukuro shonđhoku dekhi otis'oyo tordzongordzono kori táku tođi delá. Ethire shonđho kukuro bhoyo héturu gháso khái no pári kohilá : A're hingsroko, tumbhe é ghásoku ápe kháibo náhiñ áu onyo lóko ku khuái debo náhiñ ; bholo é hingsá lági tumbho nás'o hebo ; ihá kohi shonđho tsáli golá. ° Todbádo so kukuro gháso rokhyá koru koru onáhári rohi mori-golá.

## ENGLISH.

The moral of this is, that hatred, spite and anger are like fire. Whenever they are found united in any man, they destroy him first. It is a man's duty therefore carefully to guard against all three.

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## 27. THE PEASANT AND THE BLACK SNAKE.

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As a peasant was walking along the bank of a river very early in the morning in the cold season, he saw a snake nearly dead with cold half buried in the mud. Taking pity upon it, he brought the snake home with much trouble, and after placing it near the fire, he resuscitated it, and protected it by giving it daily milk, plantains, et cetera. The peasant had a son, and the latter from constantly living with the snake became very familiar with it. In this way the snake lived for some time in the peasant's house. One day the peasant's son struck the snake for some reason and no sooner had the snake in obedience to its instincts bitten him than he died. Afterwards the peasant arrived, and seeing that the snake had killed his son by its bite he reproached it severely, and said, "You wicked creature, I saved you when at

## O'DIYA'.

Iháro tátporjyo éhi: Dwesho, hingsá, kródho emáne og-ni práye; otoebo ehi sobu johiñru dzáto huonti táháku prothome noshto koronti, éhi héturu éhi tiniñháru sábo dháno hói rohibáku monushyongkoro korttoby ote.

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„ TSOSA' A'U KRUSHNOBORNO SORPO.

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Dzone tsosá s'ito ruture oti probhátore kouñosi nodí tíro dei jáuñ jáuñ kákoru áu ponkore ábruto gótáe sorpoku mruto práyo dekhilá, áu sodoyo hói oti jot-nore séhi sorpoku ghoroku áni og-niro ushnotá dekhái bontsáilá puñi proti dino dudho kodolí ityádi áháro dei protipálonu koribáku lágilá. Se tsosáro gótie putro thilá, táháro sei sorpo songe sorbodá ekotro báso koribá héturu oti prono yo helá. Sorpo éhi prokáre tsosá ghore keteko kálokhyepono kolá bádo, dinoke kouñosi káronore krushoko putro dondagható kolá, tohiñre sorpo áponá dzátiro dhormánusáre táliáku dongs'iba mátroke se práno tyágo kolá. Onontore sorpo dongs'onore putro mári-ochchi krushoko ási jetebeḷe ihá dekhilá, tetebeḷe sorpoku onáko bhortsóná kori kohilá: A're pápishtho tumbhoku mrutyu obostháru bontsái protipálonu koriluñ taháro ki éhi



## ENGLISH.

the point of death and took care of you, and is this the result?" Hearing this, the snake replied: "I have acted according to the instincts of my nature. You did wrong to treat me with kindness, for ingratitude is the consequence of your mistake."

The moral of this is, that if you do a kindness to spiteful people, ingratitude will be the result.

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## 28. THE BELL-METAL MERCHANT.

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Two thieves went to a bell-metal seller's shop to buy a vessel, and seeing that the bazar-man was busy with other customers, one of the thieves stole a brass pot, and gave it to his fellow thief who concealed it in the cloth which he wore. Afterwards when the other customers had left, the bell-metal merchant perceived that a brass pot was missing, and immediately seized upon the aforesaid two persons as the thieves. The two thieves, however, denied the fact upon oath. The man who had stolen it, said: "I have not got the brass pot," whilst the man who had hidden it said: "I never took it." Thereupon the bell-metal merchant not being certain as to the thief said: "Good, you have denied the theft, but one of you has most certainly committed theft; be it so, but you will not be able to conceal it from God in whose name you have sworn; for He who is all-wise and the Searcher of hearts knows it, and will award meet punishment for the deed."

## O'DIYA'.

pholo ? Iha s'uní sorpo kohilá : A'mbho dzátíyo dhor-  
mo rokhyá kori-otshuñ ; ámbho upokáro kori tumbhe  
onuçhito kolo, enimonte tumbho nidzo dóshore tum-  
bho opokáro hói-ochchi.

Iháro tátporjyo éhi : Hingsroko lógoro upokáro  
kole opokáro hue.

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၂၇. KONGSA' BONIKO A'U DUI TSO'RO.

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Dui tsóro dzone kongsári dókánoku básono kroyó  
koribá nimonte jái dekhile je kongsári onyányo kre-  
támánongko songe byosto ochhi. Ethimodhyore  
dzone tsóro gótie lóta tsóri kori áponá songi tsóro há-  
tore delá ; se ápona pindhilá bostro modhyore lutsái.  
rokhilá. Tohiñ uttare onyo gráhokománe golá bádo  
kongsári dekhilá ki gótie lóta náhiñ. Totkhyonát se  
ukto dui dzonongku tsóro bóli dhorilá. Tohiñre  
sedui tsóro s'opotho kori oswikáro kole je tsóri kori  
tháe, se kohilá : Lóta ámbhotháre náhiñ, áu je lutsái  
rokhi tháe se kohilá : A'mbhetó nei náhuñ. Ethire  
kongsári tsóroku nirdrishto kori no pári kohilá :  
Bholo tumbhemáne tsóri oswikáro kolo mátro tumbhe  
duhingko modhyoru obos'yo dzone tsóri kori ochchi ;  
je heu, ámbhotháru lutsái otsho, mátro jeuñ Poro-  
mes'worongko námore s'opotho kolo táhángkotháre  
ketebeḷe lutsái páribo náhiñ ; kipáñki se sorbognio  
áu ontohrjámi ihá dzanonti, ebong é kotháro uchito  
s'ásti debo.

## ENGLISH.

The moral of this is, that he who commits theft or any other grievous sin is almost certain to be caught, and although he escape detection by man, he will certainly not escape detection by God. He will at least mete out the punishment for it for He is all knowing and all-wise. It is therefore not right for a man to steal.

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## 29. THE HUNTER AND THE JACKAL.

A hunter went to a certain forest to hunt, and killed a large boar and a stag. As these two animals were very heavy, the day came to an end as he was carrying them along. The hunter however out of covetousness not liking to abandon the boar and the stag, remained under a mango tree. A black snake was living at the spot and was in the habit of feeding upon such of the mangoes of the tree as were ripe. When the snake saw the hunter, it imagined that he would carry off all the mangoes as soon as day broke, and that in this case, it would be difficult to obtain any for food. It resolved therefore to practise some stratagem in order to prevent the hunter carrying off the mangoes. Having thus determined it bit him. Afterwards the hunter became ill with the strength of the poison and in his anger letting fly an arrow at once killed the snake, and then died himself. A jackal who was near the tree when the hunter arrived had been reflecting that as soon as it became dark, the hunter

## O'DIYA'.

Iháro tátporjyo éhi : Tsóri áu máhápátoko kole práyo dhorá pođe, jodyopi monushyotháru uttírno hue tothápi Poromes'woronkotháru kodátso uttírno hebo náhiñ, se táháro protiphoło obos'yo debe, károno ki se sorbobyápi áu sorbognio otonti, otoebo tsóri koribáro monushyongkoro ketebele uchito nuhe.

## BYA'DHO A'U S'RUGA'LO.

Dzone byádho kounosi bonoku mrugoya nimonte jái gótáe bodo s'úkoro áu gótáe mrugo márila. Se dui dzontu oti bhári hebá héturu gheni ásu ásu dino obo-sáno helá ; byádho lóbho héturu s'úkoro ó mrugoku tyágo kori jái no pári eko ámbo brukhyo tole rohila. Setháre gótáe kálosorpo tháe áu brukhyore jete ámbo poripokwo hue táhá sobu kháe, mátro byádhoku de-khi sorpo bibetsoná kolá, è byokti prátoh kálo hebá-mátroke é ámbo sobu gheni jibo, tohiñre ámbo áhá-ro koshto hebo, otoebo johiñre ámbo gheni jái no páribo eprokáro kounosi upáyo koribáro uchito. Ihá bhábi táku se dongs'ono kolá. Tohiñ uttare bánuá bisho dzwaláre pídito hói kródhore báno tshádi sorpo-ku totkhyonát mári pokáila ebong ápesuddhá práno tyágo kolá. Gotáe s'rugálo sehi brukhyo nikotore tháe, áu setháku byádho ásibáre se mone mone bibet-soná koruthila ki rátri hele etháre byádho mángso ron-dhono kori kháibo tohiñru ámbhoku modhíyo obós'yo kichchi debo ; kimbá jebe sobu mángso áháro koribo



## ENGLISH.

would cook some meat and eat it, and that he would certainly get some of it, for although the hunter might eat up the meat, yet he would certainly throw away the bones, &c. which the jackal would obtain. But when the jackal saw that the hunter had died from the bite of the snake, and the snake had died by the hunter's arrow, it went under the tree and having obtained so much meat for food without any trouble, it began to reflect that the man would easily last as food for a month, the deer and the boar would last for two months, and the snake would serve as nice food for a day, but for the night it would have to make shift somehow or other, and begin to eat on gradually from the morrow. After reflecting thus, the jackal perceived the hunter's bow, and thought that if it ate the leather bow-string, it would last it for the night. So thinking, it gnawed the string in two, but had no sooner done so, than the bamboo bow rebounded and striking the jackal in the throat, killed it.

The moral of this is, that almost every danger that happens to a man arises from greed. Moreover, if a man accumulates too much, it is a great nuisance. Covetousness and excessive forethought therefore are improper.

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## 30. THE DOVE AND THE BEE.

A bee being very thirsty went to drink in a river and falling into the water, was borne along by

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## O'DIYA'.

tothápi osthi ityádi pokái debo táhá páibuñ. Tod-  
bádo sorpo dongs'ono koribáre bánúa molá áu bánúa  
bánore sorpo molá, ihá dekhi totkhyonát s'rugálo  
brukhyo tole pohunchilá : puni jothéshto khádyo máng-  
so onáyásore pái oti hrushtho chittore bibetsoná kori-  
báku lágilá, éhi monushyoku porjyonte swotstshon-  
dore kháibuñ, mrugo áu boráho é dui ámbhoru dui má-  
so áháro nimonte onṭibe, áu sorpo dinoko nimonte  
bilokhyono bhódzono hebo ; mátro áji rátri kouṇosi  
prokáre kálokhyepo kori kálitháru olpo olpo kháibuñ.  
Ehi bháboná kori s'rugálo byádhoro dhonuko dekhi  
bibetsono kolá, é dhonuro tsormonirmito guṇo kháile  
áji rátri jibo ; ihá bhábi dántore sei dhonuro guṇo  
spors'o. kolá mátroke, táhá chhiḍi dhonu báungs'o  
táhá goláre lágibáru s'rugálo práṇo tyágo kolá.

Iháro tátporjyo éhi : Monushyoro práyo sobu  
ápodo lóbbhoru dzonme. Punorbáro oti sontsoyo kole  
oti byágháto hue, énimonte lóbbho ó oti sontsoyo  
okorttobyó.

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 २. GHUGHU A'U MOHUMA'CHHI.
 

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Gótáe mohumáacchi trusháre otís'oyo ártto hói no-  
díre dzoḷo páno koribáku jibáru dzoḷo modhyore podi

## ENGLISH.

the current. Meantime a dove seeing the bee's danger bent down the branch of a tree which was on the bank of the river, and the bee clinging to it saved its life. Some days afterwards, the dove was caught in a hunter's net, and the bee seeing by chance that the dove which had saved its own life was in danger, immediately stung the fowler to save it. The fowler thereupon from excessive pain let go the rope of the net, and the dove was saved.

The moral of this is, that if we help others we treasure up good for ourselves. In this world all may help or hinder one another ; it is therefore the duty of all men, both small and great, to assist one another according to their ability.

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## O'DIYA'.

nodí srótore bhási golá. Ethimodhyore gótáe ghughu pokhi mohumáchhiki bipodogrosto dekhi nodí kúlore thibá éko brukhyoro dalo nodíre nuáin delá, sei dalo obołombono kori mohumáchhi práno rokhyá páilá. Kichhi dino uttáre ghughu byádho dzálore podilá, áu byádho se dzálo douđi tánibáku árombho kolá emonto समयore mohumáchhi dekhilá, ki nidzo rokhyákorthá ghughu bipodore podi-ochhi. Otoebo ghughuro rokhyá nimonte totkhyonát byádho u náhuđo márilá, tohiñre byádho oti píđá pái dzálo douđi tsháđi debáru ghughu rokhyá páilá.

Iháro tátporjyo ehi : poro upokáro kole áponá mongoloro upáyo sonchito hue. Pruthibí upore somoste porospori upokáro ki opokáro kori páronti ; ehi nimonte tshóto bođo somostongko uchito rúpe upokáro koribáku monushyongkoro korttoby oťe.

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OFFICIAL TERMS.  
KOCHERI SOMBONDHO BISHOYO.

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ENGLISH.	O'DIYA'.
Abduction, .....	Hori nebáro.
Abetment, .....	Kumoko koribáro.
Abortion, .....	Gorbho nás'o koribáro.
Accomplice, .....	Bháguáli.
— Acquittal, .....	Ts-hádi debáro.
— Adopted son, .....	Póshiá puo.
Arrest, .....	Dhoribáro.
Arson, .....	Ghore niá logái-debáro.
Auction, .....	Nilámo.
Assault, .....	Pitibáro.
Bill of Sale, .....	Kroyopotro.
Cheating, .....	Dogá.
Concealing stolen property, .....	Tsóri málo rokhibáro.
Contempt of Court, ...	Korṭ ágore durṇoyo.
Criminal Breach of Trust, .....	Bishbásoghátoko dósbo kori- báro.
Criminal Trespass, ...	Dóshojukto probésho.
Criminal Misappro- priation, .....	Drobyoku durbyoyo koribáro.
Counterfeit Coin, ...	Roso ṭonká (lit. tin).
Extortion, .....	Boṭotkáre nebáro.
Dacoity, .....	Horiboliyá.

## ENGLISH.

## O'DIYA'.

Gallows, .....	Phásikhombo.
— Guilty, .....	Dóshi.
Handcuffs, .....	Hátohođi.
Heir, .....	Hokodáro.
House-breaking, .....	Sindho Tsóri.
Hurt, .....	Upodrobo.
False evidence, .....	Mits-ho sákhyo.
Infanticide, .....	Báloko hotyá.
◦ Intimidate, .....	Doráibáro.
Mad, .....	Báyá.
• Murder, .....	Khuní.
Mischief, .....	Nás'ó.
— Oath, .....	Niámo.
— Offence, .....	Dósho.
— Paper, .....	Kágodzo.
Pregnant, .....	Gorbho.
Rape, .....	Bołotkáre romoño koribáro.
Robbery, .....	Ghátojukto tsóri.
Rebellion, .....	Méli.
Sand, .....	Báli.
Seal, .....	Mudrá.
— Signature, .....	Sontoko.
Simple Theft, .....	Sádhárono Tsóri.
Suicide, .....	A'tmágháto dósho.
Unlawful Assembly, ..	Okromore pundzá koribáro.

## NUMERALS. ONKOMA'NE.

1	Ꞥ	Eko.	31	ꞤꞤ	Ekotiris'i.
2	Ꞥ	Dui.	32	ꞤꞤ	Bottis'i.
3	Ꞥ	Tini.	33	ꞤꞤ	Tettis'i.
4	Ꞥ	Tsári.	34	ꞤꞤ	Tsoutiris'i.
5	Ꞥ	Pántso.	35	ꞤꞤ	Pontsotiris'i.
6	Ꞥ	Ts-ho.	36	ꞤꞤ	Ts-hotis'i.
7	Ꞥ	Sáto.	37	ꞤꞤ	Sototiris'i.
8	Ꞥ	Aṭho.	38	ꞤꞤ	Oṭhotiris'i.
9	Ꞥ	No.	39	ꞤꞤ	Oṇotsális'i.
10	Ꞥ	Doso.	40	Ꞥ	Tsális'i.
11	ꞤꞤ	Egáro.	41	ꞤꞤ	Ekotsális'i.
12	Ꞥ	Báro.	42	ꞤꞤ	Boyális'i.
13	ꞤꞤ	Téro.	43	ꞤꞤ	Téyális'i.
14	ꞤꞤ	Tsoudo.	44	ꞤꞤ	Tsourális'i.
15	ꞤꞤ	Pondoro.	45	ꞤꞤ	Pointsális'i.
16	ꞤꞤ	Shóholo.	46	ꞤꞤ	Ts-hotsális'i.
17	ꞤꞤ	Sotoro.	47	ꞤꞤ	Sototsális'i.
18	ꞤꞤ	Oṭhoro.	48	ꞤꞤ	Oṭhotsális'i.
19	ꞤꞤ	Oṇáis'i.	49	ꞤꞤ	Oṇotsáso.
20	Ꞥ	Kódie.	50	Ꞥ	Potsás'o.
21	ꞤꞤ	Ekois'i.	51	ꞤꞤ	Ekábono.
22	ꞤꞤ	Báis'i.	52	ꞤꞤ	Bááno.
23	ꞤꞤ	Téis'i.	53	ꞤꞤ	Tepono.
24	ꞤꞤ	Tsobis'i.	54	ꞤꞤ	Tsoubono.
25	ꞤꞤ	Ponchis'i.	55	ꞤꞤ	Pontsábono.
26	ꞤꞤ	Ts-hobis'i.	56	ꞤꞤ	Ts-hopono.
27	ꞤꞤ	Sotáis'i.	57	ꞤꞤ	Sotábono.
28	ꞤꞤ	Oṭháis'i.	58	ꞤꞤ	Oṭhábono.
29	ꞤꞤ	Oṇotiris'i.	59	ꞤꞤ	Oṇosháṭhi.
30	Ꞥ	Tiris'i.	60	Ꞥ	Sháṭhie.

61	ᳵ᳚	Ekoshoṭhi.	81	᳚᳚	Ekás'í.
62	ᳵ᳛	Báshoṭhi.	82	᳚᳛	Boyás'í.
63	ᳵ᳜	Téshoṭhi.	83	᳜᳚	Téyás'í.
64	ᳵ᳝	Tsoushoṭhi.	84	᳝᳚	Tsourás'í.
65	ᳵ᳞	Pontsoshōṭhi.	85	᳞᳚	Pontsás'í.
66	ᳵ᳟	Ts-hoshoṭhi.	86	᳟᳚	Ts-hoyás'í.
67	ᳵ᳠	Sotoshoṭhi.	87	᳚᳠	Sotás'í.
68	ᳵ᳡	Oṭhoshoṭhi.	88	᳚᳡	Oṭhás'í.
69	ᳵ᳢	Oṇosturi.	89	᳢᳚	Oṇonou.
70	ᳵ᳣	Sotturi.	90	᳣᳚	Noue.
71	ᳵ᳤	Ekosturi.	91	᳤᳚	Ekánói.
72	ᳵ᳥	Básturi.	92	᳥᳚	Boyánói.
73	ᳵ᳦	Tésturi.	93	᳦᳚	Téyánói.
74	ᳵ᳧	Tsousturi.	94	᳧᳚	Tsouránói.
75	ᳵ᳨	Pontsosturi.	95	᳨᳚	Pontsánói.
76	ᳵᳩ	Ts-hosturi.	96	᳚ᳩ	Ts-hoyánói.
77	ᳵᳪ	Sotosturi.	97	᳚ᳪ	Sotánói.
78	ᳵᳫ	Oṭhosturi.	98	᳚ᳫ	Oṭhánói.
79	ᳵᳬ	Oṇás'í.	99	᳚ᳬ	Onés'woto.
80	ᳵ᳭	Os'ie.	100	᳭᳚	S'oye, or S'o.

1000	᳚᳚᳚	Hodzáro.
10000	᳚᳚᳚᳚	Oyuto.
100000	᳚᳚᳚᳚᳚	Lokhyo.
1000000	᳚᳚᳚᳚᳚᳚	Niyuto.
10000000	᳚᳚᳚᳚᳚᳚᳚	Kóṭie.





