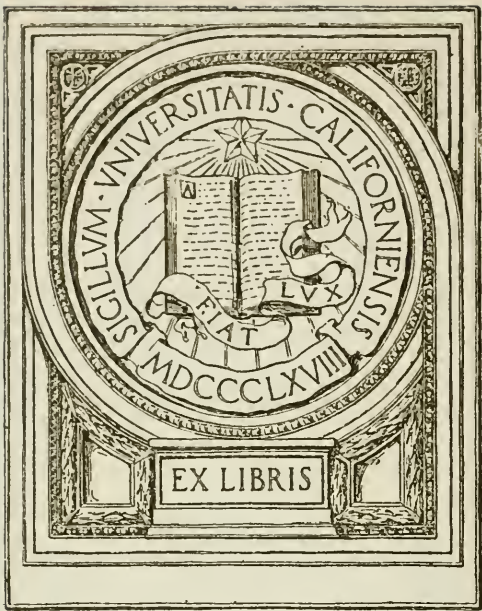


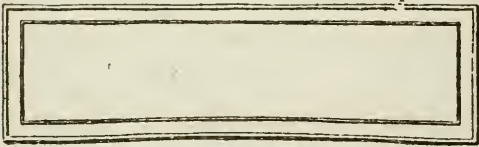
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LINGUISTIC STUDIES FROM THE  
HIMALAYAS





Asiatic Society Monographs

VOL. XVIII

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# LINGUISTIC STUDIES

FROM THE

## HIMALAYAS

BEING

STUDIES IN THE GRAMMAR OF FIFTEEN  
HIMALAYAN DIALECTS

BY

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LONDON

PUBLISHED BY THE ROYAL ASIATIC SOCIETY  
74, GROSVENOR STREET, W. 1.

1920.

443021

STEPHEN AUSTIN AND SONS, LTD  
PRINTERS, HERTFORD.

K 1507  
B33  
1915  
11/11

## PREFACE

THIS work is a continuation and, so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled *The Languages of the Northern Himalayas*. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows :—

Tibeto-Burman : two languages, Pūrik and Lower Kānaurī and the Chitkhūli dialect.

Lāhndā : two dialects, Kāgānī and the Bāhrāmgāla dialect.

Western Pāhārī : nine dialects in three groups, viz., five Kōcī dialects from Bāshāhr, spoken in Rōhṛū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Ḍoḍra Kūār ; two from Jūbbāl, north and south ; two from Sūkēt, Eastern Sūkētī and Sūkēt Sīrājī.

Pānjābī : two dialects spoken in Bilāspūr and Nālāgārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāi or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pūrik is spoken between Kashmir and Lādākh round about Kārgil, Lower Kānaurī in Bāshāhr State immediately to the north-east of the five Kōcī dialects ; Kāgānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmgāla in Jāmnū State south of the Pīr Pānjāl Pass. The remainder are all found within easy

reach of Simla in the states of Jūbbāl, Bilāspūr, Nālāgarh, Sūkēt, Māṇḍī and Bāshāhr; the name Kōci is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māṇḍī and Sūkēt, (3) Kāngrā (including Kūlū), (4) Cāmba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānaurī (Monograph XIII), Lower Kānaurī, also Cāmba Lāhūli dialects, Chītkhūli, and the Aryan Sāsī and Gūjārī, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

FORMER MONOGRAPH	PRESENT MONOGRAPH
<i>Simla States.</i>	
Kiūṭhālī, Bāghāṭī and Kōṭ Gūrūī (Sadhōci).	Dialects of Bāshāhr, Jūbbāl Bilāspūr and Nālāgarh.
<i>Māṇḍī and Sūkēt.</i>	
Māṇḍī Dialects.	Sūkēt Dialects (notes on one Māṇḍī dialect).
<i>Dialects of Kāngrā (and Kūlū), Cāmba State, Jāmmū State.</i>	
Kiṣhṭāwār, Pāḍār, Bhālēs, Bhādrāwāh, Ḍōḍā Sīrāj, Rāmbān, Pōgūl, Pūch.	Notes on one more dialect.
<i>N.W. Frontier Province.</i>	
Ḍhūṇḍī (extending to Murree), Tīnāūli.	Kāgānī.
<i>Extra.</i>	
Sāsī and Gūjārī.	Notes on Qālāndār, Qāsāi and Gamblers.

The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier

Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pīr Pānjāl Pass and the Bānīhāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kīshṭāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūḷū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

*Literature.*—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānaurī, but not Lower Kānaurī, is in the same part of the same volume.

Kānaurī: see Introduction to Lower Kānaurī.

Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a Panjabi Manual by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

*Transliteration.*—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words “to have” as “too” and “hav”, yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than “too” and “hav”, being the one syllable “tuv”, as in the rapid utterance of a sentence like “he seems to have gone home”. So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

#### PRONUNCIATION

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.

*Tones.*—The existence of tones in many of the languages belonging to the Chinese system is widely known. What is not generally recognized is that many of the Aryan dialects of the Panjab have three or four tones. This applies especially to Panjabi and Lahnda, but also in some measure to dialects of Western Pāhārī. In Panjabi and Lahnda there are four tones: (1) the high or rising-falling, (2) the level, (3) the deep or low-rising, (4) a combination of the first and third tones. The second of these is the ordinary unemotional tone with neither rise nor fall. It does not require special description. The first and third are described in the introduction to Kāḡānī. The tone is always on the accented syllable. When a syllable has two tones (as in 4), the deep tone always precedes the high. It will thus be seen that the same combination of letters may appear in four forms. Thus, if we use a perpendicular stroke above the vowel for the high tone, and a similar stroke below the vowel for the deep tone, the syllable *pa* may appear as *pā*, *pā̇*, *pā̇*, *pā̇*. A few examples from Panjabi, the best known of the tone languages of North India, will be of interest—

*lā̇*, attached (fem.); *lā̇*, took off (fem.); *lā̇*, descent.

*ṭōe*, ditches; *ṭōe*, he may lift; *ṭōe*, he may feel.

*ṭā̇*, two and a half; *ṭā̇*, knocked down (fem.).

*kā̇ṛā*, iron vessel; *kā̇ṛā*, have engraved (causal); *kā̇ṛā*, have boiled.

*cȧṛ*, dust (verb); *cȧṛ*, cause to ascend.

In the above words *a* is to be read *ā* where not marked *ā̇*.

Examples might be multiplied indefinitely. It is unfortunate that in the customary transliteration of Panjabi and Lahnda these tones are disguised by the use of the letter *h*. This results in great confusion as regards pronunciation and in the concealment of phonetic laws. It conceals the fact, to take one case, that Northern Panjabi has no aspirated sonant consonants (see below).

To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

*lai*, *lāi*; *lūi*, *lāhī*; *luī*, *lhāi* (or *lǎhāi*); *toe*, *tōe*; *ṭoe*,  
*ḍhōe*; *ṭōe*, *ṭōhe*; *ṭaī*, *ḍhāi*; *ṭāi*, *ḍhāhī*; *kārā*, *kārāh*;  
*kārā*, *ghārā*; *kārā*, *kārā*; *car*, *jhār*; *cār*, *cārḥ*.

From the usual spelling one would never realize that *kāhānī*, story, and *ghānī*, mud, have identically the same pronunciation—*kaṇi*.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Cāmēālī. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, *bāhīn*, often called *bhain*, becomes *baiṇ*, *bēṇ* in the Simla States (except Bilāspūr and part of Nālāgāṛh), but *paiṇ* in Northern Panjabi; *ghōṛā*, horse, is *gōro* in the former and *koṛā* in the Northern Panjab; so also *bhāi*, brother, becomes *bāi* and *pai*; *ghār*, house, appears as *gaur* and *kār*. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Cāmēālī *ghōṛā*, *bhāi*, and *ghār* are pronounced *ghōṛa*, *bhāi*, *ghār* (*h* being here a sonant *h* followed by the deep tone); *bāhīn* or *bhain*, sister, is, however, *baiṇ*.

Lower Kānauri does not possess the deep tone, but has in a few words the high tone, as *raṇ*, high; but *raṇ*, horse (*ā* short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.



*Absence of Aspirated Sonants.*—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārh, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant: the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations *kh*, *ph*, *ch*, *th*, *ṭh*. A sonant *h* is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure *h* occurs (except in *kh*, *ph*, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it *lh*. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure *h* (other than in *kh*, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure *h* instead of *s* after a vowel. Thus, for the sentence *maī tēnū dās nā dās paise ditte sāsū*, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say *maī tēnū dāhnā dāh paihe ditte hāhū*, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce

sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with *r*, *ṛ*, *l*, *ḷ*, *n*, *ṇ*, *m*.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. *bāhāī*, Panj. *bāī*; Ur. *bhāī*, Panj. *pāī*.

Ur. *jāhāz*, Panj. *jāz*; Ur. *jhār*, Panj. *cār*.

(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) *kāḍḥā*, eject; *kāḍḥāṇā*, cause to be ejected.

*wāḍḍḥā*, cut; *wāḍḍḥāṇā*, be cut.

*phāṛjāī*, sister-in-law.

(Usual spelling of these words is *kāḍḍḥā*, *kāḍḥāṇā*, *wāḍḍḥā*, *wāḍḥāṇā*, *bhāṛjāī*.)

(3) *wāḷḥēṭḥā*, wrap up.

*Rāṇō*, often said for *Rāṇō* (girl's name).

*nēṛnī*, giddiness.

(Usual spelling *wāḷḥēṭḥā*, *Rhāṇō*, *nhērnī* or *hānērnī*.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, "Panjabi" is used to denote the language of the Northern Panjab, and especially that of Sīālkōṭ, Gujranwala (Kūjṛāāḷa), Gūjṛāt, and North Lahore.

*Glottal Stop*.—The glottal stop, known to students of Arabic as hamza, is a feature of three of the dialects under review. In Lower Kānaurī it is found at the end

of a few words, such as *dōā'*, near, beside; *shā'*, meat, etc. (see Lower Kānaurī Introduction). It is much more commonly found in the dialect of North Jūbbāl and to some extent in that of South Jūbbāl. In North Jūbbāl it is used in place of *h*. Words which in Hindi or Urdu begin with *h* + a sonant will be found in North Jūbbāl (if used at all) with the sonant unaspirated and the *h* changed to a glottal stop and placed after the vowel. Thus *ghōṛā* becomes *gō'ṛo*, horse; *dhī*, daughter, becomes *dī'ī*; *bhāī*, brother, becomes *bā'ē*. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase "what on earth is the matter", pronounced by most Englishmen "whatnearths the matter", is pronounced by many Americans "what 'on 'earth 'is the matter". Not a few educated Scotchmen change *t* to a glottal stop if *w* or *y* follows, as "wha' you want is no' wha' we want". By uneducated Scotchmen any *t* which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as "le'l bo'l" for "little bottle". *k* also gives way not infrequently to this stop. The glottal stop is common in Cockney.

*Other Special Sounds.*—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh *l*, generally written *ll*. (2) A *g*, corresponding in place to *q*, i.e. simply a voiced *qāf*. (3) A *g*, pronounced in the same place; it is uttered with little friction, but is an unmistakable *ghain*. (4) *ñ*, pronounced further back than Urdu or Hindi *ñ*, but not so far back as *qāf*. (5) Cerebral *c* and (6) cerebral *sh* (written *s*). These two letters are very common in the *Shiṇā* language (the *sh* in the word *Shiṇā* is cerebral), but occur rarely in Pūrik; cf. *chō*, very; *stā*, horse. (7) Cerebral *ṛ* occurring initially.

(8) *k'*, *t'*, *p'*, pronounced without any off-glide ; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānaurī cerebral *c* (*chū*, why ; *chog*, what) and *k'* are found.

### GRAMMATICAL FEATURES

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus *ñatāñ*, I or we along with you ; *ñaca*, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding *-khān* to the past tense.

Lower Kānaurī has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form *kashū* and an exclusive *nisi*. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu *mārū huā*, beaten, *baithā huā*, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bīlāspūr dialects and Hāṇḍūrī, have the following features in common :—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.

2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every

case except the Kōcī dialect of the Sūrkhūḷī Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhḷī Khāḍ, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Kōcī (those of Bāghī, Sūrkhūḷī Pārgāna and Ḍōḍra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānaurī also distinguish all these days.

*Kāḡānī*.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus *dīkhtā*, looking; *hāktā*, being able; *jāldā*, going; (2) the contraction of certain pairs of vowels, as *jāṇai*, it is a man, for *jāṇā e*.

*Bīlāspūrī*.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsīs. Both have the future (1) declinable ending in *-āṅḡrā* and (2) indeclinable ending in *-āṅḡ*. The latter is found also in Sūkēt and Māṇḍī dialects. For Sāsī see *Languages of the Northern Himalayas*, pt. iii, 85 ff.; iv, 70 ff.

T. GRAHAME BAILEY.

WAZĪRĀBĀD, INDIA.

June 8, 1915.



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## ERRATA

PAGE.	LINE.
ix	24, some people make these words the same.
ix	25, for <i>kāṛa</i> read <i>kāṛa</i> .
x	6, for <i>kāṛa</i> , <i>kāṛā</i> read <i>kāṛa</i> , <i>kaṛhā</i> .
87	7, for <i>Ḍhūṇḍī</i> read <i>Ḍhūṇḍī</i> .
88	11, for four or five read about two.
91	16, 17, for identical in read identical with.
97	12, for <i>ḍōle</i> read <i>ḍōlo</i> .
105	2 from foot, for <i>ṭtē</i> read <i>ṭtō</i> .
197, 199,	in heading, for NORTH read SOUTH.



# PURIK

## INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhī and Bāltī. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārmāñ, below which the language is Bāltī. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmāñ past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zāskār on the south. It is part of the Lādākh province.

Lādākhī is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pūrik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pūrik to classical Tibetan Dr. Sten Konow's account in vol. iii, pt. i, of Sir George Grierson's *Linguistic Survey of India* should be consulted.

The number of speakers is not known. In the census returns they are included under Bāltī; of the total of 135,000 one might guess the Pūrik speakers at about 45,000.

## PRONUNCIATION

The vowels are comparatively simple. *a, e, i, o, u*, with no diacritical marks, represent the vowels commonly heard in Italian, the *e* and *o* having the narrower Italian sounds.

In Pūrik these five vowels are shorter than the long Italian vowels. They are therefore the same as  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{i}$ ,  $\bar{o}$ ,  $\bar{u}$  in quality, but are pronounced shorter.  $\check{a}$  is as  $u$  in "but",  $\check{e}$  the  $e$  of "met", but narrower,  $\check{i}$  like  $i$  in "fin",  $\check{o}$  almost the same as in "hot",  $\check{u}$  very like  $u$  in "pull". In  $\check{a}$ ,  $\check{e}$ ,  $\check{i}$ ,  $\check{u}$  the lips are more spread than in the case of similar English vowels. Long  $\bar{o}$  is sometimes almost the English  $aw$  in "law", e.g.  $\check{a}mm\bar{o}$  or  $\check{a}mmau$ , but in the word  $l\bar{o}$ , year, the  $\bar{o}$  is between  $aw$  in "law" and the long narrow  $o$  mentioned above. The occasional change of  $u$  to  $\ddot{u}$  is probably accidental. The  $u$  in  $-d\ddot{u}n$  in  $c\ddot{u}bd\ddot{u}n$ , seventeen,  $sh\ddot{t}s\ddot{u}pd\ddot{u}n$ , twenty-seven, is almost  $\ddot{u}$ .  $\check{u}$  and  $o$  are sometimes interchanged, thus futures may end in  $-\check{u}k'$  or  $-ok'$ .

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced  $l$ , like the  $ll$  in Welsh. This is one of the commonest of sounds in Pūrik. It is heard in  $ll\check{a}\check{n}$ , bull or cow;  $ll\check{t}s\check{u}pc\check{a}s$ , explain;  $ll\check{y}aqmo$  ( $ll\check{y}aqmo$ ), good, and many more. In the common spelling "Lhasa" it is indicated by  $ll$ . I have represented it in the Welsh manner  $ll$ . It is important to note its nature. It is not a  $khl$  or  $lh$  or  $hl$ ; it is simply  $l$  unvoiced.

2. A letter  $g$  pronounced very far back in the throat.

3. A  $g$  pronounced in the same place.

4.  $\check{n}$  pronounced not so far back as the  $g$  and  $g$  just mentioned, but further back than the usual  $\check{n}$  of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The  $g$  and  $g$  are connected with  $q$ .  $q$  is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to  $q$ , or to a fricative uttered in the same place, i.e. further back than Urdu  $g$ . No other language that I know of has the sonant corresponding to  $q$ . The practical working out

of this may be seen in a word like *llyaqmo*. If one asks a native to say the word very deliberately in two syllables he will say *llyaq-mo*, but if he says it quickly he will say *llyaqmo* or possibly *llyagmo*, where the *g* and *q* are pronounced in the same part of the throat as *q*. The numerals give other examples; thus we have *sognyis* or *sognyis* or *sognyis*, thirty-two. This holds for any *q* which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so *s* may become *z*, as in *nyis* or *nyiz*, two, *t* may become *d*, and so on.

5. *k* at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like *g*. This *k* becomes *g* when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus *rdǎnnǎk*, will strike, interrogative *rdǎnnǎga*; *cik* *eiga*, to one one, to only one. Futures end in *k*. A similar state of things is sometimes, though not at all so often, observable in the case of *t* and *p*, which might then be written *t*, *p*. The numerals *eǎbdǎn*, 17; *sh̄tsǎpdǎn*, 27; *sh̄tsǎpgyǎt*, 28; *sopdǎn*, 37; *sopgyǎt*, 38, and others contain this *p*. This *k* is much more clearly a *k* than the similar letter in the Kǎnaurī language.

6. I have noticed cases of cerebral *c* and *s*, as *chō*, very; *stā*, horse; but probably these are more or less accidental, depending on the speaker.

Pūrik speakers find it easier to say *ph* than *f*, and in foreign words like *sǎfā*, clean, they are apt to use a bilabial *f*, which is simply the unvoiced sound corresponding to the common Indian bilabial *v*. *d* and *t* are the usual dentals, but rarely the *d* is pronounced slightly alveolar, that is, more like the English *d*. This is sometimes heard, for example, in *dyū*, this.

Cerebral *d*, *t*, *p* are also not infrequent; we hear

*dūlcās* as well as *drūlcās*, go; *dāṇḍa*, equal to; *mūlṭāp*, fist; *ṭūkcū*, sixty; *ṛdān*, seven; *ṛgyāt*, eight; *ṛtsikpa*, wall; *ṛziñ*, tank. It is very remarkable that *ṛ* occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like *dāṇḍa*, where *n* precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral *ṛ* occurs independently.

*ts* is like the unvoiced Italian *z*, *tsh* is the same aspirated. *r* is the trilled North Indian *r*. It often occurs initially followed by a consonant. *ñ* sometimes gives place to a nasal vowel, as in *yōs* for *yōns*, came; *nāññk* for *nāññk*, inside. In some words containing *g* the *g* is rapidly pronounced like *g*, but when the word is said deliberately the *g* becomes clear.

## NOUNS

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending *-mo* for the feminine, either added to the masculine, or, when the masculine ends in *-po* or *-pho*, substituted for this ending. *yāq*, yak; *yāqmo*, female yak; *zō* or *Uttōr*, hybrid yak, the female being *zomo*, *Uttormo*; *biāmo*, hen; *biāpho*, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending *-pa* has the idea of person connected with or belonging to or owning, as *hāṭīpa*, shopkeeper, from *hāṭī*, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus *llyaqmo*, good (for both genders); *ñññpo*, green; *mārpo*, red; *shmulpo*, rupee.

There are two numbers, singular and plural.

*Declension*.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds *-ī* to the nominative, or sometimes, if the nominative ends in *-o*, adds *-e* or changes the *-o* to *-e*.

The dative adds *-a* and the agent *-s*, or *-is* if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds *-la*, an ending also found in the singular. *la* is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus *yăq*, yak, changes *q* to *g* before vowels, the *g* being pronounced far back in the throat. The genitive ending *-ěi* is probably meant to be *-ī*, but the natives find that after a far-back *g* it is easier to say *-ěi* than a pure *ī*.

#### PRONOUNS

Pronouns are not nearly so complicated as in the pronominalized Tibeto-Burman languages. Thus there is no dual except by adding *nyiska*. This is not a dual, for *-ka* may be added to other numbers, and so forms like "the three of us", "the four of you" may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, *natăñ*, includes the person spoken to and the latter, *naca*, excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say "we shall dine at seven" would need to be careful to say *naca*, not *natăñ*, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, *khěřăn*, singular, and *khintăñ*, plural, being the ordinary forms and *yěřăn* or *yăřăn* and *yăntăñ* the polite.

Reflexive pronouns are made with the word *răn* and in the 3rd person plural *tăn răn* or *tăn*, *răn* being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of

“myself, himself” as nominatives and to the Hindi *āpnā* in the genitive. Thus in “he wrote to his brother” “his” is rendered *rāñī* or *khūrī*, meaning his own brother. If it means someone else’s brother it is *khoī*. In “I wrote to my brother” “my” is *narī*. It should be noted that *rāñ* standing by itself is declined *rāñī*, *rāña*, etc., but compounded with another pronoun, as in *narāñ* from *nā* or *khūrāñ*, *khorañ* from *kho*, it is declined *-rī*, agent *-rēs*, but dative the full form *-rāña*. The ending *-tāñ* in *khontāñ* is similarly treated.

*Relatives.*—As in *Shinā* and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle *na* is often used after the verb in a relative sentence, e.g. :

*nām sāq khārcī tshārbana*, when all was spent.

*nām khoa hōsh yoñsena*, when sense came to him.

*cī ñnī yotna*, what is mine.

The *na* in these sentences shows that *nām* and *cī* do not mean “when?” and “what?”

The demonstrative pronouns *dyū*, *dī*, this, and *ē*, *eu*, *dē*, that, are used *before* nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns *after* nouns. The plural of these demonstrative pronouns and of all nouns is in *-āñ*. In the case of *ē* and *dē* a *w* is inserted before the *āñ* of the plural. The demonstrative pronouns are widely used, thus *dī kāna*, not merely from this, but also hence, from here; *dē kāna*, from that, also after that event. The pronouns *dyū*, *dī*, this, *ē*, that, and *ga*, which, are joined to the termination *tsuk* or *suk*, meaning kind or manner, to form adverbs or adjectives, thus *disok* (*disuk*), of such a kind, such, so many; *dyūsuga*, in this manner, thus; *etsuga*, in that manner; *gatsuga*, in what manner, how (both relative and interrogative).



## ADJECTIVES

*Article*.—There is no definite article. The endings *po*, *pho*, *mo*, *bo* have no longer the force of a definite article. In Pūrik they seem from this point of view to be without meaning. *cik'*, one, is used as an indefinite article, as *llāñ cik'*, a bull or cow. Sometimes one hears the ending *-ik'* with the same signification, as in *phruik'*, a boy.

*Comparison*.—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for “than” or “from”: *rgyalba in*, he is good; *ache wāsāñ rgyalba in*, he is better than his sister; *tshañma wāsāñ rgyalba in*, he is better than all, he is best.

*Numerals*.—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have *cāk'*, twenty-one to twenty-nine *shtsāq*, the thirties *soq*, the forties *zhāq*, the fifties *ga*, the sixties *rāq*, the seventies *ton*, the eighties *kyāq*, and the nineties *koq*. The numerals in Lādākhi are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: “the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit.” It will be obvious that Pūrik follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. *zhip'gyā*, four hundred; *rgyātrgya*, eight hundred;

*rdunrgya*, seven hundred; but *stoñ sām*, three thousand; *stoñ trāk*, six thousand.

In the Parable of the Prodigal Son *cik* is repeated without any definite meaning; perhaps it is emphatic. *yoqpo cik cigu yoñ zěre*, having said "come" to one servant. It is not unlike the Panjabi *kāmmē ikkī nā kūāke*, having called one servant. In *disok cik*, *yoqpo cigis*, *cik* is practically meaningless. The phrases mean such some (years), so many years; servants some, servants. A common ending of adjectives is *-cān*, which means "having"; thus, *ryělcān*, hairy, from *ryěl*, hair; *dordecān*, strong; *bañcān*, a runner; *hālcān*, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as *yotpī norzānūn*, existing properties; *yoñskhānīpo*, the one who has come.

### THE VERB

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the *shik* of the imperative. The formation of the tenses, too, is simple.

*Infinitive*.—The infinitive is formed by adding *-cas*, *-ca* or *-shās*, *-sha* to the root. *shās* is probably contracted from *scās*. If so, verbs in *shās* are merely verbs whose root ends in *s*, conjugated like verbs in *r*.

The gerundive infinitive is formed in the following way:

- (1) Verbs whose root ends in *n̄*, *n*, *m* add *-ma* to the root.
- (2) Verbs whose root ends in other consonants add *-pa* to the root if the last letter is unvoiced (surd), and *-ba* if it is voiced (sonant).
- (3) Verbs whose root ends in *ā* use the root itself.

Thus we have *tañcās*, give: ger. inf. *tañma*: *yoñcās*,

come ; *yoñma* : *lěncās*, take ; *lěmma* : *nyāncās*, know how to ; *nyāñma* : *dūkčās*, sit ; *dūkpa* : *khyūtčās*, be able ; *khyūtpa* : *sīlcās*, read ; *sīlba* : *zěrcās*, say ; *zěrba* : *zacās*, eat ; *zā* : *bacās*, do ; *bā*.

*Imperative.*—The imperative is the same as the root except when the root (1) ends in a vowel, in which case *s* is added ; (2) contains the vowel *a*, in which case *a* is changed to *o*. *-shīk'* is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

*Present.*—The present adds *-ēt* to the root, the pres. part. adds *-ēn* (sometimes *-e*). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. *yūt*.

*Imperfect.*—The imperfect is the present with *pin* added, or the pres. part. with the past verb subst. *yotpin*. *pin* is contracted from *pa in*.

*Future.*—The future adds *-ūk'* to the root except when the root ends in *k* or a nasal. Roots in *k* add *tūk'* and nasals add *nūk'*.

*Past.*—The past tense is the same as the root when the root ends in *r* or *t*, otherwise *s* is added. Verbs whose infinitive is in *shās* have *s* in the past. The pluperfect adds *pin* to the past, the conj. part. adds *e* or *ěi*, thus *khūrěi*, having lifted ; *rdūñsěi*, having struck. The pres. perf. is the conj. part. with the verb subst. *in*, *rdūñse in*, has struck ; the fut. perf. is the conj. part. with the auxiliary verb *dūkčās*, sit, be ; *rdūñse dūktūk'*, will have struck.

*Conditional.*—The pres. cond. is simply the root with the subordinate particle *na*, and the past cond. is the pluperfect with the same particle, *rdūñna*, *rdūñspīnna*.

*Agent.*—The agent is the root with *khān*, *rdūñkhān*, striker.

*Verb substantive.*—There are two verbs subst., inf. *incās* and *yotčās*, to be ; pres. *in* and *yūt*, past *yotpin*.

*Passive.*—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in *khăn*. This is formed by adding *khăn* to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus *rdănskhăn*, having been struck; *dăkskhăn*, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi *mārā huā*, *baiṭhā huā*, and to the participles found in many hill dialects, thus Dōgrī *-ādā*, *mārēādā*, beaten; *baiṭhādā*, seated; the Căměālī participle corresponding ends in *-ōrā*, the *Shinā* pass. part. in *-īlū*. See also *tshărcăs*, below.

There are few irregularities. We notice *shī*, died, as well as *shīs*; *zēs* as well as *zēr*, said; *nyit tsăs*, awoke, for *nyit tsăt*; *zō*, eat, for *zos* (imperative); *zos*, ate, for *zăs*; *săs*, slew, for *săt*; and a few others. Occasionally the past is contracted; thus we have *ḍăls* and *ḍăs*, went; *spărs* and *spus*, spent.

*Notes.*—*pa* is frequently used for *pin*; the ger. inf. is often found instead of the pres. part. *pin* may become *bin* after a sonant consonant. In the specimens will be noticed *storbin*, was lost, for *storpın*; *inma pa*, was; *tañma mětpa*, was not giving, for *tañěn mětpin*; *rgosětpa*, it was advisable, for *rgosětpin*; *storbinmapa* for *storbin* (*pin* changed to *bin* after *r*).

The ger. inf. and the participles in *khăn* are declined, thus *llū tañmī skat*, the noise of giving song; *yotpī norzănăn*, properties which are, exist, from *yotpa*; *yōnskhănīpo*, having come, that which has come; *rgakhănăn*, lovers, from *rgakhăn*.

*na* is often added to the conj. part.; *rdănsena*, having beaten. This *na* frequently appears to correspond to the Hindi *tō*; the use of *na* in subordinate sentences is not

dissimilar. It resembles the Shiṇā -to. It may, however, be the preposition *na*, in which case *rdūñse* is used as a verbal noun. *rdūñsena* may thus mean either "having then struck" ("then" being the then of narrative or of inference) or "upon having struck", on his having struck.

Several verbs are used as auxiliaries. *tshǎrcās*, finish, with the root gives the sense of a passive completed action in past time, as *ba tshǎr*, do finished, was done. *soñ*, the past of *chācās*, go, is used for became. *dūkcās*, sit, is used with the conj. part. to express the fut. perf., as *bāse dūktūk'*, will have done, also with the pres. part. to express continuous action, *bēin dūgēt*, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: *ñās zērūk'*, I will eat; *ñā yoñs*, I went. *khyūtcās*, be able, *nyāncās*, know how to, take the nominative of the subject noun.

*Causation*.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes *s* to make an intransitive verb transitive. This *s* is not infrequently dropped in Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānaurī, as *byañmik'*, to fear, (*s*)*pyañmik'*, to frighten; *boñmik'*, burn (intrans.), *poñmik'*, burn (trans.).

In Pūrik we have along with others—

<i>dūkshās</i> , burn (intrans.).	<i>tūkcās</i> , burn (trans.).
<i>drūlcās</i> , go.	<i>trūlcās</i> , make go.
<i>goncās</i> , put on one's clothes.	<i>skoncās</i> , clothe someone else.

But the ordinary way of expressing causation is to use the verb *cūkcās*, shut, with the root of the required verb.

*zërba cūks*, he caused to speak, permitted to speak.

*zā cūgēt*, he gives to eat.

In the negative *căkcăs* follows the ordinary rules: *ma* and *mî* precede both verbs and *mět*, *mětpin* follow both.

*Ability*.—To be able physically: *khyătcăs* with the gerundive infinitive.

*khărba khyăt*, he was able to lift.

Ability in the sense of knowing how to is expressed by *nyăncăs* with the ger. inf.

*sîlba nyănět*, he knows how to read.

*Duty, necessity, advisability*.—*rgoshăs* with the ger. inf.

*tañma rgosět*, it is right to give.

Necessity may also be expressed by the infinitive in *-ca* with the verb subst.

*baca yotpin*, it was necessary to go, he had to go.

*tañca yăt*, it is necessary to go.

Less commonly\*the ending in *căs* is used in this case. The infinitive in *căs* or *ca* (*shăs* or *sh(a)*) is used as a verbal noun: *zbricăs* or *zbrica rgyalba in*, it is good to write.

*Commencement*.—*ryăqshăs* with ger. inf.: *zā ryăqs* (*ryăkhs*), he began to eat; *er dăkpa ryăkhs*, he began to live there.

*Purpose*.—*phia* or *pharēs* with genitive of ger. inf.: *shorbî pharēs* or *phia*, for the purpose of running away.

#### ADVERBS

The adverbs hardly call for comment. The old Tibetan ending *r*, expressive of motion, is found in *dîr*, here; *er*, there; *găr*, where. Words expressing "here" contain the *d* from *dî*, this, as *dîr*, *dilték'*, and *dîka*; those expressing "there" contain *e* from *eu*, that, as *er*, *ělték'*, *ěka*, while those meaning "where" contain *g* from *ga*, who, *găr*, *gălték'*, *gěika*. The interrogative adverbs are used also as relatives and indefinites, thus *garăñ ma*, nowhere.

## PREPOSITIONS

Besides the suffixes used in declension such as *-s*, *la* or *lā* (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word *lā* is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. *thāqriñslā*, far.

## CONJUNCTIONS

The most important of these is the sign of subordinate clauses *na*. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

*nām khoa hōsh yoñsena*, when sense came to him.

*cī ññī yotna*, that which is mine.

*nām sāq khārci batshārbana*, when all was spent.

## NOUNS

SINGULAR	PLURAL
<i>phonō</i> , brother.	
Nom., Acc. <i>phonō</i> .	<i>phonoñn</i> .
Gen. <i>phonoe</i> .	<i>phonoññī</i> .
Dat., Acc. <i>phonoa</i> .	<i>phonoññula</i> .
Abl. <i>phonē kāna</i> .	<i>phonoññi kāna</i> .
Agent <i>phonos</i> .	<i>phonoññis</i> .

The *a* in *phonoa* is between the *a* in "fat" and the *u* in "but".

*phrū*, boy.

Nom., Acc. <i>phrū</i> .	<i>phrūñn</i> .
Gen. <i>phrūi</i> .	<i>phrūññī</i> .
Dat., Acc. <i>phrūa</i> .	<i>phrūññula</i> .
Abl. <i>phrūi kāna</i> .	<i>phrūññi kāna</i> .
Agent <i>phrūs</i> .	<i>phrūññis</i> .

	SINGULAR	PLURAL
<i>bālāñ</i> , bull.		
Nom., Acc.	<i>bālāñ.</i>	<i>bālāññ.</i>
Gen.	<i>bālāñī.</i>	<i>bālāññī.</i>
Dat., Acc.	<i>bālāña.</i>	<i>bālāññla.</i>
Abl.	<i>bālāñi kăna.</i>	<i>bālāññi kăna.</i>
Agent	<i>bālāñis.</i>	<i>bālāññis.</i>

*yāq*, yak.

Nom., Acc.	<i>yāq.</i>	<i>yāqñ.</i>
Gen.	<i>yāqī.</i>	<i>yāqñī.</i>
Dat., Acc.	<i>yāqa.</i>	<i>yāqñla.</i>
Abl.	<i>yāqī kăna.</i>	<i>yāqñi kăna.</i>
Agent	<i>yāqis.</i>	<i>yāqñnis.</i>

The *y* in this word is the far-back variety.

*āma*, mother.

Nom., Acc.	<i>āma.</i>	<i>āmañ.</i>
Gen.	<i>āmī.</i>	<i>āmañī.</i>
Dat., Acc.	<i>āma.</i>	<i>āmañla.</i>
Abl.	<i>āmī kăna.</i>	<i>āmañi kăna.</i>
Agent	<i>āmās.</i>	<i>āmāñnis.</i>

In the above plurals the combinations *oñ*, *añ*, *ūñ* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lā* instead of *-a*. It should be noted that unaccented *ā*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning "with", "along with", is added to the nom. sing. or plur. of nouns and pronouns. *shītēa*, *chānla*, *dēr*, all meaning "beside" (Urdu *pās*, Pānjābī *kōl*), are used with the genitive like *kăna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

*sāq*, all, is declined like the singular of *yāq*.



## PRONOUNS

*Personal Pronouns.**1st Person.*

SINGULAR	PLURAL
Nom., Acc. <i>ñā</i> , I.	<i>ñatāñ niska</i> (from <i>nyis</i> , two), the two of us.
Gen. <i>ññī</i> .	<i>ñatāñ niskoī</i> .
Dat., Acc. <i>ñā</i> .	<i>ñatāñ niska</i> .
Abl. <i>ññī kăna</i> .	<i>ñatāñ niskoī kana</i> .
Agent <i>ñās</i> .	<i>ñatāñ niskas</i> .

Similarly, *ñatāñ zbz̄hīka*, the four of us, and so with other pronouns, all declined the same way.

<i>Inclusive Plural</i> (including "you")	<i>Exclusive Plural</i> (excluding "you")
Nom., Acc. <i>ñatāñ</i> , we.	<i>ñacā</i> , we.
Gen. <i>ñatī</i> .	<i>ñacī</i> .
Dat., Acc. <i>ñatāña</i> .	<i>ñacā</i> .
Abl. <i>ñatī kăna</i> .	<i>ñaci kăna</i> .
Agent <i>ñatīs</i> .	<i>ñacīs</i> .

*2nd Person.*

Nom., Acc. <i>khērāñ</i> , thou.	<i>khintāñ</i> , you.
Gen. <i>khērī</i> .	<i>khintī</i> .
Dat., Acc. <i>khērāña</i> .	<i>khintāña</i> .
Abl. <i>khērī kăna</i> .	<i>khintī kăna</i> .
Agent <i>khērēs</i> .	<i>khintēs</i> .

Polite forms are found for the 2nd pers. sing. *yērāñ*, declined like *khērāñ*; plur. *yāntāñ*, like *khintāñ*, except the agent, which is *yēntēs*.

*3rd Person or Demonstrative.*

Nom., Acc. <i>khō</i> , he, she, that.	<i>khoñ</i> , they, those.
Gen. <i>khōi</i> .	<i>khoñī</i> .
Dat., Acc. <i>khōa</i> .	<i>khoña</i> .
Abl. <i>khōi kăna</i> .	<i>khoñi kăna</i> .
Agent <i>khos</i> .	<i>khoñis</i> .

Another plural form is *khoñtāñ* or *khontāñ*, declined like *khintāñ*.

	SINGULAR	PLURAL
Nom., Acc.	<i>eu, ē, that over there, yonder (in sight).</i>	<i>ewñn, those over there.</i>
Gen.	<i>eī or ē.</i>	<i>ewñnī.</i>
Dat., Acc.	<i>ewa.</i>	<i>ewñnla.</i>
Abl.	<i>ei kãna, ē kãna.</i>	<i>ewñni kãna.</i>
Agent	<i>eās.</i>	<i>ewñnis.</i>

Also *dē*, that, similarly declined.

Nom., Acc.	<i>dyū, dī, this.</i>	<i>dyūñn.</i>
Gen.	<i>dī.</i>	<i>dyūñnī.</i>
Dat., Acc.	<i>dyua.</i>	<i>dyūñnla.</i>
Abl.	<i>dī kãna.</i>	<i>dyūñnī kãna.</i>
Agent	<i>dyūs.</i>	<i>dyūñnis.</i>

#### *Interrogative.*

Nom., Acc.	<i>gaū, who.</i>	<i>gauñn.</i>
Gen.	<i>gāi.</i>	<i>gauñnī.</i>
Dat., Acc.	<i>gaua.</i>	<i>gauñnla.</i>
Abl.	<i>gāi kãna</i>	<i>gauñnī kãna.</i>
Agent	<i>gauās.</i>	<i>gauñnis.</i>

Another word for "who?" is *sū*, the declension of which is regular: Nom., Acc. *sū*. Gen. *sūī*. Dat., Acc. *sua*. Abl. *sūī kãna*. Agent *sus*. *cē*, what?; *cithon*, anything, something; *cañ ma*, nothing; *mãñmo*, much, many; *tsãm*, *tsãmtsizik*, *tsãmpa*, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. *khorañ* or *khūrãñ* is added, to the plur. *khontãñ*: thus, *phonō khorañ*, the brother himself; *phonoñ khontãñ*, the brothers themselves. Only the second word is declined; hence the genitive is *phonō khori*, of the brother himself, the brother's own; *phonoñ khonti*, of the brothers themselves.

The 1st and 2nd pers. pronouns add *rãñ*, which inflects while the pronouns remain in the nominative. *khō*, he, she, that, becomes *khorañ*, and *khoñ* becomes *khontãñ rãñ* (the *rãñ* inflecting). *dyū* and *eu* add *khorañ* in the

singular and *khontǎñ* in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of *řǎñ*, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, *ññī bǎlǎñ*, my bull; *ññī bǎlǎñǎñla*, to my bulls; *ññī ǎmī*, of my mother.

Nouns ending in *-ā*, *-ē*, *-ī*, when made definite by having a demonstrative adjective or possessive noun put before them often change *ā* to *āo* and *ē* or *ī* to *eu* or *iu*: thus, *dī khañmāo*, this house; so *ē ǎtāo*, this father; *dī ǎmao*, this mother; *dī ǎcheu*, this big sister; from *khañmā*, *ǎtā*, *ǎma*, *ǎche*; *mī* becomes *mīu*.

#### CONJUGATION OF VERBS

The infinitive ends in either *-cǎs* or *-shǎs*, the latter probably being contracted from an original *-scǎs*. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing *a* retain the *a* in all parts except the imperative, where it changes to *o*. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally *s* added, *a* is changed to *o*; (2) the present adds *-ět* or *-ěit* to the root; (3) past is the same as the root, with or without *s* added; (4) the future adds *-ǎk'* to the root, with sometimes a letter inserted between the root and *-ǎk'*. Roots ending in a nasalized vowel must be treated as ending in *ñ*.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in *-ñ* or *-n*: fut. *-nǎk'*, past *-s*, imperative same as root.

<i>rdññ-cäs</i> , beat.	pres. - <i>ět</i> .	fut. - <i>nñk'</i> .	past -s.	imp. <i>rdññ</i> .
<i>tañ-cäs</i> , give.	- <i>ět</i> .	- <i>nñk'</i> .	-s.	<i>toñ</i> .
<i>phañ-cäs</i> , throw.	- <i>ět</i> .	- <i>nñk'</i> .	-s.	<i>phoñ</i> .
<i>zñn-cäs</i> , catch.	- <i>ět</i> .	- <i>nñk'</i> .	-s.	<i>zñn</i> .
<i>phicäs</i> , <i>phincäs</i> , take out, expel.	<i>phičēt</i> .	<i>phinnñk'</i> .	<i>phiñs</i> .	<i>phiñ</i> .
<i>soncäs</i> , live.	<i>sončēt</i> .	<i>sonñk'</i> .	<i>son</i> .	<i>son</i> .

This last verb omits the *s* in the past.

2. Root in *-k* changes *k* to *g* before vowel, past *-s*, fut. *-tñk'*, imp. same as root.

<i>dñkcäs</i> , sit.	pres. <i>dñgčēt</i> .	fut. <i>dñktñk'</i> .	past <i>dñks</i> .	imp. <i>dñk</i> .
<i>zdokcäs</i> , conceal.	<i>zdogčēt</i> .	<i>zdoctok'</i> .	<i>zdoks</i> .	<i>zdok</i> .
<i>zhäkcäs</i> , keep.				<i>zhok</i> .

3. Root in *-p* changes *p* to *b* before vowel, past *-s*.

<i>lltsäpcäs</i> , teach, persuade.		fut. <i>lltsäbčēt</i> .	past <i>lltsäps</i> .
<i>llčpcäs</i> , arrive.		<i>llčbčēt</i> .	<i>llčps</i> .
<i>thopcäs</i> , be obtained, meet.		<i>thobčēt</i> .	<i>thops</i> .

4. Root in *-r*, fut. *-ñk'*, past no *s*, imperative as root.

<i>khñr-cäs</i> , lift.	pres. - <i>ět</i> .	fut. - <i>ñk'</i> .	past <i>khñr</i> .	imp. <i>khñr</i> .
<i>zčr-cäs</i> , say, speak.	- <i>ět</i> .	- <i>ñk'</i> .	<i>zčr</i> , <i>zčs</i> .	<i>zčr</i> .
<i>shor-cäs</i> , run away.	- <i>ět</i> .	- <i>ñk'</i> .	<i>shor</i> .	
<i>stor-cäs</i> , be lost.	- <i>ět</i> .	- <i>ñk'</i> .	<i>stor</i> .	

Irregular in past: *spñrcäs*, waste, spend; past *spñrs* or *spus*.

5. Root in *-l*, fut. *-ñk'*, past *-s*, imperative as root.

<i>skil-cäs</i> , hinder.	pres. - <i>ět</i> .	fut. - <i>ñk'</i> .	past <i>skils</i> .	imp. <i>skil</i> .
<i>dñlčäs</i> , go.	- <i>ět</i> .	- <i>ñk'</i> .	<i>dñls</i> , <i>dñs</i> .	<i>dñl</i> .

6. Root in *t*, fut. *-ñk'*, past as root or changes *t* to *s*, imperative as root.

( <i>nyit</i> ) <i>tsät-cäs</i> , awake.	pres. - <i>ět</i> .	fut. - <i>ñk'</i> .	past <i>tsäs</i> .	imp. <i>tsot</i> .
<i>rjčt-cäs</i> , forget.	- <i>ět</i> .	- <i>ñk'</i> .	<i>rjčt</i> .	
<i>thätcäs</i> , <i>thäcäs</i> , be happy.	<i>thätčēt</i> .		<i>thät</i> .	
<i>sätcäs</i> , <i>säcäs</i> , slay.	<i>sätčēt</i> .		<i>säč</i> .	<i>sot</i> .

7. Root in *-a*; *a* is dropped before the endings, fut. *-ok'*, pres. *-ět*, *-ěit*, past *-s*, imperative generally in *-s* with usual change of *a* to *o*. *zǎcās*, eat, has past in *o* and drops *s* in imperative. *chācās*, *chēcās*, go, uses another root in the past and imperative.

<i>bačās</i> , do, make.	pres. <i>běit</i> .	fut. <i>bok'</i> .	past <i>bās</i> .	imp. <i>bos</i> .
<i>lltācās</i> , look.	<i>lltěit</i> .	<i>lltok'</i> .	<i>lltās</i> .	<i>lltos</i> .
<i>zǎcās</i> , eat.	<i>zět</i> .	<i>zok'</i> .	<i>zos</i> .	<i>zō</i> .
<i>chācās</i> , <i>chēcās</i> , go.	<i>chět</i> .	<i>chok'</i> .	<i>soñ</i> .	<i>soñ</i> .

8. Root in *i*, *ī*, pres. adds *-t* to root, past adds *-s*, imp. *-s*. *shīcās* may drop *s* in past.

<i>tricās</i> , ask.	pres. <i>trīt</i> .	past <i>trīs</i> .	imp. <i>trīs</i> .
<i>zbricās</i> , write.	<i>zbrīt</i> .	<i>zbris</i> .	
<i>shīcās</i> , die.	<i>shīt</i> .	<i>shī</i> , <i>shīs</i> .	

9. Root in *o*, *ō*, or *ū*, pres. adds *-ět* or *-īt* to root, past *-s*, imp. *-s*, fut. *-k'*.

<i>spo-cās</i> , change.	pres. <i>-ět</i> .	fut. <i>-k'</i> .	past <i>-s</i> .	imp. <i>-s</i> .
<i>ñū-cās</i> , cry.	<i>ñu-īt</i> .	<i>-k'</i> .	<i>-s</i> .	
<i>nyūcās</i> , <i>nyōcās</i> , buy.	<i>nyuět</i> .		<i>nyos</i> .	

10. Infinitive ending in *-shǎs*, probably contracted from *-scās*, pres. *-sět*, fut. *-sǎk'*, past *-s*, imp. *-s*. *sheshǎs*, understand, has pres. *sheshět*.

<i>bǎp-shǎs</i> , descend.	pres. <i>-sět</i> .	fut. <i>-sǎk'</i> .	past <i>-s</i> .	imp. <i>bops</i> .
<i>she-shǎs</i> , know, understand.	<i>-shět</i> .		<i>-s</i> .	<i>-s</i> .
<i>lañ-shǎs</i> , rise, stand.	<i>-sět</i> .	<i>-sǎk'</i> .	<i>-s</i> .	<i>lōs</i> ( <i>loñs</i> ).
<i>lūshǎs</i> , remain.	<i>-sět</i> .	<i>-sǎk'</i> .	<i>-s</i> .	
<i>dūk-shǎs</i> , burn (intr.).	<i>-sět</i> .	<i>-sǎk'</i> .	<i>-s</i> .	
<i>rgo-shǎs</i> , be advisable, necessary, proper.	<i>-sět</i> .	<i>-sok'</i> .		
<i>lltoq-shǎs</i> , be hungry.	<i>-sět</i> .		<i>-s</i> .	
<i>skom-shǎs</i> , be thirsty.	<i>-sět</i> .			

#### VERB SUBSTANTIVE

Present tense, *in*, for all persons and numbers.

Past, *yotpin*, for all persons and numbers (contracted from *yotpa in*).

*yotpīn* is really the past of the verb *yotcās*, which contains the idea of existence, thus:—

*eū māsārmān in*, he is a Musalman.

*eū dīr yūt*,\* he is here, he exists here.

*rdūñcās*, *rdūñca*, beat

Imp. *rdūñ*, plur. *rdūñshik*.

Fut. *rdūññik*.

Pres. *rdūñēt*, beats.

Pres. imperf. *rdūññen yūt*, is beating.

Imperf. *rdūññen yotpīn* or *rdūññet pīn*.

Past, *rdūñs*.

Pres. cond. *rdūñna*.

Past cond. *rdūñspīna*.

Pres. part. *rdūññen*, *rdūñne*, beating.

Conj. part. *rdūññēi*, having beaten.

Agent, *rdūññkhān*, beater.

Pass. part. *rdūññskhān*, beaten.

Continuous tenses, *rdūññen* with required tense of *dākcās*, to sit. *rdūññen dāktūk*, he will be beating, he will continue beating.

Pres. perf. *rdūññe in*, *rdūññe yūt*, has beaten.

Plup. *rdūññspīn*, had beaten.

Fut. perf. *rdūññe dāktūk*.

Gerundive infinitive, *rdūññma*.

*thūñcās*, drink; *yoñcās*, come, are like *rdūñcās*.

*phañcās*, throw; *tañcās*, give, change *a* to *o* in imperative.

*khūrcaś*, *khūrca*, lift a load

*khūrcaś* is conjugated like *rdūñcās* except in the following tenses:—

Fut. *khūrāk*,

Past, *khūr*.

Pres. perf. *khūrē in* or *yūt*.

Fut. perf. *khǎrě dǎktǎk'.*

Conj. part. *khǎrěi.*

Ger. inf. *khǎrba.*

*lěncās*, take; *sileās*, read; *zěrcās*, say, are conjugated like *khǎrcās*. *zěrcās* has also a past *zēs*.

*khyǎtcās*, be able (physically), *nyǎncās*, know how to, be able, are like *khǎrcās* except the gerunds, which are *khyǎtpa* and *nyǎuma* respectively.

*zacās*, *zacā*, eat

Imp. *zō zōshik'.*

Fut. *zok'*, will eat; *zěin dǎktǎk'*, he will be eating.

Pres. *zēt.*

Pres. imperf. *zěin yǎt.*

Imperf. *zětpin*, *zěin yotpin.*

Past, *zos.*

Pres. perf. *zose in.*

Plup. *zospin.*

Pres. cond. *zanu.*

Past cond. *zospinna.*

Pres. part. *zěin.*

Agent, *zakhǎn*, eater.

Conj. part. *zosei*, having eaten: *zoskhǎn*, eaten.

Continuative, *zěin, dǎkcā*, to continue eating.

Ger. inf. *zā.*

*chēcās*, *chēcā*, or *chācās*, *chācā*, go, is like *zacās*, except in imperative and in tenses connected with the past.

Imp. *soi*, *soishik'*, go.

Past, *soi*; conj. part. *soisei*; plup. *soimǎn*; past cond. *soimǎnna.*

Pres. perf. *soise in*: fut. perf. *soise dǎktǎk'.*

*bacās*, *bucā*, do

Imp. *bōs*, *boshik'.*

Fut. *bok'.*

Pres. *běit.*

Pres. imperf. *běin yūt.*  
 Imperf. *běitpin, běin yotpin.*  
 Past, *bās.*  
 Pres. perf. *bāse in.*  
 Plup. *bāspin.*  
 Fut. perf. *bāse dūktūk.*  
 Pres. cond. *bana.*  
 Past cond. *baspīnna.*  
 Conj. part. *basei.*  
 Agent, *bakhān.*  
 Contin. *běin dākcā.*  
 Ger. inf. *bā.*

*Uttacās, Uttacā, see, look*

Imp. *Uttos, Uttoshik.*  
 Fut. *Uttok.*  
 Pres. *Uttēit, Uttēin yūt.*  
 Imperf. *Uttēitpin, Uttēin yotpin.*  
 Past, *Uthoñ.*  
 Conj. part. *Uthoñsei.*  
 Cond. *Uttana, Uthaspīnna.*  
 Agent, *Uttakhān.*  
 Contin. *Uttēin dākcā.*  
 Ger. inf. *Uttā.*

A feature of the pronunciation of this verb is the insertion in some tenses of an *h* after the *Utt*.

*dūkcās, dūkcā, sit*

Imp. *dūk; dūkshik.*  
 Fut. *dūktūk.*  
 Pres. *dūgēt, dūgen yūt.*  
 Imperfect, etc., regular.  
 Past, *dūks.*  
 Pluperfect regular.  
 Cond. *dūkna, dūkspīnna.*  
 Pres. part. *dūgen.*  
 Agent, *dūkkhān.*



Contin. *dügen dākcū*.

Ger. inf. *dākpa*.

Fut. perf. *dākse dāktūk*ʼ.

For the pres. perf. *dākse yūt* appears to be the only form; *dāksē in*, not being found.

*rgyākcās*, run, and *cūkcās*, be allowed to, are like *dākcās*.

*ḍālcās, ḍālea*, go, walk (Hindi *cālnā*)

Imp. *ḍāl*, also *doṅ*.

Pres. *ḍālēt*.

Pres. part. *ḍālēn, ḍāle*.

Past, *ḍāls* and *ḍās*.

Agent, *ḍālkhān, ḍālkhānpa*.

Ger. inf. *ḍālba*.

*zbricās*, write

Pres. *zbrīt*.

Pres. part. *zbrin*.

Past, *zbris*.

Other tenses regular.

*ltōqshās, ltōqsha*, be hungry

Pres. *ltōqsēt*.

Pres. part. *ltōqsēn*.

Past, *ltōqs*.

Plup. *ltōqspīn*.

Ger. inf. *ltōqpa*.

Other tenses regular.

Similarly conjugated is *khyāqshās*, be cold.

*skomshās, skomsha*, be thirsty

Pres. *skomsēt*.

Pres. part. *skomsēn*, etc., regular.

*shorcās*, run away

Pres. *shorēt*.

Past, *shor*.

Pres. perf. *shorē in* or *yūt*.

Conj. part. *shorēi*, etc.

*ryoshās*, be necessary, advisable

Pres. *ryōset*.

Fut. *ryosōk'*.

### THE NEGATIVE

Negative adverbs are *ma* and *mī*; the former is frequently contracted to *m*. They are used as follows:—

*in*, *yāt*, and *yotpin*, when negative, become *min*, *mēt*, and *mētpin*.

With ordinary verbs the rule is as follows:—

Imp., past, and plup. prefix *ma* to the verb: *ma rdūn*, do not strike; *ūās ma rdūns*, I did not strike; *ūās ma rdūnspin*, I had not struck.

For future prefix *mī* to root of verb; *ūās mī rdūn*, I will not strike.

For pres. and pres. imperf. use *mēt* after the ger. infin.: *ūās rdūnma mēt*, I do not strike or am not striking.

For imperfect use *mētpin* after the ger. infin.: *ūās rdūnma mētpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eūs ma rdūnma in*, he has not struck.

Thus with *zērcās*, the forms are:—

*ma zēr*, do not say.

*eūs ma zēs*, he did not say.

*eūs ma zēspin*, he had not said.

*mī zēr*, he will not say.

*eūs zērba mēt*, he does not say or is not saying.

*eūs zērba mētpin*, he was not saying.

*ma zērba in*, has not said.

### INTERROGATION

A verb is made interrogative by the addition of *-a*. Sometimes there is a slight vowel change, as *yāt*, *yota*; *bās*, *basa*. Forms ending in *k'* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k'* to *g* before *-a*.

*bol'*, will do; interrog. *bōya*: *bās*, did; interrog. *busa*.

So *zēt*, is eating; *zos*, ate; *zok'*, will eat, become *zeta*, *zosu*, *zoja*.

In negative sentences (see above) the rule is similar.

The past adds *-a*, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.

The future adds *-a*; the pres. ind. and pres. imperf. add *-a* to *mēt*, and the imperfect adds it to *-pīn*.

The above negative sentences will therefore become:—

*eūs ma zēsa*, did he not say?

*eūs zerba mēta*, is he not saying?

*eūs mī rdūna*, will he not strike?

*eūs rdūn mētpīna*, was he not striking?

To express sentences of the form "did he come or not?" "will he come or not?" the first verb is put in the interrogative, and the second in the form of negative affirmation.

*eu yoūsa ma yoūn*, did he come or not?

*eu yoūnuga mī yoūn*, will he come or not?

#### NUMERALS

- |  |  |
|--|--|
| 1. <i>cik'</i> .   | 14. <i>cūzbzhī</i> .                         |
| 2. <i>nyis</i> .   | 15. <i>cogū</i> .                            |
| 3. <i>sām</i> .  | 16. <i>cūrāk'</i> ,                          |
| 4. <i>zbzhī</i> .  | 17. <i>cūbdūn</i> .                          |
| 5. <i>yā</i> .   | 18. <i>cūgyyāt</i> .                         |
| 6. <i>trāk'</i> .  | 19. <i>cūrūgū</i> .                          |
| 7. <i>rdūn</i> .   | 20. <i>nyīshū</i> , <i>nīshū</i> .           |
| 8. <i>ryyāt</i> .  | 21. <i>shtsūqshik'</i> .                     |
| 9. <i>ryū</i> .  | 22. <i>shtsūgnis</i> , <i>shtsūgnis</i> .    |
| 10. <i>shcū</i> .  | 23. <i>shtsūqsūm</i> .                       |
| 11. <i>cūkshik'</i> .  | 24. <i>shtsūzbzhī</i> , <i>shtsūqzbzhī</i> . |
| 12. <i>cūgnis</i> , <i>cūgnis</i> (and so<br>with all numbers end-<br>ing in 2). | 25. <i>shtsūgū</i> .                         |
| 13. <i>cūksūm</i> .  | 26. <i>shtsūzdrāk'</i> .                     |
|  | 27. <i>shtsūpdūn</i> .                       |
|  | 28. <i>shtsūpgyāt</i> .                      |

- |                                   |                                       |
|-----------------------------------|---------------------------------------|
| 29. <i>sh̄ts̄ärḡū.</i>           | 65. <i>r̄äñā.</i>                     |
| 30. <i>s̄ämeū.</i>                | 66. <i>r̄ar̄ük̄,</i>                  |
| 31. <i>soqsh̄ik̄.</i>             | 67. <i>r̄äbd̄än.</i>                  |
| 32. <i>sogn̄is, soqn̄is.</i>      | 68. <i>r̄äbgȳät.</i>                 |
| 33. <i>soqs̄üm.</i>               | 69. <i>r̄ärḡū.</i>                   |
| 34. <i>soz̄bzh̄ī, soqz̄bzh̄ī.</i> | 70. <i>r̄d̄ünc̄ū.</i>                 |
| 35. <i>soḡā.</i>                 | 71. <i>t̄önc̄ik̄.</i>                 |
| 36. <i>soz̄dr̄ük̄.</i>            | 72. <i>t̄önn̄is.</i>                  |
| 37. <i>sopd̄än.</i>               | 73. <i>t̄öns̄üm.</i>                  |
| 38. <i>sopgȳät.</i>              | 74. <i>t̄önz̄bzh̄ī.</i>               |
| 39. <i>sorḡū.</i>                | 75. <i>t̄önḡā.</i>                   |
| 40. <i>zh̄ip̄'c̄ū.</i>            | 76. <i>t̄önr̄ük̄.</i>                 |
| 41. <i>zh̄äqsh̄ik̄.</i>           | 77. <i>t̄öbd̄än.</i>                  |
| 42. <i>zh̄ägn̄is, zh̄äqn̄is.</i>  | 78. <i>t̄önr̄gȳät.</i>               |
| 43. <i>zh̄äqs̄üm.</i>             | 79. <i>t̄önr̄ḡū.</i>                 |
| 44. <i>zh̄äzh̄bzh̄ī.</i>          | 80. <i>rḡyac̄ū.</i>                  |
| 45. <i>zh̄äñā.</i>                | 81. <i>kȳäqsh̄ik̄.</i>               |
| 46. <i>zh̄är̄ük̄.</i>             | 82. <i>kȳäqn̄is, kȳägn̄is.</i>      |
| 47. <i>zh̄äbd̄än.</i>             | 83. <i>kȳäqs̄üm.</i>                 |
| 48. <i>zh̄äbgȳät.</i>            | 84. <i>kȳäz̄bzh̄ī, kȳäqz̄bzh̄ī.</i> |
| 49. <i>zh̄ärḡū.</i>              | 85. <i>kȳaḡā.</i>                   |
| 50. <i>ḡäpc̄ū.</i>               | 86. <i>kȳar̄ük̄.</i>                 |
| 51. <i>ḡäc̄ik̄.</i>              | 87. <i>kȳäbd̄än.</i>                 |
| 52. <i>ḡän̄is.</i>               | 88. <i>kȳäbgȳät.</i>                |
| 53. <i>ḡäs̄üm.</i>               | 89. <i>kȳärḡū.</i>                  |
| 54. <i>ḡäzh̄bzh̄ī.</i>           | 90. <i>r̄bükc̄ū.</i>                  |
| 55. <i>ḡäñā.</i>                 | 91. <i>koqsh̄ik̄.</i>                 |
| 56. <i>ḡär̄ük̄.</i>              | 92. <i>kogn̄is, koqn̄is.</i>          |
| 57. <i>ḡäbd̄än.</i>              | 93. <i>koqs̄üm,</i>                   |
| 58. <i>ḡäb'gȳät.</i>            | 94. <i>koz̄bzh̄ī, koqz̄bzh̄ī.</i>     |
| 59. <i>ḡärḡū.</i>               | 95. <i>kobḡū.</i>                    |
| 60. <i>t̄äkc̄ū.</i>               | 96. <i>kor̄ük̄.</i>                   |
| 61. <i>r̄äqsh̄ik̄.</i>            | 97. <i>k̄öbd̄än.</i>                  |
| 62. <i>r̄ägn̄is, r̄äqn̄is.</i>    | 98. <i>k̄öbgȳät.</i>                 |
| 63. <i>r̄äqs̄üm.</i>              | 99. <i>k̄örḡū.</i>                   |
| 64. <i>r̄äzh̄bzh̄ī.</i>           | 100. <i>rḡȳā.</i>                   |

103. <i>rgyā sām.</i>	700. <i>ṛdāuryā.</i>
106. <i>rgyā trūk'.</i>	800. <i>rgyātryā.</i>
154. <i>rgyā gāz<b>h</b>z<b>h</b>kī.</i>	900. <i>rgāprgyā.</i>
200. <i>nīp'gyā, nyīp'gyā.</i>	1000. <i>stoñ.</i>
300. <i>sāmgyā.</i>	1368. <i>stoñ-sāmgyā-</i>
400. <i>zhīp'gya.</i>	<i>rābgyāt.</i>
500. <i>gāp'gyā.</i>	6541. <i>stoñtrāk-gāpgyā-</i>
600. <i>trūkrgyā.</i>	<i>zhāqshīk'.</i>

Half is *phēt* or *phēñññ*. *phēñññ* subtracts half from a number, thus: *phēñññ z**h**z**h**kī*, three and a half; *phēñññ ṛdāñ*, six and a half.

Numbers follow the word qualified.

### ADVERBS

#### Place

here, <i>dīr, diltēk', dīka, dyāē,</i>	nowhere, <i>gārāñ</i> , with nega-
<i>dyāu.</i>	tive.
there, <i>er, ēltēk', ēku.</i>	inside, <i>nāñnak.</i>
where, <i>gār, gāltēk', gēiku.</i>	far, <i>thaqriñs.</i>

#### Time

now, <i>dārē'.</i>	on fourth day, <i>zhāq z<b>h</b>z<b>h</b>kī.</i>
then, <i>dēi wāgzla.</i>	yesterday, <i>gondē.</i>
when, <i>nām.</i>	day before yesterday, <i>khārt-</i>
never, <i>māna</i> , with negative.	<i>sāñ zhāq.</i>
to-day, <i>dīriñ.</i>	day before that, <i>dāñma</i>
to-morrow, <i>āskē'.</i>	<i>zhāq.</i>
day after to-morrow, <i>nāñs.</i>	

#### Others

thus, <i>dyātsuga.</i>	yes, <i>ōna</i> , or repetition of
in that way, <i>etsuga.</i>	verb.
how, <i>gātsuga.</i>	not, <i>ma</i> , or repetition of verb
much, <i>māñmo.</i>	with negative.
why, <i>cīa.</i>	

In the word *gāltēk'* the *a* is as *u* in *but*, but prolonged.

## PREPOSITIONS

(The case governed is shown in brackets ; gen. = genitive, nom. = nominative.)

from, <i>kǎnu</i> (gen.), <i>na</i> .	beside, <i>shítea</i> , <i>shítěa</i> , <i>shanla</i> ,
in, <i>-ǎñ</i> (gen.), <i>-nǎk</i> , <i>-anǎk</i>	<i>chanla</i> , <i>děr</i> (all gen.).
(gen.).	with (along with), <i>nanyambo</i>
before, <i>snā</i> (gen.).	or <i>nǎñ nyambo</i> (nom.);
behind, <i>ryyabna</i> (gen.).	(of instrument), <i>nǎñ</i>
upon, <i>kā</i> (gen.).	(nom.).
under, <i>yogtu</i> (gen.).	for sake of, because of, <i>phia</i> ,
	<i>phurěs</i> (gen.).

## CONJUNCTIONS

*yǎñ*, and.

*wǎsǎñ*, than.

## SENTENCES

1. *Khīrī miñ cī in?* Thy name what is?
2. *Dī stei nāsō tsāmpa in?* This horse's age how much is?
3. *Dī kāna Khācūl tsāmtsik thāgrīs in?* Here from Kashmir how-much far is?
4. *Khīrī ātī khāimā phrū tsām yūt?* Thy father's house (in) sons how many are?
5. *Dirīñ nā ma thāgrīs na dūlē yoñs.* To-day I very far from walking came.
6. *Nñī ātā tshāntsēi bātshās khoi āchē (nōmo) na nyambo bāqston bās.* My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. *Kārpo stēi zgāo nāñmuk yūt.* White horse's saddle inside is.
8. *Stēi kī zgā toñ.* Horse upon saddle put (give).
9. *Nās khoi phrūa māñmo rdññs.* I his boy much beat.
10. *Eus rī goe kī nōr bālññ tshoēñ yūt.* He hill's top upon goats bulls grazing is.
11. *Eu stēi kī lāqstshūksi yoga dūksē yūt.* He horse upon tree beneath seated (having sat) is.
12. *Khoi phonō khoi āchē wāsññ chopo in.* His brother his big-sister than big is.
13. *Dī rinpo shmāl phēññ sām in.* That's price rupees half three (two and a half) is.
14. *Nñī ātā e tshāntsēi nāñpeññ dūgēt.* My father that shall house in sits (lives).
15. *Dī shmālpo khou toñ.* This rupee him give.
16. *Dī shmālññ khoi kāna lñ.* These rupees him from take.
17. *Khoa māñmo rdññ yañ thakpa nāñ cīñ.* Him much beat and rope with tie.
18. *Dī chūdoñpeññ na shū phīñ.* This well-in from water draw (out of this well).

19. *Ñuī snā dūl* (or *don*). Me before walk.

20. *Sui phrū khīrī rgyabna yoñēt*. Whose boy thee behind comes ?

21. *Khērēs dyū sui kāna ñnyose khyoñs* (or *khyōs*). Thou this whom from having-bought brought ?

22. *Gronēi hāṭīpa cigi kāna khyoñs* (*khyōs*). Village-of shopman one from brought.

*Notes.*—2, 7, 8, 11. Note *s* (cerebral *sh*). 6. *Ātu tshüntse*, little father, i.e. uncle. 7. *Zgāo* for *zgā*, because the word is definite. 10. The *r* in *rī* is pronounced almost like *rzh* or *rz*. 11. *Dākēn yūt*, would mean in the act of sitting down ; *dāksē yūt*, is having sat, is seated.

#### THE PRODIGAL SON

*mī cigi būtsha nyis yotpin ; tshüntses khāri*  
man one-of sons two were ; small his

*ātā zēs* “*yoñs-khānī-po ñarāna toñ*,” *khos khoña*  
father-to said “having-come-one me-to give,” he them-to

*rāñī sāq nōrzānpo zgosē tañs : zhāq khāciga*  
own all property having-divided gave : days few-to

*tshüntse phrūs sāq zlāmse thāqrīns yulceñ*  
small boy all having-gathered far country-a-in

*soñ yañ eanūk ruñī nōrzān sāq tsōqpo laseñ*  
went and it-in own property all evil work-in

*spürs ; nām sāq khārcī bā tshārbāna dē*  
wasted ; when all spending make was-finished that

*yulpeñ chūpo zānrkon soñ, cho shāñte*  
country-in great famine went (became), very straitened

*soñ, dē yurpeanūk dākhān cigi shītea soñ,*  
became, that country-in dweller one near went,

*khos khāri zhīññēanūk phāq tshūā tañs ;*  
he his fields-in swine to-graze gave (sent) ;

*khos rgosētpa* (or *rgosētpin*) *norññis zākhānpo*  
him-to it-was-necessary goats eating



*kāna khūri lltou wān skānūk', yān susān*  
 from his belly also he-will-fill, and anyonesoever  
*khou taīma mētpa. nām khou hōsh*  
 him-to giving not-was. when him-to sense  
*yōsēna (yoñsēna) zērbā ryākhs (ryāqs) "nūī ātī*  
 having-come to-say began "my father's  
*khānīmā tsāmtsik yoqpō eigis lltou skānsē*  
 house how-many servants one belly having-filled  
*tākī zēt, nā dīanūk lltōkse shīt,*  
 bread eat, I herein having-hungered am-dying,  
*nā lañse nārī ātī shītea chok', yān khou*  
 I having-risen my father near will-go, and him-to  
*zērūkh (zērūk') nās Khūdā na yārī nyēspa bās,*  
 will-say I God and your sin did,  
*nā snei (snā) tsoqspo ma lūs yārī bātshā*  
 I in-future equal not remained your son  
*zērūk', yārīs nā kankōl eigā zhōk'." khō*  
 they-will-say, you me labourer one keep." he  
*lañsēna khārī ātī shītea soñ, khō thāqrīnsla*  
 having-risen his father near went, he far  
*yōtpin dē kāna khoi ātās thoñ yān bāñ khivēna*  
 was that from his father saw and having-run  
*khōrāñ skīnzhūks khyōñs. phrus zēs "nās Khūdā*  
 his neck-embrace brought. son said "I God  
*na yārī nyēspa bās, nā snei tsoqspo ma*  
 and your sin did, I in-future equal not  
*lūs yārī bātshā zērūk'." ātās zēs*  
 remained your son they will-say." father said  
*"Uyāgmoyena Uyāgmo gāncēk khyōñse khou*  
 "good-from good garment having-brought him-to  
*skon yāñ khou kāpshe gāñ skon, yāñ*  
 put-on, and him-to shoes also put-on, and  
*lāqpaūla sūrdūps shik' toñ, hālcān llāñ phrūik*  
 hand-to ring one give fat bull son

*khyoñse*    *sot*,   *ñās*    *zok'*    *yǎñ*    *thǎlūk'*,  
 having-brought kill, we shall-eat and shall-rejoice,  
*cī*   *phǎrēs*   *ñnī*   *dī*   *phrū*   *shīsētpin*   *yǎñ*   *son*,  
 what for my this boy was-dead and lived  
*storbin*   *dǎrē*    *thop.*"  
 was-lost now was-obtained."

*khoi*    *chō*    *phonō*    *zhīñsǎñ*   *yotpin*   *khǎñmī*  
 his    big    brother    field-in    was,    house  
*shitea*    *llēwǎna*    *llū*    *tañmī*    *skāt'*    *cik'*  
 near    having-arrived    song    giving-of    noise    one  
*tshǎr*,    *yoqpo*    *cik'*    *eiga*    "yoñ"    *zēre*  
 heard,    servant    one    one    "come"    saying

*khyoñse*    *trīs*    *cī*    *soñ*    *khos*  
 having-brought    asked    what    went (happened)    he  
*zēs*    "khīrī    *tshǎntse*    *phonō*    *yōs*    *yǎñ*    *khīrī*  
 said    "thy    little    brother    came    and    thy  
*ātās*    *hǎlcǎn*    *llǎñ*    *phrūik*    *sās*,    *dī*    *phīa*    *khos*  
 father    fat    bull    son-a    killed, this    for    he  
*llañto*    *phrūik*    *sās*    *phrūla*    *rgyala*    *bāse*  
 calf    son-a    killed    son-to    well    having-made  
*lltās.*"    *kho*    *khā*    *yoñs*    *yǎñ*    *nāñuk*    *chēsñī*    *ma*  
 saw."    he    anger    came    and    inside    wish    not  
*yōs.*    *ātās*    *zgoa*    *sōse*    *khōa*    *lltsābā*  
 came.    father    outside    having-gone    him    to-explain  
*ryǎkhs*,    *khos*    *zēs*    "lltos    *ñās*    *lō*    *disok*    *cik'*  
 began,    he    said    "see    I    years    such    some  
*yǎrī*    *khīdmāt*    *bās*,    *yǎrēs*    *nā*    *māna*    *rǎbāq*  
 your    service    made,    you    me    ever    she-goat  
*cigi*    *ruig*    *ma*    *tañs*    *tā*    *ñās*    *nārī*    *rgakhñññ*  
 one-of    young-one    not    gave    that    I    my    love-ers  
*na nyambo*    *thatēn*    *dūktūk'*;    *khīrī*    *dī*    *phrū*  
 with    being-glad    may-sit;    thy    this    son  
*yoñ*    *mana*,    *dyūs*    *khīrī*    *yotpī*    *norzǎñññ*  
 came    when,    he (who)    thy    being    properties

*rōqshkyělūnla (lolimoŭnla)*      *taise*      *spus*      *yěřēs*  
 harlots-to      having-given      wasted      you  
*khoi*    *phia*    *hālcān*    *llān*    *phrāik*    *sās.*"    *ātās*  
 his    for    fat    bull    son-a    killed."    father  
*zēs*    "*būtshā*    *khērān*    *na*    *malpa* (or *bārābār*)    *nā*  
 said    "son    thou    then    always    me  
*nān nyambo*    *yūt.*    *cī*    *nūnī*    *yotna*    *dō*    *khīrī*    *in,*  
 with    art.    what    mine    is    that    thing    is,  
*āmmau*    *thātpau*    *rgyēla*    *inmapā,*    *cī*    *phārēs*    *khīrī*  
 but    rejoicing    good    was,    what    for    thy  
*dī*    *phonō*    *shīpin*    *dārē*    *yañ*    *son,*    *storbinmapa*  
 this    brother    had-died    now    also    lived,    lost-was  
*yāñ*      *thop.*"  
 also    was-obtained."

*Notes.*—*zhāq khāciga*, in a few days, *khācik* follows its noun. *khāciga* is dative. *yulcān*, *ce* for *ci* contracted from *cik*, one; here indefinite article. *yulpeān* from *yulpo*, country, and *-ān*, in. Note cerebral *ç* in *chō*, very. *dūkhān* for *dūkkhān*, sitter, dweller. *tshāā tāns*, sent to graze; purpose may be expressed by *phia* or *pharēs*, for the sake of, with gerundive infinitive. *skānāk*, future, for "that he should fill". *susān*, *-añ* indicates -ever. *yārī bītshā zērūk*, that people should call me your son. *thāgrīnsla*, far; note use of *la*. *Uyāgmoyena Uyāgmo*, good from good, the best. *thop*, was obtained, Hindi *mīlā*. *skāt*, voice, noise, language. *rgyala bāse*, good having made; *bāse* practically means "considering"; cf. Pānjābī, *mārā kārke chādḍḍā*, bad having made (i.e. considering or believing it bad) he left it. *thātēn dāktūk*, shall, i.e. may, keep on rejoicing.

## VOCABULARY

- a, an, *cik'*; *-ik'*; see "one".
- able, be, *khyūtcās* w. ger. inf.
- about, *phīa*, *phārēs*, both w. gen.; see "for".
- account, *hīsāp'* (Urdu *hīsāb*).
- advisable, be, *rgoshās* w. ger. inf.
- affair, matter, *tām*, *spēra*.
- after, prep. *rgyaba* w. gen., adv. *rgyap'na*; after that, then, *dē kāna*.
- again, *yāñ*.
- age, *nasō*.
- agree, *nyancās*.
- air, *llūnpō*.
- all, *sāq*, *tshainma*.
- allow, give leave, *rokhsāt tañcās* (Urdu *rūkhšāt*); allow to, *cūkcās* w. root of verb.
- almond, *badām* (Urdu *bādām*).
- alone, *cik' cik'* (one one).
- also, *wāñ*.
- always, *malpa*, *bārābār* (Urdu).
- ancient, *shnyinma*.
- and, *yāñ*, *na*.
- anger, *khā*, *khā*.
- angry, to be, *khā yoncās* (anger to come).
- ankle, (*kañ*)*tshiks*.
- annoy, *zgrāncās*.
- answer, n., *jawāb* (Urdu *jāwāb*); v., *jawāb tañcās*.
- ant, *khārkhūtā*.
- anyhow, *gātsuga*.
- anyone, *sū*, *sū cik'*; anyone whosoever, *susāñ*.
- appear, *thoñcās*.
- apple, *kūshū*.
- apricot, *cūbī*.
- arise, *lanshās*.
- arm, n., *phyāqpa*.
- around, *khorpō* w. gen.
- arrive, *llēpcās*.
- ascend, *zyāqcās*.
- ask, *trīcās*; ask for, *shitsōtcās*.
- ass, *boñbū* (male or female); male, *boñpho*; female, *boñmo*.
- assist, *mādād bacās* w. dat. (Urdu *mādād*).
- attempt, v., *shtamcās*.
- await, *dāñ bacās*.
- awaken, trans. and intrans., *tsātcās*.
- back, n., *shūl* (the *l* in this word is very liquid or dental).
- bad, *tsoqpō*.
- bag (cloth), *zgiwū*; (leather, big), *kyēlba*; (do., small), *kyēlbū*.
- baggage, *cālāq*.
- balances, *ṭakari* (? Panj. *trākṛī*).
- bald, *phāṭā*.
- ball (wooden for polo), *polō*.
- bank (of river, etc.), *zūr*.
- bark (of tree), *shām brākhs*.
- bark, v., *zūkcās*.
- barley, *nās*.
- basket, *tsēpo*.
- bat (animal), *tshānbī*.
- be, *yocās*, *incās*.
- beak, *khāmcū*.

- beam of wood (large), *mārdūn*; (small), *phyĕms*.
- bear, n., *drĕnmau* (*au*, as English "awe").
- beard, *smyānrā*.
- beat, *rdūncās*.
- beautiful, *rdĕmo*; see "good".
- become, *chācās*, *chĕcās* (i.e. go).
- bed, *carpa* (Urdu *cārpāī*).
- bee, *toñzē*.
- before, *snā*, *suānla*, w. gen., adv., do.
- beg, *lltsāncās*.
- begin, *ryāqshās*.
- behind, *rgyaba* w. gen.
- behold, *lltacās*.
- belly, *lltoā'*.
- below, *yoq* w. gen. (or *yoga*), adv. *yoqtūk*.
- beside, *shītea*, *shānla*, *dĕr*.
- big, *chopo*, *chō* or *ĕho*, *rgyālpō*.
- bind, *ciñcās*.
- birch, *stāqpa*; birch bark, *kroa*.
- bite, *cācās*.
- bitter, *khāñtē*.
- black, *nāqpo*.
- blind, *zhārbā*.
- blood, *khrañq*.
- blue, *siñnpo*; sky-blue, *nām-doq*.
- body, *rgō*.
- boil (cook), *skolcās*.
- bone, *rūspā*.
- book, *shōqbū*, *shōgbū*.
- boot, *kāpshā*.
- born, be, *skyĕcas*, *ldāncās*.
- bowl, metal, *mūr(h)*; wooden, earthen, *photō*.
- boy, *phrū*, *būtshā* (latter especially son).
- branch, *yāldāq*.
- bread, *taikī*, *ṭākī* (*ai* in *taikī*, like *a* in "man"—Aryan word).
- break, *cāqcās*; see "cut".
- breast, *brāñ*; woman's, *pipī(h)*.
- bridge, *zāmbā*; rope do., *llcūkzām*.
- bridle (rein), *strāp*.
- bring, *khyōncās*.
- brother, *phonō*.
- buffalo, *mahē bālāñ* (*mahē*—Aryan word).
- bug, *cārī*.
- build, *sh̄tsikeās*.
- bull, *llāñ*, *bālāñ* (*bālāñ* is also cow).
- bullet, *rñṭdī*.
- burn, trans., *tūkcās*; intrans., *dūkshās*.
- butter, *mārḥ*; butter-milk, *dārba*.
- buy, *nyōcās*, *ñnyōcās*, *ñnyūcās*.
- calf (animal), *llañto*.
- calf of leg, *zgima*.
- call, *yoñ zĕrcās*, i.e. say "come".
- camel, *shñāboñ*.
- carpenter, *shññkhāñ*.
- carpet, *sātrāñj* (Urdu *shātrāñjī*).
- cast, v., *phañcās*.
- cat, *bilā* (male or female—an Aryan word).
- catch, *zñncās*.
- causative, to make verbs causative *cūkcās* is used with the root; see "permit".

- cause, v. trans., *cūkcās* w. root of other verb.
- cave, *bāhō*.
- chain, n., *scāqthūr*.
- chamber, *nāñ*.
- change, *spocās*.
- cheat, *dākha tañcās* (Hindi *dhōkhā*).
- cheek, *rdoñ* (face).
- chemise (shirt), *kūrtānī* (Hindi *kūrtā*).
- chenar-tree, *shīñrgyāl*.
- chicken, *bia phrū*.
- child, *phrū*.
- chin, *kūksko*.
- clean, adj., *kārpo* (i.e. white), *sāfa, sāñsāñ* (Urdu *ṣāf, ṣāfā*); v. trans., same with *bacās*, make.
- clock, *bāzha* (Hindi *bāje*); look at one's watch, *nimā lltacās*; i.e. see day.
- cloth, *rās*; see "garment".
- clothe oneself, *goncās*; clothe someone else, *skoncās*.
- cloud, *sprin*; v., cloud over, *nām khōrcās*.
- cock, *biā, biaphō*.
- cold, be, *khyāqshas, khyēqshas*; n., *grañmo*.
- collar, *goñrtsā*.
- collect, *zdāmcās, jāma bacās* (Urdu *jāmā'*).
- come, *yoñcās*.
- command, *hūkm tañcās* (Urdu *hūkm*).
- compassion, *ñsāp* (Urdu *ñṣāf*).
- complain, *ārzi tañcās* (Urdu 'ārzi).
- conceal, *zdokcās*.
- conclude (finish), *tshār cūkcās*; be concluded, *tshārcās*.
- conquer, *rgyālcās*.
- content, *norō*; see "good".
- cook, v. (in water), *skolcās*; bake bread, *shcōcās*.
- corn (wheat), *krōh*.
- correct, adj., *thik'* (Hindi *thīk*); v. trans., *thik' bacās, thig bacās*.
- cost, *rñn*.
- cough, n., *khokhs*; v., *khokh-shās*.
- country, *yul, yulpo*; see "village".
- cow, *bā*.
- cry, v., *nūcās*.
- cup, *karē*.
- cut (cloth), *cātcās*; (hair), *brāqcās*; other things, *cāq-cās*; see "break".
- damage, n., *notpa*.
- dance, *stsēcās*.
- dark (light failing), *thūp*; become dark, *thūp chēcās*.
- day, *nimā, zhāq*; see "to-day", "to-morrow", "yesterday".
- deaf, *gūt*.
- dear (loved), *scēspa*; (not cheap), *nintsē*.
- deceive, *dākha tañcās* (Hindi *dhōkhā*).
- deep, *khūmbū*.
- descend, *bāpshās*.
- descent, *thūrbāps*.
- desert, leave, *phūte tañcās*.
- desire, *rgoshās*; see "necessary".

- destroy, *shik'cäs*, *phäna bacäs* (Urdu *fänä*).  
 devil, *drë(h)*.  
 dew, *zïlpa*.  
 die, *shicäs*.  
 dirt, *trima*.  
 dirty, *näqpo*, *trimacän*, *stsöqpo*.  
 dispute, *ṭän*; v., *ṭän tañcäs*.  
 divide, *zgočäs*.  
 do, *bacäs*.  
 dog, *khī*; female do., *khimo*.  
 door, *zgo*.  
 down, *yoq*; *yoqtük'*, *thür*, *thürük'*.  
 draw, pull, *thëncäs*; draw water, *phincäs*, *phicäs*.  
 dream, n., *niläm*; v., *niläm lltäcäs*.  
 drink, *thüncäs*.  
 drop of water, *cañthī*.  
 drug, *smän*.  
 dry, adj., *skambo*; become dry, *skamshäs*.  
 dumb, *shkändik'*.  
 dust, *sa süp*; dust in air, *tshüma*.  
 duty, use *rgoshäs*, be necessary, advisable, or word for "good".  
 ear (part of body), *shnä*; (of corn), *snima*.  
 early, *mötük*.  
 earth, *sā*; land, *zhin*; see "field".  
 east, *shärsa*.  
 easy, *yañmo*.  
 eat, *zacäs*.  
 egg, *ṭhül*.  
 eight, *rgyät*.  
 eighteen, *cüggyät*.  
 eighty, *rgyacū*; eighty-one, *kyäqshik'*; eighty-two, *kyäqnyis*, *kyägnuyis*; eighty-three, *kyäqsüm*; eighty-four, *kyäqzbzhī*, *kyäzbzhī*; eighty-five, *kyagū*; eighty-six, *kyarük'*; eighty - seven, *kyäbdün*; eighty - eight, *kyäbgyät*; eighty-nine, *kyärgū*.  
 elbow, *krimokhs*.  
 elephant, *llänphoce*.  
 eleven, *cükshik'*.  
 embrace, n., *skünzhüks*; v., *shñzhüks khyoñcäs*.  
 equal, *dāṇḍa*; equal to, i.e. of sufficient merit for, *tsoqspo*.  
 error, *qälät* (Urdu).  
 everyone, *su säq*; see "all"; everything, *cisäq*; everywhere, *ga mältsha*.  
 expel, *phicäs*, *phincäs*.  
 explain, *lltäpcäs*.  
 extinguished, be (fire), *mē(h)*, *shicäs*.  
 eye, *mīk'*, *mīk(h)*; eyelid, *mīkshpälks*; eyelash, *mīkshūq*; eyebrow, *smñma*; eyeball, *rgyälmo*.  
 face, *rdoñ*.  
 fade, *skamshäs*; see "dry".  
 fall, v., *hyaña chēcäs*, *zgīrie chēcäs*.  
 false, *rzon*, *rzon jan* (man).  
 family, *zänzos*.  
 famine, *zänrkon*.  
 far, *thäqrins*.  
 fast, n., *rozā* (Urdu); v., *rozā dükcäs* (i.e. sit).

- fast, adj., *khäsär*, also *bāncän* (runner).  
 fat, *hälcän*.  
 father, *äta*.  
 fear, v., *zhikshäs*.  
 fever, *lütpa*, *chäccū*.  
 few, *khäcük'*.  
 field, *zhin*.  
 fifteen, *coqā*.  
 fifty, *gapcū*; fifty-one, *gacük'*; fifty-two, *ganyis*, *ganis*; fifty-three, *gasüm*; fifty-four, *gāzhbzhlī*; fifty-five, *ganā*; fifty-six, *garük'*; fifty-seven, *gābdün*; fifty-eight, *gāb' gyät*; fifty-nine, *gārgū*.  
 fight, n., *tañ*; v., *tañ tañcäs*.  
 fill, *skañcäs*.  
 finger, *zū(h)*.  
 fire, *mē(h)*; fireplace (Hindi *cūlhā*), *thäp*; v. (a gun), *tuäq tañcäs*.  
 fish, *inyā(h)*.  
 fist, *mältäp*.  
 five, *qā*.  
 flea, *kishük'*.  
 flour, *bäqphé*.  
 flow (water), *dülën dükcäs*, *dülcäs*.  
 flower, *mëndüq*.  
 fly, n., *pīshu*; v., *phürcäs*.  
 foot, *kañma*.  
 for, for sake of, because of, *phīa*, *phärës*, w. gen.  
 forehead, *sprälbá*.  
 forget, *rjētcäs*.  
 forgive, *māphi bacäs* (Urdu *mā'āfi*).  
 forgiveness, *māphi*.  
 forty, *zhip'cū*; forty-one, *zhäqshük'*; forty-two, *zhäqnis*, *zhägnis*; forty-three, *zhäqsüm*; forty-four, *zhāzhbzhlī*; forty-five, *zhānā*; forty-six, *zhārük'*; forty-seven, *zhābdün*; forty-eight, *zhābgyät*; forty-nine, *zhārgū*.  
 four, *zbzhlī*.  
 fourteen, *cūzbzhlī*.  
 Friday, *shükär*, *jūma* (Panj. *shükkär*, Urdu *jūm'a*).  
 friend, *rgākhän* (from *rgā*, love).  
 frog, *zbälpa*.  
 from, *kāna*, *na*.  
 fruit, *phälu*.  
 full, *skañse*; see "fill".  
 garden, *bäq*.  
 garment, *güncä*, *güncök'*.  
 gather, *zdāmcäs*, *jāma bacäs* (Urdu *jāmā'*).  
 ghi, *zhüt mār(h)*.  
 gift, *inām* (Urdu *in'ām*).  
 girl, *bomō*.  
 give, *tañcäs*.  
 glass, *shisha* (Urdu); see "mirror".  
 go, *chäcäs*, *chēcäs*; past, *soñ*; also *dülcäs*, *drülcäs*.  
 goat, *räskeyës*, *nor*; female do., *rābäq*.  
 God, *Khüdā*, *Ālla* (when inflected form required *Khüdā* is used, not *Ālla*).  
 gold, *sēr*.  
 good, *rgya'ba*, *llyaqmo* (*llyaqmo*,



- llyagmo*), *noro*, *rgĕla*, *rgela*, *hot*, *tshănté*.  
*rgyala*. house, *khyăñma*.  
grandfather (either side), *apo*. how, *gătsuga*; how much,  
grandmother (either side), *api*. many, *tsămtsik*, *tsămpa*,  
grandson (either side), *tshō*. *tsăm*.  
grape, *rgăñ*. hungry, be, *lltokăś*.  
grass, *sh̄tsoa*. hunt, *llîns bacăs*; thing  
graze, trans. and intrans., hunted, *llîns*.  
*tshocăs*. huqqa, *cilim* (Urdu *cilăm*).  
great, *chō*, *chopo*, *chÿpo* (c some- I, *nă*.  
times cerebral). ibex, etc., *skin*, *sh̄a(h)*.  
green, *sũñpo*. in, prepositional suffix, *-ăñ*, *-ă*,  
grind (corn, etc.), *thăqcăś*. *-năk*.  
ground, n., *să*, *zămîn* (Urdu). inhabitant, *dăkhăn*, *dăkkhăn*  
*tuăq*. (sitter).  
hair, *ryĕl*. inside, adv., *năñnos*, *nañnos*  
hairy, *ryĕlcăn*. *lltik'*.  
half, *phěñăñ*, *phĕt'*. join, *zbrăqcăś*, *thŭtcăs*.  
hand, *lăqpa*. jump, v., *choñshas*, *choñspai*  
harlot, *lolimo*, *roqshkyĕl*. *căcăś*.  
he, *khō*. keep, *zhăkcăs*.  
health, in good, *rgyala*; see kernel, *sh̄tsū*.  
"good". key, *kulik*.  
hear, *tshŭrcăs*, *nyăncăs*. kill, *sătcăs*.  
heart, *sũñ*. knee, *puksmo*; kneecap, *mĕloñ*.  
heat, n., *tshăt*; v., *strocăs*. kneel, *pÿgzgăña dŭkcăs*.  
heavy, *sciñte*. knife, *grĭ*.  
heel, *s̄ltiñma*. know how to, *nyăncăs* w. ger.  
hen, *biă*, *biămo*. inf.  
her (gen.), *khoi*; (acc.), *khō*, knuckle, *tsiks*.  
*khoa*. labourer, *kăñköl*.  
here, *dĭr*, *diltĕk'*, *dyŭe*, *dyŭa*, ladder, *kăśka*.  
*dĭka*. lamp, *săr*.  
hill, *rĭ*. land, *zhĭñ*.  
him, *khō*, *khoa*. laugh, v., *rgotcăś*.  
hinder, *skilcăś*. lazy, *dorde mĕtkhăn*.  
his, *khoi*. leaf *loma(h)*.  
hit, *rdŭncăs*. leg (between hip and knee),  
horse, *stă*. *shăśna*; see "calf", "shin".

- lift, *khārcās*, *thyaqcās*.  
 light, n., *ōt*; adj. (not dark),  
*yañmo*.  
 lightning, *llōq*.  
 lip, *khālpāq*; upper lip, *goñma*  
*khālpāq*; lower lip, *yoqma*  
*khālpāq*.  
 little, a little, *ñnintse*, *rzashik'*,  
*rzāspās*; see "small".  
 live (dwell), *dākcās*; (be alive),  
*soncās*.  
 living, *sonte*.  
 long, adj., *riñmo*.  
 look, *llhācās*, *thoñcās*.  
 lose, *skēlcās*; be lost, *storcās*.  
 lota (brass vessel), *kārī*.  
 louse, *shik'*.  
 love, n., *rgā*; v., *rgalūks*  
*bacās*.  
 lower, *yoqma*, *yogma*.  
 lukewarm, *drñmo*.  
 mad, *drēbyēr*.  
 make, *bacās*.  
 man, *mī*.  
 manure, *lūt*.  
 many, see "much"; how many,  
 see "how".  
 marriage, *bāqston*.  
 matter, affair, *spēra*, *spīrēk'*,  
*tām*.  
 me, *ñā*.  
 micturate, *lleñ tañcās*, *phista*  
*tañcās*; see "outside".  
 middle (in the), w. gen. (i.e.  
 between), *bār*, *shkil*; adj.,  
*bārpa*, *shkilpa* (i.e. middle  
 one).  
 milk, *ñrjēn*.  
 mirror, *āina* (Urdu *āina*).  
 Monday, *tsāndrāl* (Aryan  
 word).  
 monkey, *spērī*; female do.,  
*spērmo*.  
 moon, *lzaimo*.  
 morning, *mōtūk*, *sñamo*.  
 mother, *āma*.  
 mourn *mācās*, *mātām bacās*  
 (latter especially applied to  
 mourning during Muhar-  
 ram).  
 moustache, *sāmdāl*.  
 mouth, *khālpāq* (also lip).  
 much, *mañmo*; how much, see  
 "how".  
 mud, *ldōq*; for plastering,  
*qālāq*.  
 mulberry, *osē(h)*.  
 my, *ñnī*.  
 nail (of finger or toe), *sñmo*;  
 (of metal), *zēr*.  
 name, n., *miñ*.  
 navel, *llāa*.  
 near, *nimo*.  
 necessary, be, *rgoshās*.  
 needle, *khāp*.  
 neigh, *boshās* (w. *shītā*, *štā*, as  
 nom.).  
 never, *mana* w. neg.  
 nine, *rgū*.  
 nineteen, *cūrñgū*.  
 ninety, *rbākcū*; ninety-one,  
*koqshik'*; ninety-two, *koqñis*,  
*kognis*; ninety-three, *koq-*  
*sām*; ninety-four, *koqzbzhī*,  
*kozbzhī*; ninety-five, *kōbga*;  
 ninety-six, *korūk'*; ninety-  
 seven, *kōbdān*; ninety-eight,  
*kōbdgyāt*; ninety-nine, *kōrgū*.

- nipple, *pipī(h)*.  
 no, not, *ma*, *mī*, w. neg. of  
 verb; is or are not, *mēt*, *min*.  
 noise, *skāt'* (voice).  
 nose, *snämtshül*.  
 now, *däre*.  
 nowhere, *gärän* w. neg.  
 obtained, be, *thopcäs*.  
 old, *apo*, *rgäskhän*, *chi mī*.  
 on, prep., *kā*.  
 one, *cik'*.  
 ordinary, *chon*.  
 our; thine and ours, *nātī*; ours,  
 not thine, *nācī*.  
 outside, adv., *zgō*, *phista*.  
 pain, n., *zërmo*.  
 pair, *zün*.  
 palm of hand, *liphät*.  
 pause, *thēm bacäs*, *gyër bacäs*.  
 pay, n., *lla(h)*, *täläb* (Urdu).  
 pear, *nyoŕí*.  
 pen, *qäläm* (Urdu).  
 pepper (red), *nyërma*; (black),  
*rilbū*.  
 permit, *cükcäs*, with root of  
 other verb.  
 perspiration, *shmül*, *tshätpa*.  
 pice, *pñē(h)*.  
 place, n., *mältsha*; v., *zhäqcäs*.  
 plant, v. trans. (of trees),  
*tsükcäs*.  
 plaster (with mud), *qäläq*  
*bacäs*.  
 plough, n. (parts), *shöl*, *shöl*  
*da*; v., *zhin shmücäs*, *shmös*  
*bacäs*.  
 poplar, *zbyërpa*.  
 pray, *phyäq bacäs*.  
 prayer, *phyäq*.  
 press, v. trans., *nāncäs*.  
 price, *rīn*, *rīnpo*.  
 property, *nörzän*, *nörzänpo*.  
 pull, *thēncäs*.  
 push, *phulcäs*.  
 put on (clothes), to oneself,  
*goncäs*; to someone else,  
*skoncäs*.  
 quickly, *lägor*.  
 rain, *chärpa*; v., *chärpa*  
*yoñcäs*.  
 ram, *phuläqs*.  
 raw, *ma tshöskhän* (not well  
 cooked or unripe).  
 read, *sīlcäs*.  
 red, *märpo*.  
 rejoice, *thätcäs*.  
 rejoicing, *thätpañ*.  
 relate, *go cükcäs*.  
 remain (metaphorical, be con-  
 sidered), *lūshäs*.  
 rice, *bräs*.  
 ride, *zhöncäs*; cause to ride,  
*skyoncäs*, *zhön cükcäs*.  
 rind, *spīs*.  
 ring, n., *sürdüps*.  
 ripe, *tshöskhän*.  
 river, *rgyamtsö*.  
 rope, *thakpa*.  
 rub, *skucäs*.  
 run, *bañ tañcäs*, *bañ khircäs*;  
 run away, *shorcäs*.  
 rupee, *shmül*, *kirmo*, *ḍäbäl*.  
 saddle, *zgā*.  
 salt, *tshā*.  
 sand, *byëma*.  
 Saturday, *shinshër* (Aryan  
 word).  
 say, *zërcäs*.

- scratch, v., *brāpcās*.  
 see, *lltacās*, *thoñcās*.  
 seed, *son*.  
 self (myself, himself, etc.), *rāñ*.  
 send, *kālcās*.  
 sense, *hōsh* (Urdu).  
 servant, *yoqpo*, *naukār* (Urdu).  
 serve, *khīdmāt bacās*.  
 service, *khīdmāt* (Urdu).  
 seven, *ṛdñ*.  
 seventeen, *cūbdñ*.  
 seventy, *rāñcu*; seventy-one, *tōncik'*; seventy-two, *tōnyis*; seventy-three, *tōnsūm*; seventy - four, *tōnzbzhī*, *tōzbzhī*; seventy-five, *tōngā*; seventy-six, *tōnrūk'*; seventy-seven, *tōbdñ*; seventy-eight, *tōnrgyāt*; seventy - nine, *tōnrgū*.  
 sew, *tsēmcās*.  
 she, *khō*.  
 sheep, *lāk(h)*, *lūāq(h)*.  
 sheet, *tsādār* (Urdu *cādār*).  
 shin, *shkāñ*.  
 shop, *hāṭī* (Panj. *hāṭṭī*); shopman, *hāṭīpa*.  
 show, *stāncās*.  
 shut, *cūkcās*; see "permit".  
 silver, *shmul*.  
 sin, *nyēspa*.  
 sing, *llū tañcās*; singing, *llū*.  
 sir (in address), *hāsa*, *zhū*.  
 sister (older than person spoken of), *āche*; (younger than do.), *momō*.  
 sit, *dūkcās*.  
 six, *trūk'*.  
 sixteen, *cūrūk'*.  
 sixty, *ṭākcū*; sixty-one, *rāqshik'*; sixty-two, *rāqnyis*, *rāqnyis*; sixty-three, *rāqsūm*; sixty-four, *rāzhbzhī*; sixty-five, *rāñū*; sixty-six, *rarūk'*; sixty-seven, *rābdñ*; sixty-eight, *rābgyāt*; sixty-nine, *rārgū*.  
 sky, *nām*.  
 sleep, v., *nyēlcās*, *nyit loqcās*.  
 slip, *khāṭī*, *rgyēpcās*.  
 slowly, *kālē*.  
 small, *ñintse*, *tshāntse*.  
 smell, n., *trih*; v. intrans., *trih yoñcās*; v. trans., *snāmcās*.  
 snake, *zbrūl*.  
 soap, *sābñ* (Urdu *sābñ*).  
 sole of foot, *somās*.  
 some, a little, *zāshik'*; several, *khācik'*; a good many, say twenty to fifty, *bāqcik'*; something, *cithoñ*; nothing, *cañ ma*.  
 son, *būṭshā*, *phrū*.  
 sour, *skyurmo*, *skyurmō*.  
 sow, n., *phāq*.  
 sow, v., *tāpcās*; see "plant".  
 speak, *zērcās*.  
 spring, n., *chumik'* (water-eye).  
 stand, *lañshās*, *lāshās*.  
 star, *skārma*.  
 steal, *skūcās*.  
 step, *gomba*.  
 stick, n., *bērkha*.  
 stomach, *lltōá*.  
 stone, *ṛdōá*; fruit stone (as apricot), *yāqpa*, *pāqspa*.  
 straitened, in difficulties, *shāñṭe*.  
 stream, *gropko*.

- strength, *dorde*.  
 strip off (clothes), *gāncū*  
     *phūtās*.  
 strong, *dordecān*.  
 summit, *gō*.  
 sun, *nīma*; sunlight, *nīma*.  
 Sunday, *ūlit* (Aryan word).  
 swallow, v., *shmitās*.  
 sweet, *nārmō*, *nārmō*.  
 swine, *phāq*.  
 tadpole, *zārbu*.  
 tail, *zhūgma*.  
 take, *līncās*, *lēncās*; take away,  
     *khērcās*.  
 tank, *rziñ*.  
 tax (land-tax), *bāp*.  
 tea, *cā*, *cek*.  
 ten, *shcū*.  
 tent, *zbrū*.  
 than, *wāsāñ*.  
 that, *khō*, *eu*; plur., *khoñ*,  
     *khōñtāñ*, *ewñ*.  
 then, *deñ wāgzla*; after that,  
     *dē kāna*.  
 there, *er*, *ēltēk'*, *ēka*.  
 they, *khoñ*, *khōñtāñ*.  
 thief, *shkānma*.  
 thing, *nōr* (property); nothing,  
     *cañ ma*.  
 think, *sāmba bacās*.  
 thirst, *skoms*.  
 thirsty (be), *skomcās*.  
 thirteen, *cūksām*.  
 thirty, *sāmcū*; thirty - one,  
     *soqshik'*; thirty-two, *soqnyis*,  
     *soqnyis*; thirty-four, *soq-*  
     *zbzhī*, *sozzbzhi*; thirty-five,  
     *sogā*; thirty-six, *sozdrūk'*;  
     thirty-seven, *sopdūn*; thirty-  
     eight, *sopgyāt*; thirty-nine,  
     *sorgū*.  
 this, *dyū*; plur., *dyūñ*.  
 thou, *khērāñ*; see "you".  
 thousand, *stoñ*.  
 thread, n., *skūtpa*.  
 three, *sām*.  
 throat, *gāñdrū*.  
 throw, *phañcās*.  
 thumb, *thēpo*.  
 thunder, *brūk*; v., *brūk boshās*.  
 Thursday, *brēspāt* (Aryan  
     word).  
 thus, *etsuga*.  
 thy, *khērī*.  
 time (as in four times, etc.),  
     *tshēr*.  
 to, suffix, *-la*, or use "near",  
     "beside".  
 to-day, *dirīñ*.  
 toe, *thēpo*.  
 to-morrow, *āskē*; day after  
     to-morrow, *nāñs*; day after  
     that, *zhāq zbzhī* (four days),  
     and so on.  
 tongue, *llec(h)*.  
 tooth, *so(h)*.  
 tremble, *dārcās*.  
 trouble, n., *nārpa*, *nāqspa*, *nāqs*.  
 trousers, *dērma*.  
 trunk (of tree), *ḍim*.  
 truth, *māntāqs*; speak truth,  
     *māntāqs zērcās*.  
 Tuesday, *āñgāri*.  
 twelve, *cūgnis*.  
 twenty, *nīshū*, *nyīshū*; twenty-  
     one, *shtsāqshik'*; twenty-  
     two, *shtsāqnyis*, *shtsāgnis*;  
     twenty - three, *shtsāqsām*;

- twenty - four, *shtsäqzbzhī*, *shtsäzbzhī*; twenty - five, *shtsäga*; twenty-six, *shtsäz-druk'*; twenty-seven, *shtsäp-dän*; twenty-eight, *shtsäp-gyät*; twenty-nine, *shtsärgū*.
- twin, *tsānya*.
- twine, n., *thō*.
- twist, v., *llcūcās*.
- two, *nyis*.
- ugly, *läqs mēt*.
- uncle, *āta* (father).
- understand, *sheshās*, see "think"; cause to understand, *lltsāpcās*.
- unripe, *ma tshoskhän*.
- upon, *kā*.
- upper, *goīma*.
- urinate, *llcin tañcās*, *phista tañcās*.
- urine, *llcin*.
- very, *ma, maīmo* (much).
- village, *yul*, *yulpo*, *graū* (Aryan).
- vine, *rgän*.
- wait, *thēm bacās*, *gyēr bacās*; as imperat., wait! *misto*.
- walk, *ḍälcās*, *drülcās*; cause to walk, *strülcās*.
- wall, *ṛtsikpa*.
- walnut (tree and fruit), *stārga*.
- wash oneself, *shkyēlcās*; wash something, *khrucās*.
- waste, v., *spürcās*.
- water, *shū*, *chū*.
- watercourse for fields, *yurba*.
- way, *lām*.
- we (including thee), *nātan*; (excluding thee), *nāca*.
- Wednesday, *bōdū* (Hindi *bāddh*).
- well (of water), *chādōñ*.
- what, adj., *gā*; pron., *cī*.
- when, *nām*.
- where, *gār*, *gältēk'*, *gēika*; wherever, *gārāñ*.
- white, *kārpo*.
- whitewash, *ṛtsikār*; v., *ṛtsikār tañcās*, *ṛtsikār rgyāpcās*.
- who, *sū*, *gañ*; whoever, *susāñ*.
- why, *cīa*.
- window, *bārbän*; glass of window, *shisha* (Urdu *shīsha*).
- with (along with), *na nyambo*.
- work, n., *lās*; v., *lāz bacās*.
- worthless, *dorḍe nānpa*.
- wrist, *tshiks*, *laqtshiks*.
- write, *zbricās*.
- yak, *yāq*; fem., *yāqmo*, *yāqmo*; hybrid, from yak and cow, *zo(h)*; fem., *zomo(h)*; from bull and yak cow, *lltor*; fem., *lltormo*.
- year, *lō*: names of years in cycle of twelve: (1) *bilō*, (2) *llāñlō*, (3) *stāqlō*, (4) *yāslō*, (5) *brāklō*, (6) *zbrūllō*, (7) *sh̄talō*, (8) *lūklō*, (9) *sprilō*, (10) *calō*, (11) *khilō*, (12) *phāqlō*.
- The meanings correspond to the Tibetan words below: (1) mouse-year, (2) ox-year, (3) tiger-year, (4) hare-year, (5) dragon-year, (6) snake-year, (7) horse-year, (8) sheep-year, (9) monkey-year,

(10) bird-year, (11) dog-year,  
(12) pig-year.

About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: *byi*, mouse; *glang*, ox; *slag*, tiger; *yos*, hare; *abrug*, dragon; *sbrul*, snake; *sta*, horse; *lug*, sheep; *spre*, monkey; *bya*, bird; *kyi*, dog; *phag*, pig. With these they combine the five elements: wood, fire, earth,

iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

yes, *ōna*.

yesterday, *gondē*; day before

yesterday, *khārtsän zhăq*;

day before that, *dänma zhăq*.

you, *khñtäñ*, polite; sing.,

*yërăn, yărăn*; plur., *yäntän*;

see "thou".

young, *tshüntse*, (animal) *ruig*.

your, *khñtī*; polite, s., *yērī*,

*yārī*; pl., *yäntī*; see "thy".

*Note.*—In Urdu words *ṣ* indicates the Arabic letter *ṣād* and is pronounced *s*.

## LOWER KANAURI

### INTRODUCTION

Lower Kānaurī is so called to distinguish it from the main Kānaurī language, which may be called Standard Kānaurī. Kānaurī is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sārāhāṅ, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānaurī is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūṅḍā substratum. The total number of Kānaurī speakers is about 23,000, but there are no available figures for Lower Kānaurī.

### LITERATURE

About Lower Kānaurī nothing has been written. I have written a Grammar of Standard Kānaurī for the *Zeitschrift den Morgenländischen Gesellschaft*, vol. lxiii, pp. 661 ff., 1909, and a Kānaurī-English, English-Kānaurī vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānaurī to other languages Dr. Sten Konow's account in the *Linguistic Survey of India*, vol. iii, pt. i, should be consulted. Pāṅḍīt Ṭikā Rām's Grammar and Vocabulary were published by the Asiatic Society of Bengal.

### PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half



uttered *k'* is much more like an ordinary *k*, though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. *ḍ* is common owing to its occurring in the verb substantive *ḍūk*, etc.; *ṭ* and *ṇ* are much less common. I do not recall an example of *ṛ*. Cerebral *c* is sometimes heard as in *chū*, why, and *chog*, what. It is *c* pronounced far back against the hard palate.

*r* is always trilled.

*n*, *l* are as in English.

*c* like *ch* in "church", but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as *tōāth* for *tōāt*, bring out, imperat. of *toimū*; *dhāmkh*, good, for *dām̄k*. This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. *riṅs*, sister, gen. *riṅzǎ*; *riṅb<sup>a</sup>*, for *riṅ-p<sup>a</sup>*, in the field; *guṭp<sup>a</sup>*, for *guḍp<sup>a</sup>*, to the hand; *yōkshiz āzh*, a reared goat, for *yōkshis āzh*.

*Vowels*.—*ā* is the long Italian vowel.

*a* the same, but short.

*ǎ* as *u* in "butter".

*ā* the sound of *a* in "around", French *e* in "je", German *e* in "gerade".

*eu* the same, but longer.

*ō* the same, but still longer, practically the German *ö*.

*ě* the English *e* in "then".

*e* a vowel between French *é* and *è*.

*ē* the same, but longer.

*ì* the Italian *ì*.

*ī* the same, but longer.

*ĩ* the English *i* in "fin", but narrower.

*ō* is the long narrow Italian *o*.

*o* the same, but shorter.

ø practically the English *o* in "long".

*au* nearly the same, but longer.

*āū* the same, but still longer.

*ū* is the long English *u* of "rule", but narrower.

*u* the same, but shorter.

ũ the *u* of "pull", but narrower, not so narrow as the two preceding.

ü is like German *ü*, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jūbbāl Dialects). This has been indicated by the sign ' after the letter, thus: *ka'*, thou; *dōā'*, near, beside; *shā'*, meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: *māg*, will not go; *rāñ'* or *rāñkh'*, high (as distinguished from *rāñ* or *rāñh*, horse, mare); *māz*, *māz*, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

## NOUN

*Number.*—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

*Gender.*—There is no grammatical gender.

*Case.*—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is *u* for the singular and *n* for the plural. The agent ends in *s* both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.

## PRONOUNS

*Number.*—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant “we shall lunch together to-day”, if *kashū* were used it would mean that master and servant were to lunch together, but if *nisī* were used it would be merely informing the servant that a guest was to lunch with the master.

*Relative.*—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending *-āñ* indicates the idea of “-ever”, as in whatever, whoever; thus *chōgyāñ*, whatever.

## VERB

*Verb Substantive.*—There are two bases, each with a present and a past. In Standard Kānaurī the forms are (1st sing.) pres. *togʹ* and *dūgʹ*, in Lower Kānaurī *tʰdk* and *ḍūk*; the past forms are Standard Kānaurī *tokegʹ* and *dūegʹ*, in Lower Kānaurī *tōtkyīdk* and *ḍūgik*. The *d* of the standard dialect becomes *ḍ* in Lower Kānaurī.

*Dual forms.*—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in *siñ* and the 2nd dual in *c*, the 1st pers. pl. and 1st inclusive dual end in *nmiñ*. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in *sh*, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:—

	SINGULAR	DUAL	PLURAL
1st pers. fut.	- <i>dk.</i>	(incl.) - <i>nmiñ.</i> (excl.) - <i>siñ.</i>	- <i>nmiñ.</i>
past	- <i>dk.</i>	- <i>nmiñ.</i> - <i>siñ.</i>	- <i>nmiñ.</i>
2nd pers. fut.	- <i>n.</i>	- <i>c.</i>	- <i>ī.</i>
imperat.	-	- <i>c.</i>	- <i>ī.</i>
past	- <i>n.</i>	- <i>c.</i>	- <i>ī.</i>
3rd pers. fut.	- <i>d.</i>		- <i>śh.</i>
past	-		- <i>ī.</i>

The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds *-adk*, etc., to the root, and the past *-gyidk*, *kyidk*, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the *dk* is contracted to *t* or *k*, as in *tāt* for *tadk*, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like *śhüñ* for *śhüñg*, died, *hăcī* for *hăcig*, became.

For the 3rd person the past has two other forms, one in *-mig* or *-mige*, which seems to be used with any kind of root, and the other in *-kē*, as *baukē*, went. This corresponds to the St. Kan. *-kyō* or *-gyō*.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter *p*. See under Conjugation of Verbs.

*Imperative.*—There is an imperative in *rā*, as *hāñ rā*, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter *c* is inserted between the root

of a verb and the endings. Thus, *tāc*, place me: imperat. *tā*; the infinitive being *tacimu*, to place me or you.

Of the two verbs for "give", *kēmu* and *ranmu*, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

*Negative*.—With the imperative *tha* is used, and with other tenses *ma*, as *tha h<sup>a</sup>n̄*, do not beat, *tha zā*, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Čamba dialect of Lāhūljī. Examples will be seen in the verbal paradigms. Thus we have:—

*tutpātk*, I will come; *ma tutk*, I will not come.

*tōnmīn̄*, we are; *māīmīn̄*, we are not.

Occasionally the imperative is contracted as *thāc*, *thāic*, *thāī*, do not become, from *hāc*, *hāic*, *hācī*.

*Compound verbs*.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing *s* are found, as in the Standard dialect. Thus, we have *tūnmū*, drink; *stūnmū*, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, *kūī*: bitch, *kukrī*: cock, *kūkra*; hen, *kākrī*; bull, *dāmǎ*: cow, *h<sup>a</sup>zh*; he-goat, *āzh*, *āj̄j*: she-goat, *bākhār*, *bākkār*.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānaurī words. Examples:—

Verbs: *sōmzēūmu*, explain; Hindi, *sāmjhānā*: *bōñēūmu*.

make ; H. *bānānā* : *ūḍēāmu*, make fly ; H. *ūṛānā* : *tsālēāmu*, graze ; ? H. *cārānā*.

Nouns : *yhād*, remembrance ; H. *yād* : *bōrshān*, year ; H. *bārās* : *bāīts*, *bhāēts*, brother, sister ; H. *bhāī*, brother : *nāmāñ*, name ; H. *nām* : *pūshṭiñ*, back ; Urdu, *pūshṭ* : *kharts*, expense ; U. *khārch*.

Other words : *bārābāl*, always ; U. *bārābār*, regular : *zāmē*, collection ; U. *jāmā* : *bāīra*, outside ; U. *bāhīr* : *nēōra*, near ; Panjabi, *nēṛē*.

Examples of those unaltered are ; *kāl*, famine ; *māl*, property ; *zīn*, saddle ; *mūlk*, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānaurī has cerebrals. Cf. *dihār*, day ; Panjabi, *dīhārā* : *nēōra*, near ; P. *nēṛē* : *bādō*, very ; H. *bārā* : *bōdī*, much, very, from Simla Hills *bōhrī*, is not an example, for the *r* in *bōhrī* is not cerebral. This change is not always made ; cf. *ūḍēāmu*, make fly, from *urānā*, P, *ūḍānā* : *bōḍāñ* tree, from *būtā* : in *pūshṭiñ*, back from *pūshṭ*, the *ṭ* of the H. *pīṭh* has been introduced ; cf. Skt. *prṣṭha*.

## NOUNS

### Masculine.

SINGULAR	PLURAL
Nom. <i>rāñ</i> , horse.	<i>rāñau</i> .
Gen. <i>rāñu</i> .	<i>rāñauñ</i> .
Dat. <i>rāñu z<sup>a</sup>ñ</i> .	<i>rāñauñtu</i> .
Abl. <i>rāñu dōäch</i> .	<i>rāñauñ dōäch</i> .
Agent <i>rāñs</i> .	<i>rāñaus</i> .
Nom. <i>azh</i> , <i>ajj</i> , goat.	<i>azhē</i> .
Gen. <i>azhu</i> .	<i>azhēñ</i> .
Dat. <i>azhu z<sup>a</sup>ñ</i> .	<i>azhēñtu</i> .
Abl. <i>azhu dōäch</i> .	<i>azhēñ dōäch</i> .
Agent <i>azhēs</i> .	<i>azhēs</i> .

*Masculine.*

SINGULAR	PLURAL
Nom. <i>kim</i> , house.	<i>kimē</i> .
Gen. <i>kimū</i> .	<i>kimēn</i> .
Dat. <i>kibā</i> .	<i>kimēntu</i> .
Abl. <i>kibāzh</i> .	<i>kimēn pāzh</i> .
Nom. <i>pālū</i> , shepherd.	<i>pālū</i> .
Gen. <i>pālūn</i> .	<i>pālūn, pālāntū</i> .
Dat. <i>pālāntū</i> .	<i>pālāntū</i> .
Abl. <i>pālūn dōäch</i> .	<i>pālūn dōäch</i> .
Agent <i>pālas</i> .	<i>pālas</i> .

*Feminine.*

Nom. <i>cīmē</i> , daughter.	<i>cīmē</i> .
Gen. <i>cīmēū</i> .	<i>cīmētu</i> .
Dat. <i>cīmē p<sup>a</sup>n̄</i> .	<i>cīmētu</i> .
Abl. <i>cīmēū dōäch</i> .	<i>cīmē dōäch</i> .
Agent <i>cīmēs</i> .	<i>cīmēs</i> .

*riñs*, sister, has gen. *riñzū*, abl. *riñzū dōäch*, etc.

## PRONOUNS

*1st Person.*

Nom. <i>g<sup>a</sup></i> , <i>gū</i> , I.	<i>kishū</i> .
Gen. <i>añ</i> .	<i>kishū</i> .
Dat. <i>añ z<sup>a</sup>n̄</i> .	<i>kishū z<sup>a</sup>n̄</i> .
Abl. <i>añ dōäch</i> .	<i>kishū dōäch</i> .
Agent <i>g<sup>a</sup></i> .	<i>kishū</i> .

## DUAL

Nom. <i>nīsī</i> , he and I.	<i>kashū</i> , thou and I.
Gen. <i>nīsīū</i> .	<i>kashū</i> .
Dat. <i>nīsī p<sup>a</sup>n̄</i> .	<i>kashū z<sup>a</sup>n̄</i> .
Abl. <i>nīsīū dōäch</i> .	<i>kashū dōäch</i> .
Agent <i>nīsī</i> .	<i>kashū</i> .

*2nd Person.*

SINGULAR	DUAL	PLURAL
Nom. <i>ka'</i> .	<i>kisi</i> .	<i>kī</i> .
Gen. <i>kan</i> .	<i>kisiū</i> .	<i>kin</i> .
Dat. <i>kan z<sup>a</sup>n̄</i> .	<i>kisiū p<sup>a</sup>n̄</i> .	<i>kin z<sup>a</sup>n̄</i> .
Abl. <i>kan dōäch</i> .	<i>kisiū dōäch</i> .	<i>kin dōäch</i> .
Agent <i>kā'</i> .	<i>kisī</i> .	<i>kī</i> .

## 3rd Person.

SINGULAR	PLURAL
Nom. <i>nau</i> , <i>nõ</i> , that, he, she.	<i>nõgau</i> .
Gen. <i>nõũ</i> .	<i>nõgaun</i> .
Dat. <i>nõ p<sup>a</sup>ñ</i> .	<i>nõgauntu</i> .
Abl. <i>nõũ dõäch</i> .	<i>nõgaun dõäch</i> .
Agent <i>nõs</i> .	<i>nõgaus</i> .
Nom. <i>zhũ</i> , this.	<i>zhugau</i> .
Gen. <i>zhũ</i> .	<i>zhugaun</i> .
Dat. <i>zhũ p<sup>a</sup>ñ</i> .	<i>zhugauntu</i> .
Abl. <i>zhũ dõäch</i> .	<i>zhugaun dõäch</i> .
Agent <i>zhus</i> .	<i>zhugaus</i> .

*hăt(t)*, who? has gen. *hăt(t)ũ*, abl. *hăt(t)ũ dõäch*, ag. *hăt(t)is*, nom. pl. *hăt-*.

*chõg* is what? It is pronounced with cerebral *ch*.

*chĩ mǎ*, not anything, nothing; *chõgyǎñ*, *chogyǎñ*, *ch<sup>a</sup>gyǎñ*, whatever.

There are no relative pronouns in Lower Kānaurī. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like "no one", "nothing".

*ǎnũ*, own, corresponds to the Hindī *āpnā*.

## ADJECTIVES

Comparison is expressed by means of the word *ǎzh*, *õzh*, *õjh*; thus, *dhǎmk*, good; *zhũ ǎzh dhǎmk*, better than this; *ts<sup>a</sup>ĩ ǎzh dhǎmk*, better than all, best. This is the ablative ending *ch* in its full form.

The ending *-sk* indicates manner, as *něsk*, like this; *hǎlĩsk*, like what? *tē* is how many? *teǎñ*, as many; *nĩa*, so many; *ts<sup>a</sup>ĩ*, all; *ĩts<sup>a</sup>b*, *gǎto*, few. For *ǎnũ*, own, see above.

## ADVERBS

## Time

<i>hõtsěĩ</i> , now.	<i>tõrõ</i> , to-day.
<i>těrabě</i> , <i>těrbě</i> , when.	<i>nāb</i> , to-morrow.
<i>těraběǎñ</i> , whenever.	<i>rõmĩ</i> , day after to-morrow.



<i>pāĩ</i> , on the fourth day.	<i>mōē</i> , yesterday.
<i>ēĩ</i> , on the fifth day.	<i>rĩ</i> , day before yesterday.
<i>ceĩ</i> , on the sixth day.	<i>mĩuñē</i> , on the fourth day back.

## Place

<i>zhũā'</i> , <i>zhũā'</i> , here.	<i>d<sup>a</sup>r</i> , far.
<i>dũā</i> , <i>dhuā</i> , there.	<i>warko</i> , far.
<i>zhōäch</i> , hence.	<i>bāĩra</i> , outside.
<i>hām</i> , where.	

## Other Adverbs

<i>chũ</i> , why?	<i>hǎzāu</i> , quickly.
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The *ch* in *chũ* is cerebral.

## THE CONJUGATION OF THE VERB

*Infinitive*.—The infinitive ends in *-mũ* or *-mu*. The root is found by taking off this ending.

*Imperative*.—The imperative is the root. Some roots ending in a vowel or *n* add or substitute *t*: *ket*, give, from *kēmũ*; *tsūt*, tie, from *tsũnmũ*; *tōāt*, bring out, from *tōnmũ*. Some roots in *-ĩ* add *-ũ*, as *nĩũ*, remain from *nĩmũ*; *khiũ*, look, from *khimũ*.

*Future*.—The future is formed by adding *-ǎdk* to the root. Roots ending in *-ā* add *-ǎdk*; as *zāǎdk* from *zāmũ*, eat; *sōmzēǎdk* from *sōmzēāmu*, cause to understand.

Some verbs whose roots end in a vowel insert *p* before the future ending; thus, *bāūmũ*, go, *kēmũ*, give, have *bāūpǎdk*, *kēpǎdk*.

Some with roots ending in *n* also insert *p*, changing the *n* to *t* or *d* and sometimes making slight vocalic changes, as: *tũnmũ*, come; *tũtp<sup>a</sup>dk*: *l<sup>a</sup>nmũ*, speak; *l<sup>a</sup>dpǎdk*: *kũnmũ*, call, *kutpǎdk*; *rōshinmu*, get angry, *rōshitpǎdk*.

There is little difference in the pronunciation of *t* and *d* when followed by a surd letter in the same syllable.

Roots ending in *ci* drop the *i*, as *hǎcǎdk* from *hǎcimũ*, become.

In *rāṅmā*, give, the *ṅ* is erratic and generally becomes *n* in the future and other tenses.

*bāumū*, go, has a contracted future in addition to the other, *baudk*, *baun*, *bauk*, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

*Present Indicative and Imperfect.*—The present indicative is formed by adding *ā* or *ō* to the root and conjugating with the present of the verb subst. *ḍūk*. The imperfect is similarly formed with the past of the verb subst. *ḍūgik*. Verbs which insert the *p* in the future insert it also in the present indicative and imperfect. They do not take *ō* before the verb substantive, but keep to *ā*: *tānmū*, come, has *tūtpāḍūk*, etc. Roots ending in *ci* omit the *i*.

Occasionally the other verb substantive is used, as *lantādk*, I am doing; *bauktādk*, I am going; *bauktō*, he is going.

*Past.*—The past tense is formed by adding *gyidk*, *gidk*, *kyidk*, or *kidk* to the root. Verbs which insert *p* in the future take *kidk* as the past tense ending and drop the *p*, and those of them which have *t* or *d* before the *p* retain this letter though they drop the *p*: *bāukidk*, went, from *bāumū*; *rōshītکیدک*, got angry, from *rōshinmū*; *lādkیدک*, spoke, from *lānmū*. The verb subst. *tādk* takes *kyidk*, *tōtkyidk*, I was. *shāmū*, slay, is an exception and retains the *p*, *shāpkیدک*, I slew.

Other verbs have *gyidk* or *gidk*, *n* sometimes changing to *ñ* before the *g*. Exception, *dāmu*, happen, become; past, *dāکیدک*.

Some verbs have a contracted past—generally in addition to the ordinary past: *nīmū*, remain, *nīdk* and *nīgیدک*; *kēmū*, give, *kēdk* and *kēکیدک*; *kārmū*, bring, *kārg* and *kārgیدک*; *dēmū*, go, *dēdk*; *shīmu*, die, *shēḍdk*.

Roots ending in *ci* retain the *i*, as *dakcigیدک*, remained from *dakcimu*. *gidk* and *kidk* are generally pronounced with a slight *y* sound almost like *gyidk*, *kyidk*.

There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in *miḡ* and *mige*, thus: *taiḡmiḡ*, he saw; *wēnmiḡe*, he wasted; *thāsmiḡ*, he heard; *āḍēāmiḡ*, he wasted; *ēmiḡ*, he asked. Sometimes this is used along with one of the verbs subst. *shēnmik tō*, he sent, he has sent; *shēnmik tash*, they sent, they have sent, *g* being euphonicly changed to *k* before the surd *t*. The form in *miḡ* is that of the Central Kānaurī infinitive.

*Participles*.—Conjunctive participle made by repeating the root: *ḍ<sup>a</sup>nḍ<sup>a</sup>n*, having fallen; *baubau*, having gone.

Verbs whose roots end in *n* sometimes omit the *n*, as *lalā*, having spoken, from *lanmā*; *kuku*, having called, from *kūnmā*; *tūnmā*, come, has *tuttu*. Roots in *ci* omit the *i*.

When the root has more than one syllable only the second is repeated, as *thuriri*, from *thurinmu*, run; *rōshishi*, having got angry, from *rōshinmu*.

*Continuative or Frequentative*.—The same with *ō* added to the root; *ḍ<sup>a</sup>nōḍ<sup>a</sup>nō*, having kept on falling or fallen repeatedly; *hācō hācō*, having kept on becoming or become frequently; cf. Hindī *gīr gīrke*, *hō hōke*.

By adding *āsī* to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting *p* (*tp*, *ḍp*) for the future do so also here; *h<sup>a</sup>iāsī*, while beating; *baupāsī*, while going; *tūtpāsī*, while coming.

Verbs with roots ending in *ā* take *ōsī*, *sōmzēāōsī*, while causing to understand, from *sōmzēāmā*.

*dakimu*, remain, has *dakisi*, and *gyāmiḡ*, wish, has *gyausī*.

The agent is made by adding *zēā* or *tsēā* to the root. Verbs which insert *p* in the future take *tsēā*, as *kētsēā*, giver, about to give, from *kēmā*; *latsēā*, from *lanmā*, speak; but *dēzēā*, goer, from *dēmā*; *sōmzēāzēā*, causer to understand, from *sōmzēāmā*; *khīzēā*, seer, from *khīmā*;

*zāzēā*, eater, from *zāmū*; *riñzēā*, sayer, from *riñmu*; *unzēā*, taker, from *unmū*; *hācimu*, become, and *dakcimu*, remain, have *hācizēā* and *dakcizēā*. *nīmū*, remain, and *dāmū*, happen, become, take *tsēā-nītsēā*, *dātsēā*.

*Verbal Noun*.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add *m* to the root; thus, from *h<sup>a</sup>ñmu*, beat, *lanmū*, do, *zāmū*, eat, we get the verbal nouns *h<sup>a</sup>ñ*, *lān*, *zām*. The verbal noun is used with *gyāmig* to express advisability. See under compound verbs.

*Passive*.—The passive is not much used, but when required is formed by inserting *sh* after the root; thus, *yōñmu*, nourish; *yōñshimu* or *yōkshimu*, to be nourished; *phīkēāmu*, to spit; *phīkēāshimu*, to be spit out; *tsūmmu*, hold; *tsūmshimu*, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in *shis*. From the two verbs just mentioned the passive participles are *yōkshis*, *phīkēāshis*. Verbs whose roots end in *sh* or *c* often receive a kind of middle sense and always have this participle; thus, *hācis*, from *hācimu*, become, and *tōshis*, from *tōshmū*, sit, *tōshis* meaning in the state of having sat, i.e. seated, and *hācis*, in the state of having become; cf. *ancis*, having risen; *chūkshis*, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindī *mārā huā*, *baithā huā*.

#### VERB SUBSTANTIVE

##### *Present.*

SINGULAR	DUAL	PLURAL
1. <i>t<sup>a</sup>dk</i> , <i>t<sup>a</sup>tk</i> , I am.	1. <i>tōnmiñ</i> , thou and I are.	1. <i>tōnmiñ</i> , we are.
2. <i>tōn</i> , thou art.	1. <i>tōsiñ</i> , he and I are.	2. <i>tōi</i> , you are.
3. <i>tau</i> , <i>tō</i> , he or she is.	2. <i>tōc</i> , you two are.	3. <i>tōsh</i> , they are.

*Negative of the above*

1. <i>maīk</i> .	1. <i>maīmiñ</i> , thou and I.	1. <i>maīmiñ</i> .
2. <i>maīn</i> .	1. <i>maīsiniñ</i> , he and I.	2. <i>maīī</i> .
3. <i>maīk</i> .	2. <i>maīc</i> , you two.	3. <i>maīsh</i> .

*Past.*

1. <i>töt-kyidk</i> , I was.	1. <i>töt-kyinmiñ</i> .	1. <i>töt-kyinmiñ</i> .
2. <i>-kyin</i> .	1. <i>-kyisiñ</i> .	2. <i>-kyī</i> .
3. <i>-k</i> .	2. <i>-kyic</i> .	3. <i>kyish</i> .

*Negative*

1. *māīkyidk*.
2. *māīkyin*, etc., regular.

There is another form of the verb substantive, as follows:—

*Present.*

1. <i>ḍūk</i> .	1. <i>ḍūmiñ</i> .	1. <i>ḍūmiñ</i> .
2. <i>ḍūn</i> .	1. <i>ḍūsiñ</i> .	2. <i>ḍūī</i> .
3. <i>ḍū</i> .	2. <i>ḍūc</i> .	3. <i>ḍūsh</i> .

*Past.*

1. <i>ḍūgin</i> .	1. <i>ḍūginmiñ</i> .	1. <i>ḍūginmiñ</i> .
2. <i>ḍūgin</i> .	1. <i>ḍūgisiñ</i> .	2. <i>ḍūgī</i> .
3. <i>ḍūg</i> .	2. <i>ḍūgic</i> .	3. <i>ḍūgish</i> .

*ḍ<sup>a</sup>nmu*, fall*Future.*

1. <i>ḍ<sup>a</sup>nādk</i> .	1. <i>ḍ<sup>a</sup>nāmiñ</i> , thou and I.	1. <i>ḍ<sup>a</sup>nāmiñ</i> .
2. <i>ḍ<sup>a</sup>nān</i> .	1. <i>ḍ<sup>a</sup>nāsiñ</i> , he and I.	2. <i>ḍ<sup>a</sup>nāī</i> .
3. <i>ḍ<sup>a</sup>nād</i> .	2. <i>ḍ<sup>a</sup>nāc</i> , you two.	3. <i>ḍ<sup>a</sup>nāsh</i> .

*Imperative**ḍ<sup>a</sup>n.**ḍ<sup>a</sup>nc.**ḍ<sup>a</sup>nni.**Present indicative.*

1. <i>ḍ<sup>a</sup>nā-ḍūk</i> .	1. <i>ḍ<sup>a</sup>nā-ḍūmiñ</i> .	1. <i>ḍ<sup>a</sup>nā-ḍūmiñ</i> .
2. <i>-ḍūn</i> .	1. <i>-ḍūsiñ</i> .	2. <i>-ḍūī</i> .
3. <i>-ḍū</i> .	2. <i>-ḍūc</i> .	3. <i>-ḍūsh</i> .

*Negative.*

1. <i>mă đ<sup>a</sup>ng.</i>	1. <i>mă đ<sup>a</sup>η-miñ.</i>	1. <i>mă đ<sup>a</sup>η-miñ.</i>
2. <i>mă đ<sup>a</sup>η.</i>	1. <i>-siñ.</i>	2. <i>-ī.</i>
3. <i>mă đ<sup>a</sup>η.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

*Imperfect.*

1. <i>đ<sup>a</sup>năđū-gik.</i>	1. <i>-gñmiñ.</i>	1. <i>-ginmiñ.</i>
2. <i>-gin.</i>	1. <i>-gñsiñ.</i>	2. <i>-gī.</i>
3. <i>-g.</i>	2. <i>-gic.</i>	3. <i>-gish.</i>

*Past.*

1. <i>đ<sup>a</sup>ñ-gyidk.</i>	1. <i>-gyinmiñ.</i>	1. <i>-gyinmiñ.</i>
2. <i>-gyin.</i>	1. <i>-gyisiñ.</i>	2. <i>-gyī.</i>
3. <i>-g.</i>	2. <i>-gyic.</i>	3. <i>-gē.</i>

*Participles.*

*đ<sup>a</sup>nđ<sup>a</sup>n*, having fallen ; *đ<sup>a</sup>nođ<sup>a</sup>no*, having kept on falling, or fallen repeatedly ; *đ<sup>a</sup>năsi*, while falling.

Agent *đ<sup>a</sup>nzēā*, faller, about to fall.

*hăcimā*, become

Fut. *hăcădk*, like *đ<sup>a</sup>nădk*.

Neg. *mă hăcig.*

Imperat. *hăc.*                      *hăcic.*                      *hăcī.*

Neg. *thăc.*                      *thăic.*                      *thăī.*

Pres. *hăcăđūk.*

Imperf. *hăcăđūgik.*

Past *hăcīgyidk.*

Part. *hăchăc*, having become ; *hăcō hăcō*, having kept on becoming ; *hăcis*, while becoming ; *hăci-zēā*, becomer, or about to become.

*nīmā*, remain

Fut. *nīadk*, etc., regular.

Neg. *ma nīk.*

Imperat. *nīū.*                      *nīc.*                      *nī.*

Pres. *nīăđūk.*

Imperf. *nīăđūgik.*

Past, *nīgīdk* or *nīdk.*

Part. *nīnī*, *nīăsi*.

Agent, *nītsēā*.

*toshmū*, sitFut. *tōshădk.*Neg. *mă toshīg.*Imperat. *tōsh.*                      *tōshic.*                      *tōshī.*Pres. *tōshudūk.*Imperf. *tōshăđūgik.*Past, *tōshgidk, toshīgik.*Part. *tōshis*, while remaining.*h<sup>a</sup>ñmū*, beatFut. *h<sup>a</sup>ñădk.*Imperf. *h<sup>a</sup>ñodūgik.*Neg. *mă h<sup>a</sup>ñ.*Past, *h<sup>a</sup>ñgidk.*Imperat. *h<sup>a</sup>ñ*, etc.Part. *h<sup>a</sup>ñh<sup>a</sup>ñ, h<sup>a</sup>ñăsī.*Pres. *h<sup>a</sup>ñodūk.*Agent, *h<sup>a</sup>ñzēā.**zāmū*, eatFut. *zăodk.*Past, *zāgidk.*Neg. *mă zāk.*Part. *zāza, zāosī.*Pres. *zăodūk.*Agent, *zāzēā.*Imperf. *zăodūgik.**tñmū*, drinkFut. *tuñădk.*Past, *tuñgidk.*Pres. *tuñodūk.*Part. *tñtñ, tñăsī.*Imperf. *tñodūgik.*Agent, *tñzēā.**rămū*, giveFut. *rănădk.*Past, *răngidk.*Neg. *mă răng.*Part. *rănărăn, rănăsī.*Pres. *rănodūk.*Agent, *rănzēā.*Imperf. *rănodūgik.**unmū*, takeFut. *unădk.*Past, *ungidk.*Neg. *mă unğ.*Part. *unun, unăsī.*Pres. *unodūk.*Agent, *unzēā.*

*riṅmū*, see

Fut. <i>riṅādk.</i>	Past, <i>riṅgidk.</i>
Neg. <i>ma riṅ.</i>	Part. <i>riṅriṅ, riṅāsī.</i>
Pres. <i>riṅōḍūk.</i>	Agent, <i>riṅzēā.</i>

*lanmū*, do

Fut. <i>lanādk.</i>	Past, <i>langidk.</i>
Neg. <i>ma lang.</i>	Part. <i>lanlan, lanāsī.</i>
Pres. <i>lanōḍūk.</i>	Agent, <i>lanzēā.</i>

*nēmū*, know

Fut. <i>nēādk.</i>	Pres. <i>nēōḍūk.</i>
Neg. <i>mā nēk.</i>	Past, <i>nēgidk.</i>

*k<sup>a</sup>rmū*, bring

Fut. <i>k<sup>a</sup>rādk.</i>	Past, <i>k<sup>a</sup>rgidk, k<sup>a</sup>rg.</i>
Neg. <i>mā k<sup>a</sup>rg.</i>	Part. <i>k<sup>a</sup>rk<sup>a</sup>r, k<sup>a</sup>rāsī.</i>
Pres. <i>k<sup>a</sup>rōḍūk.</i>	Agent, <i>k<sup>a</sup>rzēā.</i>

*kēmū*, give

Fut. <i>kēpādk.</i>	Past, <i>kēkidk or kēdk.</i>
Neg. <i>mā kēik, mā kēk.</i>	Part. <i>kēkē, kēpāsī.</i>
Pres. <i>kēōḍūk.</i>	Agent, <i>kētsēā.</i>
Imperf. <i>kēōḍūgik.</i>	

*baumū*, go

Fut. *baupādk*, etc., regular, or as follows:—

1. <i>bau-dk.</i>	1. <i>-miṅ.</i>	1. <i>-miṅ.</i>
2. <i>-n.</i>	1. <i>-siṅ.</i>	2. <i>-ī.</i>
3. <i>-k.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

Neg. <i>māg</i> or <i>mā bauk,</i>	Past, <i>bāūkidk.</i>
<i>mā baun, mā bau,</i> etc.	Part. <i>baubau, baupāsī.</i>
Pres. ind. <i>bāūpāḍūk.</i>	Agent, <i>bautsēā.</i>
Imperf. <i>bāūpāḍūgik.</i>	

*phyōmū*, take away

Fut. <i>phyōpādk.</i>	Past, <i>phyōkidk.</i>
Neg. <i>mā phyōg.</i>	Part. <i>phyōphyō, phyōpāsī.</i>
Pres. <i>phyōpāḍūk.</i>	Agent, <i>phyōtsēā.</i>



*gyāmū*, wish

Pres. *gyāpādūk*. Agent, *gyātsēā*.

Part. *giāusī*, on wishing.

*shāmū*, slaughter, kill

Fut. *shūpādk*. Pres. *shūpādūk*.

Imperat. *shūpt*, plur. *shubī*.

Past, *shūp-kidk*; 2nd sing. *-kin*; 3rd sing. *shūmik* or *shumiktō*; 1st plur. *shup-kinmiñ*; 2nd plur. *-kī*; 3rd plur. *shumige*.

*shūñmū*, become alive

Past, *shūngidk*.

*lānmū*, speak

Fut. *lādādk*. Past, *lādkidk*.

Neg. *mā lādk*. Part. *lālā*, *lātpāsī*.

Pres. *lādāpādūk*. Agent, *lātsēā*.

*tānmū*, come

Fut. 1. <i>tūtp<sup>a</sup>-tk</i> or <i>tutpā-tk</i> .	1. <i>-nmiñ</i> .	1. <i>-nmiñ</i> .
2. <i>-n</i> .	1. <i>-siñ</i> .	2. <i>-ī</i> .
3. <i>-d</i> .	2. <i>-c</i> .	3. <i>-sh</i> .

Neg. *mā tūtk* or *tutk*, etc.

Imperat. *sh<sup>a</sup>r*. *shiric* *shirī*.

Neg. *tha shar*.

Pres. ind. *tūtpādūk*.

Imperf. *tūtpādūgik* or *tutpādūgik*.

Past 1. <i>tūt-kidk</i> or <i>tut-kidk</i> .	1. <i>-kñmiñ</i> .	1. <i>-kñmiñ</i> .
2. <i>-kin</i> .	1. <i>-kisiñ</i> .	2. <i>-kī</i> .
3. <i>-k</i> .	2. <i>-kie</i> .	3. <i>-kī</i> .

Part. *tuttā*, having come; *tutpāsī*, while coming.

Agent, *tutsēā*.

*kūnmū*, call

Fut. *kutpādk*. Part. *kuku*, *kutpasī*.

Pres. *kutpādūk*. Agent, *kutsēā*.

Past, *kutkidk*.

*rōshñmu*, take a huff, be angry

Fut. <i>rōshñtpādk.</i>	Part. <i>rōshñtpāsī.</i>
Pres. <i>rōshñtpādūk.</i>	Agent, <i>rōshñtsēā.</i>
Past, <i>rōshñtkidk</i> ; 3rd sing.	
<i>rōshñdk</i> ; 3rd plur.	
<i>rōshñdkē.</i>	

*dēmū*, go

Fut. <i>dēādk.</i>	Part. <i>dēpāsī.</i>
Pres. <i>dēōdūk.</i>	Agent, <i>dēzēā.</i>
Past, <i>dēdk</i> ; 2nd sing. <i>dēn</i> ;	
3rd sing. <i>dēg</i> (the rest	
like <i>tātk</i> , I was).	

*dakcimū*, remain

Fut. <i>dakcādk.</i>	Part. <i>dakcisī.</i>
Past, <i>dak-cigidk</i> ; 2nd sing.	Agent, <i>dakcizēā.</i>
<i>cigin</i> ; 3rd sing. <i>cig</i> , etc.	

*ēmū*, ask

Past, <i>ēgidk</i> ; 3rd sing. <i>ēmig</i> ; 3rd plur. <i>ēmige</i> .
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*dāmu*, happen, become

Fut. <i>dāōdk.</i>	Part. <i>dāda, dāōsī.</i>
Pres. <i>dāōdūk.</i>	Agent, <i>dātsēā.</i>
Past, <i>dākīdk</i> ; 3rd sing.	
<i>dāk</i> ; 3rd plur. <i>dākē.</i>	

*sōmzēāmu*, explain, cause to understand

Fut. <i>sōmzēāōdk.</i>	Part. <i>sōmzēāōsī.</i>
Pres. <i>sōmzēāōdūk.</i>	Agent, <i>sōmzēāzēā.</i>
Past, <i>sōmzēāgidk.</i>	

*tañmu*, see

Past, <i>tañgidk</i> ; 3rd sing. <i>tañmig</i> .
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*khīmu*, see

Fut. <i>khīādk.</i>	Past, <i>khīgīdk.</i>
Imperat. <i>khīā.</i>	Part. <i>khīāsī.</i>
Pres. <i>khīōdūk.</i>	Agent, <i>khīzēā.</i>

*thürĩnu*, run

Part. *thüriri*, having run.

*grĩnmũ*, be satisfied

Part. *grĩkgrĩ* (for *grĩgrĩ*). Agent, *grĩstẽũ* (for *grĩstẽũ*).

*põrẽnmũ*, be obtained

Past, *põridgidk*; 3rd sing. *põridk*.

#### COMPOUND VERBS

Necessity is expressed by the infinitive with the verb substantive.

*zãmũ ðũgidk*, I had to eat; *zãmũ ðũk*, I have to eat.

*hªũmu ðũg*, he had to beat; *hªũmu ðũ*, he has to beat.

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with *adk* substituted for *ẽũ*, thus: *zãzadk*, I had to eat; *bautsadk*, I had to go; *lanzadk*, I had to do; *tutsadk*, I had to come. The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as *gª mã ðªnzadk*, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with *gyãmĩg*, from *gyãmu*, wish; *gyãmĩg* literally means "wished". The same form is used in Central Kãnaurĩ, where, however, the form is an infinitive. When *gyãmĩg* governs a verb the verb appears ordinarily in its root form.

*tĩ tũn gyãmĩg*, it is advisable to drink water.

*nõu hªn gyãmĩg*, him to beat is advisable (one should beat him).

*khãẽ zãm gyãmĩg*, one should eat bread.

*aª baupªn rĩgra gyãmĩg*, my father-to servants are advisable (my father wants servants).

*romī' ānzān shūm kālī gyāmig*, the-day-after-to-morrow  
me-to three *qulis* (coolies) are-advisable (I want  
three coolies the day after to-morrow).

*cōri mā lun gyāmig*, theft not to-do is-advisable, one  
should not steal.

Sometimes for *gyāmig* we find *gyāts*, which ordinarily  
means desirous.

*nāb tūn gyāts*, to-morrow to-come is-advisable (one  
ought to come to morrow).

### NUMERALS

1. <i>īdd.</i>	33. <i>nīzā sōrūm.</i>
2. <i>nīsh.</i>	40. <i>nīsh nīzā'.</i>
3. <i>shūmm.</i>	49. <i>nīsh nīzā zgūī.</i>
4. <i>pū.</i>	50. <i>nīsh nīzā sāī.</i>
5. <i>nā.</i>	56. <i>nīsh nīzā sōrūk.</i>
6. <i>ṭugg.</i>	60. <i>shūm nīzā.</i>
7. <i>stīssh.</i>	64. <i>shūm nīzā pū.</i>
8. <i>rāī.</i>	70. <i>shūm nīzā sāī.</i>
9. <i>zgūī.</i>	79. <i>shūm nīzā sōzguī.</i>
10. <i>sāī.</i>	80. <i>pū nīzā.</i>
11. <i>sūd.</i>	87. <i>pū nīzā stīsh.</i>
12. <i>s'nīsh.</i>	90. <i>pū nīzā sāī.</i>
13. <i>sōrūm.</i>	98. <i>pū nīzā sōrāī.</i>
14. <i>sōpū.</i>	100. <i>rā.</i>
15. <i>sonā.</i>	200. <i>nīrā'.</i>
16. <i>sōrūk.</i>	300. <i>shūmrā'.</i>
17. <i>sōstīsh.</i>	400. <i>pūrā'.</i>
18. <i>sōrāī.</i>	500. <i>nārā'.</i>
19. <i>sōzguī.</i>	600. <i>ṭugrā.</i>
20. <i>nīzā'.</i>	700. <i>stīshrā'.</i>
21. <i>nīzā īdd.</i>	800. <i>raīrā'.</i>
22. <i>nīzā nīsh.</i>	900. <i>zgūrā'.</i>
30. <i>nīzā sāī.</i>	579. <i>nārāshūm nīzā sōzguī.</i>

It will be seen from the above that the numbers are  
very regular.

## PREPOSITIONS

(Nearly all govern the genitive.)

<i>nūm</i> , <i>nūms</i> , after, behind (gen.).	<i>den</i> , upon (gen.). - <i>p<sup>a</sup>ñ</i> , - <i>p<sup>a</sup></i> , - <i>p</i> , <i>b<sup>a</sup></i> , - <i>z<sup>a</sup>ñ</i> , to, in, etc. (gen.).
<i>ōm</i> , <i>ōms</i> , before, in front of (gen.).	<i>dōā</i> , near, with (gen.). <i>dōāch</i> (compounded of <i>dōā</i> and <i>ch</i> , from), from (gen.).
<i>nēōrā</i> , near (gen.).	<i>ch<sup>a</sup>ñ</i> , under (gen.).
<i>stāñ</i> , up to.	<i>rññ</i> , along with (gen.).
<i>zā</i> , up to, as far as.	
<i>tāiē</i> , for sake of, on account of, because of (gen.).	

## CONDITIONAL SENTENCES

The protasis is the root of the verb with the conditional particle *mā*; the apodosis varies according to the sense. For the past conditional apodosis the form of the verb expressing necessity is generally used. Examples:—

*ka tūma gü kanz<sup>a</sup>ñ paisā kēpād<sup>k</sup>*, thou come-if,  
I thee-to *paisa* will give (if you come I will give  
you a pice).

*ka zhū kāmāñ lānma gü paisa rññād<sup>k</sup>*, if you do this  
work I will give (someone else) a pice.

*ka zhū kāmāñ chīmā lānma gü paisa mā kēk*, thou this  
work nothing do-if (i.e. if you do not do this work)  
I will not give you a pice. *chīma*, something-not,  
corresponds to Hindi *kācch nāhī*.

*ka tūnmā gü kanzāñ paisa kētsād<sup>k</sup>* or *kēmu dāgīd<sup>k</sup>*, if  
you had come I should have given you a pice.  
The apodosis might be *nō paisa kēmā dāg*, he  
would have given a *paisa*. See next paragraph.

## THE PRODIGAL SON

1 *idd mīū nish chaně dū: zigits chaněs āno*  
 one man-of two sons are: little son own  
*baup<sup>a</sup>ñ lanmig,* “*kan māl chōgyāñ āñ*  
 father-to said, “thy property-of whatever my  
*hīsāū tutp<sup>a</sup>d āñz<sup>a</sup>ñ ket.” Dōs ānō māl*  
 part will-come me-to give.” He own property  
*kāñmig. its<sup>a</sup>b dīhārē nīūm zikē chaněs ts<sup>a</sup>ī*  
 divided. Few days after little son all  
*īp<sup>a</sup>ñī zāmī lānmig, d<sup>a</sup>r warkō bauke: dhūā*  
 one-to together made, far far went: there  
*añentū māl māz kāmāñ lānlān ts<sup>a</sup>ī*  
 own property evil work having-done all  
*wēnmīgē: kh<sup>a</sup>rts spyūkshis dō mūlkau kāl*  
 wasted: expense wasted that country-in famine  
*bauktō, gāṭā hācig. dō mūlkō idd nīzēū*  
 went, small became. That country-of one dweller  
*dōā bauktō, dōs āñū rimēn-p<sup>a</sup> suñgrā rōāñmū*  
 near went, he own fields-to pigs to-graze  
*shēnmiktō: dōs gyāpāḍū suñgrāū phīkēāshīzau*  
 sent: he wishing-is pigs-of left  
*shētō zāz<sup>a</sup> ghrīnmū gyāts tatk, hātisī*  
 husks having-eaten satisfied-to-be wishful was, anyone  
*nōp<sup>a</sup>ñ mā rāñdūgē: tērābēāñ yhād dēg*  
 him-to not giving-was: whenever remembrance went  
*dōp<sup>a</sup> lōnmig “āñ bōñū dōā tē rigrā*  
 him-to said “my father near how-many servants  
*t<sup>a</sup>sh nōgōs grik stāñ khāě zaush, gū*  
 are they being-satisfied up-to bread will-eat, I

*zhōā' ōnōn shīēdk: gū āncis āñ baū dōā'*  
 here hungry died: I having-risen my father near  
*baupādk nōp lādpađk 'hē āñ baū, kan*  
 will-go him-to will-say 'O my father, thy  
*Pārmēshūrū gūnū lantādk, kan chañ nīmū*  
 God-of sin doing-am-I, thy son to remain  
*lāik mā dukeigidk, ka idd añzāñ rigrā tāc'."*  
 worthy not I-became, thou one me-to servant place-me'.  
*nō wārkō tāt nō baus nōpāñ tañmig nōs*  
 he far was his father him-to saw, he  
*ḥārīrī ānō rañpā tsummig. Chañēs āno*  
 having-run own neck-to held. Son own  
*baupāñ lañmig: "hē āñ baū kan Pārmēshūrū*  
 father-to said: "O my father, thy God-of  
*gūnā lantādk kan chañ nīmū lāik mā*  
 sin doing-am-I thy son to-be worthy not  
*dukeigidk." Baus rigrantū lañmig "tsāi ōzh*  
 I-became." Father servants-to said "all than  
*dhām̄k gas kārī zhupāñ skaī, gutpā pratsō*  
 good garment bring him-to put-on, hand-to finger-of  
*kāñnits ranī, bāñō shpaunō ranī, yōkshiz āzh*  
 ring give, foot-in shoe give, fat goat  
*kārī shubī, zāzā khūsī hācīmig, chū zhu*  
 bring kill, having-eaten happy to-be, why this  
*āñ chañ shīshī tāt hōtsē shūñ,*  
 my son having-died was, now became-alive,  
*bībī tāt hōtsē pōrīdk". nauū tēg*  
 having-gone was now was obtained". His big  
*atē rinbā tāt kimū nēōrā tutpāsī*  
 big-brother field-in was house near on-coming  
*gāz bāzu wāz thasmig: idd rigrāpāñ*  
 singing playing-of sound heard: one servant-to

*kuku* *ēmig* “*chög* *dāda?*” *nös*  
 having-called asked, “what having-happened?” he  
*riṅg kan bhāēts tutk, kan baus yökshiz*  
 said “thy little-brother came, thy father fat  
*āzh shūmig nauū tāiē dhāmk rāzī khūsī*  
 goat killed that on-account-of good well happy  
*chūkshis*”. *No rōshshī kubō bö māg:*  
 met”. He having-got-angry house-in go will-not-go:  
*nōu bauū bāira bāubau sōmzēauḍū: nös*  
 his father out having-gone explaining is: he  
*ānū bau lanmig* “*khiū hōtsē nīā bōrshān*  
 own father-to said, “Look now so-many years  
*kan palē langyīdk kā tērbē bākhārū māts mā*  
 thy service I-did thou ever goat’s kid not  
*kēkin gü ān kōṅḍēā rān khūsī laṅēdk, hōtsē*  
 gavest I my friends with happiness will-make, now  
*kan chañ tutu nös kan mālā ūḍēāmig*  
 thy son having-come he thy property made-fly  
*ka nauū tāiē yökshiz āzh shupkin.*”  
 thou him on-account-of fat goat killedst.”  
*ānū baus lanmig* “*hē chañ kā t<sup>a</sup> bārābāl*  
 Own father said, “O son thou then regularly  
*ān rān tōn, ch<sup>a</sup>gyān ān tō kan tō, khūsī*  
 me with art, whatever mine is thine is, happiness  
*lanmig khūsī hācīmig dhāmk t<sup>a</sup>t* (or *lan gyāmig*  
 to-do happy to-become good was (to-do fitting  
 and *hācis gyāmig*), *chū kan zhu bāz shīshī*  
 become fitting), why thy this brother having-died  
*t<sup>a</sup>t hōtsē shūng, bībī t<sup>a</sup>t, hōtsē pōrīdk.*”  
 was now lived, having gone was now met.”

For notes see after the following sentences.



## SENTENCES

1. *Kan nāmāñ chög đūn?* Thy name what is?
2. *Zhū rāñā tē bōrshāñ bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōäch K<sup>a</sup>sh<sup>m</sup>mīr zā tē wār<sup>k</sup> töttō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimě (kib<sup>a</sup>) tē chañē đū?* Thy father's house-in how-many sons are?
5. *G<sup>a</sup> törō bādō wār<sup>k</sup>ōzh winin tīrāk.* I to-day very far-from walking came.
6. *Añ bauū-tseō chañēn dōr zhū rin<sup>z</sup>ũ shañē hācī.* My uncle-of son with his sister's marriage became.
7. *Añ kib<sup>a</sup> chög rāñu zīn tō.* My house-in white horse's saddle is.
8. *Naū pūsh<sup>t</sup>inō zīn tsūt.* His back-on saddle tie.
9. *G<sup>a</sup> naū chāñũ badō h<sup>a</sup>ñgidk.* I his son-to much beat.
10. *Nō đōkhāñũ den lanē zē tsālēaudūsh.* He hill on cows, goats grazing is.
11. *Nō bōtāñũ ch<sup>a</sup>ñ rāñũ dēn shōkshīs.* He tree under horse on riding is.
12. *Nauū bāz āñũ rin<sup>z</sup>ōjh tēg tau.* His brother own sister than big is.
13. *Nōū maulāñ nish rūpēāz pō paulī tau.* Its price two rupees four two-annas is.
14. *Añ bāũ zikits kib<sup>a</sup> nāđ.* My father little house-in remains (lives).
15. *Nōp<sup>a</sup>ñ nō rūpēā rān.* Him-to those rupees give.
16. *Nō rūpēā nōu đōäch ũnn.* Those rupees him from take.
17. *Nōp<sup>a</sup>ñ z<sup>a</sup>ñ h<sup>a</sup>ñōh<sup>a</sup>ñō būshis tsātsũ tāō.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khūā ōjh tī tōāth.* Well from water draw (sing.).
19. *Añ ōms pāī.* My before walk.
20. *Hātu chañ kan nūms tūtpāđū?* Whose son thy behind comes?

21. *Ka hătũ döäch mōlăn ungin?* Thou whom from (with) price tookest?

22. *Dēshănũ sākārũ döäch.* Village of banker from.

#### NOTES

*Prodigal Son.*—*chanē dū* for *dūsh*. There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket*, give to me (or you). *rāṇmu* means give to a third person. *īp<sup>a</sup>ñī*, from *idd p<sup>a</sup>ñ*, into one (place). *bauktō*, contracted from *baug*, went, and *tō*, is. *gātũ hācig*, small became, i.e. became hard up. *shēnmiktō* from *shēnmig*, sent, *tō*, is. *phīkēāshīzau*, lit. what is spit out, gen. of pass. part. *phīkēāshī*, from *phīkēāmu*, spit. *hātīsī*, lit. who? used for "anyone". *tāc*, place me, *c* is "me", inf. *tācimu*, place me. *guḍ-p<sup>a</sup>* for *guḍ-p<sup>a</sup>ñ*, to the hand. *hācīmig*, the form of infinitive found in the Standard dialect. *yōkshīz*, pass. part. from *yōṇmu*, rear, nourish. *yōkshīz* for *yōkshī*, which is for *yōṇshī*. *rīnb<sup>a</sup>* for *rīñ-p<sup>a</sup>*, to or in the field. *dādđ*, conj. part., having happened, for past tense. *nōs māl ādđāmīg*, he made fly thy property, "he" used for "who", demonstrative for relative.

*Sentences.*—1, *dūn* for *dū*. 4, *dū* for *dūsh*. 5, *bādō*, from Hindi *bāṛā*, with dental letter for cerebral or from Kōcī *bōrī*, *bōhrī*, very. *wārközh*, *zh* or *ch* means "from". 10, *tsālēaudūsh*, from *tsālēāmu*, perhaps from Hindi *cārānā*, graze. 12, *rīñzōjh*, *jh* for *zh* or *ch*, the ablative ending "from" to express comparison. The same ending appears in *khūā ōjh*, from the well, in sentence 18. 15, *rān*, give to a third person, contrast with *ket* (above), give to me or you. 18, *tōāth*, imperat. of *tōnmu*, bring out. 19, *pāī*, imperat. of *pamu*, walk.

## VOCABULARY

Many words used in Lower Kānauri are loan-words from Kōcī and Hindi. The commonest are marked † below.

- above, *den*, w. gen.  
 advisable, *gyāmig*, w. verbal noun; see "wish".  
 after, *nūm*, *nūms*, w. gen.  
 alive, become, *shūnmū*.  
 all, *ts<sup>a</sup>l*.  
 along with, *rañ*, w. gen.  
 always, *bārābāl*.†  
 am, *t<sup>a</sup>dk*, *t<sup>a</sup>tk*, *dūk*; see grammar.  
 angry, become, *rokshinmu*, *rōshinmu*.†  
 anna (two) bit, *paulī*†; cf. Panjabi *paulī*, four annas.  
 anything, *chī*.  
 arise, *āncimu*; arise up, *den āncimu*.  
 arrive, *bōnmū*.  
 ask, *ēmū*.  
 ass, *phōts*.  
 back, n., *pūshṭiñ*, *pōshṭiñ*.†  
 bad, *māz*, *māz*.  
 banker, *sūkār*.†  
 bear, n., *hom*.  
 be; see "am", "become".  
 beat, *h<sup>a</sup>imū*.  
 beautiful, *dām̄k(h)*, *dhām̄k(h)*; see "good".  
 because, *tāīē*, w. gen.  
 become, *hācimu*, *dāmū*; see "happen".  
 bed, *māzau*.†  
 before, *ōm*, *ōms*, w. gen.  
 behind, *nūm*, *nūms*, w. gen.  
 beside, *dōā'*, *nēōrā*.  
 big, *tēg*.  
 bind, *tsūnmū*.  
 bitch, *kukrī*.†  
 blunt, *ma rask*.  
 body, *dēāñ*.  
 book, *kātāb*.†  
 boy, *chañ*.  
 bring, *k<sup>a</sup>rmū*.  
 broad, *khāē*.  
 brother, older than person spoken of, *atē*; younger than person spoken of, *bāīts*, *bhāēts*†; see "sister".  
 buffalo, *maīsh*.†  
 bull, *dāmā*; bullock, *rād*.  
 butter, *mār*; buttermilk, *bōt*.  
 call, *kūnmū*.  
 camel, *ūṭ*.†  
 cat (male), *pūush*†; (female), *pūushī*.  
 clean, *dēwāsh*.  
 clever, *hūshīār*.†  
 cock, *kūkra*.†  
 cold, *lisk*.  
 come, *tūnmū*.  
 country, *mūlk*.†  
 cow, *h<sup>a</sup>zh*; collective plur. *lanē*.

- daughter, *cīmĕ*.  
 day, daytime, *lāī*; by day, *lāī*;  
 a day, *dīhār†*; see "to-day",  
 "to-morrow".  
 die, *shimū*.  
 distant, *warkö, d<sup>a</sup>r.†*  
 divide, *kañmu*.  
 do, *länmu*.  
 dog, *kūī* (pronounced *kwee*);  
 see "bitch".  
 drink, *tūñmu*; cause to drink,  
*stūñmu*.  
 dwell, *nīmū, tōshmu*.  
 ear, *kāññ.†*  
 eat, *zāmū*; give to eat, *khāē*  
*rāñmū*.  
 egg, *lic*.  
 eight, *rāī*; eight hundred, *raīrā'*.  
 eighteen, *sōraī*.  
 eighty, *pū nīzā'*.  
 eject, *tōñmū*.  
 elephant, *hathī.†*  
 eleven, *sīd*.  
 explain, *sōmzĕāmu.†*  
 eye, *mīñ*.  
 face, *stāū*.  
 fall, *d<sup>a</sup>nmū*.  
 famine, *kāl.†*  
 far, *warkö, d<sup>a</sup>r.†*; as far as,  
*stāñ, zā*.  
 father, *bāo.†*  
 few, *gāḷö, its<sup>a</sup>b*.  
 field, *riñ, rim*.  
 fifteen, *soñā*.  
 fifty, *nīsh nīzā sāī*.  
 fight, *tsūmshimu*; see "hold".  
 finger, *prats*.  
 fish, *matshī.†*  
 five, *ñā*; five hundred, *ñārā'*.  
 flee, *bāūmū*.  
 foot, *bañ*.  
 for, *tāīē*, w. gen.  
 forty, *nīsh nīzā'*.  
 four, *pū*; four hundred, *pū rā*.  
 fourteen, *sōpū*.  
 fox, *shīāl.†*  
 from, *dōäch*.  
 (in) front of, *öm, öms*, w. gen.  
 fruit, *shū, shö*.  
 garment, *gas*, gen. *gazū*.  
 ghi, *mār*.  
 give (to me or you), *kēmū*; (to  
 him or them), *rāñmū*.  
 go, *dēmū, baumū*.  
 goat (he-goat), *āzh, ājj*; (she-  
 goat), *bākkār, bākhār†*; col-  
 lective plur., *zē*.  
 good, *dām̄k(h), dhām̄k(h),*  
*dēwāsh*.  
 graze, *rōāñmu*.  
 hair, *krā*.  
 happen, *dāmū*; see "become".  
 happiness, *khūsī.†*  
 happy, *khūsī.†*  
 hand, *gud*.  
 he, *nö, nau*.  
 head, *bäl.†*  
 healthy, *rāzī.†*  
 hear, *thāsmu*.  
 hen, *kūkrī*; see "cock".  
 hence, *zhōäch*.  
 her, *nōū*.  
 here, *zhōā', zhōā'*.  
 high, *rāñkh*.  
 hill, *dōkhāñ.†*  
 his, *nōū*.  
 hold, *tsūmmū*; see "fight".  
 horse, *rāñ(h)*.

- hot, *zhōg*.  
 house, *kim*.  
 huff, take a, *rokshinmu*, †  
     *rōshinmu*.  
 hundred, *rā*.  
 hungry, *ōñn*.  
 husband, *dāts*.  
 husks, *shēto*.  
 I, *gū*, *g<sup>a</sup>*.  
 if, *-ma*.  
 ignorant, *lātā*.  
 iron, *rāñ*.  
 jungle, *dzāñgāl*. †  
 keep, *tāmū*.  
 kill, *shumū*.  
 kite, *dāñshārā*.  
 know, *nēmū*.  
 lazy, *māz*, *māz*.  
 learn, *hūshimū*.  
 leopard, *thār*.  
 little, *zigits*, *dzigits*, *gātō*, *zikē*;  
     a little, *dāk<sup>a</sup>ts*, *dāmri*, *thōra*. †  
 live (dwell), *nīmū*, *tōshimū*;  
     (be alive), *shūnimū*.  
 load, *bārāñ*. †  
 look, *khīmū*, *taimū*.  
 man, *mī*, *chūñimī*.  
 maize, *zñār* (Hindi *jñār*,  
     millet). †  
 make, *bōñēmū*, † *lanmū*.  
 mare, *rāñ(h)*.  
 meat, *shā'*.  
 meet, *chūkshimū*.  
 milk, *kherāñ*.  
 mother, *āō*. †  
 moon, *gōlsāñ*.  
 much, *bōdī* †; see "very".  
 name, *nāmāñ*. †  
 near, *nēōrā*. †  
 necessary, verb subst. with  
     infin.  
 neck, *rāñ*.  
 night, *shupā*.  
 nine, *zgūī*; nine hundred,  
     *zgūrā'*.  
 nineteen, *sōzgūī*.  
 ninety, *pū nīzā' sāī*.  
 no, not, *ma*, w. imp. *tha*.  
 nose, *stakūts*.  
 nothing, *chī ma*.  
 now, *hōtsēī*.  
 obtained, be, *pōrēnmū*, † *chūk-*  
     *shimū*; see "meet".  
 oil, *tēlāñ*. †  
 one, *īdd*.  
 ought, *gyāmig*, w. verbal noun.  
 our (thine and mine), *kashū*;  
     (his and mine), *nīsīū*; our,  
     plur., *kishū*.  
 outside, *bāira*. †  
 own, *āñā*.  
 part, *hīsāñ*. †  
 pen, *kālām*. †  
 pice, *paisā*. †  
 pig, *suñra*. †  
 place, v. tr., *tāmū*.  
 plain, *sōlqā*.  
 price, *maulāñ*. †  
 proper, *gyāmig*.  
 property, *māl*. †  
 put, *tāmū*; put on (clothes),  
     *skāmū*; put out, *tōnmū*.  
 quickly, *hāzūū'*.  
 rain, *lagdo*.  
 read, *pōrīsmū*. †  
 rear, v. tr., *yōñmū*.  
 recognize, *shēsmū*.  
 remain, *dakeimū*.

remembrance, <i>yhād</i> .†	sound, <i>wāz</i> .†
ride, <i>shōkshimu</i> .	speak, <i>riñmu</i> , <i>l<sup>n</sup>mu</i> .
river, <i>sömüdrän</i> †; see "stream".	spit, <i>phīkēāmu</i> .
ring, <i>kañmits</i> .	star, <i>kar</i> .
rise, <i>āncimu</i> ; rise up, <i>den āncimu</i> .	stomach, <i>pētāñ</i> .†
run, <i>ṭhūrinmu</i> ; run away, <i>baumū</i> .	storm, <i>lāñ</i> (different from <i>lan</i> , wind).
rupee, <i>rupēā</i> .†	stream, <i>gūḍāñ</i> †; see "river".
saddle, <i>zin</i> .†	sun, <i>win</i> ; sunshine, <i>win</i> .
(for) sake of, <i>tāīē</i> .	sweet, <i>thīg</i> .
satisfied, be, <i>griñmu</i> .	take, <i>ñnmū</i> ; take away, <i>phyōmū</i> .
say, <i>l<sup>n</sup>mu</i> , <i>riñmu</i> .	ten, <i>sāī</i> .
see, <i>taiñmu</i> , <i>khīmū</i> .	than, <i>āzh</i> , <i>ōzh</i> , <i>ōjh</i> .
seed, <i>bīāñ</i> .†	that, pron., <i>nō</i> , <i>nau</i> .
seven, <i>stissh</i> ; seven hundred, <i>stissh rā'</i> .	then, <i>dūā'</i> , <i>dhūā'</i> .
seventeen, <i>sōstissh</i> .	they, <i>nōgau</i> .
seventy, <i>shūm nīzā sāī</i> .	thief, <i>cōra</i> .†
sharp, <i>rask</i> .	thirteen, <i>sōrūm</i> .
servant, <i>riḡrā</i> .	thirty, <i>nīzā' sāī</i> .
service, <i>palē</i> .	this, <i>zhū</i> .
she, <i>nō</i> , <i>nau</i> .	thou, <i>ka'</i> .
sheep, <i>khās</i> .	three, <i>shūmm</i> ; three hundred, <i>shūmrā'</i> .
shepherd, <i>pālā</i> .†	thy, <i>kan</i> .
shoe, <i>shpauno</i> .	tie, <i>tsūnmū</i> .
shopkeeper, <i>sāūkār</i> .†	to, <i>-p<sup>a</sup>ñ</i> , <i>-p<sup>a</sup></i> , <i>-p</i> , <i>-b<sup>a</sup></i> , <i>z<sup>a</sup>ñ</i> w. gen., <i>dōā'</i> w. gen.
sin, <i>gñnā</i> .†	to-day, <i>tōrō</i> .
sister, <i>riñs</i> ; older than person referred to, <i>dāē</i> †; younger than person referred to, <i>bāīts</i> , <i>bhāēts</i> †; see "brother".	to-morrow, <i>nāb</i> ; day after—, <i>rōmū</i> ; day after that, <i>pāī</i> ; fifth day, <i>ēī</i> ; sixth day, <i>cēī</i> .
sit, <i>toshmu</i> .	tongue, <i>lē</i> .
six, <i>ṭugg</i> ; six hundred, <i>ṭugrā'</i> .	tooth, <i>gārē</i> .
sixteen, <i>sōrūk</i> .	town, <i>bāzār</i> .†
sixty, <i>shūm nīzā'</i> .	tree, <i>bōṭāñ</i> .†
slay, <i>shumū</i> .	twelve, <i>s<sup>a</sup>nish</i> .
sleep, <i>yāñmu</i> .	twenty, <i>nīzā'</i> .
small, <i>dzigits</i> , <i>zigits</i> , <i>zikē</i> .	two, <i>nish</i> ; two hundred, <i>nīrā'</i> .

ugly, <i>māz</i> , <i>māz</i> .	when, <i>tērbē</i> , <i>tērābē</i> ; whenever, <i>tērābēāñ</i> .
under, <i>chan</i> , w. gen.	where, <i>hām</i> .
understand, cause to, <i>sōm-</i> <i>zēāmu</i> .†	white, <i>chōg</i> .
upon, <i>den</i> , w. gen.; up to, <i>stāñ</i> , <i>zā</i> .	who, <i>hätt</i> , <i>hät</i> .
upwards, <i>den</i> .	why, <i>chū</i> .
very, <i>bādō</i> , † <i>Kōcī bōrī</i> .	wife, <i>tsētsī</i> .
village, <i>gaunyāñ</i> , † <i>dēshāñ</i> .†	wind, <i>lan</i> ; see "storm".
walk, <i>pāmu</i> .	wish, <i>gyāmu</i> ; see "ought".
wasted, be, <i>spyukshimu</i> .	with, beside, <i>dōā</i> ; along with, <i>rañ</i> , both w. gen.
water, <i>tī</i> .	woman, <i>tsētsmī</i> .
way, <i>om</i> .	worthy, <i>lāik</i> .†
we (thou and I), <i>kashū</i> ; (he and I), <i>nisī</i> ; we, plur., <i>kishū</i> .	write, <i>cēmū</i> .
well; see "health", "good".	year, <i>bōrshāñ</i> .†
what, <i>çhog</i> ; whatever, <i>chogyāñ</i> , <i>ch<sup>a</sup>gyāñ</i> .	yesterday, <i>mōē</i> ; day before—, <i>rī</i> ; day before that, <i>māñē</i> .
wheat, <i>zōd</i> .	you, dual, <i>kisi</i> ; plur., <i>kī</i> .
	your, dual, <i>kisiū</i> ; plur., <i>kin</i> .

## CHITKHULI

Far up the valley of the Bōspa River, which enters the Sātlāj as a tributary on its left bank about 150 miles from Simla, are two villages called Chītkhūl and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call “Chītkhūli”, is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēbārskad, still awaits investigation. It is a remarkable fact that Chītkhūli is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāṇa in Kūlū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final *k'* is more of a *k* than in Standard Kānaurī, and so is always here printed *k'*. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in *k'* and not *g'*, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed *g'*.



The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chĭtkhŭlĭ does not appear to have as many forms for declension and conjugation as other Kănaurĭ dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added *-ă* to the nominative, *răňă*, to a horse. *aă*, father, adds *-ē* for the genitive; *mĭ*, man, does not change for the plural. Contrary to the custom of Standard Kănaurĭ and Lower Kănaurĭ there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kănaurĭ type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, *gă*, I; *kun*, thou; *yă*, he or this; *să*, *sĭgě*, who? have the same forms in the plural. It is noteworthy that *să*, who, is found also in Pŭrik, though not in Kănaurĭ. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds *-tĕk'* to the present form *tă* (shortened to *tă*), and is declined *-tĕk'*, *-tĕn*, *-te*, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in *-năk'* and an indeclinable in *-ă* (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kănaurĭ generally the forms in use with negatives are often contracted. The form in *-năk'* conjugates thus: *năk'*, *-năn*, *-nă*, the plural being apparently the same.

The past tense has an indeclinable form ending in *-ī*, and another, which changes for the different persons, ending in *-k'*; thus we have *tañdik'*, saw (*-en, -e*), *thasik'*, heard (*-en, -e*), *rōdek'*, went (*-en, -e*). This last ending corresponds to the Standard Kānaurī ending *-dak'*, as in *pōredak'*, was obtained.

The common Standard Kānaurī and Lower Kānaurī endings for the future and past are—

Fut. Standard Kānaurī,	Lower Kānaurī, <i>-ādk.</i>
<i>-tok'</i> .	
Past, Standard Kānaurī,	Lower Kānaurī, <i>-gyidk,</i>
<i>-ak'</i> or <i>-shid.</i>	<i>-kyidk.</i>

In the sentences will be noticed *tañci*, I saw, and *thaci*, I struck. This *c* may be as in Standard Kānaurī, the object “you”—I saw you, I struck you. A *c* also occurs in the imperative *roc*, go, which may have the same meaning as in Standard Kānaurī, i.e. it may indicate the second dual, “go ye two.” The *s* in *das*, give, may also have a special meaning.

### NOUNS

<i>rāñ</i> , horse	<i>aū</i> , father
Gen. <i>rāñ.</i>	Gen. <i>aū.</i>
Dat. <i>rāñū.</i>	Acc. <i>aū.</i>
Acc. <i>rāñ.</i>	<i>mī</i> , man, plur. <i>mī.</i>

### PRONOUNS

#### 1st Person

<i>gā</i> , I.	plur. <i>gā</i> , we; (excluding thee?) <i>nī</i> .
<i>āge, nī, nīē</i> , my.	dual, <i>niniñ</i> , thou and I. <i>nishī</i> , he and I.

#### 2nd Person

<i>kan</i> , thou.	plur. <i>kan</i> , you.	<i>kā</i> , thy.
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#### 3rd Person

<i>yō</i> , he, this.	plur. <i>yō</i> , they, these.	<i>yō</i> , his, of this.
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## VERBS

The verb substantive seems to be indeclinable in the present tense. The forms found are *hěn*, *tā*, *tō*, each of which means "am, is, are, art", doing duty for all persons and both numbers.

Past, <i>tötëk'</i> , I was.	<i>tötëk'</i> , we were.
<i>tötën</i> , thou wast.	<i>tötën</i> , you were.
<i>töte</i> , he was.	<i>töte</i> , they were.

Cf. Standard Kānaurī *tok'*, I am ; *ton*, thou art ; *to'*, he is, etc. ; *tokek'*, I was ; *token*, thou wert ; *toke'*, he was, etc.

Lower Kānaurī, present, *t<sup>adk</sup>*, *tön*, *tō*, etc. ; past, *tötkyidk*, *tötkyin*, *tötk*, etc.

*Other verbs.*—The chief forms which I noticed will be seen in the following table :—

	IMPERATIVE	FUTURE	PAST
sit.	<i>pšs</i> , <i>p<sup>s</sup>s</i> .	<i>pšs-</i> , <i>p<sup>s</sup>s-nöök'</i> , <i>pšsā</i> , <i>p<sup>s</sup>sā</i> .	
drink.	<i>tšñ</i> .	<i>tšñnöök'</i> , <i>tšñā</i> .	<i>tšñ</i> .
see.	<i>tañ</i> .	<i>tañnöök'</i> , <i>tañā</i> .	<i>tañdik'</i> , <i>tañi</i> ?
eat.	<i>zau</i> .	<i>zānöök'</i> , <i>zā</i> .	<i>zai</i> .
go.	<i>rō</i> , <i>roc</i> .	<i>rō</i> , <i>rōā</i> .	<i>rōdek'</i> , <i>rōi</i> .
come.	<i>dyā</i> .	<i>tšñnöök'</i> , <i>tau</i> , <i>tōā</i> .	<i>tšññi</i> .
hear.	<i>thas</i> .	<i>thasā</i> .	<i>thasik'</i> , <i>thai</i> ?
strike, beat.		<i>thā</i> .	<i>thatek'</i> .
give.	<i>das</i> .	<i>dā</i> .	

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in *k'*. The conjugation of these is as follows :—

- |                                    |                                   |
|------------------------------------|-----------------------------------|
| 1. <i>tšñnöök'</i> , I will drink. | <i>tšñnöök'</i> , we shall drink. |
| 2. <i>tšñnön</i> .                 | 2 and 3 probably the same         |
| 3. <i>tšññö</i> .                  | as the singular.                  |
| 1. <i>tañdik'</i> , I saw.         | <i>tañdik'</i> , we saw.          |
| 2. <i>tañden</i> , thou sawest.    | 2 and 3 probably the same         |
| 3. <i>tañde</i> , he saw.          | as the singular.                  |

Similarly are conjugated words like *thasik'*, heard ; *thasik'*, *thasen*, *thase* ; and *thatek'*, struck ; *thatek'*, *thaten*, *thate*.

## SENTENCES

1. *Gā dā mǎn.* I will not give.
2. *Gā rōa mǎn.* I will not go.
3. *Gā tǔña mǎn.* I will not drink.
4. *Gā zā mǎn.* I will not eat.
5. *Gā pǔsā mǎn.* I will not sit.
6. *Gā thaci mǎn.* I did not strike (you?).
7. *Gā tañci mǎn.* I did not see (you?). Has *ci* in 6 and 7 the force of 2nd plur. obj. as in Standard Kānaurī?
8. *Gā kǎn zaī.* I ate bread.
9. *Gā kǎn zaī mǎn.* I did not eat bread.
10. *Atē kǎn zaī.* (My) brother ate bread.
11. *Atē kǎn zaī mǎn.* (My) brother did not eat bread.
12. *Gā ma tañdik'.* I did not see.
13. *Gā ma thasik'.* I did not hear.
14. *Gā Khōshyā.* I am a Kanet (by caste).
15. *Gā Khōshyǎ mǎn.* I am not a Kanet.
16. *Gā dūā' tōtēk'.* I was there.
17. *Kan dūā' tōtēn.* Thou wert there.
18. *Yō dūā tōtē.* He was there.
19. *Gā nishi mī dūā' tōtēk'.* We-two men were there.
20. *Nīnīn dūā' tōtēk'.* We (thou and I) were there.
21. *Gā tī tūī.* I drank water.
22. *Gā tī tūī mǎn.* I did not drink water.
23. *Nyūcū kǎn zānō.* Afterwards bread he will eat.
24. *Kan gō hūnnā.* Thou where livest?
25. *Kan tsē gō rōī.* You all where went?
26. *Kan hamē tōā.* Thou when wilt-come?
27. *Gā obī tōā (or tūñōk'.* I to-morrow will come.
28. *Kan hamē tūthī.* Thou when camest?
29. *Gā nēī tūthī.* I yesterday came.
30. *Yō nēī tūthī.* He yesterday came.
31. *Nish mī nēī tūthī.* Two men yesterday came.

32. *Yō nēi rōi.* He went yesterday.
33. *Nish mī nēi rōi.* Two men went yesterday.
34. *Yō mī māshrō tā.* This man bad is.
35. *Yō mī zōi tā.* This man good is.
36. *Atē rau.* (My) elder brother will go.
37. *Atē rōdē.* (My) elder brother went.
38. *Yō tau măn.* He does not (or will not) come.
39. *Kan sū tänden.* Thou whom sawest ?
40. *Yō sū tändē.* He whom saw ?
41. *Yā yō mī sīgě hěn.* Many these men who are ?  
(who are all these men ?).
42. *Rō, ma na thā.* Go, or I will strike (go, not if, I will strike).
43. *Yō nēi bāyā thatē.* He my younger brother beat.
44. *Yō sīgě?* This who ?
45. *Yō āgē atē.* This is my brother.
46. *Yō aūē kyim.* This is my father's house.
47. *Ōbī gā Pañē rau.* To-morrow I to Pāngī will go.

## VOCABULARY

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
NOUNS				
father	<i>aū</i>	<i>apa, bon, bau,</i> <i>bōba</i>	<i>bāo</i>	<i>āta.</i>
mother	<i>amā</i>	<i>amā</i>	<i>āō</i>	<i>āma.</i>
brother (elder)	<i>atē</i>	<i>ate</i>	<i>atē</i> }	<i>phonō</i>
brother (younger)	<i>bāyā</i>	<i>bayā</i>	<i>bāits</i> }	
boy	<i>ācī</i>	<i>ḍēkhrā, sharā,</i> <i>laṭū, chaṇ</i> (= son)	<i>chaṇ</i>	<i>phrū, bütshā.</i>
girl	<i>ḍyūcāṇ,</i> <i>ḍyūacāṇ</i>	<i>ḍēkhūr, laṭi.</i> <i>tshētshāts</i>	<i>tsētsmī</i>	<i>bomō.</i>
man	<i>mī</i>	<i>mī</i>	<i>mī</i>	<i>mī.</i>
woman	<i>ḍyūcāṇ,</i> <i>ḍyūacāṇ</i>	<i>tshēsmī</i>	<i>tsētsmī</i>	<i>bomō.</i>
wife	<i>bōrē</i>	<i>bōrē</i>	<i>tsētstī</i>	
dog	<i>khūī</i>	<i>kūī</i>	<i>kūī</i>	<i>khī.</i>
horse	<i>rāṇ</i>	<i>rāṇ</i>	<i>rāṇ(h)</i>	<i>štā.</i>
fire	<i>mē</i>	<i>mē</i>	<i>mē</i>	<i>mē(h).</i>
water	<i>tī</i>	<i>tī</i>	<i>tī</i>	<i>chū, shū.</i>
house	<i>kyim</i>	<i>kim</i>	<i>kim</i>	<i>khyānma.</i>
bread	<i>kān, rōṭṭē</i>	<i>rōṭh</i>	<i>khāē</i>	<i>ṭākī, ṭaikī.</i>
rice	<i>bāt</i>	<i>bat</i>		<i>brās.</i>
face	<i>mukhāṇ</i>	<i>(s)tō</i>	<i>stāū</i>	<i>rdoṇ.</i>
PRONOUNS				
I	<i>gā</i>	<i>g<sup>a</sup></i>	<i>gū, g<sup>a</sup></i>	<i>nā.</i>
my	<i>āge, nī, nīē</i>	<i>aṇ, aṇu</i>	<i>aṇ</i>	<i>ṇnī.</i>
thou	<i>kan</i>	<i>ka</i>	<i>ka'</i>	<i>khērāṇ.</i>
thy	<i>kā</i>	<i>kan</i>	<i>kan</i>	<i>khērī.</i>
he, this	<i>yō</i>	<i>jū</i>	<i>zhu, zhū</i>	<i>dyū.</i>
of him	<i>yō</i>	<i>jū</i>	<i>zhū, zhū</i>	<i>dī.</i>
wetwo (thousand I)	<i>nīnīṇ</i>	<i>kash<sup>a</sup>ṇ</i>	<i>kashū</i>	
we two (he and I)	<i>nishī</i>	<i>nishī</i>	<i>nisī</i>	
we (plural)	<i>gā</i>	<i>kish<sup>a</sup>ṇā'</i>	<i>kishū</i>	<i>nātāṇ.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
we (excluding thee?)	<i>nī</i>	<i>niñā'</i>		<i>nācu.</i>
you	<i>kan</i>	<i>kinā'</i>	<i>kī</i>	<i>khintāñ.</i>
they, these	<i>yō</i>	<i>jugo</i>	<i>zhūgau,</i> <i>zhūgau</i>	<i>dyūñ.</i>
who?	<i>sū, sīgě</i>	<i>hāt</i>	<i>hāt, hätt</i>	<i>sū.</i>

## ADJECTIVES

many	<i>yā</i>	<i>kyāl<sup>a</sup>khā</i>	<i>bōdī</i>	<i>mañmo.</i>
all	<i>tsē</i>	<i>tseī</i>	<i>ts<sup>a</sup>ī</i>	<i>sāq, tshañma.</i>
good	<i>zōī</i>	<i>dām, dēbāsh,</i> <i>bīn<sup>a</sup>s, b<sup>a</sup>ñěts,</i> <i>jikpo</i>	<i>d(h)ām<sup>k</sup>(h),</i> <i>dēwāsh</i>	<i>rgyalba,</i> <i>rgyāla,</i> <i>llyaqmo,</i> <i>noro.</i>
bad	<i>māshro</i>	<i>mār, māshkāts,</i> <i>kōts<sup>a</sup>ñ</i>	<i>māz, māz</i>	<i>tsoqpō.</i>
old	<i>būdā</i>	<i>rūzā'</i>		<i>apo, ryāskhāñ.</i>
young and strong	<i>mōsh<sup>h</sup>tōñ</i>	(young) <i>nyūg</i> (strong) <i>zōrsea</i>		<i>tshüntse.</i> <i>dordecāñ.</i>

## ADVERBS

to-day	<i>thūñ</i>	<i>torō</i>	<i>tōrō</i>	<i>dirīñ.</i>
to-morrow	<i>ōbī</i>	<i>nasām</i>	<i>nāb</i>	<i>āskē.</i>
day after to- morrow	<i>nīrēā</i>	<i>rōmī</i>	<i>rōmī</i>	<i>nāñs.</i>
yesterday	<i>nēī</i>	<i>mē</i>	<i>mōē</i>	<i>gondē.</i>
when?	<i>hamē</i>	<i>tēr<sup>a</sup>ñ</i>	<i>tērbē</i>	<i>nām.</i>
where?	<i>gō</i>	<i>hām</i>	<i>hām</i>	<i>gār, gāltēk',</i> <i>gēika.</i>
here	<i>zhōā</i>	<i>j<sup>a</sup>ñ, jūā'</i>	<i>zhōā, zhōā,</i> <i>zhūā', zhūā'</i>	<i>dyūa, dir,</i> <i>diltēk', dīka.</i>
there	<i>dūā, diñ</i>	<i>d<sup>a</sup>ñ</i>	<i>dūā, dhūā</i>	<i>er, ēltēk', ēka.</i>
afterwards	<i>nyūēū</i>	<i>nyums, nyuskō'</i>	<i>nñum, nñums</i>	<i>rgyaba.</i>
not (with impera- tive)	<i>tha</i>	<i>tha</i>	<i>tha</i>	<i>ma.</i>
not (ordinary)	<i>man</i>	<i>ma</i>	<i>ma</i>	<i>ma.</i>

ENGLISH	CHITKĤULI	STANDARD KĀNAURĪ	LOWER KĀNAURĪ	PURĪK
if not, otherwise	<i>mana</i>	<i>ma nima</i> (lit. not became, i.e. if not so)		cf. <i>na</i> = Hindi <i>to</i> , then (in- ferential).

## VERBS

beat, strike	<i>tha</i>	<i>toñ, this</i>	<i>h<sup>o</sup>ñ</i>	<i>rdññ.</i>
come	<i>tõ, tau</i>	<i>b<sup>o</sup>n, bñn</i>	<i>tñn</i>	<i>yoñ.</i>
drink	<i>tññ</i>	<i>tññ</i>	<i>tññ</i>	<i>thññ.</i>
eat	<i>zā</i>	<i>zā</i>	<i>zā</i>	<i>za.</i>
give	<i>dā</i>	<i>ran</i>	<i>rāñ</i>	<i>tañ.</i>
go	<i>rau, rō</i>	<i>bī, pā, yñn</i>	<i>dē, bau</i>	<i>cha, chē, dāl,</i> <i>drñl.</i>
hear	<i>thas</i>	<i>thas</i>	<i>thas</i>	<i>tshñr, nyñn.</i>
live, dwell	<i>hñn</i>	<i>bõsñn, sh<sup>o</sup>ñ</i>	<i>nī, tosh</i>	<i>dñk.</i>
see	<i>tañ</i>	<i>tañ</i>	<i>tañ</i>	<i>lta, thoñ.</i>
sit, remain	<i>pñs, p<sup>o</sup>s</i>	<i>tõshñ</i>	<i>dakci, tosh</i>	<i>dñk.</i>

## NUMERALS

1. <i>id'.</i>	11. <i>sigid'.</i>
2. <i>nish.</i>	12. <i>sõñish.</i>
3. <i>homõ.</i>	13. <i>sõrñm</i> ( <i>õ</i> as English <i>aw</i> ).
4. <i>põ.</i>	14. <i>sapõ.</i>
5. <i>nã.</i>	15. <i>sonã.</i>
6. <i>tñk'.</i>	16. <i>sõrñk'</i> ( <i>õ</i> as English <i>aw</i> ).
7. <i>tissh.</i>	17. <i>sõstish.</i>
8. <i>rai.</i>	18. <i>sõrai.</i>
9. <i>zğññ</i> ( <i>ññ</i> almost English "wee").	19. <i>sõzğññ</i> ( <i>ññ</i> like English "wee").
10. <i>sai.</i>	20. <i>nñzã'.</i>

It will be seen that the above are the same as in Standard Kānaurī, except 3, which in Standard Kānaurī is *shñm*. In Lower Kānaurī it is *shñmm*, and in Purīk *sñm*. Chitkhūli should also be compared with Cām̄ba Lāhūli, see *Lang. North. Him.*, pt. iii, p. 37.



## KAGANI

## INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hāzārā District. The Kāgān River flows into the Jīhlām below Mūzāffārābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tīnaulī and Ḍhūṇḍī or Kaiṛālī (*Lang. North Him.*, pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmū, and are generally called Cībhālī. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hīndko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīṭī Dās to the boundary of Chīlās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shiṇā is spoken, there being no important difference between the dialect of Shiṇā in this part of Yāgīstān and that in Chīlās; further down the Indus than Yāgīstān the language is Pashto.

## PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter *h*. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties

involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that *h* is never fully pronounced except when joined to the surd letters *p, k, t, c*. In all other cases the pronunciation is as follows: When *h* precedes the accented vowel it has the deep tone; when it follows it has the high tone. When *h* is initial it is sonant *h* with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and sometimes falls again about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. *ghār* or *kār*, house; *bhrā* or *prā*, brother; *dhāi* or *tāi*, two and a half; *jhāgrā* or *cāgrā*, quarrel; *thhēnā* or *thēnā*, be found; *bhārjāi* or *pārjāi*, sister-in-law; *bhāñiyā* or *pāñiyā*, brother-in-law; *būhā* or *būā*, door; *bāhrā* or *bārā*, twelve; *ōhnā* or *ō'nā*, them. Words with both tones are *bhēḥḥ* or *pēḥḥ*, sister; *jhāñh* or *cāñh*, wind.

The Kāgānī people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābī; thus one often hears *kū'ṛi* for *kṛi*, girl; *kū'the* for *kṛthe*, where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the *h* is fully pronounced when immediately following a surd letter, it does not then affect

the tone, as in *kāṭṭhā*, stream; *chīkṇā*, pull. In *thhēṇā*, be found, the first *h*, coming immediately after the *t*, has no effect on the tone, but the second has, the word being pronounced *thēṇā*.

The vowel formed by combining final *-ā* with the *e* of the verb substantive is as nearly as possible French *è*, the phonetic symbol for which is epsilon. Cerebral *ḷ*, so common in Northern Pānjābī, is not found. *c* and *j* often tend towards *ts* and *dz*; thus, *ričch*, bear, is almost *rīttsḥ*.

There is a rather difficult long vowel between *ō* and English *aw*. It is found in such words as *nō*, nine; *cōhdā*, fourteen, and generally in words which have *au* in Northern Pānjābī.

Owing perhaps to the devotion of the inhabitants to their religion, *q* is quite common, where in most districts we should find *k*; thus, *qūtūb*, north; *hāqq*, right; *qīblā*, west (for the *qībla* at Makka).

## NOUNS

The nouns do not call for much comment. The prepositions "of", "to", and "from" are *dā*, *ko*, and *thī* (or *kōlo*) respectively. The agent preposition *sūṇ*, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is *-e* or *-ū*; for the plural it is always *-ā*.

## PRONOUNS

*ūnī*, oblique *ūnā*, is added to a noun or used with *āb* (Urdu *āp*) to indicate respect; cf. Pānjābī *bhrā horī āe nē*, my brother has come; *āp horā dā kī hūkm e*, what is your command. (Kāgānī, *bhrā ūnī, āb ūnā dā*.)

## NUMERALS

The numbers 11 to 19 insert an *h*, i.e. employ the high tone. In Pānjābī this is done only when the numbers are used in the oblique.

## ADVERBS

*bhī*, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsīs, who are sometimes known as the people who say *bhī bhī rē rē*.

## VERBS

The present of the verb substantive generally combines its vowel with a previous *ā* or *e* (*eā* and *eo* do not combine), *āe* becomes *ai* (French *è*), *āē* becomes *ē*; in *au* and *ee* one of the vowels is dropped.

The infinitive ends in *-nā*, or (after *ṛ*, *r*, *l*, and generally *s*) *-nā*.

The stative participle is formed in *-ādā* or *-ēādā*, a form found as far away as Jāmmū and in the State of Bāghāt, near Simla.

*Passive*.—It is to be noted that the participle used in the passive along with *gācchṇā*, go, is unchangeable; thus, *kūrḥī māre geī*, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: *-tā* after an unvoiced or surd letter, and *-dā* after a sonant; thus, *chṛktai*, he is pulling; *khēndai*, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with *kārnā*, do, as *dīkhtā kārnā*, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. *jūlnā* and *gācchṇā* (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, *chāddṇā*, *chōhrṇā* is used when the meaning is really "leave", and *chūrṇā* as an intensive.

*Causal verbs*.—Like Pānjābī: *kārna*, do, caus. *kārāṇā*, cause to be done; *cārnā*, graze, caus. *cārāṇā*, cause to graze.

## BAHRĀMGĀLA

Bāhrāmgāla is a village two marches south of the Pir Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bāhrāmgāla has more resemblance to that of the Murree Gāḷīs than to Pūchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bāhrāmgāla is heard with practically no change from below Pōshīāna (south of the Pir Pānjāl Pass) to Thānnā, Rājaurī (Rāmpūr), and thence nearly up to Pūch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral *ḷ* is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral *ṇ*.

## KAGANI

## NOUNS

SINGULAR	PLURAL
Nom. <i>ricch</i> , bear.	<i>ricch</i> .
Gen. <i>ricch-e dā</i> .	<i>ricch-ā dā</i> .
Dat. <i>-e ko</i> .	<i>-ā ko</i> .
Abl. <i>-e kōlo</i> or <i>thī</i> .	<i>-ā kōlo</i> or <i>thī</i> .
Agent <i>-e, -e sūṇ</i> .	<i>-ā, -ā sūṇ</i> .

See also *pūttār*, son; gen. *pūttāre dā*, etc.; plur. *pūttār*, *pūttārā dā*, etc. It will be sufficient to indicate nom., gen., and agent.

Nom. <i>jāṇ-ā</i> , man.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ēā dā</i> .
Agent <i>-e, -e sūṇ</i> .	<i>-ēā, -ēā sūṇ</i> .

The *ṇ* in *jāṇā* is less cerebral than in Pānjābī,

Nom. <i>pāṇ-ī</i> , water.	<i>-ī</i> .
Gen. <i>-īe dā</i> .	<i>-īā dā</i> .
Agent <i>-īe</i> .	<i>-īā</i> .
Nom. <i>ghār</i> , house.	<i>ghār</i> .
Loc. <i>ghāre</i> , in the house,	<i>ghārā bicc</i> .
<i>ghāro</i> , from the	<i>ghārā thī</i> or <i>kōlo</i> .
house.	
Agent <i>ghāre</i> .	<i>ghārā</i> .

The suffix *-o*, corresponding to Pānjābī *-ō*, is used only with the singular. The plural has to use a preposition, *thī*, *kōlo*, etc.

*pē*, father, and *bhrā*, brother, are irregular.

Nom. <i>pē</i> , father.	<i>bhrā</i> , brother.
Gen. <i>pīū dā</i> (accent on <i>ī</i> ).	<i>-ū dā</i> .
Dat. <i>pīū ko</i> .	<i>-ū ko</i> .
Abl. <i>pīū kōlo, thī</i> .	<i>-ū kōlo, thī</i> .
Agent <i>pīū</i> .	<i>-ū</i> .

*Feminine.*

Nom. <i>trīmt</i> , woman.	<i>trīmt-ā</i> .
Gen. <i>trīmtī dā</i> .	<i>-ā dā</i> .
Agent <i>trīmtī, trīmtī sūṇ</i> .	<i>-ā, -ā sūṇ</i> .

SINGULAR	PLURAL
Nom. <i>kūr̥h-ī</i> , girl.	-ī <sup>ā</sup> .
Gen. -ī <i>dā</i> .	-ī <sup>ā</sup> <i>dā</i> .
Agent -ī, -ī <i>sūṅ</i> .	-ī <sup>ā</sup> , -ī <sup>ā</sup> <i>sūṅ</i> .

*mā*, mother, *bhēḥṅ* or *bhēṅ*, sister, *dhī*, daughter, inflect in -ū.

*mā*; gen. *māū dā*; agent, *māū*, *māū sūṅ*.  
*bhēḥṅ*; gen. *bhēḥṅū dā*; agent *bhēḥṅū*, *bhēḥṅū sūṅ*.  
*dhī*; gen. *dhīū dā*; agent *dhīū*, *dhīū sūṅ*.  
*ākkh*, eye, has plur. *ākkhā*.

## PRONOUNS

	SINGULAR	PLURAL
<i>First Person.</i>		
Nom.	<i>mē</i> , I.	<i>āsī</i> .
Gen.	<i>mārū</i> , <i>mār̥hā</i> .	<i>āsdā</i> .
Dat., Acc.	<i>mū kō</i> , <i>mū kā</i> .	<i>āsā ko</i> .
Abl.	<i>māre kōlo</i> , <i>mār̥he kōlo</i> .	<i>āsā kōlo</i> .
Agent	<i>mē</i> .	<i>āsā</i> , <i>āsā sūṅ</i> .

*Second Person.*

Nom.	<i>tū</i> .	<i>tūsī</i> .
Gen.	<i>tūhrā</i> , <i>tūr̥ā</i> .	<i>tūs dā</i> .
Dat., Acc.	<i>tū ko</i> .	<i>tūsā ko</i> .
Abl.	<i>tūhre kōlo</i> , <i>tūr̥e kōlo</i> .	<i>tūsā kōlo</i> .
Agent	<i>tūdh</i> .	<i>tūsā</i> , <i>tūsā sūṅ</i> .

*Third Person.*

Nom.	<i>ē</i> , <i>ēh</i> , this, he, she, it.	<i>ē</i> .
Gen.	<i>īs dā</i> .	<i>ēhnā dā</i> .
Dat., Acc.	<i>īs ko</i> .	<i>ēhnā ko</i> .
Abl.	<i>īs de kōlo</i> .	<i>ēhnā kōlo</i> .
Agent	<i>īs</i> , <i>īs sūṅ</i> .	<i>ēhnā</i> , <i>ēhnā sūṅ</i> .

Nom.	<i>ō, ōh, that, he,</i> <i>she, it.</i>	<i>ō.</i>
Gen.	<i>ūs dā.</i>	<i>ōhnā dā.</i>
Dat., Acc.	<i>ūs ko.</i>	<i>ōhnā ko.</i>
Abl.	<i>ūs de kōlo.</i>	<i>ōhnā kōlo.</i>
Agent	<i>ūs, ūs sūṇ.</i>	<i>ōhnā, ōhnā sūṇ.</i>
Nom.	<i>kōṇ, who?</i>	<i>jehṛā, jē, who (rel.).</i>
Gen.	<i>kās dā.</i>	<i>jīs dā.</i>
Agent	<i>kās, kās sūṇ.</i>	<i>jehṛe.</i>
Nom.	<i>kūī, anyone, someone.</i>	<i>āb-ūnī, you (respectful).</i>
Gen.	<i>kāse dā.</i>	<i>āb-ūnā dā.</i>
Agent	<i>kāse, kāse sūn.</i>	<i>āb-ūnā.</i>

*kē, what? kījḥ, anything, something; sāb kījḥ, every-thing; jē kījḥ, whatever.*

*ūtnā, so much; kētnā, how much? jītnā, as much (rel.).*

*ūnī, oblique ūnā, is added to nouns to indicate respect. It is used in the same way as the Pānjābī horī, horā, thus: bhrā ūnī, (my) brother; sāhb ūnā dī gā, the Sahib's cow. ūnī is always used in the plural (of respect).*

The word *sūṇ* is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of *sūṇ* the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like *kūtṭe sūṇ kītai*, a dog has done it, where there can be no idea of respect.

*bhrāū sūṇ khādhai*, my brother has eaten it.

*kūḥḥī sūṇ ākhēā*, the girl said it.

*tūsā sūṇ mēlēā*, you milked (the cow).

#### ADJECTIVES

Adjectives ending in *-ā* in the masc. sing. agree with their nouns in number, gender, and case, thus:—

*mārḥā pē*, my father; *mārḥī bōḥṭī*, my wife; *mārḥēā pūtṭārā dā*, of my sons; *mārḥīā dhīā*, my daughters.



Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of *thī* or *kōlo*.

*ē cānai*, this is good ; *ē ēs thī cānai*, this is better than this ; *ē sārēā kōlo cānai* or *sārēā thī cānai*, this is better than all, this is best.

## NUMERALS

1. <i>hīkk.</i>	11. <i>yāhrā.</i>
2. <i>dō.</i>	12. <i>bāhrā.</i>
3. <i>trē.</i>	13. <i>tēhrā.</i>
4. <i>cār.</i>	14. <i>cōhdā.</i>
5. <i>pānj.</i>	15. <i>pāndhrā.</i>
6. <i>chē.</i>	16. <i>sōhlā.</i>
7. <i>sātt.</i>	17. <i>sātāhrā.</i>
8. <i>āṭṭh.</i>	18. <i>āṭhāhrā.</i>
9. <i>nō.</i>	19. <i>ānnhī.</i>
10. <i>dās.</i>	20. <i>bīh.</i>
1½. <i>dēdh.</i>	3½. <i>sādhe trai.</i>
2½. <i>dhāī.</i>	4½. <i>sādhe cār, etc.</i>

*sīwā* is not used, *pā* for quarter is common.

Rs. 3-4-0, *trai rūpāe hīkk pā.*

R. 1-4-0, *pānj pā.*

once, twice, etc., *hīkk wārī, dō wārī, etc.* ; both, *dōṇe.*

## ADVERBS

## Time

now, <i>īs wele, hūn.</i>	to-day, <i>āj.</i>
then, <i>ūs wele.</i>	to-morrow, <i>sābāh</i> (accent on second).
when ? <i>kāddū.</i>	day after to-morrow, <i>ātrū.</i>
whenever, <i>jī-kāde.</i>	on fourth day, <i>cauthe, cōthe.</i>
when (rel.), <i>jēs wele.</i>	yesterday, <i>kāll.</i>
in the morning, <i>jāzrā.</i>	yet (as in "not yet"), <i>ājā.</i>
at night, <i>rātī.</i>	the coming year, <i>ēndā bārs.</i>
last year, <i>pārū dā bārs.</i>	yet, up to now, <i>āje tāṇū.</i>
the present year, <i>jāldā bārs.</i>	
up to two hours, as long as	
two hours, <i>dūā ghāṛīā</i>	
<i>tāṇū.</i>	

*Place*

here, <i>ēhthe</i> .	hence, <i>ēhtho</i> .
there, <i>ōhthe</i> .	thence, <i>ōhtho</i> .
where ? <i>kūhthe</i> .	whence ? <i>kūhtho</i> .
whither ? <i>kūr</i> .	up to where ? <i>kūhthe tāṅū</i> .
up to there, <i>ōhthe tāṅū</i> .	up to here, <i>ēhthe tāṅū</i> .
upwards, <i>ūtā</i> .	downwards, <i>tālā</i> .
on this side, <i>ūrār</i> .	on the far side, <i>pār</i> .
again, <i>bhī</i> .	inside, <i>āndār</i> .
again, <i>fīr</i> .	far, <i>dūr</i> .
outside, <i>bīre</i> .	always, <i>hāmēsha</i> .
near, <i>nēre</i> .	

*Others*

quickly (adj.), <i>bailā</i> .	not, no, <i>nīh, na</i> .
why ? <i>kīā</i> .	slowly, <i>hōlēā</i> .
in this way, <i>īs tāre</i> .	in what way ? <i>kūs tāre</i> .
in that way, <i>ūs tāre</i> .	in which way (rel.), <i>jēs tāre</i> .

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

## PREPOSITIONS

Most prepositions govern the genitive. Those governing the genitive are marked (*g*) below.

<i>kōl</i> , near, beside ( <i>g</i> ).	<i>wāse</i> , for sake of ( <i>g</i> ).
<i>kōlo</i> , from, from beside, than ( <i>g</i> ).	<i>ko</i> , to.
<i>nāl</i> , along with, with (of instrument) ( <i>g</i> ).	<i>dā</i> , of.
<i>thī</i> , from, than.	<i>bīcc</i> , in, among ( <i>g</i> ).
<i>ūtte</i> , upon ( <i>g</i> ).	<i>bīcco</i> , from among, from in ( <i>g</i> ).
<i>ūrār</i> , on this side of ( <i>g</i> ).	<i>pār</i> , on that side of ( <i>g</i> ).

## VERBS

*Verb Substantive*

Pres.	<i>ā.</i>	<i>ā.</i>
	<i>ē.</i>	<i>ō.</i>
Past.	<i>āsī, fem. āsī.</i>	<i>āsē, fem. āsīē.</i>
	<i>āsē, fem. āsīē.</i>	<i>āsō, fem. āsīō.</i>
	<i>āsā, fem. āsī.</i>	<i>āsē, fem. āsīā.</i>

Sometimes the first syllable has the high tone *āhsā*, *āhsī*, etc.

*ḍōlnā*, pour out

Imperat.	<i>ḍōl, ḍōle</i> ; polite sing. <i>ḍōlī.</i>
Pres. subj.	<i>ḍōlā.</i>
	<i>ḍōlē.</i>
	<i>ḍōlē.</i>
Fut.	<i>ḍōlsā.</i>
	<i>ḍōlsī.</i>
	<i>ḍōlsī.</i>

Past cond. or pres. part. *ḍōldā* ; fem. *ḍōldī* ; plur. *ḍōlde*, fem. *ḍōldīā.*

Pres. ind., formed by combining pres. part. and pres. verb subst. thus :—

<i>ḍōldī, fem. ḍōldī ā.</i>	<i>ḍōldē ā, fem. ḍōldīā.</i>
<i>ḍōldē, fem. ḍōldī ē.</i>	<i>ḍōldē o, fem. ḍōldīō.</i>
<i>ḍōldai, fem. ḍōldī ē.</i>	<i>ḍōldēn, fem. ḍōldīēn.</i>

Imperf. composed of pres. part. and past verb subst. *ḍōldā āsā*, etc.

Past, *ḍōlēā*, fem. *ḍōlī* ; plur. *ḍōle*, fem. *ḍōlīā.*

Pres. perf. *ḍōlēai* (*ḍōlēā e*), etc. (past and pres. verb subst.).

Plup. *ḍōlēā āsā* (past and pres. verb subst.).

Conj. part. *ḍōlke*, having poured out.

Stat. part. *ḍōlēādā*, in the state of having been poured out, poured out : fem. *ḍōlīdī* ; plur. *ḍōlede*, fem. *ḍōlīdīā.*

Past part. *ḍōlēā*, poured.

*Passive.*—The passive is formed by joining the inflected sing. masc. of the past with the verb *gācchṇā*, go. The inflected sing. part. is unchangeable, e.g., *ō ḍōle gēā*, it (masc.) was poured out; *ō ḍōle gēī*, it (f.) was poured out; *ō ḍōle gēīā*, they (f.) were poured out; so also *ḍōle gaisā*, will be poured out; etc.

The pres. part. or past cond. ends in *-dā* when the root of the verb ends in a voiced consonant or vowel (or vowel followed by *h*), and in *-tā* when the root ends in an unvoiced consonant. Thus *hāttā*, from *hāṭṇā*, to get tired; *hāktā*, from *hākṇā*, be able; *jūldā*, from *jūlnā*, go, etc.

I heard one exception to this rule: *tākṇā*, call, takes *tākdā*. Possibly this is accidental, due to ordinary Lahnda influence.

*ghṛnnā*, take

past, *ghīdā*, other tenses regular.

*khēṇā*, eat

Imperat. *khā*, *khāo*, polite sing. *khāī*.

Fut. *khaisā*, *khaisī*, etc.

Pres. part. *khēndā*.

Past, *khādhā*.

*ēṇā*, come

Fut. *aisā*.

Past, *āyā*.

Stat. part. *āyādā*, fem. *āīdī*; plur. *āīde*, fem. *āīdīā*.

*gācchṇā*, go

Imperat. *gācch*.

Fut. *gaisā*.

Past, *gēā*.

Stat. part. *gēādā*, fem. *gēīdī*; plur. *gēīde*, fem. *gēīdīā*.

*jūlnā*, go

Imperat. *jūl*.

Fut. *jūlsā*.

Past, stat. part., etc., as for *gācchṇā*.

*ājñā*, sit

Imperat. *āj* (*āj gācch*, sit down; cf. Hindi *baiṭh jā*).

Fut. *ājsā*.

Past, *aīṭhā*.

Stat. part. *aīṭhādā*, fem. *aīṭhīdī*; plur. *aīṭhede*, fem. *aīṭhīdīā*.

*cēñā*, lift

Imperat. *cā*, *cāo*.

Fut. *caisā*.

Pres. part. *cēndā*.

Past, *cāṣā*.

*āññā*, bring

Fut. *āñsā*.

Pres. part. *āndā*.

Past, *āndā* (same form as pres. part.).

*hūṭñā*, be tired

Pres. part. *hūṭtā*.

Stat. part. *hūṭēādā* (accent on *ē*).

*lēñā*, put on (clothes, etc.)

Imperat. *lā*.

Fut. *laisā*.

Pres. part. *lēndā*.

Past, *lāyā*.

Stat. part. *lāyādā*.

*thēñā* (*thhēñā*), be found, be obtained

Fut. *thaisī*.

Pres. part. *thēndā* (*e* like *è* in French *père*).

Past, *thāyā*.

Stat. part. *thāyādā*.

The deep tone is found sometimes in this verb immediately after the initial *th*. It is specially marked in the inf. *thhēñā*, pronounced *thēñā*.

*hōṇā*, be, become

Fut. *hōsā*.

Pres. part. *hōndā*.

Past, *hōyā*.

Stat. part. *hōyādā*.

*Habit*.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of *kārṇā*.

*khēndīā kāro* (fem. plur.), make a habit of eating.

*khēndī kārṣī*, I (fem.) shall make a habit of eating.

*Continuation*.—Keeping on doing a thing. The pres. part. agreeing as before is used with *rēhṇā*, remain.

*nhēndā rēhā*, he continued washing himself.

*nhēndīā rēhīā*, they (the women) continued washing themselves.

*Ability*.—Ability is expressed by means of the verb *hākṇā*, be able, with the root of the required verb.

*mē nā jūl hāktā*, I am unable to go.

*mē jūl nā hāktī*, I (fem.) am unable to go.

*Necessity, advisability, etc.*—The inf. with the verb subst. *hōṇā*, become.

*mā kō jūlnai*, I have to go, I ought to go.

*tā ko jūlnā hōsī*, you will have to go.

Sometimes the expression means merely intention or even futurity :

*kādū jūlnai*, when are you going, when do you intend to go ?

The almost invariable combination of the vowel of the pres. verb subst. with a previous *ā* or *e* is worthy of note. Thus we have :—

*ō jāṇai*, he is a man, for *ō jāṇā e*.

*ō jūldai*, he is going, for *ō jūldā e*.

*kūr gēāden*, where have they gone (are in the state of having gone), for *gēāde ēn*.

*kē ākhēai*, what did he say, for *ākhēā e*.

*kāhthe gēādē*, where did you go, for *gēādā ē*.

*mē ākhtā*, I am saying, for *ākhtā ā*.

The *ai* is almost exactly the French *è*, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pānjābī pres. part. pass. *ghāllīdā*, being sent, or of any word corresponding to *cāhiye*, *cāhīdā*. In place of this latter a word meaning good or bad is used.

*gācchṇā cāṇai*, it is right or proper to go.

*īs tāre kārnā cāṇā nīh*, one ought not to do this.

*īs tāre kārnā būrai*, it is bad to do thus.

### THE PRODIGAL SON

*hīkke jāne de dō pūttār āhse, oḥnā bīcco*  
 one man of two sons were, them among-from  
*nīkre pūttre āṇe pīū ko ākhe* “*bājī*  
 by-little son own father to was-said “Father  
*jehṛā tūsdā māle dā hīssā mākḥō ēndai*  
 what you-of property of part me-to coming-is  
*tūsī bāṇḍ dēo*”: *oḥnā āṇā māl*  
 you dividing give”: by-them (him) own property  
*bāṇḍ dīttā. thōṛēā dihāṛēā picche nīkṛā*  
 dividing was-given. Few days after little  
*pūttār sāb kījḥ jāṃā kārke*  
 son all something collected having-made  
*dūe dūre de mīlkhe ko gācch rēhā: oḥthe*  
 another far of country to going remained: there  
*āṇā māl sārā māṇḍēā kāmmā bīcc khārāb*  
 own property all evil works in bad  
*kār chūṛēā: jī-kāde sārā māl*  
 making left (ruined): whenever all property  
*khārc kār rēhā ūs mīlkhe bīcc*  
 spending making remained that country in

*kāht* (or *hāftā*)      *pai*      *gēā* :      *oh*      *hūṇ*      *bhūkkhā*  
 famine                  falling      went :      he      now      hungry  
*hūndai.*      *ūs*      *mīlkhe*      *de*      *hīkke*      *jāṇe*      *nāl*  
 being-is.      That      country      of      one      man      with,  
*gācchke* (*jūlke*)      *rāl*      *gēā,*      *ūs*      *ūsko*  
 having-gone,                  joining      went,      by-him      him-to  
*khārke*      *āpṇī*      *bārī*      *bīcc*      *bhēḍe* (*ūndhe*)      *āpṇe*  
 having-taken      own      field      in      sheep (pigs)      own  
*cārānne*      *wāse*      *chōhṛēā.*      *jīs*      *vele*      *oh*      *fīkre*      *bīcc*  
 grazing      for      was-left.      What      time      he      thought      in  
*āyā*      *ākḥāṇ*      *lāggā*      “*maṛhe*      *pīū*      *de*      *kītne*  
 came      to-say      began      “my      father      of      how-many  
*māzūr*      *rūṭṭī*      *rājke*      *khēndēn,*      *mē*      *ēthe*  
 labourers      bread      having-been-sated      eating-are,      I      here  
*bhūkkhā*      *mārdā,*      *mē*      *āpṇe*      *pīū*      *kōl*      *jūlsā,*  
 hungry      dying-am,      I      own      father      beside      will-go,  
*ōhnā*      *ko*      *ākhsā*      ‘*Khūdā* (*rāsūl*)      *dā*      *hāqq*  
 them      to      will-say      ‘God (prophet)      of      right  
*nākhāsān*      *kītā*      *tūrā*      *bī*      *gūnā*      *kītā*      *īs*  
 injury      was-done      thy      also      sin      was-done      this  
*jūgā*      *nā*      *rēhā*      *tūra*      *pūttār*      *ākḥān,*      *mā*  
 worthy      not      remained      thy      son      they-may-say,      me  
*kō*      *māzūre*      *dē*      *mīsāl*      *rākh.*”      *ūṭṭhke*  
 to      servant      of      likeness      place.”      Having-arisen  
*āpṇe*      *pīū*      *kōl*      *tūr*      *gēā* :      *oh*      *ājā*      *dūr*      *āsā*  
 own      father      beside      going      went :      he      still      far      was  
*ūs*      *de*      *pīū-sūṇ*      *dīthā,*      *daurke*      *gēā,*  
 him      of      father-by      was-seen,      having-run      went  
*kālāwe*      *bīcc*      *nāpārke*      *mīlēā,*      *ūs*      *ko*      *ākḥēā*  
 embrace      in      having-seized      met,      him      to      was-said



“*Khūdā* (*rāsūl*) *dā* *hāqq* *nūkhāsān* *kītā*, *īs*  
 “God (prophet) of right injury was-done, this  
*jūgā* *nā* *rēhā* *tūṛā* *pūttār* *ākḥān*.”  
 worthy not remained thy son they-may-say.”

*naukarā* *ko* *ākḥēā* “*cānā* *cīrā* *tūsī* *āno*  
 servant to was-said “good garment you bring  
*iske* *lūā* *lō*, *ānī* *ūtte* *aṅgūthī*  
 this-to causing-to-be-put-on take, finger on ring

*lūā* *lo*, *paire* *ko* *chittār*, *pālēde*  
 causing-to-be-put-on take, foot to shoe, fattened

*bācche* *ko* *āṅke* *zābā* *kāro*, *ūs* *ko*  
 calf to having-brought kill make, it to

*khāwā* *tē* *khūshī* *kārā*, *ēh* *pūttār* *māṛā*  
 we-may-eat and joy may-make, this son my

*mār* *geā* *āsā*, *fīr* *jī* *geā*, *gūm* *geā*  
 dying gone was, again living went, lost gone

*āsā*, *bhī* *thā* *geā*.”  
 was, again found went.”

*ūs* *dā* *bāṛā* *pūttār* *zīmī* *bicc*  
 Him of big son ground in

*āsā*, *jīs* *wēle* *nēre* *ā* *geā* *gēṇā*  
 was, what time near coming went singing

*bājēṇā* *sūṇēā*, *naukarē* *ko* *tākke*  
 playing was-heard, servant to having-called

*pūcchēā* “*kē* *hōēādai*,” *ūs* *ākḥēā* *tūṛā*  
 was-asked “what become-is,” by-him was-said thy

“*nīkrā* *bhrā* *ā* *geā* *tūre* *pīū* *ūs*  
 “little brother coming went thy father-by him

*wāse* *pālēādū* *bācchā* *zābā* *kārā*  
 for fattened calf kill getting-made

*lēai,*            *is wāse ūs dā pūttār ūs ko*  
 has-been-taken, this for him of son him to  
*jīndā thā geā.” ōh khāfā hōēā āndār nīh*  
 living being-found went.” He angry became in not  
*jūldā, ūs dā pē bīrē āyā, ūs ko mālēn*  
 goes, him of father out came, him to to-persuade  
*lūggā: pūttre ākhēā “mē itne bārs tūṛī*  
 began: by-son was-said “by-me so-many years thy  
*khāzmāt kītī, tūdd kāde bākrā bī nīh*  
 service was-done, by-thee ever goat even not  
*dittā mē yārā hāmzōlēā nāl khūshī*  
 was-given I friends companions with joy  
*kārā, jis wele ēh tūṛā pūttār āai*  
 may-make, what time this thy son come-is  
*jis tūṛā māl kānjrīā ūtte ūjārēa,*  
 by-whom thy property harlots upon, was-ruined,  
*tū ūs wāse pālēādā bācchā zābā kārdē.”*  
 thou him for fattened calf kill makest.”  
*pīū sūn ūs ko ākhēā “pūttārā tū*  
 father by him to was-said “Son thou  
*hāmēsha māṛe kōl rēhndē (hōndē) tē jē-kijjh*  
 always my beside remainest(being-art) and whatever  
*māṛai tūṛai, khūshī kārnī tē khūsh hōṇā*  
 mine-is thine-is, joy to-make and joyful to-be  
*cānai, ke gāll ē ēh tūṛā bhrā mar*  
 good-is, what thing is this thy brother dying  
*gea āsā, fir jī geā, gūm geā āsā bhī*  
 gone was, again living went, lost gone was again  
*thā geā.”*  
 being-found went.”

*Notes.*—*hīkke*, oblique of *hīkk*; *ākhe* for *ākhēā e*; *dūā*, second, other; *chūrēā*, left; in composition the usual form is *chūrṇā*, otherwise *chōhṇā*, leave; see a couple of lines down. *Khūdā rāsūl*, God and the Prophet; the Kāgān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. *pīū sūṇ*, for *sūṇ* see after pronouns in grammar; *lūā lo*, *lūā* is causative of *lē*, take, put on; *chittār*, in Pānjābī this means only a worn-out shoe; *pālede*, obl. of *pālēādā*; *bhī*, again; *bhī* is used by the criminal tribe of the *Sāsīs* in this sense; *āai*, for *āyā ē*, is come; cf. *ākhe* for *ākhēā ē*, above.

## STORY

*qūtbe dī jhānhū dā tē dīhe dā jhāgrā hōeā*  
north of wind of and sun of quarrel became  
“*āsā biccō kēhṛā ḍāhḍai,*” *ūs rāh te*  
“us among-from who strong-is,” that way on  
*jāṇā hīkk mūsāfir tūrdā jūldai, gārm pātṭū*  
man one traveller walking going-is, warm cloak  
*utte ḍhākēādai, ohnā ākhēā* “*jehṛā pātṭū*  
over covered-is, by-them was-said “who cloak  
*ūtto ūlhārsī oh ḍāhḍā hōsī.*”  
over-from will-take-off he strong will-be.”

*Notes.*—*ūtṭē*, upon himself; *ḍhākēādai*, stat. part with *e*; *ūtṭē*, from over, i.e. off; *ūlhārnā*, take off, corresponds to *ūtārnā*; “strong” here means “stronger”.

## VOCABULARY

- able, be, *hākṇā*.  
 again, *fīr*, *bhī*.  
 alive, *jīndā*; become alive, *jī gācchṇā*.  
 all, *sābbh*.  
 always, *hāmēsha*.  
 angry, *khāfā*.  
 apple, *cōtā*.  
 ask, *pācchṇā*.  
 ass, *khōtā*.  
 bad, *mandā*, *khārāb*.  
 be, become, *hōṇā*.  
 bear, *ricch*.  
 beat, *mārnā*.  
 because, *kē gāll e*.  
 begin, *lāggṇā*.  
 beside, *kōl*.  
 beyond, *pār*.  
 big, *bārā*.  
 bird, *shīlāṇḍā*.  
 bitch, *kāttī*.  
 both, *dōṇe*.  
 boy, *nīṇḍhā*.  
 bring, *āṇṇā*.  
 brother, *bhrā*; -in-law (sister's husband), *bhāṇīā*; (wife's brother), *sālā*.  
 buffalo, *mānjh*; — calf, *jhōṭā*; (smaller one), *kāṭā*.  
 bull, *dānd*.  
 calf, *bācchā*.  
 call, *ṭākṇā*.  
 cat, *bilā*.  
 cedar, *pāluddhār*.  
 chestnut, *bānnā khōy*.  
 cloak, *pāṭṭū*.  
 clothes, *cīre*.  
 cock, *kūkūr*.  
 collect, *jāmā kārnā*.  
 come, *ēṇā*.  
 companion, *hāmzōlā*.  
 country, *mīlkh*.  
 cover, *ḍhākkṇā*.  
 cow, *gā*.  
 daughter, *dhī*; -in-law, *nūh*.  
 day, *dīhār*.  
 deer, etc., *mārkhōr*, *kīll*, *rāī*.  
 descend, *laihṇā*.  
 desire, *māṇṇā*.  
 die, *mārnā*.  
 divide, *bāṇḍṇā*.  
 do, *kārnā*.  
 dock-plant, *hōlā*.  
 dog, *kāttā*.  
 door, *būhā*.  
 down, *tālā*.  
 drink, *pīṇā*.  
 dwell, *bāsṇā*.  
 east, *cārhdā*.  
 eat, *khēṇā*.  
 eight, *āṭṭh*.  
 eighteen, *āṭhāhrā*.  
 eleven, *yāhrā*.  
 embrace, v., *kālāwe bīce nāpārnā*.  
 eye, *ākkh*.  
 famine, *hāftā*, *kāht*.  
 far, *dūr*.  
 father, *pē*; -in-law, *sōhrā*.  
 fatten, *pālēādā*.  
 few, *thōre*.  
 field, *bārī*, *zīmī*.

- fifteen, *pāndhrā*.  
 fight, v., *jhāgārnā*; n., *jhāgrā*.  
 find, be found, *thēṇā*, *thhēṇā*.  
 finger, *āṇlī*.  
 fir (*Abies pindrau*), *kāchīl*.  
     (*Picea morinda*), *rēwār*.  
 five, *pānj*.  
 foot, *pair*.  
 four, *cār*; four annas, *pā*.  
 fourteen, *cōhdā*.  
 from, *kōlo*, *thī*, -o.  
 garment, *cīṇā*.  
 girl, *kārḥī*.  
 give, *dēṇā*.  
 go, *gācchṇā*, *jālnā*.  
 goat, *bākrā*.  
 good, *cāṇā*.  
 graze, v. tr., *cārāṇā*.  
 ground, *zīmī*.  
 hail, n., *krīṇī*, *kōrār*, *bālōddār*.  
 half: three and a half, etc.,  
     *sādhe trai*, etc.; see "one",  
     "two".  
 hand, *hātth*; see "right",  
     "left".  
 happiness, *khūshī*.  
 happy, *khūsh*.  
 he, *ōh*, *ēh*.  
 head, *sīr*.  
 hear, *sūṇṇā*.  
 hen, *kūkrī*.  
 hence, *ēhtho*.  
 here, *ēhthe*.  
 hill, *ḍhākā*.  
 horse, *ghōrā* (not *r*).  
 hot, *gārm*.  
 hour, *ghārī*.  
 house, *ghār*.  
 hungry, *hāftā*, *bhūkkhā*.  
 husband, *khāsm*.  
 I, *mē*.  
 in, *bīcc*.  
 injure, *nūkhāsān kārnā*.  
 inside, *āndār*.  
 joy, *khūshī*.  
 joyful, *khūsh*.  
 kestrel, *hātṭīchā* (*ch* almost *tsh*).  
 labourer, *māzūr*.  
 laugh, *hāsnā*.  
 leave, *chōḥṇā*: (in composition  
     as mere intensive), *chārṇā*.  
 left (not right), *khābbā*.  
 lift, *cēṇā*.  
 little, *nūkrā*; a little, *thōṇā*.  
 live (dwell), *bāsnā*; be alive,  
     *jīṇā*.  
 living, *jīndā*.  
 look, *dīkhṇā*; look for,  
     *ḍhūḍhṇā*.  
 man, *jāṇā*.  
 maple (three-eared), *traikānnā*.  
 mare, *ghōrī* (not *r*).  
 medlar, *bāṭānī*; see "pear".  
 meet, *mīlnā*.  
 milk, v. tr., *mēlnā*.  
 moon, *cānn*.  
 morning, in the, *fāzrā*.  
 mother, *mā*; -in-law, *sāss*.  
 mountain, *ḍhākā*.  
 much, so, *ītnā*; how much?  
     *kītnā*; as much (rel.), *jītnā*.  
 mule, *kācrā*.  
 my, *mārḥā*, *mārā*.  
 near, *nērē*.  
 need (be needful), *pākār hōṇā*.  
 nephew (brother's son), *pātrḥīā*  
     (*bhātrīā*); (sister's son),  
     *khūrēā*.

- night, *rāt*.  
 nine, *nō*.  
 nineteen, *ūnnhī*.  
 no, *nā, nīh*.  
 north, *qūtūb*.  
 nose, *nākkh*.  
 not, *nā, nīh*.  
 nothing, *kījjh nā, kījjh nīh*.  
 now, *hūn*; up to now, *āje tāñū*.  
 obtained, be, *thhēnā, thēnā*.  
 of, *dā*.  
 old (man), *būḍhā*.  
 on, *utte*.  
 one, *hikk*.  
 one and a half, *dēḍh*.  
 other, *dūā*.  
 outside, *bīre*.  
 pear (tree), *bātān*; see  
     "medlar".  
 persuade, *mālnā*.  
 pierce, *cūbbhṇā*.  
 pig, *ūndhā*.  
 pine (*Pinus excelsa*), *bīār*.  
 place, v., *rākhṇā*.  
 play, v. (music), *bājēnā*.  
 plum (*Prunus padus*), *bhārth*.  
 pour out, *ḍōlnā*.  
 prayer, *nāmāz*; time of early  
     afternoon prayer, *pēshī*; of  
     later afternoon prayer, *ḍīgār*.  
 property, *māl*.  
 prophet, *rāsūl*.  
 pull, *chīkṇā*.  
 put on (clothes), *lēnā*; cause  
     to be put on, *lūānā*.  
 quarrel, *jhāgrā*.  
 quarter, *pā*.  
 remain, *rēhṇā*.  
 right (not left), *sājjā*.  
 ring, *āṅgūthī*.  
 rise, *ūtṭhṇā*; see "stand".  
 river; see "stream".  
 ruin, v. tr., *ājārnā, khārāb*  
     *kārnā*.  
 run, *daṛnā*.  
 sacrifice, v. tr., *zābā kārnā*.  
 sake, for—of, *wāse*.  
 satisfied, be, *rājṇā*.  
 say, *ākṇā*.  
 second; see "two".  
 seek, *ḍhūṇḍhṇā*.  
 seize, *nāpārna*.  
 send, *jōlnā*.  
 servant, *naukār*.  
 service, *khīzmāt*.  
 seven, *sātt*.  
 seventeen, *sātāhrā*.  
 she, *ōh, ēh*.  
 sheep, *bhēḍē*.  
 shoe, *chittār*.  
 side, on this—of, *ūrār*; on far—  
     of, *pār*.  
 similar to, *de mīsāl*.  
 sin, n., *gūnā*; v., *gūnā kārnā*.  
 sing, *gēnā*.  
 sister, *bhēhṇ*; -in-law (brother's  
     wife), *bhāhbī, bhārjāi*; (hus-  
     band's sister), *nānān*.  
 sit, *ājṇā*.  
 six, *chē*.  
 sixteen, *sōhlā*.  
 something, *kījjh*.  
 son, *pūttār*.  
 south, *nīlāb*.  
 speak, *ākṇā, bōlnā*.  
 spend, *khārc kārnā*.  
 spoil, *ājārnā, khārāb, kārnā*.  
 spruce; see "fir".

stand, <i>khālnā</i> .	turn, <i>fīrnā</i> .
star, <i>tārā</i> .	twelve, <i>bāhrā</i> .
still, yet, <i>ājā, āje tāṇū</i> .	twenty, <i>bīh</i> .
stone, <i>bāṭṭā</i> .	two, <i>dō</i> ; two and a half, <i>ḡhāī</i> ;
stream (small), <i>kāṭṭhā</i> ; (large), <i>nādd</i> .	second, <i>dūā</i> .
strong, <i>ḡāhḡā</i> .	up, <i>ūtte</i> ; up to, <i>tāṇū</i> .
sun, <i>dīh</i> .	upon, <i>ūtte</i> .
take, <i>lēṇā</i> ; take with one, <i>khāṛnā</i> ; take off (clothes), <i>ālhārnā</i> .	very, <i>bāṛā</i> .
ten, <i>dās</i> .	walk, <i>ṭīrnā</i> ; see "go", "come".
than, <i>kōlo, thī</i> .	walnut, <i>khōṛ</i> .
then, <i>ās wele</i> .	was, <i>āsā, āhsā</i> .
there, <i>ōhthe</i> .	wash oneself, <i>nhēṇā</i> .
they, <i>ōh, ēh</i> .	water, <i>pāṇī</i> .
thirteen, <i>tēhrā</i> .	we, <i>āsī</i> .
this, <i>ēh</i> .	west, <i>lēhndā, ḡīblā</i> .
thou, <i>tū</i> .	what, <i>kē</i> .
three, <i>trē</i> .	when? <i>kādā</i> , (rel.) <i>jīs wele</i> .
thy, <i>tērā</i> .	where? <i>kāhthe</i> ; see "whither" (rel.), <i>jīhthe</i> .
time, <i>wākht</i> .	whither? <i>kār, kāhthe</i> .
tired, get, <i>hāṭṭā</i> ; tired, adj., <i>hāṭṭādā</i> .	who? <i>kēhrā, kūṇ</i> , (rel.) <i>jēhrā</i> .
to, <i>ko</i> .	wife, <i>bōhṭī</i> .
to-day, <i>ājī</i> .	willow, <i>bīs</i> .
to-morrow, <i>sābāh</i> ; day after—, <i>ātrū</i> ; day after that, <i>cōthe</i> .	wind, <i>jhāṇh</i> .
tongue, <i>jībh</i> .	with, <i>nāl</i> (both "along with" and instrumental).
tooth, <i>dānn</i> .	woman, <i>trīmt</i> .
traveller, <i>mūsāfir</i> .	worthy, <i>jūḡā</i> .
turban, <i>pāṭkā</i> .	yesterday, <i>kāll</i> .
	yet, <i>ājā, āje tāṇū</i> .
	you, <i>tāsī</i> .
	your, <i>tās dā</i> .

## BAHRAMGALA

It will be seen from the following lines that the dialect resembles *Ḍhūṇḍī*; see Northern Himalayan Dialects, pt. iv, p. 15.

## NOUNS

*pūttār*, son; oblique, *pūtrā*.

## PRONOUNS

Nom. <i>maī</i> , I.	<i>ās</i> .
Gen. <i>mhārā</i> .	<i>āsāhrā</i> .
Dat. <i>mīgī</i> .	<i>āsā kī</i> .
Agent <i>maī</i> .	<i>āsā</i> .
Nom. <i>tū</i> .	<i>tūs</i> .
Gen. <i>tūhārā</i>	<i>tūsāhrā</i> .
Dat. <i>tūgī</i> .	<i>tūsā kī</i> .
Agent <i>tū</i> .	<i>tūsā</i> .
Nom. <i>ōh</i> .	<i>ēh</i> .
Gen. <i>ūs nā</i> .	<i>ūnhā nā</i> .
Dat. <i>ūs kī</i> .	<i>ūnhā kī</i> .
Agent <i>ūs</i> .	<i>ūnhā</i> .

*kūn* (not *kūṇ*), who? *kē*, what?

## NUMERALS

Very much the same as North Pānjābī.

*ikk*, *dō*, *tinn*, *cār*, *pānj*, *chē*, *sātt*, *ātt̄h*, *nau*, *dās*, *yārā*, *bārā*, *tērā*, *caudā*, *pāndrā*, *sōlā*, *sūtārā*, *āṭhārā*, *ūnnī*, *bīh*.

Note *sōlā*, not *sōlā*; *bīh*, not *wīh*. Note also:—

24. <i>cauwī</i> .	60. <i>sātt̄h</i> , <i>trai bīhā</i> .
29. <i>ūnātt̄rī</i> (with <i>r</i> ).	70. <i>sāttār</i> .
30. <i>trīh</i> (with <i>r</i> ).	80. <i>āssī</i> , <i>cār bīhā</i> .
40. <i>cālī</i> (not <i>cālī</i> ), also <i>dō</i>	90. <i>nābbē</i> .
<i>bīhā</i> .	100. <i>sau</i> , <i>pānj bīhā</i> .
50. <i>pānjāh</i> , <i>dhāī bīhā</i> .	



## ADVERBS

upwards, <i>ǎppǎr.</i>	yes, <i>hâ.</i>
downwards, <i>bǎn.</i>	quickly, <i>baile.</i>

## VERBS

*Verb Substantive*

Pres. <i>ěâ.</i>	<i>ěâ.</i>
<i>ĩ.</i>	<i>ěõ.</i>
<i>ěã.</i>	<i>ěuin.</i>
Past, <i>ǎitsâ</i> or <i>sěâ.</i>	<i>ǎitsâ, sěâ.</i>
<i>ǎitsai, sai.</i>	<i>ǎitsau, sěõ.</i>
<i>ǎitsĩ, sĩ.</i>	<i>ǎitsǎn, sǎn.</i>

*mārnā, beat*

Pres. ind. *mārnā ěâ : mārnā ĩ : mārnā ěã : mārne â :*  
*mārne o : mārne ain.*

*mārnā* has fem. sing. *mārnĩ* ; plur. *mārnĩã.*

Imperf. *mārnā sâ : mārnā sai : mārnā sĩ : mārne sã :*  
*mārne şau : mārne sǎn.*

Fut. <i>mārsâ, mārsâgã.</i>	<i>mārsâ, mārsâge.</i>
<i>mārsĩ, mārsĩgã.</i>	<i>mārsẽ, mārsõge.</i>
<i>mārsĩ, mārsĩgã.</i>	<i>mārsǎn, mārsǎnge.</i>

Fem. : The first form does change for the fem., the second has *-gĩ* in the sing. and *-gĩã* in plur.

Past, *mārěã*, fem. *mārĩ* ; plur. *mārẽ*, fem. *mārĩã.*

Pres. part. *mārnā*, fem. *mārnĩ* ; plur. *mārne*, fem. *mārnĩã.*

The practical identity here as in many Laihndĩ (Lahndã) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the *s* is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral *ŋ* and *ʎ*, where otherwise they would be expected. The *ŋ* in *kǎŋđ* is accidental, due to the following *đ*. The Pũchĩ dialect

also has very few cases of cerebral *ṇ* and *ḷ*; Dhūṇḍī, the Laihndī dialect of the Murree Hills, has far more.

mother, <i>āmmā</i> .	God, <i>Khūdā</i> .
sister, <i>bhain</i> (not <i>ṇ</i> ).	Satan, <i>Shaitān</i> .
wife, <i>zānānī</i> .	sun, <i>dīh</i> .
woman, <i>zānānī</i> .	cowherd, <i>ḍāṅgār cārān-</i>
man, <i>jānā</i> (not <i>ṇ</i> ).	<i>wāla</i> (not <i>ṇ</i> and <i>ḷ</i> ).
ear, <i>kānn</i> .	eye, <i>ākkhī</i> .
brother, <i>bhrā, bhāī</i> .	gold, <i>sūnnā</i> .
back, n., <i>kāṅḍ</i> .	silver, <i>cāndī</i> .

# THE KOCI DIALECTS OF RAMPUR STATE

## INTRODUCTION

The State of Rāmpūr is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kōṭ Gūrū to the border of Tibet. All the eastern part of the State speaks dialects of Kānaurī or Tibetan. The Kānaurī area begins abruptly  $2\frac{1}{2}$  miles beyond Sārāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Kōcī. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghī, Sūrkhūḷi Pārgāna, and Dōdrā Kūār.

The Rōhrū dialect is spoken round about the town of Rōhrū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīgārh; on the east the Rōhrū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kōṭ Khāi to Khādrālā, the line bending considerably to the east. Rāmpūrī is found directly north of the Rōhrū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātlāj to mile  $92\frac{1}{2}$  on the Hindostan-Tibet road. Through most of its area the Sātlāj River bounds it on the north. Bāghī is spoken in a small district extending for 5 or 6 miles in every direction round Bāghī. The Sūrkhūḷi dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.

On the west is the Rōhrū dialect, to the north Rāmpūrī and Kānaurī, and to the south Kūārī. Kūārī should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pābbār and in villages in the United Provinces. The streams of this valley drain into the Tōs River, which is ultimately joined by the Pābbār. Kūārī is called after Ḍōḍrā Kūār, the name given to the district where it is spoken. Ḍōḍrā and two other villages are known as Kūār or Ḍōḍrā Kūār. The villagers generally resent being considered inhabitants of Rāmpūr State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Gaḍwhāl), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Kōcī-speaking population may be put down as 45,000.

#### PRONUNCIATION

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: *a, ā*; *e, ē*; *i, ī*; *o, ō*; *u, ū*; the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, *ǎ* is as *u* in "but", *ě* is practically the same as *ē*, except for length, but it is probably a lower vowel in most cases; *ǔ* is nearly *o* in "hot"; *ǖ* is the vowel of "pull" as distinguished from that of "root". The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jūbbāl, Sūkēt, and Bīlāspūr.)

In the Kōcī dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations *gh*, *ḍh*, *dh*, *jh*, *bh* are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the *h* is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the *h*. Thus, *ghōṛā*, *bhāī*, *bhaiṇ*, *ghār* become *gōhṛo*, *bāhī*, *bauhṇ*, *gauhṛ*, in which words the *h* is not sounded, the words being, however, pronounced with the high falling tone described under Kāgānī. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the *h* is dropped with sonant letters, but there the sonant letter is transformed into a surd and the *h* replaced by a low tone (also described under Kāgānī), so that the words just mentioned are pronounced *kōṛā*, *pāī*, *paiṇ*, *kār*. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Bīlāspūr, have the same peculiarity.

## ROHRU

### NOUNS

The plural of nouns in *-o* ends in *-ā*, reminding us of the Gūjārī dialect, which has nom. plur. *-ā*, obl. *-ā̄*. Masc. nouns ending in a consonant are inflected in *-ā* both sing. and plur., while fem. nouns have *-ī*. The gen. prep. is *ro*, the dat. *khě*, the abl. *khū*.

## PRONOUNS

3rd pers. pronouns have a special fem. form in the obl. sing.

## VERBS

The pres. ind. and pres. cond. are the same. The fut. adds *-lo* to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in *-ōndo*, *-ando*, *-ahndo*, otherwise it ends in *-ero*.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb *lāgno*, thus *pīṭde lāgo*, is actually now beating. For ability the verb *bōḷno*, be able, is used.

## RAMPURI

## NOUNS

There is an organic genitive in *-o* which is, of course, an adjective.

The dat. prep. is *lē* and the abl. *kā*. Masc. nouns ending in *-o* inflect in *-e*, others in *-ā*. Fem. nouns inflect in *-ī*. The singular is nearly the same as the plural.

## PRONOUNS

Pronouns of the 3rd pers. have separate forms for the fem. obl.

## VERBS

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in *-ondau*.

## BAGHI

The Bāghī dialect is almost the same as Rāmpūrī.

## NOUNS

The organic gen. of Rāmpūrī is not found, the prep. *ro* being substituted. The prep. for the dat. is *kō* and for the abl. *ānda*. The inflection is generally as in Rāmpūrī.

## PRONOUNS

3rd pers., see note for Rāmpūrī.

## VERBS

There is a separate fut. (in *-ālo*), but the pres. ind. and pres. cond. are the same. The stat. part. ends in *-ōndo* or *-ēro*, the latter ending being for trans. verbs.

## SURKHULI

The inhabitants of the Sūrkhūlī Pārgāna have to pass through Rōhṛū on almost every journey; their speech, therefore, does not differ much from that of Rōhṛū.

## NOUNS

The gen., dat., and abl. have, as their prepositions, *ro*, *le*, and *ku* or *kū* respectively. Masc. nouns in *-o* inflect in *-e*, others in *-ā*; fem. nouns inflect in *-ī*; the sing. and plur. are generally alike.

## PRONOUNS

As in the other Kōcī dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

## VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. *pīṭā ū*, *pīṭā ī*, etc.; the imperf. being *pīṭā thau*, plur. *pīṭā thē*.

There are two stat. part. forms, *ōndau* and *-ērōā*.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of *lāgṇo*, as *pīṭdo lāgōndau*, is now beating.

## KUARI

With Kūārī we get under Garhwali influence.

## NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are *ro*, *lē* or *kē* or *kē lē*, and *ku*.

## PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. *kēcī*, how much or many, reminds us of *Shiṇā kăcāk* or *kăcā* with the same meaning.

## VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. *ṇōṇḍūl'ō*. Past, *ṇōṇḍau'*. Past cond. *ṇōṇ'dau*.

The stat. part. ends in *-ēṛo*.

Very noteworthy is the dropping in some tenses of the *l* of *bōṇo*, speak, and *r* of *kōṇno*, do. The *l* is dropped in the inf. *bōṇo*, and past cond. *bōḍo*, and appears in pres. ind. *bōlū* and past *bōlau*. The *r* of *kōṇno*, do, appears in the tenses in which the *l* of *bōṇo* does so; pres. ind. *kōrū*; past, *kōrau*; and on the other hand, inf. *kōṇno*; past cond. *kōḍdo*. The verb *bōṇo*, be able, is treated in the same way as *bōṇo*, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cām̄ba State, where *bōḷṇū*, speak, has past cond. *bōttā* and past ind. *bōlū*; and *kāhnū*, do, has fut. *kāhmā*; pres. ind. *kāhtā ā*, past, *kēā*; in this case the *r* not coming in at all. In Cūrāhī the word for beat, *mānū*, omits the usual *r* in the past cond. *mātā*, and in fut. 1st pers. sing. and plur. *māhmā*, *māhme*. See *Lang. North. Him.*, pt. iii, p. 32.

## ROHRU DIALECT

## NOUNS

*Masculine.*

	SINGULAR	PLURAL
Nom.	<i>gōḥṛ-o</i> , horse.	<i>-ā</i> .
Gen.	<i>-e ro</i> .	<i>-ā ro</i> .
Dat., Acc.	<i>-e khē</i> .	<i>-ā khē</i> .



SINGULAR		PLURAL
Abl.	-e <i>khu</i> .	-ā <i>khu</i> .
Agent	-ěā.	-ěā.
Voc.	-ěā.	-ěo.
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	-rā <i>rō</i> .	-rā <i>rō</i> .
Agent	-rā.	-rā.

*ihnd-ū*, Hindu, has gen. -ū *rō*; agent, -ūā, etc.

### Feminine.

Nom.	<i>tshějor-ī</i> , girl, daughter.	-ī.
Gen.	-ī <i>rō</i> , etc.	-ī <i>rō</i> , etc.
Agent	-īě.	-īě.
Voc.	-īā.	-īō.
Nom.	<i>bauh-ŋ</i> , sister.	-ŋ.
Gen.	-ŋī <i>rō</i> , etc.	-ŋī <i>rō</i> , etc.
Agent	-ŋīě.	-ŋīě.

### PRONOUNS

SINGULAR	PLURAL
Nom. āū, I.	āmma.
Gen. mēro.	māhro.
Dat., Acc. <i>mu khě</i> .	āmū <i>khě</i> .
Abl. <i>mu khu</i> .	āmū <i>khu</i> .
Agent mūī.	āmma.
Nom. tū, thou.	tumma.
Gen. tēro.	tāhro.
Dat., Acc. <i>tō khě</i> .	tāmu <i>khě</i> .
Abl. <i>tō khu</i> .	tāmu <i>khu</i> .
Agent tāī.	tumma.
Nom. ēo, fem. ē, this.	ē, fem. the same.
Gen. ēhro, fem. īāro.	īū <i>rō</i> „ „
Dat., Acc. <i>ēs khě</i> , fem. īā <i>khě</i> .	īū <i>khě</i> „ „
Abl. <i>ēs khu</i> , fem. īā <i>khu</i> .	īū <i>khu</i> „ „
Agent iŋī, fem. īū.	īua „ „

*kuŋ*, who (inter.), declines *kauh-ro khě khu*; agent, *kuŋī*.

*dzō*, who (rel.), *dzau-ro khě khu*; agent, *dzuŋī*; *dzō kuŋ*, whoever.

*kōī*, anyone, someone; *kauh-ro*, etc., like *kuṇ*.

*kā*, what (inter.), *kēāro*, etc.

*kicch*, something, anything; *dzō kicch*, whatever, etc., do not decline.

Adjective pronouns are: *iṇo*, of this kind; *tiṇo*, of that kind; *kiṇo*, of what kind? *dziṇo*, of which kind (rel.).

*ēttī*, so much or many; *tēttī*, so much or many (cor-relatives); *kēttī*, how much or many? *dzēttī*, as much or many.

#### ADJECTIVES

Adjectives used as nouns are declined as nouns; otherwise, those ending in a consonant are not declined. Those ending in *-u* or *-o* take *-ā* for the obl. sing. and all the masc. plur., *-ī* for the fem. sing., and *-ī* for the fem. plur. All genitives are used as adjectives and follow the rule just given except that in the obl. masc. sing. and plur. masc. they take *-e* instead of *-ā*.

*Comparison.* — There are no special forms for the comparative and superlative. Comparison is made by the preposition *khu*, from, with the positive.

*sōknīro*, good; *ēu khu sōknīro*, good from this, better than this; *sōbbhī khu sōknīro*, good from all, better than all, best.

#### NUMERALS

1. <i>ēk</i> .	13. <i>ṭēra</i> .
2. <i>dūī</i> .	14. <i>tsōuda</i> .
3. <i>cīn</i> .	15. <i>pāndra</i> .
4. <i>tsār</i> .	16. <i>sōla</i> .
5. <i>pānz</i> .	17. <i>sōttra</i> .
6. <i>tshau</i> .	18. <i>ṭhāra</i> .
7. <i>sāt</i> .	19. <i>nīsh</i> .
8. <i>āṭh</i> .	20. <i>bīsh</i> .
9. <i>nau</i> .	40. <i>dūī bīah</i> .
10. <i>dās</i> .	60. <i>cīn bīah</i> .
11. <i>giāra</i> .	80. <i>tsār bīah</i> .
12. <i>bāra</i> .	100. <i>sau</i> .

## ORDINALS

1st. <i>paihlo.</i>	6th. <i>tsōūo.</i>
2nd. <i>dujjo.</i>	7th. <i>sātūo.</i>
3rd. <i>cījjo.</i>	8th. <i>āṭhuo.</i>
4th. <i>tsōutho.</i>	9th. <i>naūuo.</i>
5th. <i>pānzūo.</i>	10th. <i>dāsuo.</i>

The *h* in 6th is much weaker than that in 6: *tsōūo tshau.*  
*děūrh* is one and a half, *dāih* two and a half.

## ADVERBS

*Time*

<i>ēbhī</i> , now.	<i>hīzz</i> , yesterday.
<i>tēbhī</i> , then (correl.).	<i>phrēz</i> , the day before
<i>kēbhī</i> , when ?	yesterday.
<i>dzēbhī</i> , when (rel.).	<i>nātrēz</i> , on the fourth day
<i>āz</i> , to-day.	back.
<i>kāllā</i> , to-morrow.	<i>kēbhī</i> , sometimes.
<i>pōrshī</i> , the day after	<i>kēbhī na</i> , never.
to-morrow.	<i>kēbhī kēbhī</i> , some time or
<i>tsauthe</i> , on the fourth day.	other, sometimes.

*Place*

<i>īyyā</i> , here.	<i>hūbī</i> , upwards.
<i>tīyyā</i> , there.	<i>tōl</i> , downwards.
<i>kīyyā</i> , where ?	<i>nēṛī</i> , near.
<i>dzīyyā</i> , where (rel.).	<i>dūr</i> , far.
<i>īyya dzau</i> , up to here.	<i>āggu</i> , forward.
<i>īre</i> , from here.	<i>patshe</i> , back.
<i>bhītār</i> , inside.	<i>bāhār</i> , outside.

*Others*

<i>bōhrī</i> , very much.	<i>kīā khě</i> , why ?
<i>phettī</i> , quickly.	<i>ō</i> , yes.
<i>sōknīro kāri</i> , well.	<i>bāro</i> , much, greatly.

The adjective pronouns *īno*, of this kind, etc., and *ētī*, so much, etc., are often used as adverbs.

## PREPOSITIONS

<i>de</i> , in.	<i>tāia</i> , for sake of ( <i>ēhri tāia</i> ,
<i>kha</i> , in.	for his sake).
<i>gahi</i> , upon.	<i>bāṭṭi</i> , about, concerning ( <i>tau</i>
<i>thālī</i> , <i>thāllī</i> , under.	<i>bāṭṭi</i> , about you).
<i>āgga</i> , <i>āga</i> , <i>āgu</i> , <i>khu āgu</i> , in	<i>pār</i> , on far side of.
front of; <i>mū āgu</i> , or <i>mū</i>	<i>ār</i> , on this side of.
<i>khu āgu</i> , in front of me.	<i>es bīyyā</i> , in his direction.
<i>are</i> , with, along with.	<i>phēra</i> , round ( <i>gauhrā phērā</i> ,
<i>khu</i> , from, with (instru.).	round the house).
<i>ro</i> , of.	<i>khě</i> , to.

## VERBS

*Verb Substantive*

Pres. tense *ē*, *ēh*, *eh*, or *ai*, unchanged throughout.

Past tense—

Sing. masc. <i>thō</i> .	Fem. <i>thě</i> .	Plur. masc. <i>thē</i> .	Fem. <i>thī</i> .
<i>thō</i> .	<i>thě</i> .	<i>thē</i> .	<i>thī</i> .
<i>thō</i> .	<i>thě</i> .	<i>thē</i> .	<i>thī</i> .

*pīṭṭo*, beat

Pres. ind.	<i>pīṭṭū</i> .	<i>pīṭṭī</i> .
	<i>pīṭṭā</i> .	<i>pīṭṭā</i> .
	<i>pīṭṭā</i> .	<i>pīṭṭā</i> .
Fut.	<i>pīṭṭūlo</i> .	<i>pīṭṭīle</i> .
	<i>pīṭṭālo</i> .	<i>pīṭṭēlā</i> .
	<i>pīṭṭelo</i> .	<i>pīṭṭēlā</i> .

Imperat. *pīṭ*; plur. *pīṭo*.

Imperf. the pres. ind. with the past verb subst. ♦

<i>pīṭṭū thō</i> , fem. <i>thě</i> .	<i>pīṭṭī thē</i> , fem. <i>thī</i> .
<i>pīṭṭā thō</i> , <i>thě</i> .	<i>pīṭṭā thē</i> , <i>thī</i> .
<i>pīṭṭā thō</i> , <i>thě</i> .	<i>pīṭṭā thē</i> , <i>thī</i> .

Past, *pīṭō*, fem. *pīṭě*; plur. *pīṭē*, fem. *pīṭī* (agreeing with object).

Plup. *pīṭo thō*, *pīṭě thě*, *pīṭē thē*, *pīṭī thī*.

Pres. cond. same as pres. ind.

Past. cond. and pres. part.—

*pīṭdo*, fem. *pīṭdĕ*. plur. *pīṭdĕ*, fem. *pīṭdī*.

*pīṭdo*, *pīṭdĕ*. *pīṭdĕ*, *pīṭdī*.

*pīṭdo*, *pīṭdĕ*. *pīṭdĕ*, *pīṭdī*.

Part. pres. act. *pīṭdo* (-ĕ, -ē, -ī); *pīṭdī wĕrī*, while or on beating; pass. *pīṭōndo*; fem. *pīṭĕndī*; plur. *pīṭāndā*; fem. *pīṭĕndī* (contracted from *pīṭo ondo*, Hindi *mārā huā*).

Conj. part. *pīṭĕā*, having beaten.

Agent, *pīṭṇa ālo*.

Habitual, *āū pīṭĕā kōrū*, I am in the habit of beating.

Immediate pres. *āū pīṭde lāgo*, I am now beating.

*ōhṇo*, be, become

Imperat. *auh*; plur. *auh*.

Pres. ind. and pres. cond. *ōh-ū*, *-ā*, *-ā*, *-ī*, *-ā*, *-ā*.

Fut. *auhūlo*, *auhālo*, *auhālo*, *auhīle*, *auhālā*, *auhālā*.

Past, *āhō*.

Past cond. *ōhndo*.

*āhṇo*, come

Imperat. *āh*, *āho*.

Pres. ind. and cond. *āhū*, *āhā*, *āhā*, *āhī*, *āhā*, *āhā*.

Fut. *āhūlo*, *āhālo*, *āhālo*, *āhīle*, *āhālā*, *āhālā*.

Past, *āhō*.

Past cond. *āhṅndo*.

*ḍēuṇo*, go

Imperat. *ḍēo*; plur. *ḍēo*.

Pres. ind. *ḍēū*, etc. (reg.).

Fut. *ḍēūlo*, *ḍēūlo*, *ḍēālo*, *ḍēīle*, *ḍēālā*, *ḍēālā*.

Past, *ḍēo*, fem. *ḍēī*; plur. *ḍēā*, fem. *ḍēī*.

Past cond. *ḍēundo*.

*rauḥṇo*, remain

Imperat. *rauḥ*; plur. *rauḥ*.

Pres. ind. *rauḥū*, etc.

Fut. *rauḥūlo*, etc.

Past cond. *rauḥndo*.

*bŭshŋo*, sit

Imperat. *bŭsh*, *bŭsho*.

Pres. ind. *bŭshŭ*, etc.

Fut. *bŭshŭlo*.

Past cond. *bŭshdo*.

*khāŋo*, eat

Pres. ind. *khāŭ*, etc.

Past, *khāo*.

*pīŋo*, drink

Pres. ind. *pīŭ*, etc.

Past, *pīo*.

*dēŋo*, give

Pres. ind. *dēŭ*.

Past, *dēro* (stat. part.).

*lāŋo*, take

Pres. ind. *lāŭ*.

Fut. *lāŭlo*.

Past, *lāo*.

*bōlŋo*, speak, say

Pres. ind. *bōlŭ*.

Past, *bōlō*.

*kōrŋo*, do

Pres. *kōrŭ*.

Past, *kīō*.

*jāŋŋo*, know

Past, *jāŋō*.

*āŋŋo*, bring

Past, *āŋō*.

*nīŋo*, take away

Past, *nīō*.

Ability is expressed by means of *bōlŋo*, be able. The other verb adds *ī* to the root; as *aŭ līkhī nēih bōlđo*, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.

## SENTENCES

1. *Tēro naū kās?* Thy name what is?
2. *Ēs gōhṛe rī kētti ōmbār ai?* This horse of how-much age is?
3. *Īre Kāshṁr̄ kētti dūr ai?* From-here Kashmir how-much far is?
4. *Tēre bābbā re gauhrā kha kētti tshōru?* Thy father of house in how-many sons?
5. *Āz āū bāṛi dūrā khu hāṇḍi āhō.* To-day I very far from walking came.
6. *Mēre kākā ro tshōru ēhri bauḥṇī are biāhando.* My uncle of son his sister with married is.
7. *Gauhrā kha shukle gōhṛe rī zīn ai.* House in white horse of saddle is.
8. *Ēhri pītṭhi gahi zīn kōsh.* His back upon saddle tighten..
9. *Mūi ēhro tshōru bōhri pītō.* By-me his son much beaten.
10. *Ēu pārbātta gahi gāui bakri tsārā.* That hill upon cows got grazing is.
11. *Ēu bikhā thālī gōhṛa gahi butṭhahndo.* He tree under horse upon seated.
12. *Ēhro bāhi āṇi bauḥṇī khu bōṛo.* His brother own sister than big.
13. *Ēhro mōl dāih rūpōyye.* Its price two and a half rupees.
14. *Mēro bāb tshōṭa gauhrā de rauha.* My father little house in remains (lives).
15. *Ēs khē rūpōyye dē.* Him-to rupees give.
16. *Ēu rūpōyya ēs khu ōru lā.* That rupee him from hither take.
17. *Ēo atsho pīṭea rōshi khu bānnho.* Him well having-beaten ropes with tie.
18. *Kūa khu pāni gāro.* Well from water bring-out.
19. *Mū khu āga hāṇḍo.* Me from before walk.
20. *Kauhro tshōru taū patshe āhande lāgahndo.*

Whose son thee behind coming attached, i.e. is at this moment coming.

21. *Ēu tāi kau khu mōļē lāo?* That by-thee whom-from in-price was-taken?

22. *Grā re ěkki aṭṭi-āla khu lāo.* Village of one shop-owner from was-taken.

*Notes.*—1. *Kās*, what is; cf. *kā sā* in the Sūrkhūli dialect. 6. *Biāhando*, stat. part. from *biāhṇo*, having been married. 10. *Bāṭṭhahndo*, stat. part., seated. 20. *Āhandē lāgahndo*, two stat. part. corresponding to Hindi *āyā huā lāgā huā*; Panjabi has *aundā e lāgā*.

Ability is rendered by *bōļṇo* with the inf., which adds *-ī* to the root; *āū likkhī nēih bōļdo*, I cannot write.



## VOCABULARY

- able, be, *bōḷḷo*.  
 about, *bāṭṭi*.  
 above; see "up", "upon".  
 age, *ōmbār*.  
 all, *badhe*, *sōbbhi*.  
 anyone, *kōi*; anything, *kicch*.  
 arrive, *puzhḷo*.  
 ass, *gādho*.  
 back, n., *pīṭh*.  
 backwards, *patsho*.  
 bad, *rīo*.  
 be, become, *ōhḷo*.  
 bear, n., *rīkh*.  
 beat, *pīṭḷo*; see "fight".  
 beautiful, *bāṅṭhḷo*.  
 bed, *mānzo*.  
 behind, *patsho*.  
 beneath, *thāli*, *thālli*.  
 big, *bōro*.  
 bird, *tsōrkū*.  
 bitch, *kukkṛē*.  
 body, *jīu*.  
 book, *kātāb*.  
 boy, *tshōru*; see "son".  
 bread, *rōṭṭi*.  
 bring, *āḷḷo*.  
 brother, *bāhi*.  
 buffalo, *mōṭsh*.  
 bull, *bōḷād*.  
 buttermilk, *chāsh*.  
 buy, *mōle lāḷo*.  
 call, *bōdḷo*.  
 camel, *ūṭ*.  
 cat, *brāḷo*, fem. *brālē*.  
 cock, *kūkhro*.  
 cold, *shēḷo*.  
 come, *āhḷo*.  
 concerning, *bāṭṭi*.  
 conquer, *dzīṭḷo*.  
 cow, *gāo*.  
 cowherd, *gūāḷo*.  
 daughter, *māi*; see "girl".  
 day, *dūs*; see "to-day", "to-morrow".  
 defeated, be, *hārno*.  
 die, *mōrno*.  
 direction, *bīyyā*; in this d.,  
*ēs bīyyā*.  
 do, *kōrno*.  
 dog, *kukkūr*; see "bitch".  
 downwards, *tōl*.  
 draw (water), *gārḷo*.  
 drink, *pīḷo*; cause to drink,  
*pīāḷo*.  
 ear, *kōnthū*.  
 eat, *khāḷo*; cause to eat,  
*khīāḷo*.  
 egg, *pinni*.  
 eight, *āṭh*; eighth, *āṭhūo*.  
 eighteen, *ṭhāra*.  
 eighty, *tsār bīāh*.  
 eject, *gārno*.  
 elephant, *hāthī*.  
 eleven, *giāra*.  
 eye, *ākh*.  
 face, *mū*.  
 fall, *lōṭḷo*.  
 far, *dūr*.  
 father, *bāb*.  
 field, *ḍūkhro*.

- fifteen, *pōndra*.  
 fight, *pīṭṇo*; see "beat".  
 fish, *māchi*.  
 five, *pānz*; fifth, *pānzuo*.  
 flow, *bauhṇo*.  
 foot, *bāñṇā*.  
 forty, *dūi bīah*.  
 forward, *āgu*, *āggū*, *aga*, *agga*.  
 four, *tsār*; fourth, *tsōutho*.  
 fourteen, *tsōuda*.  
 from, *khu*.  
 front, in — of; see "forward".  
 fruit, *phōl*.  
 ghi, *gīuh*.  
 girl, *māi*; see "daughter".  
 give, *dēṇo*.  
 go, *dēuṇo*.  
 goat, he-, *bākro*; she-, *bākri*.  
 good, *sōknīro*, *ātsho*.  
 graze, intrans., *tsōrno*; trans.,  
*tsārno*.  
 hair, *māñdrāl*, *bāl*.  
 hand, *āhth*.  
 he, *ēo*.  
 head, *mūñd*.  
 hear, *shuṇṇo*.  
 hen, *kūkhṛē*.  
 hence, *īre*.  
 here, *īyyā*: up to here, *īyyā*  
*dzau*.  
 high, *ūṣto*.  
 hill, *pārbāt*.  
 Hindu, *īhndu*.  
 horse, *gōhṇo*.  
 hot, *nīāto*.  
 house, *gauhr*.  
 hundred, *sau*.  
 husband, *rāñḍo*.  
 I, *āi*.  
 ignorant, *bāhlū*.  
 in, *de*, *kha*.  
 inside, *bhittār*.  
 iron, *lōah*.  
 jackal, *shailṭo*.  
 jungle, *bauṇ*.  
 kind, of this —, *īṇo*; of that  
 —, *tiṇo*; of what —, *kiṇo*  
 (inter.); of which —, *dziṇo*  
 (rel.).  
 kite, *gōrāy*.  
 know, *jāñṇo*.  
 lazy, *gōlōndo*.  
 learn, *shīkhṇo*.  
 leopard, *bārāhg*.  
 lie, *sūttṇo*; see "sleep".  
 little, *tshōto*; adv. *thōro*;  
 a —, *thōro*.  
 load, *bāgār*.  
 look, *dēkhṇo*.  
 maize, *bēlri*.  
 make, *cāñṇo*.  
 man, *māñūch*.  
 many; see "much".  
 mare, *gōhṛi*.  
 marry, *bīāhṇo*.  
 meat, *mās*.  
 meet, v., *mīḷṇo*.  
 milk, *dūdḥ*.  
 moon, *dzūn*.  
 mother, *āi*.  
 mountain, *pārbāt*.  
 much, adv., *bōro*, *bōhri*; so —  
 or many, *ēttī*; do. (correl.),  
*tēttī*; how — or many,  
*kēttī*; as — or many, *dzēttī*.  
 my, *mēro*.  
 name, *naū*.  
 near, *nēri*.

- never, *kēbhi na*.  
 night, *rūcī*.  
 nine, *nau*; ninth, *noūo*.  
 nineteen, *nīsh*.  
 no, *nēih*.  
 no one, *kōi na*.  
 nose, *nāk*.  
 not, *nēih*.  
 nothing, *kicch na*.  
 now, *ēbhi*.  
 of, *ro*, fem. *rī*; plur. masc. *rē*,  
     fem. *rī*.  
 oil, *tēl*.  
 on, *gahi*.  
 one, *ēk*.  
 our, *māhro*.  
 out, *bāhār*.  
 pen, *kōllām*.  
 pig, *sūnqār*.  
 place, v. trans., *tshārno*.  
 plain, *sōllo*.  
 plough, n., *auhl*; v., *auhl*  
     *jōçno*.  
 quickly, *phētti*.  
 rain, *pāni*.  
 read, *pōrhno*.  
 relate, *shunauño*.  
 recognize, *pārāño*.  
 remain, *rauño*.  
 return, *ōru āhno*.  
 rise, *ūzīño*; rise up, *khārō*  
     *ūzīño*.  
 river, *noe*; see "stream".  
 rope, *rōshī*.  
 round, prep., *phērā*.  
 run, *phēth dēño*.  
 saddle, *zīn*.  
 sake, for — of, *tāiā*.  
 say, *bōhno*.  
 second, *dujjo*.  
 see, *dēkhno*.  
 seed, *bīj*.  
 seven, *sāt*; seventh, *sālūo*.  
 seventeen, *sōttra*.  
 sharp, *pōinno*.  
 she, *ē*.  
 sheep, *bēhrī*.  
 shepherd, *bārālo*.  
 shop, *ātti*; shopkeeper, *āttiālo*.  
 sick, *thaurānd*.  
 side, on this — of, *ār*; on that  
     — of, *pār*.  
 sister, older than person re-  
     ferred to, *dāddi*; younger  
     than do., *baihu*.  
 six, *tshau*; sixth, *tsōūo*.  
 sixteen, *sōla*.  
 sixty, *cīn biāh*.  
 sit, *būshno*.  
 sleep, *sūttno*; see "lie".  
 someone, *kōi*; something, *kicch*;  
     see "anyone", "anything".  
 son, *tshōru*; see "boy".  
 sow, v., *bauño*.  
 speak, *bōhno*.  
 star, *tāro*.  
 stomach, *pēt*.  
 storm, *khūāēra*.  
 stream, *gāhḍ*; see "river".  
 strong, *tōkro*.  
 sun, *sūrāj*; sunshine, *rūr*.  
 sweet, *guḷūo*.  
 take, *lāno*; take away, *nīño*.  
 ten, *dās*.  
 than, *khu*.  
 then, *tēbhi*.  
 there, *tīyya*.  
 they, *ē*; their, *ūvō*.

thief, <i>tsōr</i> .	was, <i>tho</i> .
thirteen, <i>tēra</i> .	water, <i>pāṇi</i> .
this, <i>ēo</i> ; fem. <i>ē</i> .	way, <i>bāt</i> .
thou, <i>tū</i> .	we, <i>āmma</i> .
three, <i>cīn</i> ; third, <i>cījō</i> .	well, adv., <i>sōknīro kārī, ātsho</i>
thy, <i>tēro</i> .	<i>kārī</i> .
tie, <i>kōshṇo, bāmṇo</i> .	well, n., <i>kā</i> .
tighten, <i>kōshṇo</i> .	what, <i>kā</i> ; whatever, <i>dzō kicch</i> .
to, <i>khě</i> .	when, <i>kēbhi</i> (inter.); <i>dzēbhi</i>
to-day, <i>āz</i> .	(rel.).
to-morrow, <i>kālla</i> ; day after	wheat, <i>gīūh</i> .
—, <i>pōrshī</i> ; on fourth day,	where, <i>kīyyā</i> .
<i>tsauthe</i> .	white, <i>shūklo</i> .
tongue, <i>dzīb</i> .	who, <i>kuṇ</i> ; whoever, <i>dzō kuṇ</i> .
tooth, <i>dānd</i> .	why, <i>kīa khě</i> .
town, <i>bāzār</i> .	wife, <i>tshēḍṛī</i> ; see "woman".
tree, <i>bīkh</i> .	win, <i>dzītṇo</i> .
twelve, <i>bāra</i> .	wind, <i>bāgār</i> .
twenty, <i>bish</i> .	wise, <i>ōkliālō</i> .
two, <i>dūi</i> ; two and a half, <i>dāih</i> .	with, along —, <i>are</i> ,— (instru-
ugly, <i>nīkāmmo</i> .	mental), <i>khu</i> .
uncle, <i>kākko</i> .	woman, <i>tshēḍṛī</i> ; see "wife".
under, <i>thāli, thālli</i> .	write, <i>likkhṇo</i> .
up, upwards, <i>hūbi</i> .	yes, <i>ō</i> .
upon, <i>gahi</i> .	yesterday, <i>hīzz</i> ; day before —,
very, <i>bōhri</i> .	<i>phrēz</i> ; day before that,
village, <i>grāō, grā</i> .	<i>nātrēz</i> .
walk, <i>hāṇḍṇo</i> .	you, <i>tumma</i> ; your, <i>tāhro</i> .

# RAMPUR AND BAGHI DIALECTS

## NOUNS

### Masculine.

*goh̄ro*, horse

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>gōh-ro.</i>	<i>-ro.</i>	<i>-re.</i>	<i>-re.</i>
Gen.	<i>-reo.</i>	<i>-re ro.</i>	<i>-reo.</i>	<i>-re ro.</i>
Dat., Acc.	<i>-re lě.</i>	<i>-re kǒ.</i>	<i>-re lě.</i>	<i>-re kǒ.</i>
Abl.	<i>-re k̄ū.</i>	<i>-re ānda.</i>	<i>-re k̄ū.</i>	<i>-re ānda.</i>
Agent	<i>-re.</i>	<i>-reā.</i>	<i>-re.</i>	<i>-re.</i>
Voc.	<i>-reā.</i>	<i>-reā.</i>	<i>-reo.</i>	<i>-reo.</i>

*gauh̄r*, house

Nom.	<i>gauh-r.</i>	<i>-r.</i>
Gen.	<i>-ro.</i>	<i>-rā ro.</i>
Abl.	<i>-rā k̄ū.</i>	<i>-r ānda.</i>
Agent	<i>-re.</i>	<i>-re.</i>

In the house is (Rām.) *gauhre*, *gauh̄r kě* or *d̄ū*; (Bāg.) *gauh̄rā dǒ* or *gauh̄rā de*.

The gen. is an adj. and inflects as follows: (Rām.) masc. sing. *-o*; fem. *-i*; plur. masc. *-e*; fem. *-i*. (Bāg.) *ro*, *rī*, *rē*, *rī*. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, *-o* and *ro* change to *-e* and *re* respectively.

*bāb*, father, has in (Rām.) gen. *bābbo*; abl. *bābbā k̄ū*, etc.; and in (Bāg.) *bābbā ro*, *bābb ānda*; voc. *bābbā*.

An example of a masc. noun in *-i* may be given.

*hāttī*, elephant (Bāg.) has gen. *hātti ro*; agent, *hāttie*, etc

### Feminine.

*tshōfī*, girl, daughter

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>tshōt-ī.</i>	<i>-ī.</i>	<i>-ī.</i>	<i>-ī.</i>
Gen.	<i>-īo.</i>	<i>-ī ro.</i>	<i>-īo.</i>	<i>-ī ro.</i>
Dat., Act.	<i>-ī lě.</i>	<i>-ī kǒ.</i>	<i>-ī lě.</i>	<i>-ī kǒ.</i>
Abl.	<i>-ī k̄ū.</i>	<i>-ī ānda.</i>	<i>-ī k̄ū.</i>	<i>-ī ānda.</i>
Agent	<i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>
Voc.	<i>-īē.</i>	<i>-īē.</i>	<i>-īo.</i>	<i>-īo.</i>

*baihn*, sister

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>baih-ŋ.</i>	<i>-ŋ.</i>	<i>-ŋī, etc., as</i>	<i>-ŋī, etc., as</i>
Gen.	<i>-ŋō.</i>	<i>-ŋī ro.</i>	sing.	sing.
Dat., Acc.	<i>-ŋī lě.</i>	<i>-ŋī kǝ.</i>		
Abl.	<i>-ŋī kā.</i>	<i>-ŋī ānda.</i>		
Agent	<i>-ŋīē.</i>	<i>-ŋīē.</i>		

## PRONOUNS

*1st Person.*

Nom.	<i>mī, I.</i>	<i>ā.</i>	<i>āmmē, we.</i>	<i>āmmē.</i>
Gen.	<i>mēro.</i>	<i>mēro.</i>	<i>māhro.</i>	<i>māhro.</i>
Dat., Acc.	<i>mulě.</i>	<i>mukhě.</i>	<i>ama lě.</i>	<i>āmmū kǝ.</i>
Abl.	<i>mu khǎ.</i>	<i>mū ānda.</i>	<i>amma kā.</i>	<i>āmmū ānda.</i>
Agent	<i>mē.</i>	<i>mōē.</i>	<i>āmmē.</i>	<i>āmmē.</i>

*2nd Person.*

Nom.	<i>tū.</i>	<i>tū.</i>	<i>tāme.</i>	<i>tōmme.</i>
Gen.	<i>tēro.</i>	<i>tēro.</i>	<i>thāro.</i>	<i>taū ro,</i> <i>tōmu ro.</i>
Dat., Acc.	<i>tōlě.</i>	<i>tākhe.</i>	<i>tāma lě.</i>	<i>taū kǝ.</i>
Abl.	<i>tǝkha.</i>	<i>ta ānda.</i>	<i>tāma kā.</i>	<i>tōmmānda.</i>
Agent	<i>teī.</i>	<i>tōē.</i>	<i>tōmē.</i>	<i>tōmmē.</i>

*3rd Person*

Nom.	<i>sē, he, it.</i>	<i>sē.</i>	<i>sē.</i>	<i>sē.</i>
Gen.	<i>tēuo.</i>	<i>tēhro.</i>	<i>tino.</i>	<i>tiū ro.</i>
Dat., Acc.	<i>tēu lě.</i>	<i>tēh khe.</i>	<i>tina lě.</i>	<i>tiū ko.</i>
Abl.	<i>tēu kā.</i>	<i>tēs ānda.</i>	<i>tina kā.</i>	<i>tiū ānda.</i>
Agent	<i>tinī.</i>	<i>tēnē.</i>	<i>tine.</i>	<i>tiūē.</i>

*Feminine.*

Nom.	<i>sē, she.</i>	<i>sē.</i>	Fem. same as masc.	
Gen.	<i>tīō.</i>	<i>tīū ro.</i>		
Dat., Act.	<i>tīā lě.</i>	<i>tīā ko.</i>		
Abl.	<i>tīā kā.</i>	<i>tīā ānda.</i>		
Agent	<i>tīē.</i>	<i>tīē.</i>		

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>jō</i> , this.	<i>ēh</i> , <i>ēh dzo</i> .	<i>jě</i> .	<i>ē</i> .
Gen.	<i>ēuo</i> .	<i>ēh ro</i> .	<i>ino</i> .	<i>ēũ ro</i> .
Dat., Acc.	<i>ēu lě</i> .	<i>ēh khě</i> .	<i>inā lě</i> .	<i>ēũ khě</i> .
Abl.	<i>ēu k̄ā</i> .	<i>ēs ānda</i> .	<i>inā k̄ā</i> .	<i>ēũ ānda</i> .
Agent	<i>inī</i> .	<i>ēne</i> .	<i>ině</i> .	<i>ēũē</i> .

*Feminine.*

Nom.	<i>jō</i> .	<i>ēh</i> , <i>ēh dzo</i> .	Fem. same as masc.
Gen.	<i>īō</i> .	<i>īā ro</i> .	
Dat., Acc.	<i>īā lě</i> .	<i>īā khě</i> .	
Abl.	<i>īā k̄ā</i> .	<i>īā ānda</i> .	
Agent	<i>īē</i> .	<i>īē</i> .	

*kuṇ*, who

Nom.	<i>kuṇ</i> .	<i>kuṇ</i> .
Gen.	<i>kau ro</i> .	<i>kau ro</i> .
Agent	<i>kuṇi</i> .	<i>kuṇě</i> .

*dzō*, who (rel.)

Nom.	<i>dzō</i> .	<i>dzō</i> .
Gen.	<i>dzau ro</i> .	<i>dzau ro</i> .
Agent	<i>dzuṇīē</i> .	<i>dzuṇē</i> .

Others are: *kā* (indecl.), what; *kūtsh* (indecl.), something, anything; *dzō kūtsh*, whatever; *kuṇ*, *kuṇi*, someone, anyone; *dzō kuṇ*, whoever; declined like *dzō* and *kuṇ*.

## PRONOMINAL ADJECTIVES

The first word in each case is from Rampur, the second from Baghi.

Of this kind, *ěṇo*, *ěṇo*; of that kind, *těṇo*, *těṇo*; of what kind, *kěṇo*, *kěṇo*; of which kind (rel.), *dzěṇo*, *dzěṇo*. So much or many, *ētī*, *ětro*; so much or many, *tētī*, *tětro*; (correl.) how much or many, *kētī*, *kětro*; as much or many, *dzētī*, *dzětro*.

## ADJECTIVES

Adjectives ending in *o*, *ō*, *u*, or *au*, including genitives, inflect according to the gender and number of the noun

with which they agree and change the last letter to *e* for the masc. plur. and *i* for the fem. sing. and plur. In the masc. sing. the *-o* is changed to *-e* when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

*Comparison.* — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) *hātshau*, good; *ēu kā hātshau*, good from that, better than that; *sōbbi kā hātshau*, good from all, better than all, best.

(Bāg.) *atshau*, *ēs ānda ātshau*, *sōbbhi ānda ātshau*.

#### NUMERALS

1. <i>ēk.</i>	<i>ēk.</i>	13. <i>tēra.</i>	<i>tera.</i>
2. <i>dūi.</i> <sup>1</sup>	<i>dō.</i>	14. <i>tsōnda.</i>	<i>tsōnda.</i>
3. <i>caun.</i>	<i>caun.</i>	15. <i>pōndra.</i>	<i>pāndra.</i>
4. <i>tsār.</i>	<i>tsār.</i>	16. <i>sōḷa.</i>	<i>sōla</i> (not <i>l</i> ).
5. <i>pāndz.</i>	<i>pāndz.</i>	17. <i>sōttra.</i>	<i>sīttra.</i>
6. <i>tshau.</i>	<i>tshau.</i>	18. <i>ṭhāra.</i>	<i>ṭhāra.</i>
7. <i>sāt.</i>	<i>sāt.</i>	19. <i>ṇīh.</i>	<i>ṇīsh.</i>
8. <i>āṭh.</i>	<i>āṭh.</i>	20. <i>bīh.</i>	<i>bīsh.</i>
9. <i>nau.</i>	<i>nau.</i>	40. <i>dī bīyyeh.</i>	
10. <i>dāsh.</i>	<i>dās.</i>	60. <i>caun bīyyeh.</i>	
11. <i>giāra.</i>	<i>gāira.</i>	80. <i>tsār bīyyeh.</i>	
12. <i>bāra.</i>	<i>bāra.</i>	100. <i>shau.</i>	<i>shau.</i>

#### FRACTIONAL

$1\frac{1}{2}$ <i>dēōrh.</i>	<i>dēōrh.</i>
$2\frac{1}{2}$ <i>dāīh.</i>	<i>dāīh.</i>

The rest with *sādhe*, thus—

$20\frac{1}{2}$ <i>sādhe bīh.</i>	<i>sādhe bīsh.</i>
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<sup>1</sup> *ū* very long.



## ORDINALS

1st. <i>paīhlau.</i>	<i>paīhlau.</i>	6th. <i>tsōūau.</i>	<i>tshāūau.</i>
2nd. <i>dūjjau.</i>	<i>dūjjau.</i>	7th. <i>satūau.</i>	<i>satūau.</i>
3rd. <i>cījjau.</i>	<i>cījjau.</i>	8th. <i>aṭhūau.</i>	<i>aṭhūau.</i>
4th. <i>tsōuthau.</i>	<i>tsōuthau.</i>	9th. <i>uōūau.</i>	<i>uōūau.</i>
5th. <i>pīnzūau.</i>	<i>pānzūau.</i>	10th. <i>dāshūau.</i>	<i>dāsūau.</i>

and so on, adding *-ūau* to the cardinal.

## ADVERBS

*Time*

	RAMPUR	BAGHI
now,	<i>ēbhī.</i>	<i>ebhī.</i>
then,	<i>tēbhī.</i>	<i>tēbhī.</i>
when ?	<i>kebhī.</i>	<i>kebhī.</i>
when (rel.),	<i>dzebhī.</i>	<i>dzebhī.</i>
to-day,	<i>ādz.</i>	<i>āz.</i>
to-morrow,	<i>kalle.</i>	<i>jū.</i>
day after to-morrow,	<i>pōrsho.</i>	<i>porshī.</i>
fourth day,	<i>tsōothe.</i>	<i>tsōothe.</i>
yesterday,	<i>hīdz.</i>	<i>īzz.</i>
day before yesterday,	<i>phrez.</i>	<i>phōrāz.</i>
day before that,	<i>tsōothe.</i>	<i>uōrāz.</i>

*Place*

here,	<i>īde.</i>	<i>ūde, īe.</i>
there,	<i>tīde.</i>	<i>tīde, tīe.</i>
where ?	<i>kīde.</i>	<i>kīde, kīe.</i>
where (rel.),	<i>jīde.</i>	<i>jīde, jīe.</i>
up to here,	<i>īdrā sēk.</i>	<i>īde tāī.</i>
hence,	<i>īdrā.</i>	<i>ūdrā.</i>
inside,	<i>bīte.</i>	<i>bītre.</i>
outside,	<i>bāih.</i>	<i>bāre.</i>
upwards,	<i>ābī.</i>	<i>ābī.</i>
downwards,	<i>āhndī.</i>	<i>āṭī.</i>
near,	<i>bīde.</i>	<i>nēṛī.</i>
far,	<i>dūr.</i>	<i>dūr.</i>

	RAMPUR	BAGHI
forwards, in front.	<i>āgě.</i>	<i>āgě, āgre.</i>
backwards, behind,	<i>patsha.</i>	<i>patsha.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side,	<i>wār.</i>	<i>ār.</i>
	<i>Others</i>	
why,	<i>kīlē.</i>	<i>kaī.</i>
yes,	<i>ō.</i>	<i>ō</i> (answering question). <i>ei</i> (answering call).
no, not,	<i>na, neih.</i>	<i>na, neih.</i>
quickly.	<i>nāndī.</i>	<i>shātt.</i>
very much,	<i>bārō.</i>	<i>bōrī.</i>

## PREPOSITIONS

	RAMPUR	BAGHI
of,	<i>-o.</i>	<i>ro.</i>
from,	<i>kā.</i>	<i>ānda.</i>
to,	<i>lē.</i>	<i>kō.</i>
in,	<i>dīa, kě.</i>	<i>de, dō, kha.</i>
above, upon,	<i>mātě.</i>	<i>gāhri.</i>
in front of,	<i>āge.</i>	<i>āge, āgre.</i>
in front of me,	<i>mu ka āge.</i>	<i>mū ānda āgre.</i>
with, along with,	<i>sīh.</i>	<i>sātte.</i>
with me,	<i>mu sīh.</i>	<i>mu sātte.</i>
with (instrument),	<i>khū, kau.</i>	<i>giddh.</i>
for,	<i>lē.</i>	<i>tāī.</i>
for him,	<i>teu lě.</i>	<i>tēhri tāī.</i>
under,	<i>pād.</i>	<i>thāl.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side of,	<i>wār.</i>	<i>ār.</i>

## VERBS

*Verb Substantive*Pres. (R.) *ā*, indeclinable.(B.) *ēh*, indeclinable.

Neg. *nīh atī* ; (B.) *nēhī āthī*, both indeclinable.

Past (R.) masc. sing. *tau*, fem. *tī* ; masc. plur. *tē*, fem. *tī*.

(B.) *tau*, fem. *te* ; plur. *te*, fem. *te*.

*lōṭṇo*, fall

RAMPUR		BAGHI	
Imperat. sing.	<i>lōṭ.</i>	Imperat. sing.	<i>lōṭ.</i>
	plur. <i>lōṭā.</i>		plur. <i>lōṭā.</i>
Pres. ind.	<i>lōṭū. lōṭī.</i>	Pres. ind.	<i>lōṭū. lōṭī.</i>
	<i>lōṭē. lōṭau.</i>		<i>lōṭā. lōṭā.</i>
	<i>lōṭā. lōṭā.</i>		<i>lōṭā. lōṭā.</i>
R. Fut., same as pres. ind.		B. Fut. <i>lōṭūlo. lōṭūle.</i>	
		<i>lōṭālo. lōṭāle.</i>	
		<i>lōṭālo. lōṭāle.</i>	

B. The fem. is the same as the masc. but with the ending *e* all through. The *e* of the fem. is almost *i*.

Imperf. R. *lōṭā*, indecl. with the past of the verb subst. *tau*, *te*, etc. B. Pres. ind. with the past verb subst. Thus—

R. *lōṭā tau*, fem. *tī* ; *lōṭā tē*, fem. *tī*.

” ” ” ”

” ” ” ”

B. *lōṭū tau*, fem. *te* ; *lōṭū tē*, fem. *tē*.

*lōṭā tau*, „ *lōṭā tē*, „

*lōṭā tau*, „ *lōṭā tē*, „

R. Pres. cond. same as pres. ind.

Past cond. *lōṭ-dau*, fem. *-dī* ; plur. *-de*, fem. *-dī*.

Conj. part. *lōṭēau*, having fallen.

Stat. part. *lōṭ-ōndau*, fem. *-ēndī* ; plur. *-ēnde*, *-ēndī*,  
in the state of having fallen.

Past, *lōṭ-au*, fem. *-i* ; plur. *-ē*, fem. *-ī*.

Agent, *lōṭṇewālo*, faller.

B. Pres. cond. same as pres. ind.

Past cond. *lōṭ-dā*, *-de* or *dī*, *de*, *de* or *dī*.

Conj. part. *lōṭṭēā*, having fallen, indecl.

Stat. part. *lōt-ōndō*, *-ēnde*, *-ēnde*, *-ēnde*, in the state of having fallen.

Part. *lōt-āu*, *-e* or *-ī*; plur. *-ē*, fem. *-e* or *-ī*.

*ōyō*, be, become

R. Imperat.	<i>ō.</i>	<i>ōā.</i>	B. Imperat.	<i>ō.</i>	<i>ūā.</i>
Fut.	<i>ōū.</i>	<i>ōī.</i>	Fut.	<i>ūllau.</i>	<i>ūlle.</i>
	<i>ōē, aue.</i>	<i>ōau, auau.</i>		<i>ōllo.</i>	<i>ōlle.</i>
	<i>ōā, auī.</i>	<i>ōī auī.</i>		<i>ōllo.</i>	<i>ōlle.</i>
Past,	<i>āau, fem. āī,</i>	<i>etc.</i>	Past,	<i>ūau, fem. ūē,</i>	<i>etc.</i>
Past cond.	<i>āndau.</i>		Past cond.	<i>ūndau.</i>	

R. In *āau*, *āī*, the initial *ā* is very long.

B. A slight *h* is frequently prefixed throughout the verb.

B. In *ūau*, *ūā*, the *ū* is very long.

*āyō*, come

R. Imperat. *āts*, *ātsau*.

Fut. *āū*, *āē*, *atsā*, *āī*, *āau*, *atsā*.

Past cond. *āndau*.

Hab. *atsā kōrū*, I am in the habit of coming.

B. Imperat. *āsh*, *āshā*.

Pres. ind. *āū*, *āē*, *āē*, *āū*, *āē*, *āē*.

Imperf. *āū tau*, *āē tau*, etc.

Fut. *āūlau*, *ālau*, *ālau*, *āūle*, *āle*, *āle*.

Past, *āō*, fem. *āē*, etc.

Past cond. *āndau*.

Conj. part. *āīā*, having come,

*nāshō*, go

R. Pres. ind. *nāshū*, *-e*, *-ā*, *-ī*, *-au*, *-ā*.

Imperat. *nāsh*, *nāshau*.

Past, *nāthau*.

Past cond. *nāshdau*.

Conj. part. *nāshēau*, having gone.

Agent, *nāshnewālo*, goer.

*ḍēūno*, goB. Imperat. *ḍū*, *ḍōa*.Pres. ind. *ḍū*, *ḍūā*, *ḍūī*, *ḍūī*, *ḍūā*, *ḍūā*.Imperf. *ḍū tau*, *ḍūa tau*, etc.Fut. *ḍēūlau*, *ḍūlau*, *ḍūlau*, *ḍēūle*, *ḍūle*, *ḍūle*.Past, *ḍūau*, *ḍūe*, etc.*rauho*, remainR. Pres. ind. *rōū*, *rōe*, *rōā*, etc.Imperat. *rau*, *rauau*.Past cond. *rōndau*.B. Fut. *rāūlau*, *rōālau*, etc.Pres. ind. *rāū*, *rōā*, etc.Past, *rau*, fem. *raui*; plur. *raue*, etc.*bīshno*, sitR. Past, *bīthau*, the rest of the verb regular.*būthno*B. Past, *būtthau*.*tsikno*, beat

This verb is regular in both dialects. In the past, of course, the agreement is with the object.

*khāno*, eatR. Pres. ind. *khāū*, etc.Past, *khāau*.B. Stat. part. *khāero*.*pīno*, drinkR. Pres. ind. *pīū*.Past, *pīau*.B. Past, *pīau*; fem. *pe*; plur. *pē*.Stat. part. *pīero*.*dēno*, giveR. Pres. ind. *deū*.Past, *dennau*.B. Fut. *dēūlau*.Past, *dēau*.

“Take” is *lēno* (regular) in Rāmpur and *gīnno* in Bāghī. The latter has : past, *gīnau* ; stat. part. *gīnēro*.

*kōrno, do*

R. Past, *kīau*.

B. Past, *kōrau*.

“Bring” is *āṇno* (regular).

B. Fut. *āṇūlau* ; past, *āṇau* ; stat. part. *āṇero*.

“Take away” is *nīno* (regular) in Rāmpur and *nēno* in Bāghī.

*nēno* has : fut. *nēūlau* ; past, *nēau* ; stat. part. *nēero*.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in *-ū* instead of *-ū̄*, as *deū*, “I give.” It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghī there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.

## SENTENCES

1. R. *Tēro nāũ k̄ā ?*  
B. *Tērau nāũ k̄ā eh ?* Thy name what is ?
2. R. *Ēu gōhṛi kētri ūmār ā ?*  
B. *Īo gōhṛe ri kētrē ōmbār eh ?* This horse of how-much age is ?
3. R. *Īdrā Kāsh̄m̄ra sikā (up to) kētro dūr ā ?*  
B. *Īdrānda Kāsh̄m̄r kētro dūr eh ?* Hence Kashmir (up to) how-much far is ?
4. R. *Thāre bābbe gauhr kētti tshōṭū ā ?*  
B. *Tōmu re bābbā rē gauhrē kētre tshōṭū eh ?* Your father of house (in) how-many sons are ?
5. R. *Mū āz baṛē dūrā hāṇde āo.*  
B. *Ā āz bāṛe dūr-ānda āṇḍēu āo.* I to-day very far-from having-walked came.
6. R. *Mēre tsātsēau tshōṭu ēni baiḥi sī bāih āo.*  
B. *Mēre kākā ro tshōṭu ēhri baiḥi sāttrāu baiḥ āo.*  
My uncle-of son his sister with marriage became.
7. R. *Gauhr ke shūkle gōhṛi zīn ā.*  
B. *Gauhrā dau shūkle gōhṛe ri dzīn.* House in white horse of saddle (is).
8. R. *Ēui pītṭhi mātē zīn kōshau (tighten).*  
B. *Ehri pītṭhi gāhri dzīn bāunhau.* His baek upon saddle bind.
9. R. *Mē ēue tshōṭu le (to) bāṛō mārau.*  
B. *Mōē ēhrau tshōṭu bōri pītṭau.* By-me his son (to) much was-beaten.
10. R. *Dōñkā mātē gāuī bākri tsaurā.*  
B. *Ēh bōṇā (jungle) dau bēhṛā bākri tsārū.* (He) hill upon (jungle in) cows goats is grazing.
11. R. *Ēu bātā pād gōhṛe mātē bēḥōndau (seated).*  
B. *Ēh bātā thāl gōhṛe gāhrā bātṭho (sat).* That tree under horse upon seated (sat).
12. R. *Euo bāih bēḥi k̄ā bōro.*

B. *Ehrau bāih āṛṇi bauhṇi ānda bāṛo*. His brother (own) sister from (than) big, i.e. is bigger.

13. R. *Ēuo māl dāih rupayye*.

B. *Ehrau mōl dāih rupauo*. Its price two-and-a-half rupees.

14. R. *Mēro bāb ēu hātsle gauhre rauā*.

B. *Mērau bāb es matṭhe gauhrā dō rauā*. My father that small house in lives.

15. R. *Ēu le rupayye deau*.

B. *Ēh khě iā rupauē dēā*. Him to these rupees give.

16. R. *Ēu kā rupayye māṅgau*.

B. *Īs ānda rupauē mōṅga ōruh* (hither). Him from rupees ask (hither).

17. R. *Ēu lē māriāu rēzā kau bānnhau*. Him to having-beaten ropes with bind.

B. *Īs ātshe pīṭā rōshie gīdlh bānnhā*. Him to well beat ropes with bind.

18. R. *Kūě kā pāṇi gāḍau*.

B. *Kūē ānda cīsh* (or *pāṇi*) *gāṛha*. Well from water bring-out.

19. R. *Mā kā āge tsālo*.

B. *Mā ānda agre tsālā*. Me from before go.

20. R. *Kauro tshōḷu tōma pātsha āo?* Whose boy you behind came?

B. *Kauro tshōḷu ā tā pātsha?* Whose boy comes thee behind?

21. R. *Jau kau kī malle lēau*. This whom from in-price was-taken?

B. *Ēh tōē kōs ānda mōllē gīnau*. This by-thee whom from in-price was-taken?

22. R. *Gaū kā ēkki āhīwāḷe kā lēau*.

B. *Gaūa ri ēki dūkāndār ānda gīnau*. Village of one shopkeeper from was-taken.

Notes.—8. B. *Gāhri*, upon, cf. 11. B.; *gāhrā* agrees with its noun; it is a prepositional adj. like *wāryā* (similar to) in Panjabi. 9. *Bāṛō* and *bōri* (or *bōhri*) are different



words. 11. *Bēṭhōṇḍau*, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus *khāero* means in the state of having been eaten. In Bāghī there are two such participles, one ending in *-ōṇḍau* and one in *-ero* for intrans. and trans. verbs respectively.

*Examples.*—*Lōṭōṇḍau*, fallen; *khāero*, eaten; *pīero*, drunk (i.e. of the thing drunk).

The ending *-ēro* is found in various forms, as *-ēroa* in Sūrkhūḷī, *-ēro* in Kūārī, *-ēru* in North and South Jubbaḷ, *-ērā* in Māṇḍēālī, East Sukētī, and North Bīlāspūrī; *-ārā* in Hāṇḍūrī, Dāmī, South Bīlāspūrī, and Gādī; *-ōrā* in Cāmēālī, Cūrāhī, and Paṅgwālī; *-ōro* in Bhādrāwāhī; *-ōr* in Pāḍārī.

## VOCABULARY

The first word or words belong to the Rāmpur dialect, the others, separated by a colon, to the Bāghī dialect.

- above; see "up", "upon".  
 all, *sōbbi* : *sōbbhi*.  
 anyone, someone, *koi* : *kuṇ*.  
 arrive, *paūtsṇo* : *pūjjṇo*.  
 ass, *gaddha* : *gaddho*.  
 backwards, *patsha* : *pātsha*.  
 back, *pītṭh* : *pītṭh*.  
 bad, *nēṇḍrūo* : *rīau*.  
 be, become, *ōṇo* : *ōṇo*, *hōṇo*.  
 bear, *rīkh* : *rīkkh*.  
 beat, *pītṇo*, *tsīkṇo* : *pītṇo*,  
     *tsīkṇo*.  
 beautiful, *bāṅkau* : *bātṭhṇau*.  
 bed, *māndzā* : *māndzā*.  
 behind, *patsha* : *pātsha*.  
 below, adv., *ūhndi* : *ūṭi*; prep.,  
     *pād* : *thāl*.  
 big, *bāḍa* : *bōrau*.  
 bird, *tsārki* : *pānchi*.  
 bitch, *kukkri* : *kūkrī*.  
 body, *jēū* : *būdān*.  
 book, *kātāb* : *kātāb*.  
 boy, *tshōṭu* : *tshōṭu*; see "son".  
 bread, *rōṭṭi* : *rōṭṭi*.  
 bring, *āṇṇo* : *āṇṇo*.  
 brother, *dād*, *bailṭu* : *bāṅh*.  
 buffalo, *mhaī* : *maūsh*.  
 bull, *bōlād* : *bōlād*.  
 buttermilk, *tshāh* : *chāsh*.  
 call, *bīdṇo* : *būdṇo*.  
 camel, *ūṭ* : *ūṭ*.  
 cat, *brailā*, fem. *brailī* :  
     *bārailau*, fem. *bārailī*.  
 clean, *hātsha* : *ātshau*.  
 cock, *kukhlā* : *kūkhrau*, *mārgā*;  
     wild cock (Bāghī), *khlair*.  
 cold, *shēlau* : *shēlau*.  
 come, *āṇo* : *āṇo*.  
 conquer; see "win".  
 cow, *gāo* : *gāo*.  
 cowherd, *gūālo* : *gūālo*.  
 daughter, *tshōṭi* : *tshōṭi*.  
 day, *dūs* : *dūs*.  
 defeated, be, *hārno* : *hārno*.  
 die, *mārno* : *mārno*.  
 do, *kērno* : *kērno*.  
 dog, *kukkār* : *kūkkār*.  
 downwards, *ūhndi* : *ūṭi*.  
 draw out, *gāḍṇo* : *gārṇo*.  
 drink, *pīṇo* : *pīṇo*; cause to —,  
     *pīāṇo* : *pīnēṇo*.  
 ear, *kānn* : *kānn*.  
 eat, *khāṇo* : *khāṇo*; cause to  
     —, *khīāṇo* : *khīāṇo*.  
 egg, *pīnni* : *pīnni*.  
 eight, *āṭh* : *āṭh*; eighth,  
     *āṭhūo* : *āṭhūau*.  
 eighteen, *ṭhāro* : *ṭhāro*.  
 eighty, *tsār bīyyeh*.  
 eject, *gāḍṇo* : *gārṇo*.  
 elephant, *hātṭhi* : *hāṭhi*.  
 eleven, *gīāra* : *gaira*.  
 eye, *ākkhi* : *ākkh*.  
 face, *mū* : *mū*.  
 fall, *lōṭṇo* : *lōṭṇo*.  
 far, *dār* : *dār*.

- father, *bāb* : *bāb*.  
 field, *ḍākro* : *khēc*.  
 fifteen, *pōndra* : *pāndra*.  
 fight, *lōrno* : *pīṅno*.  
 fish, *mātshi* : *mātshli*.  
 five, *pāndz* : *pāndz* ; fifth,  
     *pāndzūo* : *pāndzūau*.  
 flow, *bauḥno* : *bauḥno*.  
 foot, *bāgna*, *rāḍḍā* : *lāt*.  
 forty, *dī bīyyeh*.  
 forward, *āge* : *āgre*, *āge*.  
 four, *tsār* : *tsār* ; fourth,  
     *tsōutho* : *tsōuthau*.  
 fourteen, *tsōuda* : *tsōuda*.  
 from, *kā* : *ānda*.  
 front, *āge* : *āgre*, *āge*.  
 fruit, *phāl* : *phāl*.  
 ghi, *gīuh* : *gīuh*.  
 girl, *tshōṭi* : *tshōṭi*.  
 give, *dēno* : *dēno*.  
 go, *nāshno* : *ḍūno*.  
 goat, *bākr-o*, fem. -*i* : *bākr-o-i*.  
 good, *hātsha* : *ātshau*, *shōblau*.  
 graze, intrans., *tsōrno* : *tsārno* ;  
     trans., *tsārno* : *tsārno*.  
 hair, *shṛāl* : *shīrāl*.  
 hand, *hāth* : *hātth*.  
 he, *sē* : *sē*.  
 head, *mūṅḍ* : *mūṅḍ*.  
 hear, *shūṅno* : *shūṅno* ; see  
     “relate”.  
 hen, *kukhli* : *kūkhṛi*, *mūrgi* ;  
     wild — (Bāghī), *dūhī*.  
 hence, *īdrā* : *īdro*.  
 here, *īde* : *īe*, *īde* ; up to —,  
     *īdrā sū* : *īde tāī*.  
 high, *ūtstau* : *ūtstḥau*.  
 hill, *ḍaūk* : *ḍāghār*.  
 horse, *gōḥno* : *gōhro*.  
 hot, *nāitau* : *nētau*.  
 house, *gauhr* : *gauhr*.  
 hundred, *shau* : *shau*.  
 husband, *rāṅḍko* : *rāṅḍau*.  
 I, *mū* : *ā*.  
 ignorant, *bēsi* : *kānāṅḍ*.  
 in, *kē* : *dō*.  
 inside, *bīte* : *bītre*.  
 iron, *lōah* : *lōah*.  
 jackal, *shīāl* : *shāilḷo*.  
 jungle, *dzāngal* : *bauṅ*.  
 kind, of this —, *ēno* : *ēno* ;  
     of that —, *tēno* : *tēno* ; of  
     what —, *kēno* : *kēno* ; of  
     which — (rel.), *dzēno* : *dzēno*.  
 kite, *shārairi* : *mārairi*.  
 know, *dzāṅno* : *dzāṅno*.  
 lazy, *ḍihṅau* : *ḍihṅau*.  
 learn, *shīkno* : *shīkno*.  
 leopard, *bārāhg* : *bārāhg*.  
 lie, *suttno* : *sūtṅno*.  
 little, *hūtsḷo*, *chōṭo*, *kāmti* :  
     *mātṭḥau*, *kāmti*.  
 load, *bāhra* : *bāhrau*.  
 look, *shāno* : *dēkhno*.  
 maize, *tshālli* : *kūkkṛi*.  
 make, *cāṅno* : *cūṅno*.  
 man, *maṅsh* : *māṅūc*.  
 mare, *gōḥṛi* : *gōḥṛi*.  
 married, be, *bīūh oṅno* : *baiḥ*  
     *ōṅō*.  
 meat, *mās* : *māss*.  
 meet, *mēḥno* : *mūḥno*.  
 milk, *dūdh* : *dūddh*.  
 moon, *dzōth* : *dzōt*.  
 mother, *ī* : *ī*.  
 mountain, *ḍaūk* : *ḍāghār*.  
 much, *dzāḍau* : *dzāḍau*, *bōri* :  
     so —, *ētī*, *tētī* : *ētro*, *tētro* ;

how —, <i>kētī</i> : <i>kētro</i> ; as —	saddle, <i>zīn</i> : <i>dzīn</i> .
(rel.), <i>dzētī</i> : <i>dzētro</i> .	sake, for sake of, <i>lē</i> : <i>tāī</i> .
my, <i>mēro</i> : <i>mēro</i> .	say, <i>bōlṇo</i> : <i>bōlṇo</i> .
name, <i>nāñ</i> : <i>nañ</i> .	see, <i>shāṇo</i> : <i>dēkhṇo</i> .
near, <i>bīḍe</i> : <i>nēṛi</i> .	seed, <i>bīu</i> : <i>bījj</i> .
night, <i>rāci</i> : <i>rāc</i> .	seven, <i>sāt</i> : <i>sāt</i> ; seventh,
nine, <i>nau</i> : <i>nau</i> ; ninth, <i>nōūau</i> :	<i>sātūo</i> : <i>sātūau</i> .
<i>nōūau</i> .	seventeen, <i>sōttra</i> : <i>sīttra</i> .
nineteen, <i>ṇīh</i> : <i>nīsh</i> .	sharp, <i>painṇau</i> : <i>painṇau</i> .
no, <i>nīh</i> , <i>na</i> : <i>nīh</i> , <i>na</i> : nothing,	she, <i>sē</i> : <i>sē</i> .
<i>kūtsh na</i> : <i>kūtsh na</i> .	sheep, <i>bēhri</i> : <i>bēhṛ</i> (note
nose, <i>nāk</i> : <i>nāk</i> .	different r).
not, <i>nīh</i> , <i>na</i> : <i>nīh</i> , <i>na</i> .	shepherd, <i>bāḍāḷo</i> : <i>bāṛāḷo</i> .
now, <i>ēbhī</i> : <i>ēbhī</i> .	shop, <i>āhṭī</i> : <i>āhṭī</i> .
of, -o : ro.	shopkeeper, <i>āhṭiwāḷo</i> :
oil, <i>tēl</i> : <i>tēl</i> .	<i>dūkāndār</i> .
on, <i>māte</i> : <i>gāhrā</i> .	side, on this side of, <i>wār</i> : <i>ār</i> ;
one, <i>ēk</i> : <i>ēk</i> ; one and a half,	on the far side of, <i>pār</i> : <i>pār</i> .
<i>dēoṛh</i> : <i>dēoṛh</i> .	sister, elder than person re-
our, <i>māhro</i> : <i>māhro</i> .	ferred to, <i>dāī</i> : <i>dāī</i> ; younger
out, <i>baiḥ</i> : <i>bāhrā</i> .	than do., <i>baiṇ</i> : <i>bauṇ</i> .
pen, <i>kālām</i> : <i>kālām</i> .	sit, <i>bīshṇo</i> : <i>būṭṇo</i> .
pig, <i>suṅgār</i> : <i>sūṅgār</i> .	six, <i>tshau</i> : <i>tshau</i> ; sixth,
place, v., <i>thāṇo</i> : <i>thāṇo</i> .	<i>tshōūau</i> : <i>tshāṭo</i> .
plain, n., <i>sōllō</i> : <i>sōllō</i> .	sixteen, <i>sōḷa</i> : <i>sōḷa</i> .
plough, <i>auḥḷ jōcṇo</i> : <i>aul</i>	sixty, <i>caun bīyyeh</i> .
<i>dzūṇḷṇo</i> .	sleep, <i>suttṇo</i> : <i>sūtṇo</i> .
quickly, <i>nāndī</i> : <i>shāṭṭ</i> .	son, <i>tshōṭu</i> : <i>tshōṭu</i> .
rain, <i>pāṇi</i> : <i>bārkhā</i> .	sow, <i>ēṇo</i> : <i>bōṇo</i> .
read, <i>pōṛno</i> : <i>pāṛno</i> .	speak, <i>bōlṇo</i> : <i>bōlṇo</i> .
recognize, <i>patshaiṇṇo</i> :	stand, <i>ūdzu khāṛno</i> : <i>khāṛā oṇō</i> .
<i>pāraiṇṇo</i> .	star, <i>tāra</i> : <i>tāra</i> .
relate, <i>shūṇauṇo</i> : <i>shuṇāṇo</i> .	stomach, <i>pēt</i> : <i>pēt</i> .
remain, <i>rauḥṇo</i> : <i>rauḥṇo</i> .	storm, <i>bāgār</i> : <i>bāgār</i> ; see
return, <i>ōru āṇo</i> : <i>ōru āṇo</i> .	“wind”.
rise, <i>ūdzu khāṛno</i> : <i>ūṭṭṇo</i> .	stream, <i>khād</i> : <i>nau</i> .
river, <i>dārāo</i> : <i>dāryaio</i> .	sun, <i>sūrāj</i> : <i>sūrāj</i> .
rope, <i>rēz</i> : <i>rōshī</i> .	sunshine, <i>dō</i> : <i>dau</i> .
run, <i>ṭhūṇṇo</i> : <i>bīchṇo</i> .	sweet, <i>gūḷau</i> : <i>mīṭhau</i> .

- swift, *sātāz* : *sātāz*.  
 take, *lēno* : *gīnho* ; take away,  
     *nīno* : *nēno*.  
 ten, *dāsh* : *dās*.  
 than, *kā* : *ānda*.  
 then, *tēbhi* : *tēbhi*.  
 there, *tīde* : *tīe*, *tīde*.  
 they, *sē* : *sē*.  
 thief, *tsōr* : *tsōr*.  
 thirteen, *ṭēra* : *ṭēra*.  
 this, *jo* : *ēh*.  
 thou, *tū* : *tū*.  
 three, *caun* : *caun* ; third,  
     *cījjo* : *cījjo*.  
 thy, *tēro* : *tēro*.  
 tie, *bānnhho* : *bānnhho*.  
 tighten, *kōshho* : *kōshho*.  
 to, *lē* : *khē*.  
 to-day, *ādz* : *āz*.  
 to-morrow, *kālle* : *jīa* ; day  
     after —, *pōrsho* : *pōrshi* ;  
     on fourth day, *tsōuthe* :  
     *tsōuthe*.  
 tongue, *dzībbh* : *dzībbh*.  
 tooth, *dānt* : *dānd*.  
 town, *bāzār* : *bādzār*.  
 tree, *būṭ* : *būṭ*.  
 twelve, *bāra* : *bāra*.  
 twenty, *bīh* : *bīsh*.  
 two, *dūi* : *dō* ; two and a half,  
     *dāih* : *dāih* ; second, *dūjjau* :  
     *dūjjau*. (The *u* in *dūi* is  
     long and the *i* short.)  
 ugly, *nīkāmmāu* : *rīau*.  
 uncle, *tsātso* : *kāk*.  
 under, *pād* : *thāl*.  
 up, upwards, *ūhdī* : *ūṭī*.  
 upon, *māte* : *gāhrā* (latter is  
     an adjective).  
 very, *bāyo* : *bōri*, *bōhri*.  
 village, *grāō* : *gaū*.  
 walk, *hāṇḍho* : *āṇḍho*.  
 was, *tau* : *tau*.  
 water, *pāni* : *cīsh*, *pāni*.  
 way, *paiṇḍau* : *bāṭ*.  
 we, *āmmē* : *āmmē*.  
 well, adv., *ātsho* : *ātsho*.  
 well, n., *kūo* : *kūo*.  
 what, *kā* : *kā* ; whatever, *dzō*  
     *kūtsḥ*.  
 wheat, *gīūh* : *gīūh*.  
 when (inter.), *kēbhī* : *kēbhī* ;  
     (rel.), *dzēbhī* : *dzēbhī*.  
 where (inter.), *kīde* : *kīe*, *kīde* ;  
     (rel.), *dzīde* : *dzīde*.  
 white, *shūklo* : *shūklo*.  
 who (inter.), *kuṇ* : *kuṇ* ; (rel.),  
     *dzō* : *dzō*.  
 why, *kile* : *kai*.  
 wife, *rāṇḍki*, *rāṇḍi* : *tshēōri*,  
     *zānāna*.  
 win, *dzītṇo* : *dzītṇo*.  
 wind, *bāgūr* : *bāgūr*.  
 wise, *sātāz* : *āklāz*.  
 with, along with, *sīh* : *sätte* ;  
     (instr.), *kau* : *gidḍh*.  
 woman, *rāṇḍki*, *rāṇḍi* : *tshēōri*.  
 write, *līkkho* : *līkkho*.  
 yes, *ō* : (answering question), *ō* ;  
     (answering call), *ei*.  
 yesterday, *hīdz* : *īzz* ; day  
     before —, *phrēz* : *phōrāz* ;  
     day before that, *tsōuthe* :  
     *nōrāz*.  
 you, *tūmē* : *tōmmē*.  
 your, *thāro* : *taūro*.

## KOCI:—SURKHULI DIALECT

### NOUNS

#### *Masculine.*

	SINGULAR	PLURAL
Nom.	<i>gōhṛ-o</i> , horse.	-e.
Gen.	-ě ro.	-e ro.
Dat., Acc.	-ě le.	-e le.
Abl.	-ě kũ.	-e kũ.
Agent	-e.	-ěũe.
Nom.	<i>gauh-r</i> , house.	-r.
Gen.	-rā ro.	-rā ro.
Agent	-re.	-rũe.

#### *Feminine.*

Nom.	<i>tsheoṛ-ī</i> , girl.	-ī.
Gen.	-ī ro.	-ī ro.
Dat., Act.	-ī le.	-ī le.
Abl.	-ī kũ.	-ī kũ.
Agent	-īē.	-īē.
Nom.	<i>bauh-ŋ</i> , sister.	-ŋī.
Gen.	-ŋī ro.	-ŋī ro.
Agent	-ŋīē.	-ŋīē.

All genitives are themselves adjectives and are declined as such.

### PRONOUNS

Nom.	<i>aĩ</i> , I.	<i>ānme</i> , we.
Gen.	<i>mēro</i> .	<i>āmāro</i> .
Dat., Acc.	<i>mulě</i> .	<i>āmlě</i> .
Abl.	<i>mu khu</i> .	<i>ām ku</i> .
Agent	<i>mũie</i> .	<i>āmũe</i> .
Nom.	<i>tũ</i> , thou.	<i>tũme</i> , you.
Gen.	<i>tēro</i> .	<i>tũmāro</i> .
Dat., Acc.	<i>tāĩ le</i> .	<i>tũm le</i> .
Agent	<i>tāē</i> .	<i>tũmũe</i> .
Nom.	<i>īo</i> , this.	<i>īe</i> .
Gen.	<i>ēs ro</i> , <i>ēh ro</i> .	<i>īũ ro</i> .
Dat., Acc.	<i>īs le</i> .	<i>īũ le</i> .
Abl.	<i>īs ku</i> .	<i>īũ ku</i> .
Agent	<i>īnīe</i> .	<i>īũe</i> .

The fem. sing. is nom. *īe*; gen. *īā ro*, etc.: agent *īāe*.

Nom.	<i>sau</i> , that, he.	<i>tīe</i> .
Gen.	<i>tīsro</i> , <i>tēhro</i> .	<i>tīū ro</i> .
Agent	<i>tīnīe</i> .	<i>tīūe</i> .

Fem. sing. nom. *sau*; gen. *tīā ro*; agent *tīāe*.

*kuṇ*, who? has, gen. *kāh ro*, ag. *kuṇīe*.

*kā*, is what?

who, as a relative, is *juṇ* or *dzuṇ*.

#### ADJECTIVE PRONOUNS

*īṇo*, of this kind; *tīṇo*, of that kind; *kīṇo*, of what kind (inter.); *jīṇo*, of what kind (rel.).

*ētī*, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many; *jētī*, as much or many (rel.).

*dōkh zeī* is used for "a little" as *dōkh zeī pī!hau*, a little flour.

#### ADJECTIVES

Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in *o*, *u*, or *ā* have *-e* in masc. obl. sing. and masc. plur., and *-ī* all through the fem.

Comparison is made by means of the prep. *ku*.

*ēs ku atsho*, better from this, better than this.

*bāddēu ku atsho*, better from all, better than all, best.

#### NUMERALS

1. <i>ēk</i> .	12. <i>bāra</i> (first <i>a</i> long).
2. <i>dūi</i> ( <i>ā</i> long).	13. <i>tīra</i> ( <i>i</i> long).
3. <i>eīn</i> .	14. <i>tsāndā</i> .
4. <i>tsār</i> .	15. <i>pāndra</i> .
5. <i>pānz</i> .	16. <i>sōula</i> .
6. <i>tshau</i> .	17. <i>sāttira</i> .
7. <i>sātt</i> .	18. <i>tāra</i> .
8. <i>ātt</i> .	19. <i>ūnīs</i> (accent on first syllable).
9. <i>nau</i> .	20. <i>bīs</i> .
10. <i>dās</i> .	
11. <i>gāra</i> (first <i>a</i> long).	
1½ <i>dēūrh</i> .	2½ <i>lāhi</i> .

## ADVERBS

*Time*

<i>ēbbī</i> , now.	<i>hīdz</i> , yesterday.
<i>tēbbī</i> , then.	<i>phārīdz</i> , day before
<i>kēbbī</i> , when ?	yesterday.
<i>jēbbī</i> , when (rel.).	<i>nītrēz</i> , on fourth day back.
<i>āj</i> , to-day.	<i>kēbbī</i> , sometimes.
<i>kālle</i> , to-morrow.	<i>kēbrī kēbrī</i> , sometimes, some-
<i>pōrshī</i> , day after to-	time or other.
morrow.	<i>kēbbī na</i> , never.
<i>tsouthe</i> , on fourth day.	

*Place*

<i>ēthī</i> , <i>īde</i> , here.	<i>tōle</i> , downwards.
<i>tīe</i> , there.	<i>nērī</i> , near.
<i>kīe</i> , where ?	<i>dūr</i> , far.
<i>dzīe</i> , where (rel.).	<i>āgu</i> , <i>āgārī</i> , in front.
<i>ōrū</i> , hither.	<i>pīshe</i> , <i>pīshu</i> , behind.
<i>īdrū zāū</i> , up to here.	<i>bītre</i> , inside.
<i>īdro</i> , from here.	<i>bāīre</i> , outside.
<i>māthe</i> , <i>māte</i> , upwards.	<i>pār</i> , on that side.
<i>wār</i> , on this side.	

*Others*

<i>kālle</i> , why.	<i>atshe kōrle</i> , well.
<i>phētī</i> , quickly.	

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

## PREPOSITIONS

<i>ke</i> , in.	<i>āgārī</i> , <i>ku āgārī</i> , <i>āgu</i> , before,
<i>ro</i> , of.	in front of.
<i>le</i> , to.	<i>ārle</i> , with (along with).
<i>ku</i> , <i>kū</i> , from.	<i>kanne</i> , with (instru.).
<i>māthe</i> , <i>māte</i> , <i>dēi</i> , <i>dī</i> upon.	<i>kāi</i> , beside ; <i>mu kāi</i> , beside
<i>pār</i> , under.	me.
<i>zāū</i> , up to.	<i>pār</i> , beyond.
<i>pīshe</i> , <i>pīshu</i> , behind, after.	<i>wār</i> , on this side of.



## VERBS

*Verb Substantive*

Pres. tense $\bar{u}$ .	$\bar{i}$ .
$\bar{i}$ .	$\bar{i}$ .
$\bar{a}$ , $s\bar{a}$ , $\bar{a}s\bar{a}$ .	$\bar{i}$ , $s\bar{i}$ .

Neg. sing. masc. *nāsto*, fem. *nāsti*; plur. masc. *nāste*, fem. *nāsti*.

Past masc. <i>thau</i> , fem. <i>thā</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .

*pīṭṭo*, beat

Imperat. <i>pīṭ</i>	<i>pīṭau</i> .
Pres. ind. <i>pīṭā ā</i> .	<i>pīṭī ī</i> .
<i>pīṭā ī</i> .	<i>pīṭā ī</i> .
<i>pīṭā sā</i> , <i>pīṭā</i> .	<i>pīṭā sī</i> , <i>pīṭā ī</i> .

This does not change for gender.

Imperf. <i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .

Fut. and pres. conj. are the same as the pres. ind.

Past, *pīṭo*, *pīṭau*; fem. *pīṭī*; plur. *pīṭe*; fem. *pīṭī* (all agreeing with object).

Perf. sing. masc. *pīṭo ā*, *pīṭo ā*; fem. *pīṭī ā*; plur. masc. *pīṭe ī*; fem. *pīṭī ī*.

Plup. *pīṭo thau*; fem. *pīṭī thī*; plur. *pīṭe the*; fem. *pīṭī thī*.

Past cond.

<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdī</i> .	<i>pīṭde</i> , fem. <i>pīṭdī</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdī</i> .	<i>pīṭde</i> , fem. <i>pīṭdī</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdī</i> .	<i>pīṭde</i> , fem. <i>pīṭdī</i> .

Conj. part. *pīṭṭāu*, having beaten.

Stat. part. *pīṭṭōndau*, in the state of having been beaten. or simply beaten.

In the same way are conjugated *lōṭṇo*, fall : *āshṇo*, come ; *ḍēṭṭṇo*, go, except that this last, like all verbs whose root ends in a vowel, inserts *u* before *-dau* in the past cond., *ḍēṭṭṇdau*.

*būshṇo*, sit

Past, *būṭṭho*, *būṭṭhau*.

Stat. part. *būshṇōdo*, in the state of being seated, or simply sitting.

*khāṇo*, eat

Pres. ind. *khāā ū*, *khā ī*, *khāā sū*, *khāī ī*, *khā ī*, *khāā ī*.

Past, *khāau*.

Stat. part. *khāīērōā* ; so also *lāṇo*, take.

*pīṇo*, drink

Past, *pīo*.

Stat. part. *pīērōā*.

*dēṇo*, give

Pres. ind. *dēā ū*.

Perf. *dēo ā* ; plur. *dēe ī*.

Stat. part. *dēīērōā*.

*kōrṇo*, do

Past, *kīo*.

*āṇṇo*, bring

Perf. *āṇo ā*.

Stat. part. *āṇīērōā*.

*nīṇo*, take away

Perf. *nīo ā*.

Stat. part. *nīērōā*.

In negative sentences the past cond. is used for the pres. ind.

## SENTENCES

1. *Tēro nau kā sā?* Thy name what is?
2. *Es gōhṛe ri kētī bōrshe i?* This horse of how-many years are?
3. *Īdro Kāshmirā dzāũ (zāũ) kēti (kētti) dūr ā.* Hence Kashmir up-to how-much far is.
4. *Tēre bōbbā re gōhṛa ke kētti tshōru i.* Thy father of house in how-many sons are?
5. *Āz āũ bāṛe dūrā ku āṇḍāu āsho ā.* To-day I very far from having-walked eame.
6. *Mēre kākka ro tshōru ēsri bauḥṇi ārle bāh āau.* My uncle's boy his (this-of) sister with married is.
7. *Gōhṛa ke shūkle gōhṛe ri kaṭṭhi ā.* House in white horse of saddle is.
8. *Tēhri pītṭhi mātē kaṭṭhi bānho.* His back upon saddle tie.
9. *Māiē ēhṛe tshōru atsho pītāu.* By-me his (this-of) boy well was-beaten.
10. *Īo dāṇḍe dī (dei) bēhṛ bakkār tsārā oā.* He hill upon sheep goats grazing is.
11. *Īo is bikhā pāṛ gōhṛe māthe būshōndo.* He this tree under horse upon seated is.
12. *Ēsro bāhi āṇṇi bauḥṇi ku bōṛo ā.* His brother own sister than (from) big is.
13. *Ēhro mōl dāih rūpāe.* This-of price two-and-a-half rupees.
14. *Mēro bābb loḍḍe gōhṛā ī rauhā.* My father little house in remains (lives).
15. *Ēs lē īu rūpāe dēau.* Him to this rupee give.
16. *Īu rūpāe ēs ku ōrū māṅgau.* This rupee him from hither ask.
17. *Ēs atsho pītēau lohḷi kānne bānṇhau.* Him well having-beaten ropes with bind.
18. *Kūe ku pāṇi gāṛau.* Well from water draw.

19. *Mā ku āgāṛi hāṇḍ.* Me from before walk.

20. *Kāhro tshōrū tāũ pītshu āshḍau lāgōṇḍau.* Whose boy thee behind coming attached (is in the act of coming).

21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.

22. *Gāũā re baṇīē ku.* Village of shopkeeper from.

*Notes.*—6. *Uau* (*ū* very long) is the Hindi *huā*. 10. The *o* in *oā* seems to be merely euphonic to avoid the coming together of the two vowels *ā*. 11. *Bāshōṇḍau*, stat. part., in the state of having sat, i.e. seated. 19. *Hāṇḍ*, walk, appears above in 5 as *āṇḍ*. 20. *Āshḍau lāgōṇḍau* corresponds to the Pānjabī *aundā e lāga* is in the act of coming.

## VOCABULARY

above, <i>māthe</i> : see “ up ”,	day, <i>dūs</i> .
“ upon ”.	defeated, be, <i>hārno</i> .
all, <i>bādde</i> .	die, <i>mōrno</i> .
ass, <i>gāddhau</i> .	do, <i>kōrno</i> .
backwards, <i>pitshe</i> , <i>pitshu</i> .	dog, <i>kukkūr</i> .
back, n., <i>pīth</i> .	downwards, <i>tōle</i> .
bad, <i>nīkāmmanu</i> .	draw out, <i>gāṛno</i> .
be, become, <i>ōno</i> .	drink, <i>pīno</i> .
bear, n., <i>rīkh</i> .	ear, <i>kōnthū</i> .
beat, <i>pīno</i> .	eat, <i>khāno</i> .
beautiful, <i>atshau</i> .	egg, <i>āṇḍa</i> .
bed, <i>mānzā</i> .	eight, <i>āṭṭh</i> .
behind, <i>pitshe</i> , <i>pitshu</i> .	eighteen, <i>thāra</i> .
below, <i>tōle</i> .	elephant, <i>ātthī</i> .
big, <i>bāro</i> , <i>bōro</i> .	eleven, <i>giāra</i> (first <i>ā</i> very long).
bird, <i>tsīrū</i> .	eye, <i>ākkihī</i> .
bitch, <i>tshāuṭī</i> .	face, <i>mū</i> .
body, <i>dzēū</i> .	fall, <i>lōṭno</i> .
book, <i>kātāb</i> .	far, <i>dūr</i> .
boy, <i>tshōru</i> .	father, <i>bāb</i> .
bread, <i>rōṭṭī</i> .	field, <i>ḍūkhrau</i> .
bring, <i>āṇno</i> .	fifteen, <i>pāndra</i> .
brother, <i>bāhī</i> .	fight, <i>pīṭno</i> .
buffalo, <i>maīsh</i> .	fish, <i>mācchī</i> .
bull, <i>bōḷād</i> .	five, <i>pānz</i> .
buttermilk, <i>shūsh</i> .	foot, <i>ṭānge</i> .
call, <i>ōṭāṅno</i> .	forward, <i>āgu</i> , <i>āgāri</i> .
cat, <i>birāṭṭau</i> .	four, <i>tsār</i> .
cock, <i>kukhṛō</i> .	fourteen, <i>tsāuda</i> .
cold, <i>shēlau</i> .	from, <i>ku</i> , <i>kū</i> .
come, <i>āshno</i> .	front, in front of, <i>āgāri</i> , <i>āgu</i> .
conquer, <i>dzītno</i> .	fruit, <i>phōl</i> .
cow, <i>gāū</i> .	ghi, <i>gīh</i> .
cowherd, <i>gūāḷdū</i> .	girl, <i>tshōṭūr</i> .
daughter, <i>tshōṭūr</i> .	give, <i>dēno</i> .

goat, <i>bākrau</i> : female, <i>bākkār</i> .	married, be, <i>bīāh oṅo</i> .
good, <i>atsho</i> .	meat, <i>mās</i> .
graze, <i>tsārno</i> .	meet, <i>bhētṅo</i> .
hair, <i>rēsh</i> .	milk, <i>dūdḥ</i> .
hand, <i>āth</i> .	moon, <i>dzōth</i> .
he, that, <i>sau</i> .	mother, <i>āī</i> .
head, <i>mūṅḍ</i> .	mountain, <i>ḍāṅḍā</i> .
hear, <i>shuṅṅo</i> .	much, so, <i>ētī, ēttī</i> : so much
hen, <i>kukhī</i> .	(correl.), <i>tētī, tēttī</i> : how
hence, <i>īdro</i> .	much ? <i>kētī, kēttī</i> : as much
here, <i>ēthī, īde</i> .	(rel.), <i>dzētī, dzēttī</i> : adv.,
hill, <i>ḍāṅḍā</i> .	<i>bōrī, bōro</i> .
horse, <i>gōhṅo, gōhṅau</i> .	my, <i>mēro</i> .
hot, <i>niātau</i> .	near, <i>nēṅī</i> .
house, <i>gauhr, gōhr</i> .	never, <i>kēbbī na</i> .
husband, <i>bōūḍau</i> .	night, <i>rāc</i> .
I, <i>āñ</i> .	nine, <i>nau</i> .
ignorant, <i>nikāmmau</i> .	nineteen, <i>ūṅīs</i> (accent on first
in, <i>ke</i> .	syllable).
inside, <i>bītre</i> .	no, <i>na</i> .
iron, <i>lōah</i> .	nose, <i>nāk</i> .
jackal, <i>shaiḷṅo</i> .	not, <i>na</i> .
jungle, <i>dzāṅḡāl</i> .	now, <i>ēbbī</i> .
kind, of this, <i>īṅo</i> ; of that —,	of, <i>ro</i> .
<i>tīṅo</i> ; of what —, <i>kīṅo</i> ; of	oil, <i>tēl</i> .
which —, <i>jīṅo</i> (rel.).	on, see "upon".
kite, <i>gōrāḍ</i> .	one, <i>ēk</i> .
lazy, <i>khārāb</i> .	our, <i>āmāro</i> .
learn, <i>shīkhṅo</i> .	outside, <i>bāire</i> .
leopard, <i>bārāhg</i> .	pen, <i>kālām</i> .
lie, <i>sātṅo</i> .	pig, <i>suṅḡūr</i> .
little, <i>loḷḍo</i> ; a little, <i>dōkh zeī</i> ;	place, <i>tsārno</i> .
adv. <i>ōkrī</i> .	plain, n., <i>sōllo</i> .
load, <i>bāḡār</i> .	plough, <i>auḷ bāṅo</i> .
look, <i>dēkhṅo</i> .	puppy, <i>kūīcā</i> .
maize, <i>bēlrī</i> .	quickly, <i>phēṅī</i> .
make, <i>chāṅṅo</i> .	rain, <i>pāṅī</i> .
man, <i>āḍmī</i> .	read, <i>pōṅḡṅo</i> .
mare, <i>gōhṅī</i> .	recognize, <i>rūāṅṅo</i> .

remain, <i>rauho</i> .	they, these, <i>tīe</i> .
return, <i>ōru. āshho</i> .	thief, <i>tsōr</i> .
river, <i>nau</i> .	thirteen, <i>tīra</i> (very long <i>ī</i> ).
rope, <i>lōhli</i> .	this, <i>īo</i> .
saddle, <i>katthī</i> .	thou, <i>tā</i> .
say, <i>bōho</i> .	three, <i>cīn</i> .
see, <i>dēkho</i> .	thy, <i>tēro</i> .
seed, <i>bīj</i> .	tie, v., <i>banho</i> .
seven, <i>sātt</i> .	to, <i>le</i> .
seventeen, <i>sāttra</i> .	to-day, <i>āj</i> .
sharp, <i>pōīnau</i> .	to-morrow, <i>kālle</i> ; day after —,
she, <i>sau</i> .	<i>pōrshī</i> ; on fourth day,
sheep, <i>bēri</i> .	<i>tsōthe</i> .
shepherd, <i>bōkrāḷḷū</i> .	tongue, <i>dzīb</i> .
side, on this — of, <i>wār</i> ; on	tooth, <i>dānd</i> .
that — of, <i>pār</i> .	town, <i>bāzār</i> .
sister (older than person re-	tree, <i>bīkh</i> .
ferred to), <i>dāī</i> ; younger	twelve, <i>bāra</i> (first <i>ā</i> very long).
than do., <i>bauīho</i> .	twenty, <i>bīs</i> .
sit, <i>bīshho</i> .	two, <i>dūi</i> (long <i>ū</i> ); two and a
six, <i>tshau</i> .	half, <i>ḍāhi</i> .
sixteen, <i>sōūla</i> .	ugly, <i>nīkāmno</i> .
sleep, <i>sūto</i> .	uncle, <i>kākk</i> .
son, <i>tshōru</i> .	under, <i>tōḷe</i> .
sow, <i>bauho</i> .	up, upwards, <i>māte</i> , <i>māthe</i> .
speak, <i>bōho</i> .	upon, <i>māte</i> , <i>māthe</i> , <i>dei</i> , <i>dī</i> .
star, <i>tāra</i> .	very, <i>bāro</i> , <i>bōro</i> , <i>bōrī</i> .
stomach, <i>pēt</i> .	village, <i>gāō</i> .
storm, <i>bāgūr</i> .	walk, <i>āḷḷho</i> , <i>hāḷḷho</i> .
stream, <i>gāhr</i> .	was, <i>thau</i> , fem. <i>thī</i> .
sun, <i>sūrāz</i> ; sunshine, <i>rūr</i> .	water, <i>pāḷī</i> .
sweet, <i>mīthau</i> .	way, <i>bāt</i> .
swift, <i>atsho</i> .	we, <i>āmme</i> .
take, <i>lāho</i> ; take away, <i>nīho</i> .	well, adv., <i>atsho</i> .
ten, <i>dās</i> .	well, n., <i>kūo</i> .
than, <i>ku</i> .	what, <i>kā</i> .
that, <i>sau</i> .	wheat, <i>gīūh</i> .
then, <i>tēbbī</i> .	when? <i>kēbbī</i> , (rel.) <i>jēbbī</i> .
there, <i>tīe</i> .	where? <i>kīe</i> , (rel.) <i>dzīe</i> .

white, *shǔklo*.

who? *kuṇ*.

why? *kālle*.

wife, *tsheoyi*.

win, *dzitṇo*.

wind, *bāgūr*.

wise, *ōkliwālo*.

with (instru.), *kānno*; (along  
with), *arle*.

woman, *tsheoyi*.

write, *likhṇo*.

yesterday, *hīdz*; day before —,

*phārīdz*; on fourth day

back, *nitriz*.

you, *tūme*.

your, *tūmāro*.



## KOCI:—KUARI DIALECT

### NOUNS

#### Masculine.

	SINGULAR	PLURAL
Nom., Acc.	<i>gōh-ro</i> , horse.	- <i>re</i> .
Gen.	- <i>re ro</i> .	- <i>reū ro</i> .
Dat.	- <i>re lě</i> .	- <i>reū le</i> .
Abl.	- <i>re ku</i> .	- <i>reū ku</i> .
Agent	- <i>reī</i> .	- <i>reūē</i> .
Nom., Acc.	<i>bēt-ā</i> , son.	- <i>ā</i> .
Gen.	- <i>ā ro</i> .	- <i>āū ro</i> .
Dat.	- <i>ā kě lě</i> .	- <i>āū kě lě</i> .
Agent	- <i>āē</i>	- <i>āūē, āūē</i> .
Nom., Acc.	<i>rīkh</i> , bear.	<i>rīkh</i> .
Gen.	<i>rīkh-e ro</i> .	<i>rīkh-u ro</i> .
Dat.	- <i>e lě</i> .	- <i>u lě</i> .
Abl.	- <i>e ku</i> .	- <i>u ku</i> .
Agent	- <i>eī</i> .	- <i>ō</i> .

#### Feminine.

Nom., Acc.	<i>bēt-ī</i> , daughter.	- <i>ī</i> .
Gen.	- <i>ī ro</i> .	- <i>īū ro</i> .
Dat.	- <i>ī kě lě</i> .	- <i>īū ke</i> .
Abl.	- <i>ī ku</i> .	- <i>īū ku</i> .
Agent	- <i>īē</i> .	- <i>īūē</i> .
Nom., Acc.	<i>bauih-η</i> , little sister.	- <i>ηī</i> .
Gen.	- <i>ηī ro</i> .	- <i>ηīū ro</i> .
Dat.	- <i>ηī kě lě</i> .	- <i>ηīū kě</i> .
Abl.	- <i>ηī ku</i> .	- <i>ηīū ku</i> .
Agent	- <i>ηīē</i> .	- <i>ηīūē</i> .

### PRONOUNS

#### First.

Nom.	<i>āū</i> .	<i>āmmē</i> .
Gen.	<i>mairo</i> .	<i>māhro</i> .
Dat.	<i>mū kě lě</i> .	<i>āmmū kě lě</i> .
Abl.	<i>mū koi</i> .	<i>āmmā koi</i> .
Agent	<i>mū</i> .	<i>āmmē</i> .

*Second.*

Nom.	<i>tū.</i>	<i>tummě.</i>
Gen.	<i>tērō.</i>	<i>tūmāro.</i>
Dat., Acc.	<i>tāũ ke.</i>	<i>tum kě lě.</i>
Abl.	<i>tāũ koi.</i>	<i>tum koi.</i>
Agent	<i>tāĩ.</i>	<i>tumme.</i>

*Third.*

Nom.	<i>nau, he, she, it, that.</i>	<i>nē.</i>
Gen.	<i>nyās ro, fem. nyā ro.</i>	<i>nūũ ro.</i>
Agent	<i>nīñī, fem. nyāĩ.</i>	<i>nūũa.</i>
Nom., Acc.	<i>jo, this.</i>	<i>jē.</i>
Gen.	<i>ēh ro, ěs ro.</i>	<i>ĩũ ro.</i>
Dat., Acc.	<i>ēh kě, ěs ke.</i>	<i>ĩũ kě lě.</i>
Agent	<i>īñī.</i>	<i>ĩũe.</i>
Nom.	<i>kūñ, who.</i>	
Gen.	<i>kāh ro.</i>	
Agent	<i>kūñī</i>	

*jō* is who, relative, and *kā*, is what? *káčch*, something, anything.

## ADJECTIVE PRONOUNS

*ēño*, of this kind; *tauño*, of that kind; *kauno*, of what kind? *dzauno*, of which kind (rel.).

*ētī*, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many? *dzētī*, as much or many (rel.).

## ADJECTIVES

Adjectives in *-o*, *-ā*, *-au* are declined as follows: masc. sing. obl., *-e*; masc. plur., *-e*; fem. sing. and plur. *-i*. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition *koi*, from.

*jō cītho ēdze cīthe koi khūb ai*, this paper is good from this paper, this paper is better than this paper (*ēdzo*, this, a word used in Jubbal State).

*sők koi khūb*, all from good, better than all, best.

Ability is expressed by means of the verb *bõno, bauuo*, be able, with the root of the required verb. To the root is added the syllable *-i*. Thus: I am not able to read, *ãũ põri na bauuo*; these (men) can read, *jõ põri bõle*.

In negative sentences the past cond. is used for pres. ind.

## NUMERALS

- |   |   |
|---|---|
| 1. <i>ẽk</i> .                                  | 12. <i>bãra</i> .                                 |
| 2. <i>dũi</i> .                                 | 13. <i>ťẽra</i> .                                 |
| 3. <i>tĩn</i> .                                 | 14. <i>tsõũda</i> .                               |
| 4. <i>tsãr</i> .                                | 15. <i>põndra</i> .                               |
| 5. <i>pãnc</i> .                                | 16. <i>sõla</i> .                                 |
| 6. <i>tshau</i> .                               | 17. <i>sãttra</i> .                               |
| 7. <i>sãt</i> .                                 | 18. <i>ãtťhara</i> (accent on<br>first syllable). |
| 8. <i>ãth</i> .                                 | 19. <i>uũĩsh</i> .                                |
| 9. <i>nau</i> .                                 | 20. <i>bĩsh</i> .                                 |
| 10. <i>duush</i> .                              |   |
| 11. <i>ĩgara</i> (accent on first<br>syllable). |   |

## ORDINALS

- |                       |  |
|-----------------------|--|
| 1st. <i>paihlau</i> . | 5th. <i>pãntsũau</i> .                             |
| 2nd. <i>dũdzau</i> .  | 6th. <i>tshauũau</i> .                             |
| 3rd. <i>cĩjau</i> .   | 7th. <i>sãtũau</i> , etc.,<br>adding <i>-ũau</i> . |
| 4th. <i>tsãrũau</i> . |  |

For two and a half, *cĩjau*, apparently contracted from *cĩjãdha*, is used.

## ADVERBS

*Time*

- |                                     |  |
|-------------------------------------|--|
| <i>ĩbbĩ, ẽtrã</i> , now.            | <i>bũau</i> , yesterday.                               |
| <i>tautrã</i> , then.               | <i>phõrẽdz</i> , day before yester-<br>day.            |
| <i>kautrã</i> , when?               | <i>kãddĩ</i> , sometimes.                              |
| <i>jautrã</i> , when (rel.).        | <i>kãddĩ na</i> , never.                               |
| <i>ẽtrã</i> , to-day.               | <i>kõtrã kõtrã</i> , some time or<br>other, sometimes. |
| <i>doutĩ</i> , to-morrow.           |  |
| <i>põshĩ</i> , day after to-morrow. |  |
| <i>nittõshĩ</i> , fourth day.       |  |

## Place

<i>ītā'</i> , <i>ēllīke</i> , here ( <i>ītā</i> has accent on second).	<i>ūndī</i> , downwards.
<i>taukē</i> , there.	<i>nērī</i> , near.
<i>kaukē</i> , where?	<i>dūr</i> , far.
<i>dzaukē</i> , where (rel.).	<i>āge</i> , <i>āggū</i> , in front.
<i>ītā zaū</i> , up to here.	<i>pītshu</i> , behind.
<i>ītā koi</i> , from here.	<i>mānzēdī</i> , inside.
<i>ūbī</i> , upwards.	<i>bāir</i> , outside.
	<i>pār</i> , on that side.

## Others

<i>kōlē</i> , why?	<i>shōshōra</i> , quickly.
<i>khūb</i> , well.	

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

## PREPOSITIONS

<i>ro</i> , of.	<i>āri</i> , along with.
<i>kē</i> , <i>lē</i> , <i>kē lē</i> , to.	<i>māi</i> , upon.
<i>koi</i> , <i>ku</i> , from.	<i>zīlū</i> , under.
<i>ke</i> , beside.	<i>dī</i> , <i>ke</i> , in.
<i>ke le</i> , for, for sake of.	<i>koi</i> , with (instr.).
<i>āge</i> , <i>āggū</i> , in front of.	<i>pār</i> , beyond.
<i>pītshu</i> , behind.	

## VERBS

## Verb Substantive

Pres. sing. <i>ī</i> .	Plur. <i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ai</i> , <i>e</i> .	<i>ī</i> .
Past <i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .

Negative of present *nau āthī* or *nāthī*, throughout

*nōṇḍho*, go

Imperat. *nauṇḍ*, *nauṇḍau*.

Pres. ind. or cond. :

*nõṅḍ-õu*, -*ũ*. -*ĩṅĩ* (first *i* very long).

-*ĩã*. -*ẽĩ*.

-*ẽ*. -*ẽĩ*.

Fut. *nõṅḍ-ulo*. -*elě*.

-*elõ*. -*elě*.

-*elõ*. -*elě*.

The fut. throughout has the accent on the last syllable

Past, *nõṅḍau*, fem. *nõṅḍĩ*. *nõṅḍẽĩ*, fem. *nõṅḍĩ*.

*nõṅḍau*, fem. *nõṅḍĩ*. *nõṅḍẽĩ*, fem. *nõṅḍĩ*.

*nõṅḍau*, fem. *nõṅḍĩ*. *nõṅḍẽĩ*, fem. *nõṅḍĩ*.

The accent of the past is on the second syllable.

Past cond. *nõṅḍau*, fem. *nõṅḍĩ*; plur. *nõṅḍe*, fem. *nõṅḍĩ*.

The accent of the past cond. is on the first syllable.

The ending of the past cond. is *-do* after a sonant letter, and *-to* after a surd. These endings are changed to *-ḍo* and *-ḥo* after *sh* or cerebral letters: (also *-ḍau*, *-ḥau*, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—*nõṅḍau ĩ*, etc.

Plup.: the past with the past of the verb subst. added—*nõṅḍau tõ*, etc. Note initial *ṅ* in past and past cond.

*ãshno*, come

Imperat. *ãsh*, *ãshau*.

Pres. ind. and cond. *ãsh-ũĩ* or *-ũ*, *-ĩã*, *-e*, *-ĩṅĩ*, *-ẽãṅ*, *-ẽĩ*.

Past *ãsho*, fem. *ãshĩ*; plur. *ãshe*, fem. *ãshĩ*.

Pres. perf. *ãsho ĩ*, *ãsho ĩ*, *ãshau e*, *ãshe ĩ*, *ãshe ĩ*, *ãshe ĩ*.

Past cond. *ãshḥo*, fem. *ãshḥĩ*; plur. *ãshḥe*, fem. *ãshḥĩ*.

*õṅo*, *auṅo*, be, become

Imperat. *aũ*; plur. *au*; or *aũh*, plur. *auh*.

Pres. ind. *auũ* or *auhũ*.

Fut. *auũlau*, *auhũlau*.

Past *hũo* (*u* very long).

Past cond. *õndau*.

*bushno*, sit

Imperat. *bōsh* or *būsh*, *busho*.

Pres. ind. *bushūi*.

Fut. *bushūlau*.

Past cond. *bushto*.

*khāno*, eat

Pres. ind. *khā-ū* or *-ūi*, *-īā*, *-e* or *-ā*, *-īṇi*, *-e* or *-ū*, *-e*.

Imperf. *khā-ū tō*, *-ā tō*, *-ā tō*, *-ī tē*, *-e tē*, *-ā tē*.

Fem. substitutes *tī* for *tō* and *tē*.

Past, *khāo*.

Stat. part. *khāiēṛo*, in the state of having been eaten.

In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

*pīno*, drink (*ī* very long)

Pres. ind. *pīū*.

Past, *pīo*.

Stat. part. *pīēṛo*, in the state of having been drunk.

*dēno*, give

Pres. ind. *dēū*.

Past, *dēṇau*.

*bōno*, speak

Pres. ind. *bōlū*.

Past cond. *bōdo* (Hindi *bōltā*).

Past, *bōlau*.

*kōnno*, do

Pres. ind. *kōrū*.

Past cond. *kōddo* (Hindi *kārtā*).

Past, *kōrau*.

*āno*, bring

Pres. ind. *āṇū*.

Past cond. *āṇdo*.

Past, *āṇo*.

*ghīnno*, take

Pres. ind. *ghīnū*.

Past, *ghīnau*.

Stat. part. *ghīniēro*.

*lōṭṇo*, fall

Past cond. *lōṭṭau*.

Past, *lōṭau*.

*bṣṇo*, *bauṇo*, be able

Pres. ind. *bṣṭū*.

Past cond. *bauḍo*.

## SENTENCES

1. *Tēro nauū kā sē?* Thy name what is ?
2. *Ēh gōhṛe ri kētī bōshe ī?* This horse of how-many years are ?
3. *Ītā koi Kāsh̄māri lē kēcī dūr e?* From-here Kashmir to how-much far is ?
4. *Tēre bābā rē kētī bētā ai?* Thy father of how-many sons is ?
5. *Āū dūrā koi hāṇḍo ētrā.* I far from walked to-day.
6. *Mēre kākā ro bēṭa īs ri bauihṇī ri jōneac kōrī.* My uncle of son this of sister of marriage was-made.
7. *Gauhre ke shētte gōhṛe rī zīn ai.* House in white horse of saddle is.
8. *Ēh ri pītṭhī dī kōṇi zīn.* His back on tighten saddle.
9. *Mūī ēsro bētā bhaut māro.* By-me his son much was-beaten.
10. *Kāṇḍe dī gāī bākri tsōrāe.* Hill-top in cows goats he-is-grazing.
11. *Jō ādmī bīkhu zīlū bōshōndau gōhṛe māī.* This man tree under seated horse upon.
12. *Nyās ro bāhi nyās bauihṇī koi bōṛau ai.* Him of brother him (of) sister than big is.
13. *Ēh ro mōl cīji āṭhanṇī.* This of price two and a half rupees (see note).
14. *Mēro bāb lōḍḍe gauhre dī thāke.* My father small house in lives (or sits).
15. *Ēs kē rūpāī dē.* Him to rupees give.
16. *Rūpāī ēh koi (ēs koi) āṇo.* Rupees him from bring.
17. *Ēh khūb māro lauṭīū koi bānho.* Him well beat ropes with tie.
18. *Kūā koi pāṇi gāṛo.* Well from water draw.
19. *Mū koi āge hāṇḍ.* Me from in-front walk.



20. *Tāū pītshu kāh ro bētū āshe.* Thee behind whom of boy comes?

21. *Tāi kās koi mōl āṇo.* By-thee whom from (in) price was-brought?

22. *Naugre dī bāṇūā koi āṇo.* Village in shopkeeper from was-brought.

*Notes.*—1. *sě*, is: *s* is common in the verb subst. in dialects of this region. 3. *kēcī*, how much; this form in *e* is interesting, it occurs in Shiṇā *kăcāk* or *kăcā* and in Romany. 13. The expression *eīji āṭhannī* puzzles me. *eīji* seems to be a contraction of *eījādhi* (a half less than three?) which is used in Jubbal State. In this case *āṭhannī* must be used for rupee instead of eight annas. See the Jubbal dialects.

## VOCABULARY

- above; see "upon", "upwards". daughter, *bēṭī*.  
 all, *sōb, sōk*. day, *dūsau*.  
 ass, *gādhau*. die, *mōrno*.  
 backwards, *pītshu*. do, *kōnno*.  
 back, *pīṭh*. dog, *kukūṛ*.  
 bad, *mōndau*. downwards, *ūndī*.  
 be, become, *ōṇo*. draw (water), *gārno*.  
 bear, *rīkh*. drink, *pīṇo*.  
 beat, *mārno*. dwell, *thākṇo*.  
 beautiful, *khūb*. ear, *kōnzaun*.  
 bed, *mānzau*. eat, *khāṇo*.  
 behind, *pītshu*. egg, *āṇḍī*.  
 below, *zīlū*. eight, *āṭh*; eighth, *āṭhūau*.  
 beside, *ke*. eighteen, *āṭṭhara* (accent on  
 beyond, *pār*. first).  
 big, *bāṛo*. elephant, *hāthī*.  
 bird, *tsōṛī*. eleven, *īgara* (accent on first).  
 bitch, *kukrī*. eye, *ākkh*.  
 body, *nōrdē*. face, *mī*.  
 book, *kitāb*. fall, *lōṭṇo*.  
 boy, *nōnno*. far, *dūr*.  
 bread, *rōṭī*. father, *bābā, bāb*.  
 bring, *āṇṇo*. field, *ḍūkhrau*.  
 brother, *bāhī, bhāī*. fifteen, *pōndra*.  
 buffalo, *mōīshī*. fight, *ghūmīṇo*.  
 bull, *bōḷīd*; young bull, *gūṇḍa*. fish, *māchi, mātshī*.  
 buttermilk, *shāsh*. five, *pānc*; fifth, *pāntsūau*.  
 call, *bōṇo* (= say). foot, *bāṇṇo*.  
 cat, *bīrāṭhau*, fem. *bīrāḷī*. for, see "sake".  
 cloth, *jūrko*. forward, *āge, āggu*.  
 cock, *kūkṛa*. four, *tsār*; fourth, *tsārūau*.  
 cold, *shēlo*. fourteen, *tsōuda*.  
 come, *āshṇo*. from, *koī, ku*.  
 cow, *gāō*. front, in front of, *āge, āggu*.  
 cowherd, *gūāl*. garment, *jūrko*.  
 cowhouse, *ōbro*. girl, *nōnnī*.

give, <i>dēno</i> .	load, <i>bāṭṭau</i> .
go, <i>nōṇḍno</i> .	look, <i>dēkḥno</i> .
goat, <i>bākhrā</i> , fem. <i>bākhri</i> .	maize, <i>mālkaunḥi</i> .
good, <i>khūb</i> .	make, <i>cāṇno</i> .
graze, v. tr., <i>tsōrāno</i> .	man, <i>pūrīsh</i> .
ground, on the, <i>dhaunī</i> .	mare, <i>gōhri</i> .
hair, <i>mūṇḍāḷ</i> ; see "head".	married, be, <i>jōṇḗac kōnno</i> .
hand, <i>āth</i> .	meat, <i>mōsāū</i> .
he, that, <i>nau</i> .	meet, <i>bēhṭno</i> .
head, <i>mūṇḍ</i> ; see "hair".	milk, <i>dūdh</i> .
hen, <i>kūkyī</i> .	mother, <i>āī</i> .
hence, <i>ītā koi</i> .	mountain, <i>ḍāṇḍau</i> .
here, <i>ītā, ēṭlike</i> ; up to —, <i>ītā</i> <i>zau</i> .	much, so, <i>ētī</i> ; so — correl.), <i>tētī</i> ; how —, <i>kētī</i> ; as — (rel.), <i>dzētī</i> .
hill, <i>ḍāṇḍau</i> .	my, <i>mēro</i> .
horse, <i>gōhro</i> .	near, <i>nērī</i> .
hot, <i>tātau</i> .	never, <i>kāddi na</i> .
house, <i>gauhr</i> .	night, <i>rāt</i> .
husband, <i>bōūṭā</i> .	nine, <i>nau</i> .
I, <i>āū</i> .	nineteen, <i>ūṇīsh</i> .
ill, be, <i>mōrī āshno</i> (illness to —come).	no, <i>na</i> .
in, <i>dī, ke</i> .	nose, <i>nūk</i> .
inside, <i>mānzēdi</i> .	not, <i>na</i> .
iron, <i>lōū</i> .	nothing, <i>kūcch na</i> .
is, <i>ai</i> .	now, <i>ētra, ībbī</i> .
jackal, <i>shīāḷ</i> .	of, <i>ro</i> .
jungle, <i>kōnauṇ</i> .	oil, <i>tēl</i> .
kick, <i>khurērī lāṇi, khūshīṭērī</i> <i>lāṇi</i> .	on, <i>māī</i> .
kind, of this —, <i>īēno</i> ; of that —, <i>tauno</i> ; of what —, <i>kauno</i> ; of which — (rel.), <i>dzauno</i> .	one, <i>ēk</i> .
lazy, <i>jāndau</i> .	our, <i>māhro</i> .
learn, <i>sīkno</i> .	outside, <i>bāir</i> .
leopard, <i>bāhg</i> .	paper, <i>cīṭho</i> .
little, <i>lōḍḍau</i> ; a little, less, <i>kām</i> .	pen, <i>kōḷm</i> .
live (dwell), <i>thākno</i> .	pig, <i>sunḡūr</i> ; wild —, <i>baurā</i> .
	place, <i>cāṇno</i> .
	plain, <i>khātēl</i> .
	quickly, <i>shōshōra</i> .
	rain, <i>dzōy</i> .

read, <i>põrno</i> .	they, these, <i>nē</i> .
remain, <i>thākno</i> .	thief, <i>tsōr</i> .
rise up, <i>ṭhādḍo ūzīno</i> .	third, <i>cījau</i> .
river, <i>nau</i> .	thirteen, <i>tēra</i> .
rope, <i>lauṭī</i> .	this, <i>jō</i> .
saddle, <i>zīn</i> .	thou, <i>tū</i> .
sake, for — of, <i>kě lě</i> .	three, <i>tīn</i> .
say, <i>bōno</i> .	thy, <i>tēro</i> .
second, <i>dūdzaū</i> .	tie, <i>banhno</i> .
see, <i>dēkhno</i> .	to, <i>lě, kě lě</i> .
seed, <i>bīj</i> .	to-day, <i>ētrā</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	to-morrow, <i>dōuti</i> ; day after
seventeen, <i>sāttra</i> .	—, <i>pōshī</i> ; on fourth day,
she, <i>nau</i> .	<i>nittōshī</i> .
sheep, <i>bēhṛ</i> .	tongue, <i>dzībh, jībh</i> .
shepherd, <i>bhēḍḍāl</i> .	tooth, <i>dānd</i> .
side, on that — of, <i>pār</i> .	town, <i>nōgēr</i> .
sister, <i>bēhṛ, bauihṛ</i> .	tree, <i>bīkh</i> .
sit, <i>bushno</i> .	twelve, <i>bāra</i> .
six, <i>tshau</i> ; sixth, <i>tshōūau</i> .	twenty, <i>bīsh</i> .
sixteen, <i>sōḷa</i> .	two, <i>dūi</i> .
something, <i>kūcch</i> .	uncle, <i>kākk</i> .
sometimes, <i>kāddī, kōtrā kōtra</i> .	under, <i>zīlū</i> .
son, <i>bēṭā</i> .	up, upwards, <i>ūbī</i> .
speak, <i>bōno</i> .	upon, <i>māī</i> .
stable, <i>ōbro</i> .	very, <i>bōrī</i> (different word from
stand, <i>ṭhādḍo ūzīno</i> .	<i>bāro</i> , big), <i>khūb</i> .
star, <i>tārau</i> .	village, <i>nōgēr</i> .
stomach, <i>pēt</i> .	walk, <i>hāṇḍno</i> .
storm, <i>būṭī</i> .	was, <i>tō</i> .
stream, <i>gāhd</i> .	water, <i>pāṇī</i> .
sun, <i>bōgwāṇ</i> ; sunshine, <i>rūr</i> .	way, <i>bāt</i> .
sweet, <i>mīṭho</i> .	we, <i>āmmē</i> .
take, take away, <i>ghīnno</i> .	well, adv., <i>khūb</i> .
ten, <i>daush</i> .	well, n., <i>kūā</i> .
than, <i>koi</i> .	what, <i>kā</i> .
that, <i>nau</i> .	wheat, <i>gūīh</i> .
then, <i>tautrā</i> .	when, <i>kautrā</i> (interr.); <i>jautrā</i>
there, <i>taukē</i> .	(rel.).

where, <i>kaukē</i> (inter.); <i>dzaukē</i> (rel.).	with, along —, <i>ārī</i> ; (instrumental), <i>koi</i> .
white, <i>shētta</i> .	woman, <i>chēūr</i> .
who, <i>kūn</i> (inter.); <i>jō</i> (rel.).	write, <i>likhno</i> .
why, <i>kōlē</i> .	yesterday, <i>bāu</i> ; day before —, <i>phōrēdz</i> .
wife, <i>bōūti</i> .	you, <i>tumme</i> ; your, <i>tāmāro</i> .
wind, <i>bāgūr</i> .	

## THE DIALECTS OF JUBBAL STATE

### INTRODUCTION

Jūbbāl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gārhwāl (locally Gāḍ-hwāl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bārāṛī; it is spoken in the small portion of Jūbbāl lying north of the narrow neck which divides the State into two parts, and south of the Rōhrū Tāhsil of Rāmpur, also in the State of Rāwīgāṛh and in the adjoining part of Gārhwāl. It is identical with the dialect called Sārācālī. The latter, called Bishshau, is spoken in the southern and larger part of Jūbbāl and also in the adjoining district of Pūnār, which belongs to Kīūṭhāl, and in Tārḥoc. Immediately to the east of it is the Jaunsār district of the United Provinces, to the west is the State of Sirmaur, while to the north are spoken Kīūṭhālī on the west and Bārāṛī on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words *ghōṛā*, horse; *dhī*, daughter; *bhaiṇ* (Panjabi-ized Urdu), sister, become in Bārāṛī *gōṛo*, *dīī*, and *bauihṇ*, and in Bishshau *gōhṛo*, *dīhī*, and *bauhṇ*. The sound represented by ' is very remarkable. It is not unlike a mild 'ain or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the *hamza* in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.

In Bishshau the sound of *h* is lost altogether in such circumstances, and what is written *h* is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgānī. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions *khi*, to, and *khu*, from (Bārārī), and *khe*, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

### BARARI

#### NOUNS

In declension "of", "to" and "from" are rendered by *rū* or *rā*, *khi*, and *khu* or *du* respectively. The plural is almost the same as the singular.

#### PRONOUNS

The 3rd pers. pron. has a special fem. obl. form in the sing., being *tā* for the remote and *īau* for the near pronoun.

#### ADVERBS

The adverbs of place *īdā*, *īā*, *īchā*, here; *tēidā*, *tēā*, *tēchā*, there; *kēidā*, *kēā*, *kēchā*, where (interr.), and *jēidā*, *jēā*, *jēchā*, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", *kāl*, *pōrshī*, are distinguished from those for "yesterday" and "the day before", *hīz*, *phrēz*.

#### VERBS

There is a negative form for the present of the verb subst., *anthī*, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding *lā* (*li*, *le*, *li*) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., *thīā*.

There are two stat. part., one ending in *-ēṛu* for transitive verbs and one ending in *-ōndau* for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb. *jāṇā*, go, is used in composition with other verbs, while *dēūṇo* expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, *tsārne khi*, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles apparently passive, in *-ūo* or *-ūā*, and *-īdā* respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

*mēre rōṭī na khāīndī*, I cannot eat bread.

## BISHSHAU

### NOUNS

The prepositions for the gen., dat. and abl. are *ko* or *kā* or *rā*, *khe*, and *du* respectively.

### PRONOUNS

The fem. sing. oblique form for *ō*, *sē*, that, is *tīō*, and for *ēdzo*, this, is *īō*.

### VERBS

There is an indeclinable negative form, *āthī*, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf. ind. are almost identical with the pres. cond.; they add *lā* (*lī*, *le*, *lī*) and the past verb subst., *thīā*, etc. respectively.

The stat. part. ends in *-ēṛu* for transitive and *-ōndau* for intransitive verbs; the ending *-ēṛu* may be separated as in *Bārārī*.

Ability is expressed by the pass. pres. part. in *-īdu*, with the logical subject in the genitive, as *mēre ēdzo*



*nīh ērīdu*, I cannot do this, (*ērīdu* agr. w. *ēdzo*); cf. Bārārī above.

In sentence 17 *s* is added as a pronominal suffix to indicate "him", reminding us of the similar usage in North Panjabi.

The words for "to-morrow" and "the day after" are *dōtte* or *jīshī* and *pōrshī* respectively, while "yesterday" is *hījo*, and "the day before" *phōrzō*.

## NORTH JUBBAL OR BARARI

## NOUNS

*Masculine.*

	SINGULAR	PLURAL
Nom., Acc.	<i>gō'ṛ-o</i>	<i>-e.</i>
Gen.	<i>-e ru.</i>	<i>-e ru.</i>
Dat.	<i>-e khi.</i>	<i>-e khi.</i>
Abl.	<i>-e khu or du.</i>	<i>-e khu or du.</i>
Agent	<i>-e.</i>	<i>-e.</i>
Nom., Acc.	<i>rīkh-</i> , bear.	<i>rīkh-</i> .
Gen.	<i>-ō ru.</i>	<i>-ō ru.</i>
Dat.	<i>-ō khi.</i>	<i>-ō khi.</i>
Abl.	<i>-ō khu or du.</i>	<i>-ō khu or du.</i>
Agent	<i>-ē.</i>	<i>-ē.</i>

*Feminine.*

Nom., Acc.	<i>dī'-ī</i> , daughter.	<i>-ī.</i>
Gen.	<i>-iō rā.</i>	<i>-ī ru.</i>
Dat.	<i>-iō khi.</i>	<i>-ī khi.</i>
Abl.	<i>-iō khu or du.</i>	<i>-ī khu or du.</i>
Agent	<i>-iō.</i>	<i>-iē.</i>
Nom., Acc.	<i>bauīh-ṇ</i> , sister.	<i>-ṇī.</i>
Gen.	<i>-ṇī ru.</i>	<i>-ṇī ru.</i>
Dat.	<i>-ṇī khi.</i>	<i>-ṇī khi.</i>
Abl.	<i>-ṇī khu or du.</i>	<i>-ṇī khu or du.</i>
Agent	<i>-ṇī.</i>	<i>-ṇīē.</i>

## PRONOUNS

*1st Person.*

Nom., Acc.	<i>āũ, I.</i>	<i>āmmē.</i>
Gen.	<i>mērū.</i>	<i>mā'rū.</i>
Dat.	<i>mũ, mũ khi.</i>	<i>amu khi.</i>
Abl.	<i>mũ khu.</i>	<i>amu khu.</i>
Agent	<i>mũē.</i>	<i>āmmě.</i>

*2nd Person.*

Nom., Act.	<i>tū, thou.</i>	<i>tūē.</i>
Gen.	<i>tērū.</i>	<i>tā'rū.</i>
Dat.	<i>tāũ, ta khi.</i>	<i>tamu, tamu khi.</i>
Abl.	<i>ta khu.</i>	<i>tamu khu.</i>
Agent	<i>taũē.</i>	<i>tūē.</i>

*3rd Person.*

Nom., Acc.	<i>ōsō, he, she, that.</i>	<i>ōsō.</i>
Gen.	<i>tēs rū, tē rū.</i>	<i>tīndrū.</i>
Dat.	<i>tē, tē khi, tēs, tēs khi.</i>	<i>tīnd khi.</i>
Abl.	<i>tē khu, tēs khu.</i>	<i>tīnd khu.</i>
Agent	<i>tēnē</i>	<i>tēyě.</i>

For *tē* we may have *tēh*.

The following cases of the fem. sing. differ from the masculine: Gen. *tīā ru*. Dat. *tīā khi*. Abl. *tīā khu*. Agent, *tīō*.

Nom., Acc.	<i>ēdzā, this.</i>	<i>ēdze.</i>
Gen.	<i>ēh rū, ěs rū.</i>	<i>īnd rū.</i>
Dat.	<i>ē, ēh khi, ěs, ěs khi.</i>	<i>īn, īn khi.</i>
Abl.	<i>ē khu, ěs khu.</i>	<i>īn khu.</i>
Agent	<i>ēne.</i>	<i>ēyě.</i>

Fem. sing., Nom., Acc. *ēdze*. Gen. *īau ru*. Dat. *īau khi*. Abl. *īau khu*. Agent *īau*.

Nom., Acc. *kūy, who*. Gen. *kauh ru*. Plural same as singular.

Nom.	<i>dzū, jū, who (relative).</i>	<i>jē.</i>
Gen.	<i>jē ra, jēs ra.</i>	<i>jīnd ru.</i>
Dat.	<i>jē khi, jēs khi.</i>	<i>jīn, jīn khi.</i>
Abl.	<i>jē khu, jēs khu.</i>	<i>jīn khu.</i>
Agent	<i>jēnē.</i>	<i>jēye.</i>

Fem. sing., Gen. *jīō ra*, etc.

*kā*, what.

*kīch*, something.

### PRONOMINAL ADJECTIVES

*īno*, of this kind ; *tīno*, of that kind ; *kīno*, of what kind ?  
*jīno*, of which kind (rel.).

*ētī*, so much or many ; *tētī*, so much or many (correl.) ;  
*kētī*, how much or many ? *jētī*, as much or many (rel.).

### ADJECTIVES

Adjectives used as nouns are declined as nouns. Otherwise those ending in *-ā* agree with their nouns, the masc. sing. and all the masc. plur. ending in *-e*, and the fem. both sing. and plur. in *-i*. This *i* sometimes changes to *e*. The rest are indeclinable.

Comparison is expressed by means of *du* with the positive, there being no forms for the comparative and superlative.

*ē tāto ō*, this is hot.

*ē ēs du tāto ō*, this is hot from this, hotter than this.

*ē bādthe du tāto ō*, this is hot from all, hotter than all, hottest.

### ADVERBS

#### *Time*

*ēbṛe*, *ēbbī*, now.

*taubṛe*, *tōbbe*.

*kaubṛe*, *kōbbe*, when ?

*jaubṛe*, *jōbbe*, when (rel.).

*ādz*, to-day.

*kāl*, to-morrow.

*pōrshī*, day after to-morrow.

*tsōuthe*, on fourth day.

*hīz*, yesterday.

*phrēz*, yesterday, day before.

*tsōuthe*, on fourth day back.

*kōbbe*, sometimes.

*kōbe kōbe*, some time or other, sometimes.

*kōbbe na*, never.

## Place

* <i>īdā</i> , * <i>īā</i> , * <i>īchā</i> , here.	<i>bāhre</i> , outside.
* <i>tēidā</i> , * <i>tēā</i> , * <i>tēchā</i> , there.	<i>ūbhā</i> , upwards.
* <i>kēidā</i> , * <i>kēū</i> , * <i>kēā</i> , * <i>kēchā</i> , where ?	<i>ūṭā</i> , downwards.
* <i>jēidā</i> , * <i>jēā</i> , * <i>jēchā</i> , where (rel.).	<i>nēro</i> , near.
<i>īchā tāi</i> , up to here.	<i>dūr</i> , far.
<i>ītthau</i> , from here.	<i>gōū</i> , <i>āgo</i> , forward, in front.
<i>bītre</i> , inside.	<i>tshōū</i> , backwards.
	<i>pare</i> , <i>pōrū</i> , beyond.
	<i>wār</i> , <i>ōrū</i> , on this side.

## Others

<i>kōi</i> , why ?	<i>ō</i> , yes.
<i>phētī</i> , quickly.	<i>khūb</i> , <i>accho</i> , well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

*pōrū*, thither, and *ōrū*, hither, are often used with little meaning, as:—

*māng ōrū*, ask hither, ask for it.

*dē pōrū*, give thither, give it to him.

*dē ōrū*, give hither, give it to me.

## PREPOSITIONS

(Normally used after the nouns and pronouns.)

<i>khī</i> , to.	<i>khe</i> , beside.
<i>khū</i> , from.	<i>sāthi</i> , <i>sātthe</i> , along with.
<i>dū</i> , from.	<i>khī</i> , <i>khe</i> , for sake of.
<i>pāre</i> , on the other side of.	<i>dā</i> , <i>dē</i> , in.
<i>wār</i> , on this side of.	<i>gāi</i> , upon.
<i>pātshu</i> , behind.	<i>nāthā</i> , below.
<i>āgo</i> , in front of.	<i>māndz</i> , in.
<i>dā</i> , with (instru.).	

## VERBS

## Verb Substantive

Pres. <i>ōsso</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōssē</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōsso</i> or <i>ō</i> .	<i>ōssōē</i> or <i>ōē</i> .

Neg. *naī anthī, nī anthī*, indeclinable.

Past, <i>thīā</i> , fem. <i>thī</i> .	<i>thīe</i> , fem. <i>thī</i> .
<i>thīā</i> , fem. <i>thī</i> .	<i>thīe</i> , fem. <i>thī</i> .
<i>thīā</i> , fem. <i>thī</i> .	<i>thīe</i> , fem. <i>thī</i> .

*pōṛno*, fall.

Imperat. *pōṛ* *pōṛo* or *pōṛau*.

Pres. ind. and pres. cond. :

<i>pōṛ-ā</i> .	-ā.
-e.	-au.
-au.	-au.

The fut. adds *-lā, -li, -le, -li*.

Fut. <i>pōṛ-ālā</i> , fem. <i>-āli</i> .	-āle, fem. <i>-āli</i> .
-ēlā, fem. <i>-ēli</i> .	-ōle, fem. <i>-ōli</i> .
-ōlā, fem. <i>-ōli</i> .	-ōle, fem. <i>-ōli</i> .

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. *pōṛū thā*, fem. *pōṛū thī*; 2nd sing. *pōṛe thā, pōṛe thī*, etc.

Past :—masc. sing. *pōṛā*, fem. *pōṛe*; plur. masc. *pōṛe*, fem. *pōṛī*.

Plup. :—past with past of verb subst. *pōṛā thā*, fem. *pōṛe thī*, etc.

Past cond. :—masc. sing. *pōṛdā*, fem. *pōṛde*; plur. masc. *pōṛde*, fem. *pōṛdī*.

Conj. part. *pōṛēau*, having fallen.

*ōṛo*, be, become

Imperat. *ō* *ō'au*.

Pres. ind. *ō'ū*.

Fut. *ō'ūla*.

Past cond. *ū'ndā*.

Past, *ū'ō*.

*āṇo*, come

Imperat. *ā*. *āo*. Neg. *nai ō, nī aiō*.

Past cond. *āndā*.

Past, *āā* or *āshā*.

*ḍēūṇo*, go

Imperat. <i>ḍēo</i> .	<i>ḍēo</i> .
Fut. <i>ḍēūlā</i> , <i>ḍēūlan</i> .	<i>ḍēūle</i> .
<i>ḍēwela</i> .	<i>ḍēōle</i> .
<i>ḍēōla</i> .	<i>ḍēōlē</i> .
Past cond. <i>ḍēūnda</i> .	
Past, <i>ḍēūa</i> .	

*jāṇo*, go

(Used in composition with other verbs.)

Imperat. <i>jā</i> .	<i>jāo</i> .
Fut. <i>jāūlā</i> .	
Past cond. <i>jānda</i> .	
Past, <i>gōā</i> .	

*rauṇo*, remain

Fut. *rauḥūla*.

*būṭṇo*, sit

Imperat. <i>būṭh</i> .	<i>butṭho</i> .
Past cond. <i>būṭhdā</i> .	
Fut. <i>butṭhūlā</i> .	
Past, <i>bōṭṭhā</i> .	
Stat. part. <i>bōṭṭhōndā</i> , in the state of having sat, seated.	

*pīṭṇo*, beat

Conjugation same as for *pōṛno*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. <i>pīṭ</i> .	<i>pīṭā</i> .
Pres. ind. or cond. <i>pīṭū</i> .	
Fut. <i>pīṭūla</i> .	
Imperf. <i>pīṭū thā</i> .	
Past cond. <i>pīṭdā</i> .	
Past, <i>pīṭā</i> .	
Pres. perf. <i>pīṭā ai</i> .	
Plup. <i>pīṭā thā</i> .	

*khāṇo*, eat

Stat. part. *khāṇū*, in the state of having been eaten.

	<i>pīṇo</i> , drink
Stat. part. <i>pīēṛu</i> .	
	<i>dēṇo</i> , give
Fut. <i>dēūla</i> .	
Past cond. <i>dīnda</i> .	
Past, <i>dīṇā</i> .	
Stat. part. <i>dēēṛu</i> .	
	<i>lauṇo</i> , take
Fut. <i>lauūla</i> .	
Past cond. <i>launda</i> .	
Stat. part. <i>lauēṛu</i> .	
	<i>ē'ṛno</i> , do
Past cond. <i>ē'ddā</i> .	
Past <i>ē'ro</i> .	
	<i>kōrno</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
	<i>jāṇṇo</i> , knew
Past cond. <i>jāṇdā</i> .	
	<i>āṇṇo</i> , bring
Past cond. <i>aṇdā</i> .	
Past, <i>āṇō</i> .	
	<i>nīṇo</i> , take away
Past cond. <i>nīndā</i> .	
Past, <i>nīō</i> .	
Stat. part. <i>nīēṛu</i> .	

In the stat. part. the ending *ēṛu* is frequently separated from the root of the verb and placed before it; thus we have *ēṛu pīe* for *pīēṛu*, drunk; *ēṛu dē* for *dēēṛu*, given; *ēṛā laue* for *lauēṛu*, taken.

In negative sentences the past cond. is used for the pres. ind.

*Purpose*: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

*Contraction*.—In rapid speech words are much contracted, thus; *kauh rā ōlā ēdzā tshōṭā*, whose is this boy? is pronounced *kauhra lādza tshōṭā*.

*Ability.*—The following sentences show the method of expressing ability :—

*mēre na dēūo*, I cannot give.

*ēsre na pōṛūo*, he cannot read.

*ēdza kītāb mēre na pōṛīda* or *pōṛūa*, I cannot read this book.

*mēre na rōṭī khāīndī*, I cannot eat bread.

*bāt mēre khāīo*, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either *-īdo* or *-ūo* (the *-īo* of *khāīo* is exceptional). Verbs whose roots ends in a vowel insert *n* in *īda*, as in *khāīndā*. The particle agrees with the noun in gender and number; thus *rōṭī* is feminine, while *kītāb* and *bāt* are masculine. Cf. Panjabi *khāīdā*, and also the Panjabi passive verb *khāīṇā*, to be eaten.

#### NUMERALS

##### *Cardinal*

1. <i>ēk.</i>	12. <i>bāro.</i>
2. <i>dūī.</i>	13. <i>ṭēro.</i>
3. <i>cīn.</i>	14. <i>tsōūdau.</i>
4. <i>tsār.</i>	15. <i>pōndrau.</i>
5. <i>pānc.</i>	16. <i>sōḷau.</i>
6. <i>tshau.</i>	17. <i>sōttrau.</i>
7. <i>sāt.</i>	18. <i>ṭhārau.</i>
8. <i>āṭh.</i>	19. <i>āṇīsh.</i>
9. <i>nau.</i>	20. <i>bīsh.</i>
10. <i>daush.</i>	100. <i>shau.</i>
11. <i>gēro.</i>	

#### ORDINALS

1st. <i>paihlau.</i>	6th. <i>tshōūau.</i>
2nd. <i>dūjjau, dūjjā.</i>	7th. <i>sātūau.</i>
3rd. <i>cījjā.</i>	8th. <i>āṭhūau.</i>
4th. <i>tsōuthā.</i>	9th. <i>nōūau.</i>
5th. <i>panjūau.</i>	10th. <i>dōshūau.</i>
$1\frac{1}{2}$ <i>dēōṛh.</i>	$2\frac{1}{2}$ <i>dā'e.</i>



## SENTENCES

1. *Tēro nāū kā sō* or *ōsso*? Thy name what is?
2. *Ē gō're ri kētti ōmbār ō'le*? This horse of how-much age will be?
3. *Ītt̄hau Kāsh̄mīr kēti dūr ō*? From-here Kashmir how-much far is?
4. *Tā're bappō re kētti lōrke*? Your father of how-many boys?
5. *Āū ādz dūrō du hoṇḍō*. I to-day far from walked.
6. *Mēre kāke rā bētā tēhri bauhn̄i sāthi dzādzn̄ā ō'ā*. My uncle of son his sister with married became.
7. *Gauhro dē tsīte dzīn gō're rī*. House in white saddle horse of.
8. *Ehri pīt̄the gāi dzīn kōsh̄au*. His back upon saddle tighten.
9. *Mūē tēh re tshōte dī khūb lāī*. By-me him of boy on well attached-was (i.e. beat).
10. *Paī'ro rī tīro dī gōrū bē'ri tsāro*. Hill of top on cows sheep he-is-grazing.
11. *Ē bikho nīthā gō're gāi bōthondā thīā*. He tree under horse upon seated was.
12. *Ēh rā bā'ī āpn̄i bauhn̄i du jēthā*. This of brother own sister than elder.
13. *Ēh rā mūl cījje thānni*. This-of price two-and-a-half rupees (see note).
14. *Mērū bāp tshōte gau'ro dī rauo*. My father small house in remains (lives).
15. *Ē rūpōye dēo*. Him-to rupees give.
16. *Ēs du ōrū māngu rūpōye*. Him from hither ask rupees.
17. *Ēs khūb pīt̄ēau rōsh̄ō dā baunho*. Him well having-beaten ropes with tie.
18. *Kūe dū pān̄i ōrū gāro*. Well from water hither draw.

19. *Mu khu āgo cālo.* Me from before walk.

20. *Kauh rā tshōṭā tā're pātshu āo?* Whom of boy your behind comes?

21. *Tūē kau khe lauā mülle.* By-you whom from was-taken in price.

22. *Gauṅ re dūkāndāro du lauū or gīnū.* Village of shopkeeper from was taken.

*Notes.*—2. *ō'le*, final *e* and *i* are often interchanged, this might be *ō'li*. 7. *gauhro*, the influence of neighbouring dialects is responsible for the introduction of *h* here, *gauhro* for *gau'ro*. 9. *lāī* agreeing with some word for blow understood, Hindi *lāgāī*. 10. *gōrū*, collective word, cattle. 11. *bōḥondā*, stat. part., seated. 13. *cījje thānni*, see note on this sentence in the Kūār dialect.

## VOCABULARY

- above, see "upon", "upwards".  
 all, *bāddhe*.  
 ass, *khōtsūr*, *gāddhā*.  
 back, *pīṭṭh*.  
 backwards, *tshōū*, *pātshu*.  
 bad, *khṭhāṇā*.  
 be, become, *ō'no*.  
 bear, n., *rīkh*, *bōrsōr*.  
 beat, *pīṭṭo*.  
 beautiful, *atshā*, *bāṇṭhṇīā*.  
 bed, *mānzā*, *pōlāg*.  
 before, *gōū*, *āgo*.  
 behind, *pātshu*.  
 below, *ūṭā*, *nīṭhā*.  
 beside, *khe*.  
 beyond, *pār*.  
 big, *bōro*.  
 bitch, *kūkrē*.  
 body, *jaid*.  
 book, *kītāb*, *kūtāb*.  
 boy, *tshōṭā*.  
 bread, *nāz*, *rōṭī*.  
 bring, *āṇṇo*.  
 brother, *bā'ē*.  
 buffalo, *mau'ish*.  
 bull, *bōḷōd*.  
 buttermilk, *cāsh*.  
 call, *budno* (not *-no*).  
 camel, *uṭṭ*.  
 cat, m., *ḍhaunḍhā*; f., *bīrāḷi*.  
 cloth, *jūrkā*.  
 cock, *kūkhṛā*.  
 cold, adj., *shēḷo*.  
 come, *āṇo*.  
 cow, *gāo* (col., cattle, *gōrū*).  
 cowherd, *gaīḷā*.  
 daughter, *dī'ī*, *tshānṭi*, *chānṭi*.  
 day, *dūs*.  
 die, *mōrno*.  
 do, *ē'no*, *kōrno*.  
 dog, *kūkur*.  
 downwards, *ūṭā*.  
 draw (water), *gāṇṇo*.  
 drink, *pīṇṇo*; cause to drink, *pēōṇo*.  
 ear, *kān*.  
 eat, *khāṇṇo*; cause to eat, *khēōṇṇo*.  
 egg, *pinnī*.  
 eight, *āṭh*; eighth, *āṭhūan*.  
 eighteen, *ṭhārau*.  
 elephant, *hātthe*.  
 eleven, *gēro*.  
 eye, *ākkhī*.  
 face, *mūh*.  
 fall, *pōṛṇo*.  
 far, *dūr*.  
 father, *bābbā*, *bāp*.  
 field, *khēc*, *pāṭṛī*.  
 fifteen, *pōndrau*.  
 fight, *pīṭṭo*.  
 fish, *mācchī*.  
 five, *pānc*; fifth, *panjūan*.  
 foot, *lāt*; see "leg".  
 four, *tsār*; fourth, *tsōuthā*.  
 fourteen, *tsōūdau*.  
 from, *khu*, *du*.  
 front, in — of, *āgo*.  
 fruit, *phāl*.  
 garment, *jūrkā*.  
 ghi, *gī'u*.  
 girl, *tshānṭi*, *chānṭi*, *tshōṭi*.  
 give, *dēṇṇo*.

- go, *dēūno, jāno* (in composition).  
 goat, *bākrā*; f., *bākrī*.  
 good, *atshā, bāṅṭhṇā*.  
 graze, v. intr., *tsōrno*; s. tr.,  
*tsārno*.  
 hair, *māṅḍāl*.  
 hand, *hāth*.  
 hasten, *phēt dīni* (not *dīni*).  
 he, *ōsō*.  
 head, *mūṅḍ*.  
 hear, *shūṅṇo*.  
 hen, *kūkhṛē*.  
 hence, *ītthau*.  
 here, *īdā, īā, īchā*; up to here,  
*īchā tāī*.  
 high, *ucṭū*.  
 hill, *pai'r*; hilltop, *tīr*.  
 horse, *gō'ro*.  
 hot, *tāto, nēto*.  
 house, *gau'r*.  
 hundred, *shau*.  
 husband, *bōūṭā*.  
 I, *āñ*.  
 ignorant, *dzōgōr*.  
 ill, be, *ṭhaurno*.  
 in, *māṅdz*.  
 inside, *bītre*.  
 iron, *lōū*.  
 jackal, *shailṭo*.  
 jungle, *bauṇ*.  
 kick, n., *pichairīe*; v., *pichairīe*  
*lāno*.  
 kind, of this, *īno*; of that —,  
*tīno*; of what —, *kīno*; of  
 which —, (rel.) *jīno*.  
 know, *jāṅṇo*.  
 lazy, *dāliḍḍār*.  
 learn, *sīkhṇo*.  
 leg, *bāṅṇo*.  
 leopard, *bāhg*.  
 lie, *sutṇo*.  
 little, *lōkro, tshōṭo*; a little,  
*thōrū*.  
 load, *bāgār*.  
 look, *dēkhṇo*.  
 maize, *bēlṛi*.  
 make, *cāṅṇo*.  
 man, *mōrōḍ*.  
 mare, *gō'ri*.  
 married, be, *dzūdznā o'no*.  
 meat, *dōlki*.  
 meet, *bēhṭṇo*.  
 milk, *dūdḥ*.  
 moon, *dzūṅ*.  
 mother, *ījjī*.  
 mountain, *pai'r*.  
 much, (a lot) *bō'rī* (not *r*); so  
 much, *ētī*; (correl.), *tētī*;  
 how much? *kētī*; as much  
 (rel.), *jētī*.  
 my, *mērū*.  
 name, *nāñ*.  
 never, *kōbbe na*.  
 night, *nēhro, rāt*.  
 nine, *nau*; ninth, *nōūau*.  
 nineteen, *ūṅīsh*.  
 no, *na*.  
 nose, *nāk*.  
 not, *na*.  
 nothing, *kīcch na*.  
 now, *ēbṛe, ēbbī*.  
 of, *rū*.  
 oil, *tēl*.  
 older (brother, etc.), *jēṭhā*.  
 on, *gāī*.  
 one, *ēk*; first —, *paihlau*;  
 one-and-half, *dēōrh*.  
 our, *mā'rū*.

- out, *bāhre*.  
 peach, *ārū* (not *ārū*).  
 pen, *kōlōm*.  
 pig, *suñgur*.  
 place, v., *tshārno*.  
 plain, *nīūl*.  
 plough, *bāldo jūndno*.  
 quickly, *phēti*.  
 rain, *dzau'γ*.  
 read, *pōrno*, *pōrno*.  
 recognize, *praiñno*.  
 relate, *shūñāno*.  
 remain, *rau'no*, *rauño*.  
 rent, n. (hire), *bā'hṛā*.  
 return, *pātshi āno*.  
 rise, *bīzno*.  
 river, *dreō*.  
 rope, *rōshi*.  
 saddle, *dzīn*.  
 sake, for sake of, *khi*, *khe*.  
 say, *bōno*.  
 see, *dēkno*.  
 seed, *bīj*.  
 seven, *sāt*; seventh, *sātūau*.  
 seventeen, *sōttrau*.  
 sharp, *pōinau*.  
 she, *ōsō*.  
 sheep, *bēhr*.  
 shepherd, *bārū'lā*.  
 shopkeeper, *dūkāndār*.  
 sick, be, *thaurno*.  
 side, on this — of, *wār*; on that — of, *pāre*.  
 sister (older than person referred to), *dāddi*; younger than do., *bauihṇ*.  
 sit, *būthno*.  
 six, *tshau*; sixth, *tshōūau*.  
 sixteen, *sōlau*.  
 sleep, *sutno*.  
 something, *kīech*.  
 sometimes, *kōbbe*, *kōbe kōbe*.  
 son, *tshōtā*, *bētā*.  
 sow, v., *bauño*.  
 speak, *bōno*.  
 stand, *khōrā ō'no*.  
 star, *tārā*.  
 stomach, *pēt*.  
 storm, *shārgī*.  
 stream, *nauē*.  
 strong man, *mōr*.  
 sun, *pāñēsūr*; sunshine, *rūr*.  
 sweet, *gūlūo*.  
 take, *gīno*, *lauño*; take away, *nīno*.  
 ten, *daush*; tenth, *dōshūau*.  
 than, *dū*.  
 that, *ōsō*.  
 then, *taubre*, *tōbbe*.  
 there, *tēā*, *tēidā*, *tēchā*; up to there, *tēchā tāi*.  
 they, *ōsō*.  
 thief, *cōr*.  
 thirteen, *tēro*.  
 this, *ēdzā*.  
 thou, *tū*.  
 three, *cīn*; third, *cījā*.  
 thy, *tērū*.  
 tie, *baunno*.  
 tighten, *kōshno*.  
 to, *khi*.  
 to-day, *ādz*.  
 to-morrow, *kāl*; day after —, *pōrshi*; on fourth day, *tsōuthe*.  
 tongue, *dzībh*, *jībh*.  
 tooth, *dānd*.  
 town, *gaur*.

tree, <i>bīkh</i> .	when? <i>kaub̄re</i> , <i>kōbbe</i> ; (rel.), <i>jaub̄re</i> , <i>jōbbe</i> .
twelve, <i>bāro</i> .	where? <i>kēū</i> , <i>kēā</i> , <i>kēidā</i> ; (rel.), <i>jēā</i> , <i>jēidū</i> , <i>jēchā</i> .
twenty, <i>bīsh</i> .	white, <i>tsīṭā</i> .
two, <i>dūī</i> ; two and a half, <i>ḍā'e</i> ; second, <i>dūjja</i> , <i>dūjjan</i> .	who? <i>kūū</i> ; (rel.), <i>dzū</i> , <i>jū</i> .
uncle, <i>kāko</i> .	why? <i>kēōi</i> .
under, <i>niṭhā</i> .	wife, <i>chēori</i> .
up, upwards, <i>ābhā</i> .	wind, <i>bāgūr</i> .
upon, <i>gūī</i> .	wise, <i>atshā</i> .
very, <i>bō'rī</i> (not <i>r</i> ).	with, (along with), <i>sāthī</i> , <i>sātthe</i> (instru.), <i>dā</i> .
village, <i>gāō</i> .	woman, <i>chēori</i> .
walk, <i>hōṇḍṇo</i> .	write, <i>līkhṇo</i> .
was, <i>thīa</i> , <i>thā</i> .	yes, <i>ō</i> .
water, <i>pāṇī</i> .	yesterday, <i>hīz</i> ; day before —, <i>phrēz</i> ; on fourth day back, <i>tsōuthe</i> .
way, <i>bāṭ</i> .	you, <i>tūē</i> ; your, <i>tā'rū</i> .
we, <i>āmmē</i> .	
well, adv., <i>khūb</i> .	
well, n., <i>kūā</i> .	
what, <i>kā</i> .	
wheat, <i>gīūh</i> .	

## SOUTH JUBBAL OR BISHSHAU

## NOUNS

*Masculine.*

	SINGULAR	PLURAL
Nom., Acc.	<i>gōhr-o</i> , horse (almost <i>gāhro</i> ).	-e.
Gen.	-e ko.	-e ko.
Dat.	-e, -e khe.	-e, -e khe.
Abl.	-e dū.	-e dū.
Agent	-e.	-e.
Nom., Acc.	<i>rīkh-</i> , bear.	<i>rīkh-</i> .
Gen.	-o ko, kā.	-o ko, kā.
Dat.	-o khe.	-o khe.
Abl.	-o dū.	-o dū.
Agent	-e.	-e.

*Feminine.*

Nom., Acc.	<i>dādd-ī</i> , big sister.	-ī.
Gen.	-ī rā, -ī kā.	-ī rā, ro.
Dat.	-ī, -ī khe.	-ī khe.
Abl.	-ī dū.	-ī dū.
Agent	-īē.	-īē.

*dih-ī*, daughter, has: Gen. -o rā, kā. Dat. -ī, -ī khe.  
Abl. -ī dū. Agent, -ē. Plur. -ī. Gen. -ī ro, rā. Dat. -ī,  
-ī khe. Abl. -ī dū. Agent, -ē.

Nom., Acc.	<i>bauhṇ-</i> , little sister.	-ī.
Gen.	-ē rā, ro, -ī rā, ro.	} as sing.
Dat.	-ī, -ī khe.	
Abl.	-ī dū.	
Agent	-īē.	

## PRONOUNS

Nom., Acc.	<i>āṭṭ</i> , I.	<i>āmmě</i> , we.
Gen.	<i>mēro</i> .	<i>āmma rū</i> .
Dat.	<i>mū</i> .	<i>āmū</i> .
Abl.	<i>mu kēṭi dū</i> .	<i>āmū dū</i> .
Agent	<i>mōē</i> .	<i>āmē</i> .

Nom.	<i>tū</i> , thou.	<i>tūē</i> , you.
Gen.	<i>tēro</i> .	<i>tūō ko</i> .
Dat.	<i>tā</i> .	<i>tūō</i> .
Abl.	<i>tā dū</i> .	<i>tūō dū</i> .
Agent	<i>taūē</i> .	<i>tūē</i> .
Nom., Acc.	<i>ō, sē</i> , he, that.	<i>ō, sē</i> .
Gen.	<i>tērū</i> .	<i>tēndī ko</i> .
Dat.	<i>tēs</i> .	<i>tēnnī</i> .
Abl.	<i>tēs dū</i> .	<i>tēn dū</i> .
Agent	<i>tēnnē</i> .	<i>tēnnīā</i> .

Fem. has : Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent *tīē*; plur. as masc.

Nom., Acc.	<i>ēdzō, ē</i> , this.	<i>ēdze</i> .
Gen.	<i>ē ko, ēs ko</i> .	<i>ēndī ko</i> .
Dat.	<i>ēs</i> .	<i>ēnnī</i> .
Abl.	<i>ēs dū</i> .	<i>ēn dū</i> .
Agent	<i>ēnnē</i> .	<i>ēnnīā</i> .

Fem., Nom. *ēdzē, ē*. Gen. *īō ko*. Dat. *īō*. Abl. *īō dū*. Agent, *īē*. Plur. Nom. *ēdzē*. Otherwise as masculine.

*kūṇ*, who?

Gen. *kos ku*, etc.

Agent, *kōṇe*.

Who (rel.) is *dzū*; what (interrog.) is *kū*.

#### ADJECTIVE PRONOUNS

*ērū*, of this kind; *tērū*, of that kind; *kērū*, of what kind? *jērū*, of which kind (rel.).

*ēthtū*, so much or many; *tēthtū*, so much or many (correl.); *kēthtū*, how much or many? *jēthtū*, as much or many (rel.).

#### ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jūbbāl, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending *-ā, -o*, etc., in which case the masculine



has nom. sing. -ā, -o, etc., and all the rest -e, feminine all through -i.

Comparison is expressed by means of *dū*, from, as: *ē atsha ōsau*, this is good; *ē ēs dū atsha ōsau*, this is good from this, i.e. better; *bāddhe dū atsha*, good from all, best.

## ADVERBS

*Time*

<i>ēb</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tēkhunī</i> , then.	<i>tsōuthě</i> , on fourth day.
<i>tōbě</i> , then.	<i>hījo</i> , yesterday.
<i>kōbě</i> , when?	<i>phōr-zō</i> , day before yesterday.
<i>jēkhunī</i> , when (rel.).	<i>tsōuthě</i> , on fourth day back.
<i>jōbě</i> , when (rel.).	<i>kōbě kōbě</i> , some time or other,
<i>āz</i> , to-day.	sometimes.
<i>kōbī</i> , sometimes.	<i>kōbě na</i> , never.
<i>dōtte</i> , <i>jīshī</i> , to-morrow.	

*Place*

<i>īthā</i> , here.	<i>ūdhe</i> , downwards.
<i>tēthā</i> , there.	<i>nīre</i> , near.
<i>kēthā</i> , where?	<i>dūr</i> , far.
<i>jēthā</i> , where (rel.).	<i>āgū</i> , in front.
<i>īthe zā</i> , up to here.	<i>pātshu</i> , behind.
<i>īthū</i> , from here.	<i>pāṇḍe</i> , beyond.
<i>bīthe</i> , inside.	<i>āṇḍe</i> , on this side.
<i>bāīnde</i> , outside.	<i>darūnda</i> , on the ground.
<i>ābhe</i> , upwards.	

*Others*

<i>kēī</i> , why?	<i>ō</i> , yes.
<i>shīgē</i> , quickly.	

## PREPOSITIONS

<i>ro</i> , <i>rā</i> , <i>ko</i> , of.	<i>nīthā</i> , below.
<i>khe</i> , to.	<i>gashě</i> , upon.
<i>dū</i> , from.	<i>dā</i> , <i>dī</i> , in.
<i>kaū</i> , beside.	<i>zā</i> , up to.

<i>sātthe</i> , along with.	<i>āṇḍe</i> , on this side of.
<i>khe</i> , for, for sake of.	<i>āgū, dū āgu</i> , in front of.
<i>pāṇḍe</i> , on that side of.	<i>pātshe</i> , behind.

## VERBS

*Verb Substantive*

<i>ōsū</i> or <i>o</i> , am.	<i>ōsau</i> or <i>o</i> , are.
<i>ōse</i> or <i>ě</i> , art.	<i>ōsau</i> or <i>o</i> , are.
<i>ōsau</i> or <i>o</i> , is.	<i>ōsau</i> or <i>o</i> , are.

Neg. *nī āthī*, indeclinable.

Past, masc. sing. *thīā* ; fem. sing. *thī* ; plur., masc. sing. *thīe* ; fem. *thī*.

*pīṭṇo*, beat

Imperat. <i>pīṭ</i> .	<i>pīṭo</i> .
Pres. ind. or cond. <i>pīṭ-ūā</i> .	<i>-ūē</i> .
	<i>-ē</i> .
	<i>-au</i> .
	<i>-au</i> .

*pīṭdā ū*, etc., also used for pres. ind.

Fut. *pīṭ-ūlā, -ēlā, -ōlā, -ūle, -ōle, -ōle*. Fem. ends in *-ī*.

Imperf. *pīṭū thīā, pīṭe thīā, pīṭau thīā, pīṭū thīe, pīṭau thīe, pīṭau thīe* ; fem. same with *thī* ; for imperf. *pīṭdā thīā*, etc., is also used.

Past cond. *pīṭdā* ; fem. *pīṭdī* ; plur. *pīṭde* ; fem. *pīṭdī*.

Past, *pīṭā*, agreeing with obj. (*-e* ; fem. *-i*).

Plup. *pīṭā thīā*, etc.

Conj. part. *pīṭīau*, having beaten.

Stat. part. *pīṭēru*, having been beaten.

*pīṭde* means while beating or on beating.

*ō'ṇo*, be, become

(The ' is not so marked as in North Jūbbāl.)

Past, *ōū*.

Past cond. *ōndā*.

*ājṇo*, come

Imperat. *ājē*     *ājau* (accent on second syllable).

Pres. ind. or cond. *ājūā*.

Past. cond. *āzhdā*.

Past, *ājā*.

*ḍēuṇo*, go

Pres. ind. *ḍēūā*.

Fut. *ḍē-ālā*, *-lā*, *-olā*, *-ūle*, *-ole*, *-ole*.

Past. cond. *ḍēōḍa*.

Past, *ḍēū*.

*jāṇo*, go (used in composition)

Past, *gōā*.

*bōṭṭho*, sit

Imperat. *bōṭh*.

Fut. *bōṭṭhālā*.

Past, *bōṭṭhā*

*khāṇo*, eat

Pres. ind. *khāūā* or *khāṇdā u*.

Past, *khāū*.

Stat. part. *khāēṛu*.

*pīṇo*, drink

Pres. ind. *pīūā* or *pīṇdā ū*.

Past, *pīū*.

Stat. part. *pīēṛu*.

*dēṇo*, give

Pres. ind. *dēūā*.

Past cond. *dēṇdā*.

Past, *dittā*.

Stat. part. *dēiēṛu*.

*bōlṇo*, speak

Past, *bōlū*.

Stat. part. *bōlēṛu*.

*kōṇno*, do

Pres. ind. *kōṛū*.

Past, *kō*.

Stat. part. *kōriēṛu*.

*āṇṇo*, bring

Past cond. *āṇda*.

*nīṇo*, take away

Stat. part. *nīēṛu*.

The stat. part. in *-ēru* is often heard with *-ēru* preceding the root of the verb, as *ēru kōri*, done, for *kōriēru*; *ēru dēi*, given, for *dēiēru*.

*Ability* is expressed as follows:—

*mēre nīh dēīndu*, I cannot give.

*mēre rōti nīh khāīndi*, I cannot eat bread.

*mēre nāz khāīndu*, I can eat bread.

*mēre nīh ērīdu*, I cannot do.

See corresponding note in North Jubbal.

To indicate a question *-e* is added to the verb.

### NUMERALS

#### *Cardinal*

1. <i>ēk.</i>	12. <i>bārau.</i>
2. <i>dū.</i>	13. <i>ṭērau.</i>
3. <i>cīn.</i>	14. <i>tsōūdau.</i>
4. <i>tsār.</i>	15. <i>pōndrau.</i>
5. <i>pānz.</i>	16. <i>sōlau.</i>
6. <i>tshau.</i>	17. <i>sāttrau.</i>
7. <i>sāt.</i>	18. <i>ṭhārau.</i>
8. <i>āṭh.</i>	19. <i>ōnīsh.</i>
9. <i>nau.</i>	20. <i>bīsh.</i>
10. <i>daush.</i>	100. <i>shau.</i>
11. <i>gīārau.</i>	

### ORDINALS

1st. <i>paihlau.</i>	6th. <i>tshōūau.</i>
2nd. <i>dājau.</i>	7th. <i>sātūau.</i>
3rd. <i>cījau.</i>	8th. <i>āṭhūau.</i>
4th. <i>tsōuthau.</i>	9th. <i>nōūau.</i>
5th. <i>pānzūau.</i>	10th. <i>dōshūau.</i>
1½ <i>dājādha.</i>	2½ <i>cījādthā.</i>

These strange expressions seem to mean “a half less than”, like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.

## SENTENCES

1. *Těro nāã kã o?* Thy name what is?
2. *Ěs gōhře ri* or *ki kēthī ōmbār o?* This horse of how-much age is?
3. *Itthe dū Kāsh̄mīre zã kēthto dūr ai?* Here from Kashmir to how-much far is?
4. *Těre bābbā rē kēti tshōte?* Thy father of how-many boys?
5. *Ādz āũ bāře dūre dū ājjā.* To-day I very far from came.
6. *Měre kākke rā tshōtā ěs ri bauhņi sātthē bīākā ōā.* My uncle of boy him of sister with married became.
7. *Gauhre tsītte gōhře ri zīn o.* House-in white horse of saddle is.
8. *Ěs ri pītthe gashě zīn baunho.* Him of back upon saddle tie.
9. *Mōē ěs rā tshōtā khūb pītā.* By-me him of boy well was-beaten.
10. *Dōāko dī gāo bākri tsārau.* Hill-top on cows goats he-is-grazing.
11. *Ěs dālo nīthā gōhře gashě bōthā.* This tree under horse upon he-sat.
12. *Ěs rā bāih āpņi bauhņī dū bōrā o.* Him of brother sister than big is.
13. *Ěs ru māl cijje thāñni o.* This of price two-and-a-half rupees (see note).
14. *Mērū bāb nānhke gauhrā dā ranho.* My father small house in remains (lives).
15. *Ěs rāpōyye dēo.* Him-to rupees give.
16. *Ěs dū tōio kōrau rāpōyye.* Him from back make rupees (take back).
17. *Khūb pītāu-s tōbbe bāñnho.* Well beat-him, then tie (him).

18. *Kūṣ dū pāṇi gāro.* Well from water draw.  
 19. *Mu dū āge tsālo.* Me from before go.  
 20. *Kōs rā tshōtā ājjā tāṣ pātshe?* Whom of boy (has) come thee behind?  
 21. *Taū kōs dū āṇo mūl?* By thee whom from was-brought (in) price?  
 22. *Gāō dū ēkkī dūkāndāra kaundu āṇo.* Village from one shopkeeper from was-brought.

*Notes.*—13. See note in North Jubbal and Kuar. 17. The *s* is interesting; such pronominal suffixes are very common in Northern Panjabi and Lahndī. 22. *ēkkī*, inflected form of *ēk*, one. The same form is found in Panjabi.

## VOCABULARY

above; see "up", "upon".	day, <i>dās</i> .
all, <i>bāddhe</i> .	die, <i>mōrno</i> .
ass, <i>gāddhā</i> .	do, <i>ērno</i> , <i>kōnno</i> .
back, <i>pīṭṭh</i> .	dog, <i>kūkūr</i> .
backwards, <i>pātshu</i> , <i>pātshe</i> .	downwards, <i>ūdhe</i> .
bad, <i>nīkāmmā</i> .	draw (water), <i>gārno</i> .
be, become, <i>ō'no</i> .	drink, <i>pīno</i> ; cause to —, <i>pīāno</i> .
bear, <i>rīkh</i> .	ear, <i>kān</i> .
beat, <i>pīṭno</i> .	eat, <i>khāno</i> ; cause to —, <i>khāno</i> .
beautiful, <i>bāṇṭhīā</i> .	eight, <i>āṭh</i> ; eighth, <i>āṭhūau</i> .
bed, <i>mānzā</i> .	eighteen, <i>ṭhārau</i> .
before, <i>āgū</i> .	elephant, <i>āhthī</i> .
behind, <i>pātshu</i> , <i>pātshe</i> .	eleven, <i>gīārau</i> .
below, <i>nīṭhā</i> , (adv.) <i>ūdhe</i> .	eye, <i>ākh</i> .
beside, <i>kaū</i> .	face, <i>mūh</i> .
beyond, <i>pāṇḍe</i> .	fall, <i>pōrno</i> .
big, <i>bōro</i> , <i>bāro</i> .	far, <i>dūr</i> .
bitch, <i>kūkrī</i> .	father, <i>bābbā</i> .
body, <i>sarīr</i> .	field, <i>khēcau</i> .
book, <i>kātāb</i> .	fifteen, <i>pōndrau</i> .
boy, <i>tshōṭā</i> .	fight, <i>lōrno</i> .
bread, <i>nāz</i> , <i>rōṭī</i> .	first, <i>paihlau</i> .
bring, <i>āṇno</i> .	fish, <i>māchi</i> .
brother, <i>bāih</i> , (older) <i>dāddā</i> .	five, <i>pānz</i> ; fifth, <i>pānzūau</i> .
buffalo, <i>mhauish</i> .	foot, <i>lāt</i> .
bull, <i>bōlōd</i> .	forwards, <i>āgū</i> .
buttermilk, <i>shāsh</i> .	four, <i>tsār</i> ; fourth, <i>tsōuthau</i> .
buy, <i>mūl āṇno</i> .	fourteen, <i>tsōūdau</i> .
call, <i>bōdno</i> (not <i>ṇ</i> ).	from, <i>dū</i> .
cat, <i>bīrāl-a</i> , fem. - <i>ē</i> .	front, in, <i>āgū</i> .
cock, <i>kūkṛā</i> .	fruit, <i>phōl</i> .
cold, <i>shēḷa</i> .	ghi, <i>gūh</i> .
come, <i>ājno</i> .	girl, <i>tshōṭī</i> .
cow, <i>gāo</i> .	give, <i>dēno</i> .
cowherd, <i>gūālā</i> .	go, <i>dēno</i> ; in compos. <i>jāno</i> .
daughter, <i>dīhī</i> , <i>tshōṭī</i> .	goat, <i>bākr-ā</i> , fem. - <i>i</i> .

good, <i>ātsha</i> .	married, be, <i>bāhā o'no</i> .
graze, tr., <i>tsārno</i> ; int., <i>tsörno</i> .	meat, <i>ǰǰlkī</i> .
ground, on the, <i>dawīnda</i> .	meet, <i>bhēṭno</i> .
hair, <i>mūṇḍālo</i> .	milk, <i>dūḍh</i> .
hand, <i>āhth</i> .	moon, <i>dzūṇ</i> .
he, <i>ō, sē</i> .	mother, <i>ij̄ji</i> .
head, <i>mūṇḍ</i> .	mountain, <i>ǰo'g</i> .
hear, <i>shuṇno</i> .	much, so, <i>ēthtū</i> ; so — (correl.), <i>tēthtū</i> ; how — ? <i>kēthtū</i> ; as — (rel.), <i>jethtū</i> .
hen, <i>kūkri</i> .	my, <i>mēro</i> .
hence, <i>īthhū</i> .	name, <i>nāū</i> .
here, <i>īthhā</i> ; up to —, <i>īthhā zā</i> .	near, <i>nīre</i> .
hill, <i>ǰo'g</i> .	never, <i>kōbē na</i> .
hilltop, <i>ǰōūk</i> .	night, <i>rāt</i> .
horse, <i>gōhro</i> .	nine, <i>nau</i> ; ninth, <i>nōūau</i> .
hot, <i>nātū</i> .	nineteen, <i>ōnīsh</i> .
house, <i>ṭāpra, gau'r, gauhr</i> .	no, <i>na</i> .
hundred, <i>shau</i> .	nose, <i>nāk</i> .
husband, <i>baṭṭā</i> .	not, <i>na, nīh</i> .
I, <i>āñ</i> .	now, <i>ēb</i> .
ignorant, <i>jōgōr</i> .	of, <i>ro, ra, ko, ka</i> .
in, <i>dā, dī</i> .	oil, <i>tēl</i> .
inside, <i>bīthe</i> .	on, <i>gashē</i> .
iron, <i>lōhū</i> .	one, <i>ēk</i> .
jackal, <i>saiḷ</i> .	one and a half, <i>dūjādha</i> .
jungle, <i>gāhḷ</i> .	our, <i>amma rū</i> .
kind, of this, <i>ērū</i> ; of that —, <i>tērū</i> ; of what — ? <i>kērū</i> ; of which — (rel.), <i>jērū</i> .	outside, <i>bāinde</i> .
lazy, <i>ālsī</i> .	pen, <i>kōlōm</i> .
learn, <i>shīkhno</i> .	pig, <i>suṅgur</i> .
leopard, <i>bāhg</i> .	place, v., <i>tshāṛno</i> .
lie, <i>sutno</i> .	plain, n., <i>sō</i> .
little, <i>nānhko, nanhko</i> .	plough, <i>aul jūṇḍno</i> .
load, <i>bāhrā</i> .	quickly, <i>shīgē</i> .
look, <i>dēkhno</i> .	rain, n., <i>dzaur</i> .
maize, <i>kukṛī</i> .	read, <i>pōrno</i> .
make, <i>cāṇno</i> .	remain, <i>rauhno</i> .
man, <i>ādmī</i> .	river, <i>nau</i> .
mare, <i>gōhṛī</i> .	saddle, <i>zīn</i> .



sake, for sake of, <i>khe</i> .	thirteen, <i>ṭērau</i> .
say, <i>bōlḡo</i> .	this, <i>ēlzo</i> .
see, <i>dēkhḡo</i> .	thou, <i>tū</i> .
seed, <i>bīj</i> .	three, <i>cīn</i> ; third, <i>cījjau</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	thy, <i>tēro</i> .
seventeen, <i>sāttrau</i> .	tie, <i>bānuhḡo</i> .
sharp, <i>pōīnau</i> .	to, <i>khe</i> .
she, <i>ō, sē</i> .	to-day, <i>āz</i> .
sheep, <i>baī'ṛ</i> .	to-morrow, <i>dōtte, jīshī</i> ; day
shepherd, <i>bēhṛāḷa, bākrāḷa</i> .	after —, <i>pōrshī</i> ; on fourth
shopkeeper, <i>dūkāndār</i> .	day, <i>tsōuthē</i> .
side, on this side of, <i>āṇḡe</i> ; on	tongue, <i>dzibh</i> .
the far side of, <i>pāṇḡe</i> .	tooth, <i>dānd</i> .
sister, older than person re-	town, <i>bōizār</i> .
ferred to, <i>dāddī</i> ; younger	tree, <i>ḡāl</i> .
than do., <i>bauhḡ</i> .	twelve, <i>bārau</i> .
sit, <i>bōḷhḡo</i> .	twenty, <i>bīsh</i> .
six, <i>tshau</i> ; sixth, <i>tshōūau</i> .	two, <i>dū</i> ; second, <i>dūjjau</i> ; two
sixteen, <i>sōḷau</i> .	and a half, <i>cījādha</i> .
sleep, <i>sutḡo</i> .	uncle, <i>kūkko</i> .
sometimes, <i>kōbē, kōbī</i> .	under, <i>nīḷhā</i> .
son, <i>tshōtā</i> .	up, upwards, <i>ūbhe</i> .
sow, <i>bōḡo</i> .	up to, <i>zā</i> .
speak, <i>bōḷḡo</i> .	upon, <i>gashē</i> .
star, <i>tārā</i> .	very, <i>khūb</i> .
stomach, <i>pēt</i> .	village, <i>gauṛ</i> .
storm, <i>baunlā</i> .	walk, <i>tsāḷḡo, ḡēuḡo</i> .
stream, <i>gāhḡ</i> .	was, <i>thīā</i> .
strong, <i>tshēōṛa</i> .	water, <i>pānī</i> .
sun, <i>sūruz</i> .	way, <i>bāt</i> .
sunshine, <i>dauh</i> .	we, <i>āmmē</i> .
sweet, <i>gūḷūo</i> .	well, adv., <i>khūb</i> .
take away, <i>nīḡo</i> .	well, n., <i>kūā</i> .
ten, <i>daush</i> ; tenth, <i>dōshūau</i> .	what, <i>kā</i> .
than, <i>dū</i> .	wheat, <i>gīūh</i> .
then, <i>tēkhunī, tōbē</i> .	when, <i>kōbē</i> ; (rel.), <i>jēkhunī, jōbē</i> .
there, <i>tēthā</i> .	where, <i>kēthā</i> ; (rel.), <i>jēthā</i> .
they, <i>ō, sē</i> .	white, <i>tsīṭṭo</i> .
thief, <i>tsōūr</i> .	who, <i>kūḡ</i> ; (rel.), <i>dzū</i> .

why, *kēi*.

wife, *tshēōrī*.

wind, *bāgūr*.

with (along with), *sātthe*.

woman, *tshēōrī*.

write, *līkhno*.

yes, *ō*.

yesterday, *hījo*; day before —,

*phōrzo*; on fourth day back,

*tsōuthě*.

you, *tūe*.

your, *tūō ko*.

## DIALECTS OF SUKET AND MANDI

### INTRODUCTION

The states of Māṇḍī and Sūkēt lie due north and north-west of Simla; they are bounded by Kuḷū on the east and Kāṅgrā on the west, while to the north of Māṇḍī lies the district of Chōṭā Bāṅghāl. The main dialect is Māṇḍēālī, spoken in the west of Sūkēt and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēālī, and, across the border in British territory, Chōṭā Bāṅghālī. To the east we may distinguish two subdialects of Māṇḍī Sīrājī, one spoken on the east of the State for some miles north and south of the village of Māṅglaur in Kuḷū just on the Māṇḍī border, and another adjoining this on the west in the Bākhli valley south of the Bīās River. We might call the two jointly Māṇḍī Sīrājī, and separately Eastern Māṇḍēālī and Bākhli after the Bākhli Khāḍ, on the banks of which it is spoken. The word *sīrājī* from *sīrāj*, hill, means the same as *pāhārī*, belonging to the hills. *sīrāj* or *sīrāz* is commonly used in Māṇḍī and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēālī; in the east there are two dialects, Eastern Sūkētī, adjoining the Māṇḍēālī of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēālī and Bākhli. To the south of these Sūkētī dialects is found Kīñṭhālī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēālī are (from south to north) Inner Sīrājī, Saṅjī, and Kuḷū. To the west of Sūkēt are the Bilāspūr dialects and to the

west of Māṇḍī is Kāṅgrī. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhūṅgī in Māṇḍī and Gihṛē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkētī and that the latter was the same as Māṇḍēālī. A few remarks on the dialect of Jhūṅgī will be found under Eastern Sūkētī. Immediately to the south is the State of Bhājī, the dialect of which I examined and found to be ordinary Kīūṭhālī.

For Māṇḍēālī, North Māṇḍēālī, and Chōṭā Bāṅghālī see *Lang. North. Him.*

## EASTERN SUKETI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *lē*, and *kā* respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in *-ā* change it to *-e* for the plur.

### PRONOUNS

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

### NUMERALS

For 3 the form in *c* which is lost further north is still used.

### VERBS

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in *-ṣṅg*, a form also found in the Sāsī dialect. There is another form for the 1st pers., *-mā*, pl. *-me*.

The stat. part. ends in *-īrā*.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—affirmative *āsī*: neg. (*nī*) *ā.hī*.

Habit is expressed after the Urdu and Hindi model:—

*āchā kērū*, is in the habit of coming, corresponds to *āyā kārtā hai*.

The idea of actually doing a thing at the moment is expressed by means of the stative part of *laggnā*.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in *-tā* or *-dā* according to whether the verbal root ends in a surd or sonant letter. Thus we have *coktā* from *cōkṇā*, lift, and *likhtā* from *likṇā*, write, but *pōṛhdā* from *pōṛhnā*, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

## SUKET SIRAJI

### NOUNS

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in *-ō* or *-ā*. A gen. with the prep. *rā* is also found.

### PRONOUNS

The 3rd pers. sing. has special obl. forms for the fem.

### VERB

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in *-ādā*.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.

To express ability an organic passive pres. part. is employed, as *khāñdā*, from *khāñā*, eat; *jāñdā*, from *jāñā*, go.

## BAKHLI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bě*, and *gā*. *bě* is found over the border in Inner Sīrājī and Kuļūi and shortened to *-b* in Sainjī.

### PRONOUNS

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

### VERBS

There are no less than three forms of the fut., one being indeclinable. They end in *-ñg*, *-ghā*, and *-lā*.

The pres. part. ends in *-ā* as in Māñḍāļī, the stat. part. in *-īdā*.

Ability is expressed by means of an organic pass. part. in *-dā* as *jāñdā*, from *jāñā*, go; *khāñdā* or *khāñdā* from *khāñā*, eat.

## EASTERN MANDEALI

### NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bě*, and *lēḍě*. *bě* has been noticed above, *lēḍě* corresponds to the *lēḗā* of Inner Sīrājī.

### PRONOUNS

The 3rd pers. prons. have special forms for the fem. obl. sing.

### VERBS

As in Bākhļī there are three forms for the future. One is the same as the pres. ind. or pres. cond., *-ā*, another ends in *-ghā*, and the third in *-lo*.

The stat. part. ends in *-īrā*.

For Kuļūi, Sainjī, Inner and Outer Sīrājī see *Lang. North. Him.*

## EASTERN SUKETI

## NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōr-ū</i>	-ē.
Gen. -e <i>rā.</i>	
Dat. -e <i>lē.</i>	as
Abl. -e <i>kā</i>	sing.
Agent -ē.	
Voc. -ē <sup>ā</sup> .	-ēō.
Nom., Acc. <i>ghōr-</i> , house.	
Gen. -ā <i>rā.</i>	as
etc.	sing.
Agent -ē.	

*bāb*, father. Gen. *bābbā rā.* Agent, *bābbē.* Voc. *bābbā.*  
*hātthī*, elephant. Agent, *hātthī.*

*Feminine.*

Nom., Acc. <i>shōhr-ē</i> , girl.	-ī.
Gen. -ī <i>rā.</i>	as
etc.	sing.
Agent -ī.	
Nom., Acc. <i>bēbb-ē</i> , sister.	
Gen. -ī <i>rā.</i>	as
etc.	sing.
Agent -ī.	

## PRONOUNS

Nom., Acc. <i>hā</i> , I.	<i>hāmmě.</i>
Gen. <i>mērā.</i>	<i>mhārā.</i>
Dat. <i>māllē.</i>	<i>hāmmā lē.</i>
Abl. <i>mā kā.</i>	<i>hāmmā kā.</i>
Agent <i>mō</i> , w. infin. <i>mā.</i>	<i>hāmmě.</i>
Nom., Acc. <i>tū.</i>	
Gen. <i>tērā.</i>	<i>thāra.</i>
Dat. <i>tāllē.</i>	<i>tūmma lē.</i>
Abl. <i>tā kā.</i>	<i>tūmma kā.</i>
Agent <i>taū</i> , w. infin. <i>tā.</i>	<i>tūmmě.</i>

Nom., Acc.	<i>sō</i> , he, that, it.	<i>tēu</i> .
Gen.	<i>tēh rā</i> .	<i>tinna rā</i> .
Dat.	<i>tēs lě</i> .	<i>tinna lě</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tinnī</i> .	<i>tinně</i> .

Fem. sing.: Gen. *tēa rā*. Dat. *tēa lě*. Abl. *tēa kā*.  
Agent, *tēa*.

Nom., Acc.	<i>ēh</i> , this.	<i>ēu</i> .
Gen.	<i>ēs rā</i> .	<i>inna rā</i> .
Dat.	<i>ēs lě</i> .	<i>inna lě</i> .
Abl.	<i>ēs kā</i> .	<i>inna kā</i> .
Agent	<i>innī</i> .	<i>inně</i> .

Fem. sing.: Gen. *ēā rā*. Dat. *ēa le*. Abl. *ēa kā*.  
Agent, *ēa*.

In Jhūngī, which lies to the extreme south of Māṇḍī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that *jē* is used for *lě*, to, and *khā* for *kā*, from; and that the word for "to me" inserts an *n*:—*mānjō*.

	<i>kuṇ</i> , who?	<i>dzuṇ</i> , who (rel.).
Gen.	<i>kōs rā</i> , etc.	<i>dzēs ra</i> , etc.
Agent,	<i>kuṇī</i> .	<i>dzuṇī</i> .
	<i>kōī</i> , someone, anyone; <i>kīech</i> , something, anything; <i>dzēḥrā kīchh</i> , whatever; <i>sābb</i> , all; <i>kījě</i> , what?	

#### PRONOMINAL ADJECTIVES

*ēḥrā*, of this kind; *tēḥrā*, of that kind; *kēḥrā*, of what kind? *dzēḥrā*, of which kind (rel.).

*ētrā*, so much or many; *tētrā*, so much or many (correl.);  
*kētrā*, how much or many? *dzētrā*, as much or many (rel.).

#### ADJECTIVES

*Comparison*.—There are no special forms; *kā*, from, is used (in Jhūngī *khā*).

*khōrā*, good; *ēs kā khōrā*, better than this.

*sābbī kā khōrā*, better than all, best.



## NUMERALS

*Cardinals*

1. <i>ek.</i>	11. <i>gaira.</i>
2. <i>dūe.</i>	12. <i>bāra.</i>
3. <i>trāṭ, cōn.</i>	13. <i>tērah.</i>
4. <i>tsār.</i>	14. <i>caudah.</i>
5. <i>pānj.</i>	15. <i>pāndrah.</i>
6. <i>tshē.</i>	16. <i>sōlah.</i>
7. <i>sāt.</i>	17. <i>sātārah.</i>
8. <i>āṭṭh.</i>	18. <i>ṭhārah.</i>
9. <i>nau.</i>	19. <i>ānnī.</i>
10. <i>dāss.</i>	20. <i>bīh.</i>

In Jhūngī the numerals are the same except the following:—

5. <i>pānj.</i>	11. <i>tsaudah.</i>
6. <i>tshau.</i>	16. <i>sauḷa.</i>
7. <i>sāth.</i>	19. <i>āṇī</i> (accent on <i>-ī</i> ).
10. <i>dōss</i>	

## ORDINALS

1st. <i>paihlā.</i>	3rd. <i>ciātā</i> (Jh. <i>ciāthā,</i>
2nd. <i>dujjā</i> (Jh. <i>dūjjā</i> ).	<i>cīyyā</i> ).

## ADVERBS

*Time*

<i>ēbē,</i> now.	<i>pōrshī,</i> day after to-morrow.
<i>tīā,</i> then.	<i>tsauthe,</i> on fourth day.
<i>kōbhē,</i> when?	<i>hīdz,</i> yesterday.
<i>dzīā,</i> when (rel.).	<i>phārdz,</i> day before yesterday.
<i>ājj,</i> to-day.	<i>tsauthe,</i> on fourth day back.
<i>kāl,</i> to-morrow.	
<i>dhaiṛ,</i> every day.	

For Jhūngī the following are different:—

<i>ēbbē,</i> now.	<i>ādz,</i> to-day.
<i>kōbbē,</i> when?	<i>pārshī,</i> day after to-morrow.

## Place

<i>īnde</i> , here.	<i>dūr</i> , far.
<i>tīnde</i> , there.	<i>āgo</i> , <i>āgo</i> , in front.
<i>kīnde</i> , where ?	<i>pitshau</i> , behind.
<i>dzīnde</i> , where (rel.).	<i>mītre</i> , inside.
<i>ūbēh</i> , upwards.	<i>bāgge</i> , outside.
<i>ūndēh</i> , downwards.	<i>pār</i> , on the further side.
<i>nēṛ</i> , near.	<i>wār</i> , on the nearer side.
<i>īndā kā</i> , from here.	<i>īndā tikk</i> , hither, up to here.

In Jhūngī the same except :

<i>ētthī</i> , here.	<i>kētthī</i> , where ?
<i>tētthī</i> , there.	<i>dzētthī</i> , where (rel.).

## Others

<i>kī lē</i> , why ?	<i>sūllē</i> , well.
<i>āh</i> , yes.	<i>dzhāt</i> , quickly.
<i>na</i> , <i>nī</i> , no, not.	

## PREPOSITIONS

<i>tōl</i> , under.	<i>tikk</i> , up to.
<i>dzhōtṭe</i> , under.	<i>gāsh</i> , upon.
<i>rā</i> , of.	<i>mānjhe</i> , in.
<i>lē</i> , to.	<i>āgo</i> , <i>āgo</i> , in front of.
<i>sāuge</i> , along ; <i>mā sāuge</i> ,	<i>pitshau</i> , behind.
with me.	<i>kōtṭhe</i> , for sake of ; <i>ēs re</i>
<i>kā</i> , from, than.	<i>kōtṭhe</i> , for his sake.

Jhūngī *jō*, to ; *khā*, from, than.

## VERBS

## Verb Substantive

Pres. *āsī*, indeclinable.

Neg. *nī āthī*, indeclinable.

Past sing. masc. *thīā*, fem. *thī* ; plur. *thīe*, fem. *thī*.

*pōṛnā*, *pāṛnā*, fall

Imperat. *pōṛ*.

*pōṛā*.

Fut. *pōṛmā* or *pōṛāṅg*.

*pōṛme* or *pōṛāṅg*.

*pōṛāṅg*.

*pōṛāṅg*.

*pōṛāṅg*.

*pōṛāṅg*.

The form in *-mā*, *-me* is confined to the 1st person.

Pres. cond. or	{	<i>pōṛā.</i>	<i>pōṛā.</i>
pres. ind.		<i>pōṛe.</i>	<i>pōṛo.</i>
		<i>pōṛo, pōṛā.</i>	<i>pōṛo.</i>

Past, *pōṛā.*

Past cond. *pōṛdā.*

Conj. part. *pōṛīke*, having fallen.

Stat. part. *pōṛīrā*, in the state of having fallen.

Agent, *pāṛnēāla*, fallen.

Pres. contin. *pōṛdā lāgīrā*, I am (just now) falling.

Slight differences in Jhūngī :—

Pres. cond. and ind. *pōṛ-ā*, *-au*, *-au*, *-ū*, *-au*, *-au*.

Fut. *pōṛāṅghā*, fem. *pōṛāṅghī* ; plur. *pōṛāṅghe*, fem. *pōṛāṅhī* ; also *pōṛāṅg*, indeclinable.

*īchṇā*, come

Imp. *īch*                      *īchā* : also *āch*                      *āchā*.

Fut. *īchmā* or *īchāṅg*.

Pres. ind. *īchā*.

Past cond. *īchdā*.

Past, *āyā*.

Conj. part. *āchīke*.

Stat. part. *āīrā*.

Pres. contin. *īchdā lāgīrā*, I am coming.

Jhūngī, only *āch-*, form.

Fut. *āchāṅghā* or *āchāṅg*.

*hōṇā*, be, become

Fut. *hāmmā* or *hāṅg*.

Past, *hōā*.

Past cond. *hāndā*.

*jāṇā*, go

Fut. *jāmmā*, *jāṅg*.

Past cond. *jāndā*.

Past, *gōā*.

Jhūngī, jāṇā and nōshṇā. The fem. of jāṇā shows epenthesis. It is jāṇī instead of jāṇī.

rauṇā, remain

Pres. ind. rauā.

Fut. raumā, raung.

Past, rauā.

bṣhṇā, sit

Past, baiṭṭhā.

Stat. part. baiṭṭhīrā.

dzīkṇā, beat

Fut. dzīkṇg, dzīkmā.

khāṇā, eat

Past, khādā.

pīṇā, drink

Past, pīyyā.

dēṇā, give

Fut. dēng, dēmmā.

Past cond. dēndā.

Past, dīyyā.

kārnā, do

Past, kīyyā, kittā.

āṇā, bring

Past, āṇā.

nīṇā, take away

Past, nīyyā.

*Habit and Continuance.*—*dhair āchā kōro*, he comes every day (*āchā* is indeclinable).

*khāndā lāgīrā*, he is eating (at this moment).

*khāndē lāgīrī*, she is eating.

*khānde lāgīre*, they are eating.

*khāndī lāgīrī*, they (fem.) are eating.

*Ability.*—Ability is expressed by means of a participle which ends in *-tā* when the last letter of the verbal root is

an unvoiced consonant, and *-dā* when it is a voiced consonant or vowel.

*mēre nī cōktā ētrā bhār* (Jh. *cōkthā*), I cannot lift so great a load (*cōkṇā*, lift).

*mēre nī ēh kālāb pōṛhdě*, I cannot read this book (Jh. do.).

*thāre nī līkhtā* (Jh. *līkhtā*), you cannot write.

So also *mūktā* (Jh. do.) is the particle from *mūkṇā*, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

*mā nī jāṇī*, I will not go. Jhūngī *mā nī jāṇī* or *nōshṇī*; cf. Panjabi *maī nēhī jāṇā*.

*mō nī kittī*, I did not do (Jh. do.).

*tūmmě ēhrā kām nī kittī*, you did not do such a work (Jh. do.); but *mō kittā*, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of *hā*, I, and *tū*, thou, normally *mō* and *taū*, become *mā* and *tā* with the infinitive, as *tā nī hērnī*, thou art not to look; cf. *mā nī jāṇī*, above.

The nominative is used for the logical object even with pronouns.

*mō ēh mārā*, I beat him.

*innī hā mārā*, they beat me.

To express advisability, necessity, the word *lauṇī* is used unchanged as

*hāmma lauṇī braiḷ*, we want a cat.

*hāmma lauṇī dūe bāyāe*, we want two bears.

*māḷ lauṇī tsākar*, I want a servant.

## SENTENCES

1. *Tērā nāñ kījē ?* Thy name what ?
2. *Kētrī bārshā rā ēh ghōṛā ?* How-many years of this horse ?
3. *Īndā kā Kāsh̄mīrā tikk kētrū dār ?* Here from Kashmir up-to how-much far ?
4. *Thāre bābbā re ghāre kētrē shōhrū āsī ?* Your father of house-in how-many boys ?
5. *Hā bārā dūrā kā hāñḍē āyā.* I very far from walking came.
6. *Mēre kākkā rā shōhrū ēs rī baiḥñī sāuge bēīrā.* My uncle of boy this of sister with married.
7. *Ghōre shētte ghōṛē re kāṭṭhe āsī.* House-in white horse of saddle is.
8. *Es rī pṭṭhe gāsh̄ kāṭṭhe ṭhōkko.* Him of back upon saddle tie.
9. *Mō ēs rā shōhro bārā mārā.* By me him of boy much was beaten.
10. *Sō baṅṅe gāue bākṛe tsāro.* He jungle-in cows goats grazes.
11. *Dāle dzhōṭṭe ghōṛe gāsh̄ baiṭṭhīrā.* Tree under horse upon seated.
12. *Es rā bhāe baiḥñī kā bōḍḍā āsī.* Him of brother sister than big is.
13. *Es rā māl dhāe rāpāyṅe.* This of price two-and-a-half rupees.
14. *Mērā bāb rauo māṭṭhe ghōre.* My father remains (lives) small house-in.
15. *Es lē ēh rāpāyṅe dē dē.* Him to these rupees giving give.
16. *Es rāpāyṅe ēs kā ōṛē lau.* Him from these rupees hither take.
17. *Es lē ain dzāik rāsh̄ī kā bāñnh.* Him to well beat ropes with tie.

18. *Khñe kã pãñĩ kãđđh*. Well from water draw (bring out).

19. *Mẽre āgo tsãlo*. Me before go.

20. *Kõs rã shohra tãmma pĩtshu āo* (or *ãecho*). Whom of boy you behind comes.

21. *Eh mũl kõs kã lauã*. This price-in whom from was-taken ?

22. *Eh graũã re hãđđĩwãle kã lauã*. This village of shopkeeper from was-taken.

*Notes.*—5. *hãñde*, the *e* is added for euphony to the root *hãñđ*; *hãñde auñã*, walking come. 7. *rẽ kãđđhẽ* or *ri kãđđhi*, short *i* and *e* being often interchangeable. 17. *ain*, an Arabic word, here meaning "exactly" or "well".

## VOCABULARY

Words within brackets belong to the Jhūngī dialect

able, be, see Grammar.	come, <i>īchṇā</i> .
all, <i>sābb</i> .	cow, <i>gāo</i> .
arrive, <i>pujṇā</i> .	cowherd, <i>gūālā</i> .
ass, <i>khōṭṛā</i> ,	daughter, <i>shōhri</i> , <i>mānni</i> .
back, <i>piṭṭh</i> , <i>piṭṭh</i> .	day, <i>dhairā</i> .
backwards, <i>piṭshu</i> .	desire, <i>lauṇī</i> , see Grammar.
bad, <i>būrā</i> .	die, <i>mārnā</i> .
be, become, <i>hōṇā</i> .	do, <i>kārnā</i> .
bear, <i>bāṇāch</i> .	dog, <i>kāttā</i> .
beat, <i>dzīkṇā</i> , <i>mārnā</i> .	downwards, <i>ūndēh</i> .
beautiful, <i>bāṅkā</i> .	draw (water), <i>kāḍḍhā</i> .
bed, <i>mānzā</i> .	drink, <i>pīṇā</i> .
before, <i>āgo</i> , <i>ūggo</i> .	ear, <i>kān</i> .
behind, <i>piṭshu</i> , <i>piṭshau</i> .	eat, <i>khāṇā</i> .
below, <i>tōḷ</i> ; adv., <i>ūndēh</i> .	egg, <i>bāttī</i> .
beyond, <i>pār</i> .	eight, <i>āṭṭh</i> .
big, <i>bōḍḍā</i> .	eighteen, <i>ṭhārah</i> .
bitch, <i>kūttē</i> .	elephant, <i>hāttḥī</i> .
body, <i>sārīr</i> .	eleven, <i>gaira</i> .
book, <i>kātāb</i> .	eye, <i>ākh</i> .
boy, <i>shōhrū</i> , <i>bālāk</i> , <i>tshōkrā</i> .	face, <i>mūh</i> .
bread, <i>rōṭṭī</i> .	fall, <i>pōṛnā</i> , <i>pāṛnā</i> .
bring, <i>āṇṇā</i> .	far, <i>dūr</i> .
brother, elder, <i>dād</i> ; younger, <i>bhāo</i> .	father, <i>bāb</i> .
buffalo, <i>mhaīsha</i> ; f., <i>mhaīsh</i> .	field, <i>khēc</i> .
bull, <i>bōḷḍ</i> .	fifteen, <i>pāndrah</i> .
buttermilk, <i>tshā</i> .	fight, <i>dzhāgāṛnā</i> .
call, <i>bōḷṇā</i> .	finished, be, <i>mūkṇā</i> .
camel, <i>ūṭ</i> .	first, <i>paihlā</i> .
carpenter, <i>duchāṇ</i> .	fish, <i>māchḷī</i> .
cat, <i>braiḷ</i> .	five, <i>pānj</i> ( <i>pānj</i> ).
clothes, <i>jhīkrā</i> .	flow, <i>bauhṇā</i> .
cock, <i>kukḥṛā</i> .	foot, <i>khūr</i> .
cold, <i>shēlā</i> , <i>ṭhāṇḍā</i> .	forwards, <i>āgo</i> , <i>āggo</i> .
	four, <i>tsār</i> .



fourteen, <i>caudah</i> ( <i>tsaudah</i> ).	know, <i>dzaiṇṇā</i> .
from, <i>kā</i> ( <i>khā</i> ).	learn, <i>shīkhṇā</i> .
front, in, <i>āgo</i> , <i>āggo</i> .	leopard, <i>brāḥg</i> .
fruit, <i>phōl</i> .	lie, <i>suttṇā</i> .
ghi, <i>ghīau</i> .	lift, <i>cōkṇā</i> .
girl, <i>shōhrē</i> , <i>kānnēā</i> , <i>mānnī</i> .	little, <i>māṭṭhā</i> .
give, <i>dēnā</i> .	load, <i>bhārā</i> .
go, <i>jānā</i> ( <i>nōshṇā</i> ).	look, <i>hērnā</i> .
goat, <i>bākra</i> ; f., <i>bākrē</i> .	maize, <i>chāllī</i> .
good, <i>rāmṇā</i> , <i>khōrā</i> , <i>ācchā</i> .	man, <i>māṇch</i> , <i>paidā'</i> , <i>mōṇsh</i> .
graze, tr., <i>tsārnā</i> , <i>tsāraunā</i> ; intr., <i>tsārnā</i> .	mare, <i>ghōṛē</i> .
hair, <i>shṛāl</i> .	marry, <i>bēṇā</i> .
hand, <i>hāth</i> .	meat, <i>shīkhā</i> .
he, <i>sō</i> .	meet, <i>mīṇā</i> .
head, <i>mūṇḍ</i> .	milk, <i>duddh</i> .
hear, <i>shūṇṇā</i> .	moon, <i>dzōtth</i> .
hen, <i>kukhrē</i> .	mother, <i>īj</i> .
hence, <i>īndā kā</i> .	mountain, <i>sārāj</i> .
here, <i>īnde</i> ( <i>ētthī</i> ).	move aside, <i>hāṭṇā</i> .
high, <i>ūchṭā</i> .	much, <i>ētrā</i> : so — (correl.), <i>tētrā</i> : how —, <i>kētrā</i> : as — (rel.), <i>dzētrā</i> : adv., <i>bārā</i> .
hill, <i>sārāj</i> .	my, <i>mērā</i> .
hither, <i>ōrē</i> , <i>īndā tikk</i> .	name, <i>nāū</i> .
horse, <i>ghōṛo</i> .	near, <i>nēṛ</i> .
hot, <i>tāttā</i> .	night, <i>raic</i> .
house, <i>ghōr</i> , <i>ghār</i> .	nine, <i>nau</i> .
husband, <i>bauḥṭo</i> .	nineteen, <i>ūnnī</i> ( <i>ānī</i> ).
I, <i>hā</i> .	no, <i>na</i> , <i>nī</i> .
ignorant, <i>jōllē</i> .	nose, <i>nāk</i> .
in, <i>mānjhe</i> .	not, <i>na</i> , <i>nī</i> .
inside, <i>mītre</i> .	nothing, <i>kīech na</i> .
iron, <i>lōah</i> ( <i>ō long</i> ).	now, <i>ēbē</i> ( <i>ēbbē</i> ).
jackal, <i>shaiṭṭā</i> .	of, <i>rā</i> .
jungle, <i>baun</i> , <i>dzākkhār</i> .	oil, <i>tel</i> .
kick, v. tr., <i>lāttē bāḥṇē</i> (lit., strike a leg).	on, <i>gāsh</i> .
kind, of this, <i>ēhrā</i> ; of that —, <i>tēhrā</i> ; of what —, <i>kēhrā</i> ? of which —, (rel.) <i>dzēhrā</i> .	one, <i>ēk</i> .
	outside, <i>bāgge</i> .
	pen, <i>kōllām</i> .

pig, <i>sūṅgār</i> .	speak, <i>bōḷṇā</i> .
place, v., <i>ḍāhṇā</i> .	star, <i>tāra</i> .
plain, <i>ḍāṅh</i> .	stomach, <i>pēt</i> .
plough, <i>hālē jāṇā</i> .	storm, <i>bāgrē</i> .
price, <i>māl</i> .	stream, <i>khāḍ</i> .
quickly, <i>ḍzhāt</i> .	sun, <i>pārmēsūr</i> .
rain, <i>pāṅḥ</i> .	sunshine, <i>dhūppā</i> .
read, <i>pōṅhā</i> .	sweet, <i>gūḷḷā</i> .
recognize, <i>pāchaiṇṇā</i> .	take, <i>lauṇā</i> ; take away, <i>nīṇā</i> .
remain, <i>rauṇā</i> .	ten, <i>dāss</i> ( <i>dōss</i> ).
rise, <i>ūbēh uḷhṇā</i> .	than, <i>kā</i> ( <i>khā</i> ).
river, <i>dārēo</i> .	that, <i>sō</i> .
rope, <i>rāshī</i> .	then, <i>tīā</i> .
run, <i>ḍauṇā</i> ; run away, <i>ḍauṇī</i> <i>jāṇā</i> .	there, <i>tīnde</i> , ( <i>tētthī</i> ).
saddle, <i>kāṭṭhe</i> .	they, <i>tēu</i> , <i>ēu</i> .
sake, for sake of, <i>re kōṭṭhe</i> .	thief, <i>tsōr</i> .
say, <i>bōḷṇā</i> .	third, <i>ciūtā</i> ( <i>cīyyā</i> , <i>ciūthā</i> ).
seed, <i>bēdzā</i> .	thirteen, <i>tērah</i> .
seven, <i>sāt</i> ( <i>sāth</i> ).	this, <i>ēh</i> .
seventeen, <i>sātārah</i> .	thou, <i>tū</i> .
sharp, <i>pēnnā</i> .	three, <i>trai</i> .
she, <i>sō</i> .	thy, <i>tērā</i> .
sheep, <i>gābbo</i> ; f., <i>gābbē</i> .	tie, <i>bānnhṇā</i> .
shepherd, <i>phūāl</i> .	to, <i>lē</i> ( <i>jō</i> ).
shopkeeper, <i>hāṭṭivāḷa</i> .	to-day, <i>ājī</i> ( <i>ādz</i> ).
side, on this — of, <i>wār</i> ; on that — of, <i>pār</i> .	to-morrow, <i>kāl</i> : day after —, <i>pōrshī</i> , ( <i>pārshī</i> ); on fourth day, <i>tsauthe</i> .
sister (older than person spoken of), <i>dāe</i> ; younger than do., <i>bēbbe</i> .	tongue, <i>ḍzibbh</i> .
sit, <i>bēshṇā</i> .	tooth, <i>dānd</i> .
six, <i>tshē</i> ( <i>tshau</i> ).	town, <i>bādzār</i> .
sixteen, <i>sōḷā</i> ( <i>saulā</i> ).	tree, <i>ḍāl</i> .
sleep, <i>suttṇā</i> .	twelve, <i>bāra</i> .
someone, <i>kōī</i> .	twenty, <i>bīh</i> .
something, <i>kīcch</i> .	two, <i>dūe</i> ; two and a half, <i>ḍhāe</i> ;
son, <i>tshōkrā</i> , <i>shōhra</i> , <i>pūttār</i> .	ugly, <i>jaū</i> .
sow, v., <i>baṇṇā</i> .	uncle, <i>kākk</i> .
	under, <i>tōḷ</i> , <i>ḍzhōṭṭe</i> .
	upon, <i>gāsh</i> ; up to, <i>tīkk</i> .

- upwards, *ūbčh*.  
 very, *bāyā*.  
 village, *grañ*.  
 walk, *hāṇḍṇā*.  
 was, *thīā*.  
 water, *pāṇč*.  
 way, *paiṇḍā*.  
 we, *hāmmč*.  
 well, adv., *sūllč*.  
 well, n., *khūā*.  
 what, *kījč*.  
 wheat, *kōṇākḥ*, *gīḍh*.  
 when? *kōbbhe*, (*kōbbč*): (rel.),  
     *dzīā*.  
 where? *kīnde*, (*kētthī*): (rel.),  
     *dzindē*, (*dzētthī*).
- white, *shetta*.  
 who? *kuṇ*; (rel.), *dzun*.  
 why? *kī lč*.  
 wife, *chēorī* (*tshēoḍī*, *lāyī*).  
 wind, *bāgrč*.  
 wise, *khōrā* (good).  
 with, along with, *sāugč*;  
     instru., *kū*.  
 woman, *jānānu* (*tshēoḍī*).  
 write, *likḥṇā*.  
 yes, *āh*.  
 yesterday, *hīdz*; day before —,  
     *phārdz*; on fourth day back,  
     *tsauthe*.  
 you, *tūmmč*; your, *thārā*.

## SUKET SIRAJI

## NOUNS

Nom., Acc.	<i>cācc-ā</i> , uncle.	-ē.
Gen.	- <i>čā</i> , - <i>čō</i> .	
Dat.	- <i>e</i> - <i>lē</i> .	as
Abl.	- <i>e</i> <i>khā</i> .	sing.
Agent	- <i>ē</i> .	

*bāb*, father, has: Gen. *bābbō* or *bābbā*. Dat. *bābbā lě*.  
Abl. *bābbā kā*. Agent, *bābbē*.

*ghōr*, house. Gen. *ghōrā* or *ghōrō*, etc., the same as *bāb*, but without the doubling of the final letter.

Nom., Acc.	<i>baiḥḥ-</i> , sister.	-ī.
Gen.	- <i>īō</i> , - <i>īā</i> .	- <i>īā</i> .
Dat.	- <i>ī</i> <i>lē</i> .	- <i>ī</i> <i>lē</i> .
Abl.	- <i>ī</i> <i>kā</i> .	- <i>ī</i> <i>kā</i> .
Agent	- <i>īē</i> .	- <i>īē</i> .

## PRONOUNS

Nom., Acc.	<i>hā</i> .	<i>hāmmě</i> .
Gen.	<i>mēro</i> .	<i>mhārā</i> .
Dat.	<i>mū lě</i> .	<i>hāmma lě</i> .
Abl.	<i>mūkhā</i> .	<i>hāmma kā</i> .
Agent	<i>maū</i> .	<i>hāmmē</i> .
Nom.	<i>tū</i> , thou.	<i>tumme</i> .
Gen.	<i>tēro</i> .	<i>thāro</i> .
Dat.	<i>tāllě</i> .	<i>tumma lě</i> .
Abl.	<i>tā khā</i> .	<i>tumma kā</i> .
Agent	<i>taū</i> .	<i>tumme</i> .
Nom., Acc.	<i>sau</i> , he, she, it, that.	<i>tēō</i> .
Gen.	<i>tēuā</i> .	<i>tīnna</i> .
Dat.	<i>tēs lě</i> .	<i>tīnna lě</i> .
Abl.	<i>tēs kā</i> .	<i>tīnna kā</i> .
Agent	<i>tēi</i> .	<i>tīnne</i> .

Fem. sing. : Gen. *těssā*. Dat. *těssa lě*. Abl. *těssa kā*.  
Agent, *těsse*; also *tiss-*, throughout.

Nom., Acc.	<i>ěh</i> , this.	<i>ěd</i> .
Gen.	<i>ěuā</i> .	<i>inna</i> .
Dat.	<i>ěs le</i> .	<i>inna lě</i> .
Agent	<i>ěi</i> .	<i>inne</i> .

Fem. sing. : Gen. *ěssā*. Dat. *ěssa lě*. Agent *ěsse*.  
*kun*, who? Gen. *kōsio* or *kōs rā*.  
what? *kījě*: something, anything, *kicch*.

### PRONOMINAL ADJECTIVES

*ěo*, of this kind; *těo*, of that kind: *kěo*, of what kind?  
*jěo*, *dzěo*, of which kind (rel.).

*ětro*, so much or many: *tětro*, so much or many (correl.);  
*kětro*, how much or many? *dzětro*, as much or many (rel.).

### ADJECTIVES

Adjectives ending in *-o*, *-ā* in masc. sing. agree with their nouns in gender and case (masc. sing. obl. *-e*, mase. plur. *-e*, fem. sing. *-i* or *-e*, plur. *-e*). Others do not change unless used as nouns when they are declined as nouns.

*Comparison*.—No special forms.

*rāmṛā*, good; *ěs kā rāmṛā*, better than this.

*sōbbi kā rāmṛā*, better than all, best.

### NUMERALS

The numerals are the same as in Eastern Sūkēti except the following:—

2. <i>dūi</i> .	15. <i>pōndra</i> , <i>pāndra</i> .
3. <i>cōn</i> .	16. <i>soḷa</i> .
6. <i>tshau</i> .	17. <i>sātāra</i> .
13. <i>ṭēra</i> .	18. <i>ṭhāra</i> .
14. <i>tsauda</i> .	19. <i>ṇih</i> .

## ADVERBS

*Time*

<i>ēbbě</i> , now (emphatic <i>ēbbi</i> ).	<i>pōrshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsaute</i> , on fourth day.
<i>kēbbě</i> , when ?	<i>hūd̄z</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before
<i>ād̄z</i> , to-day.	yesterday.
<i>kāllū</i> , to-morrow.	<i>tsaute</i> , on fourth day back.

*Place*

*īnde*, *tīnde*, *kīnde*, *dzīnde*, here, there, where ? where, are as in Eastern Sūkēti, for "where" *kidhi*, *kēi*, *kē* are also found ; *īndā kā*, hence.

*ūjhe*, upwards.

*ūndhe*, downwards.

*Others*

*kī*, *kī lě*, why ?

*tsīke*, quickly.

## PREPOSITIONS

<i>jhōtte</i> , under.	<i>āgo</i> , in front of.
<i>sāuge</i> , along with ; <i>mū</i>	<i>lě</i> , to.
<i>sāuge</i> , with me.	<i>gāsh</i> , upon.
<i>kā</i> , than, from.	<i>dē</i> , in, upon.
<i>kě</i> , with (instru.).	

## VERBS

*Verb Substantive*

Pres. *āsī* or *ā*.

Past, *thīa* ; fem. *thī* ; plur. masc. *thīe* ; fem. *thī*.  
or *tau* ; fem. *te* ; plur. *tē* ; fem. *tī*.

Neg. *ně āthī* or *āthī nī*.

*pōrnā*, fall

(Infinitives end in *-ā* or *-o*.)

Imperat. *pōr*.

*pōro*.

Pres. cond. and ind. *pōr-ū*, *-e*, *-o* or *-a*, *-ū*, *-o*, *-o* or *-e*.

Pres. ind. with *thīa* (*thīe*, *thī*), or *tau* (*te*, *tī*).

Fut. *põrmě* or *põřǎng*. *põrmě* or *põřǎng*.  
*põřǎng*. *põřǎng*.  
*põřǎng*. *põřǎng*.

*põrmã*, makes fem. sing. *pormě*; fem. plur. *põrmĩ*.  
 As in Eastern Sũkēti the form in *-mã* is used only for  
 the 1st person.

Past, *põřǎ*.

Past cond. *põřǎdǎ*.

Plup. *põřǎ thĩa* or *tau*.

Stat. part. *põřǎdǎ*. fallen.

*ǎchŋo*, come

Past, *ǎo*, fem. *ǎe*; plur. *ǎe*, fem. *ǎĩ*.

Plup. *ǎo tau*, fem. *ǎe te*, plur. *ǎe te*, fem. *ǎĩ tĩ*.

Past cond. pres. stat. part. *ǎchdǎ*.

*děuŋo*, go

Imperat. *děo*.

*děuǎ*.

Pres. ind. *děũ*; plur. *děe*.

Past, *děuǎ*.

*jǎŋo*, go

Fut. *jǎmmǎ*.

*baishŋo*, sit

Past, *baithǎ*.

Stat. part. *baithǎdǎ*.

*dzikŋo*, beat

Past, *dzikǎ*.

*khǎŋo*, eat

Past, *khǎyǎ*.

Stat. part. *khǎũdǎ*.

*jhũŋo*, drink

Stat. part. *jhũũdǎ*.

*děŋo*, give

Fut. *děmmǎ* or *děng*.

*kõrno*, do

Past, *kīau*.

*nīno*

Past, *nīau*.

In negative sentences the past cond. is used for the pres. ind., as *hā nī dēndā, āchdā, kõrdā*, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of *lāggānā*.

*ēh āchdā lāggādā*, he is coming.

*ēh āchde lāggede*, she is coming.

*hā khāndā lāggādā*, I am eating.

*hāmmě khāndī lāggīdī*, we (fem.) are eating.

*tēō khānde lāggede*, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

*mū nī jānī*, I will not go.

*mū bhāt* (masc.) *nī khānī*, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

ORDINARY	WITH INFINITIVE
by me, <i>maū</i> .	<i>mū</i> .
by thee, <i>taū</i> .	<i>tā</i> .
by him, <i>ēī, tēī</i> .	<i>ēs, tēs</i> .
by her, <i>ěssě, těssě, tīssě</i> .	<i>ěssā, těssā, tīssā</i> .
by us, <i>hāmma</i> .	<i>hāmmě</i> .
by you, <i>tumma</i> .	<i>tummě</i> .
by them, <i>īnně, tīnně</i> .	<i>īnna, tīnna</i> .

*Ability*.—Ability is expressed by means of an interesting organic pass. part. in *-āndā*.

*thāre bōllě bhāt nī khāāndā*, you cannot eat rice.

*thāre bōllě rōṭī* (fem.) *nī khāāndī*, you cannot eat bread.

*mēre bōlle nī jāāndā*, I cannot go.



## SENTENCES

The translations are very similar to those given under Eastern Sūkētī, but for the sake of minor points it is as well to print them.

1. *Tēro naū kījě āsī?* Thy name what is?
2. *Ēs ghōṛēī ũmbār kētri āsī?* This horse-of age how-much is?
3. *Īndā kā Kāsh̄mīr kētrā dūr āsī?* Here from Kashmir how-much far is?
4. *Tēre bābbe ghōre kētre shōhrū āsī?* Thy father's house-in how-many boys are?
5. *Haū dūrā kā hñḍī āyā.* I far from walking came.
6. *Mēre cāccēā shōhrū tīsrā baiḥ ēsrī baiḥñī sāuge hōā.* My uncle's boy him-of marriage him-of sister with became.
7. *Ghōre shētte ghōṛēī zīn āsī.* House-in white horse-of saddle is.
8. *Ēs rī piṭṭhe gāsh zīn baunho.* Him of back upon saddle tie.
9. *Maū ēuē shōhrū böṛā dzīkā.* By-me his boy much was-beaten.
10. *Dhēke mñḍā de dāge caiṇe cāre.* Hill-of top on cows sheep he-grazes.
11. *Ēs dāle jhōṭṭe baiṭṭhā ghōre gāsh.* This tree under sat horse on.
12. *Tēsṛa (or ēuā) bāih apñī baiḥñī kā böṛo āsī.* His brother own sister than bigger is.
13. *Ēsrū (or ēuā) māl dhāe rāpōyye āsī.* Its price two and a half rupees is.
14. *Mēro bāb māṭṭhe ghōre rauho.* My father small house-in lives.
15. *Ēslē rāpōyye dē.* Him to rupees give.
16. *Ēs kā rāpōyye lauī lau.* Him from rupees taking take.

17. *Ēs khūb dzīk rāsshī ke bannh.* Him well beat ropes with tie.

18. *Dībra kā pāñi kād̄lho.* Well from water draw.

19. *Mēre āggū lē tsāl.* My in-front to walk.

20. *Kōsīū shōhrū tā pitshu āō?* Whose boy thee behind came?

21. *Eh māl kōs kā lauā?* This price-in whom from was-taken?

22. *Graūc hāṭṭīwāḷe kā lauā ēh.* Village-of shopkeeper from was-taken this.

*Note.*—It will be noticed that the gen. has two forms -iū or -a or -ēō or -āū, and -rū, both inflected as adjj.

## VOCABULARY

The vocabulary is nearly the same as that of Eastern Sūkētī. The following slight differences may be noted :—

arrive, <i>pujṅṅā</i> .	load, <i>būzkā</i> .
ass, <i>gāddhau</i> .	meet, <i>mīḷṅā</i> .
bad, <i>jaū</i> .	moon, <i>tsōnd</i> .
bed, <i>mōnzau</i> .	pen, <i>kōlām</i> .
book, <i>kāgād</i> .	pig, <i>sūr</i> .
call, <i>shādṅā</i> .	plain, <i>sōṅṅau</i> .
cat, <i>brailau</i> , f., <i>braili</i> .	plough, <i>bōḷ jōḷṅā</i> .
cock, <i>kūkhḷau</i> .	quickly, <i>tsīke</i> .
cows (collective), <i>ḍāge</i> .	rise, <i>ūbhe khōḷṅā</i> .
egg, <i>ānni</i> .	run, <i>ṭhōrnā</i> .
eye, <i>ākḷhi</i> .	see, look, <i>bhāḷṅā</i> .
fish, <i>mācchi</i> .	sharp, <i>paīnnā</i> .
ghi, <i>ghīū</i> .	sheep (collective), <i>caīne</i> .
graze, <i>cārnā</i> , <i>tsārnā</i> .	sister, <i>cē</i> (as well as other words).
hand, <i>hātth</i> .	sow, v., <i>hūṅṅā</i> .
hear, <i>shuṅṅā</i> .	stream, <i>gāhd</i> .
hen, <i>kūkhḷi</i> .	sun, <i>Pārmēsūr</i> (cerebral <i>r</i> ).
hill, <i>ḷhēkā</i> , <i>sārāz</i> .	tongue, <i>jībḷh</i> .
hilltop, <i>māṅḍ</i> .	water, <i>pāni</i> .
in, <i>dē</i> .	way, <i>bāt</i> (not <i>bāṭ</i> ).
jungle, <i>dzūṅḷ</i> , <i>dzōṅḷ</i> .	

## MANDI SIRAJI

## (1) BAKHLI KHAD (Bākhli Khād)

## NOUNS

*bhāī*, brother. Dat. *bhāī bē*. Abl. *bhāyyā gā*.

## PRONOUNS

Nom., Acc.	<i>hañ</i> , I.	<i>āssē</i> .
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>māmbe</i> , <i>mābē</i> .	<i>āssa bē</i> .
Abl.	<i>māgā</i> .	<i>āssa gā</i> .
Agent	<i>māē</i> .	<i>āssē</i> .
Nom., Acc.	<i>tū</i> .	<i>tussē</i> .
Gen.	<i>tērā</i> .	<i>tussa rā</i> .
Dat. Acc.	<i>tūddhu bē</i> .	<i>tussa bē</i> .
Abl.	<i>tūddhka</i> , <i>tūddha gā</i> .	<i>tussa gā</i> .
Agent	<i>tāē</i> .	<i>tussē</i> .
Nom., Acc.	<i>ēh</i> , this.	<i>sē</i> , that, he.
Gen.	<i>ēiā</i> , <i>ēs rā</i> .	<i>tēiā</i> , <i>tēs rā</i> .
Dat. Acc.	<i>ēi bē</i> .	<i>tēi bē</i> .
Abl.	<i>ēi gā</i> .	<i>tēi gā</i> .
Agent	<i>ēi</i> .	<i>tēi</i> .

Fem., Gen. *ēssa rā*, *tēssa rā*, etc. Agent, *ēssē*, *tēssē*.  
*kuṇ*, who. Gen. *kēs rā*, etc.  
*kījē*, what ?

## NUMERALS

The numerals are the same as Eastern Maṇḍālī (see below), except the following :—

1. <i>ēkh</i> .	8. <i>āṭṭh</i> .
2. <i>dūi</i> (very long <i>ū</i> ).	13. <i>tērha</i> .
3. <i>trāe</i> .	14. <i>cūūda</i> .
5. <i>pānj</i> .	19. <i>ūnnīh</i> .

ADVERBS

*Time*

<i>ēbbě</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tēbbě</i> , then.	<i>pārshī</i> , day after to-morrow
<i>kēbbě</i> , <i>kāddhi</i> , when ?	or day before yesterday.
<i>jēbbě</i> , when (rel.).	<i>cauthe</i> , on fourth day for-
<i>āz</i> , to-day.	ward or back.

*Others*

<i>ēthiē</i> , here.	<i>kāhī</i> , where ?
<i>kībě</i> , why ?	<i>pōrě</i> , thither, beyond.
<i>ōrě</i> , hither.	

VERBS

*Verb Substantive*

Pres. masc. sing. *hā*, fem. *hī* ; plur. masc. *hē*, fem. *hī*.

Past, *thīā* or *thī*, fem. *thī* ; plur. *thīe* or *thī*, fem. *thī*.

Fut. has three forms, thus :—

*bōlṇā*, speak ; (1) *bōl-ghā*, fem. *-ghī* ; pl. *-ghe*, fem. *-ghī*.

(2) *bōlāṅg*, indeclinable.

(3) *bōllā*, fem. *bōllī* ; plur. *bōlle*, fem. *bōllī*.

*khāṇā*, eat ; *khāṅghā*, *khāṅg*, *khāllā*.

*āchṇā*, come ; *āchghā*, *āchāṅg*, *āchlā*.

*kārṇā*, do ; *kārghā*, *kārāṅg*, *kārlā*.

Pres. part. ends in *-ā* unchangeable, as *kārā*, doing ;

*khāā*, eating ; *pīā*, drinking ; *dhūā*, washing (long *-ū*).

Past ends in *-ā* or *-ū*, *dhīssēā* or *dhīssū*, beaten ; *khāū* or *khādhā*, eaten ; *dhālāā*, fallen ; *gōā*, gone (irreg.) ; *dīttā*, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with *thīā*, *thī*, etc.

Stat. part. in *-īdā*, *baīttḥūdā*, seated.

When the infinit. is used as a finite verb the agent form of the 1st and 2nd pers. pronouns is different from the usual form, being *mā*, *tāddh*, *āssa*, *tussa* instead of *māē*, *tāē*, *āssē*, *tussē*, thus :—

*mā karnā, tūddh nēhī kārṇā*, I am to do it, thou art not to do it.

*Ability*.—*mēre nēhī jāhndā*, I cannot go.

*mēre nēhī rōṭī khāhāndī*, I cannot eat bread.

*Need, to be required*.—*mābē dūi kālī lōṛī hē*, I need two coolies.

Use of *lāggṇā*, be attached.

*mābē bāṛā dhuppā lāggā*, to me great sunshine was attached, I felt the heat very much.

*mābē bāṛī bhūc lāggī*, to me great hunger attached, I feel very hungry.

In the second sentence the sense is practically that of a present tense.

## (2) EASTERN MANDEALI

(The dialect spoken near Mānglaur.)

### NOUNS

Nom., Acc.	<i>bāb</i> , father.
Gen.	<i>bābb-ā rā</i> .
Dat. Acc.	<i>-ā bē</i> .
Abl.	<i>-ā lēḍē</i> (from), <i>mōnjha</i> (in).
Agent	<i>-ē</i> .

### PRONOUNS

Nom., Acc.	<i>hāñ, I</i> .	<i>āssē</i> (also <i>hāmmē</i> ).
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>mañ bē</i> .	<i>āssa bē</i> .
Abl.	<i>mañ lēḍē</i> .	<i>āssa lēḍē</i> .
Agent	<i>mañē</i> .	<i>āssē</i> .

Nom., Acc.	<i>tā</i> , thou.	<i>tūssē</i> (also <i>tōmmē</i> ).
Gen.	<i>tērā</i> .	<i>tūssa rā</i> .
Dat. Acc.	<i>tā bē</i> .	<i>tūssa bē</i> .
Abl.	<i>tā lēḍē</i> .	<i>tūssa lēḍē</i> .
Agent	<i>tañē</i> .	<i>tūssē</i> .

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ēū rā</i> .	<i>īnha rā</i> .
Dat. Acc.	<i>ēū bē</i> .	<i>īnha bē</i> .
Abl.	<i>ēū lēḷē</i> .	<i>īnha lēḷē</i> .
Agent	<i>ēū</i> .	<i>īnhē</i> .

Fem. sing.: Gen. *ēssa rā*. Dat., Abl., etc. Agent, *ēssē*.

Nom., Acc.	<i>sē</i> , that, he.	<i>sē</i> .
Gen.	<i>tēū rā</i> .	<i>tīnha rā</i> .
Agent	<i>tēū</i> .	<i>tīnhē</i> .

Fem. sing.: Gen. *tēssu rā*, etc.

*kuṇ*, who. Gen. *kas rā*. Agent, *kuṇī*.

*kē*, what ?

### NUMERALS

1. <i>ēk</i> .	11. <i>gaiṛa</i> .
2. <i>dūī</i> .	12. <i>bāra</i> .
3. <i>cīṇ</i> .	13. <i>tēra</i> .
4. <i>tsōr</i> .	14. <i>tsōuda</i> .
5. <i>pānz</i> .	15. <i>pāndra</i> .
6. <i>tshau</i> .	16. <i>sōḷa</i> .
7. <i>sāt</i> .	17. <i>sātāra</i> .
8. <i>āṭh</i> .	18. <i>ṭhāra</i> .
9. <i>nōu</i> .	19. <i>ṇīh, nīh</i> .
10. <i>dās</i> .	20. <i>bīh</i> .

### ADVERBS

#### Time

<i>ēbrē, ēbbē</i> , now.	<i>pārsī</i> , day after to-morrow.
<i>tēbrē, tēbbē</i> , then.	<i>cauthe</i> , on fourth day.
<i>kēbrē, kēbbē</i> , when ?	<i>hūd</i> , yesterday.
<i>jēbrē, jēbbe</i> , when ? (rel.).	<i>phūrd</i> , day before yesterday
<i>shūī</i> , to-morrow.	<i>cauthe</i> , on fourth day back.

#### Place

<i>ōkkhē</i> , here.	<i>kauē</i> , where ?
<i>tōkkhē</i> , there.	<i>jōkkhē</i> , where (rel.).

*ētthī, tētthī, kētthī, jētthī* are also used.

*kībē*, why ?

## VERBS

*Verb Substantive*

Pres. *hē*, all through; the plur. has also *hā* (masc. and fem. alike).

Past, *tī*, all through.

*nāhṇā*, go

Fut. *nāhū*, *nāhū* *bě*.

*nāhāme*, *nāhū* *bě*.

*nāhū*, *nāhū* *bě*.

*nāhī*, *nāhī* *bě*.

*nāhū*, *nāhū* *bě*.

*nāhī*, *nāhī* *bě*.

Also *nāhlo*, fem. *nāhli*; plur. *nāhle*, fem. *nāhlī*.

*nāhū* is used also for pres. cond.

There is another fut. in *-ghā*, as *auṅghā*, I shall come; *khānghā*, I shall eat (fem. *-i*; plur. *-e*, fem. *-ī*).

Pres. ind. *nāhā*; also *nāhndā*, fem. *nāhndī*; plur. *nāhnde*, fem. *nāhndī*.

Imperf. *nāhndā tī*, fem. *nāhndī tī*; plur. *nāhnde tī*, fem. *nāhndī tī*.

Pres. part. *nāhndā*.

The second *n* in the form *nāhndā* is inserted only in verbs whose root ends in a vowel or vowel followed by *h*; cf. *khāndā*, eating; *kōrdā*, doing.

*Continuative*.—pres. part. with stat. part. of *lāgṇā*.

*hāṅ rōṭī lāgīrā khāndā*, I am eating bread.

*hāṅ rōṭī lāgīri khāndī*, I (fem.) am eating bread.

The position of this portion of *Māṅḍī Sīrāj* (between *Kūḷū* and *Māṅḍī* proper) accounts for the varieties of forms found. The future exemplifies this.



# THE BILASPUR AND NALAGARH DIALECTS

## INTRODUCTION

There are in all six dialects spoken in Bīlāspūr, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bīlāspūrī or Kāhlūrī. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāṅgrā, we find a dialect which we may call Western Bīlāspūrī. To the north of the standard dialect are found two minor dialects; that on the west near the Kāṅgrā border, to which we may give the name Northern Bīlāspūrī, is very like Western Bīlāspūrī, while that on the east near the Māṅḍī border is the same as Māṅḍēālī, which has been treated of in *Languages of the Northern Himalayas* and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bīlāspūrī; its area is a narrow strip of country on the Nālāgārh border, and to the east of this in South-east Bīlāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bīlāspūrī. It extends over the border into Ārkī State and beyond it commences the Kīūṭhālī dialect which is spoken all over the central Simla States.

In Nālāgārh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjābī of the eastern Pānjāb. In the eastern part of the State the dialect spoken is called Hāṅḍūrī, from Hāṅḍūr, a name often given to the whole State. In Hāṅḍūrī a trifling difference is found between the speakers of the eastern and western halves of the Hāṅḍūrī area, the range of

hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kīūṭhālī.

The Bīlāspūr dialects are so closely allied that one might call them one dialect, Bīlāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bīlāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bīlāspūrī, W. Bīlāspūrī, and N. Bīlāspūrī the stat. part. is formed from the past tense. In S. Bīlāspūrī, Dāmī and Hāṇḍūrī, it is formed from the root of the infinitive.

### BILASPURI

The standard dialect differs little from Eastern Pānjābī. The prepositions used in declension are the same.

### NOUNS

Masculine nouns in *-ā* are declined as in Panjabi, others generally inflect in *-ē* in the singular, and have an ag. plur. in *-ē*. Feminine nouns, as a rule, inflect in *-ā* in the singular and *-ā* in the plural.

### NUMERALS

The free use of cerebral *ṇ* and *ḷ* will be remarked, as *hūṇattar*, 69; *ūṇṭālī*, 39.

### VERBS

The verb substantive is *hū* for the present and *thā* for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsī dialect. A full vocabulary of this criminal tribe was given in *Languages of the Northern Himalayas*.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is

identical, the other differs only in the fact that the Sāsī dialect drops the *ñ* in the 2nd and 3rd persons. Thus, for the verb *kārnā*, do, the futures would be as follows:—

Declined—

BILASPUR		SASI
1. <i>kārāñgr-ā</i> , fem. - <i>ī</i> .		<i>kārāñgr-ā</i> , fem. - <i>ī</i> .
2. <i>kārāñgr-ā</i> , „ - <i>ī</i> .		<i>kārāgr-ā</i> , „ - <i>ī</i> .
3. <i>kārāñgr-ā</i> , „ - <i>ī</i> .		<i>kārāgr-ā</i> , „ - <i>ī</i> .
1. <i>kārāñgr-e</i> , „ - <i>īā</i> .		<i>kārāñgr-e</i> , „ - <i>īā</i> .
2. <i>kārāñgr-e</i> , „ - <i>īā</i> .		<i>kārāgr-e</i> , „ - <i>īā</i> .
3. <i>kārāñgr-e</i> , „ - <i>īā</i> .		<i>kārāgr-e</i> , „ - <i>īā</i> .

The indeclinable form is *kārāñg* for both dialects.

The stat. part. ends in *-ūdā*. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bilāspūrī the infinitive root with *-ī* added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilāspūrī, *mēre nēh caul khāī hānde*.

Panjabi, *mēre kolō caul nēhī khāñ hānde* (or *khāide*).

## WESTERN BILASPURI

### NOUNS

The prepositions for of, to, and from are *dā*, *nō*, and *te*.

Masc. nouns generally have *-e* for the obl. ending in the sing. and *-ā* in the plur. (agent *-ē* except for nouns ending in *-ā*). Fem. have *-ā* in the sing. (agent *-ē*) and *-ā* in the plur.

### VERBS

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the

past tense. In the fut. verbs whose roots end in a vowel insert *h* before the ending *-ṛā*. The use of *cāhīndā*, advisable, etc., is noticeable.

## NORTHERN BILASPURI

### NOUNS

The words for of, to, and from are *rā*, *jō*, and *te*. Nouns in *-ā* inflect as in Panjabi. Others generally have obl. *-ā* (agent *-ē*) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in Māṇḍī, Kūḷū, and the Simla States, is worthy of note. The dialect closely resembles Māṇḍēālī as might be guessed from its geographical position.

### VERBS

As in Māṇḍēālī the fut. ends in *-ṅhā* or *-ṅ* and the stat. part. in *-īrā*, this ending being added to the root of the past tense. There is an indecl. pres. part. in *-ā*. The verb generally is the same as in Māṇḍēālī, but retains the *ṅ* in *ṅhā*, even with verbs whose root ends in a consonant.

## SOUTHERN BILASPURI

### NOUNS

The preps. for gen. dat. and abl. are *rā*, *jō*, and *te*. The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in *-e* and fem. in *-ā*; in the plur. both have *-ā*, but the agent plur. of masc. nouns ends in *-ē*.

### VERBS

The fut. ends in *-gā* which is added directly to the root, the letter *ṅ* being inserted in the case of roots ending in a vowel.

The stat. part. ends in *-ūrā*, which is added to the root of the verb and not to the past tense root.

## DAMI

The Dāmī dialect is almost the same as Southern Bīlāspūrī which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

## HANDURI

## NOUNS

With the exception of masc. nouns in *-ā*, which inflect in *-e*, the inflection of nouns is in *-ā*, the plur. being the same. The agent, however, generally ends in *-ē*. The word *baiḥṇ*, sister, has *-ā* in the agent.

The preps. for the gen., dat., and abl. are *rā*, *jō*, and *te*.

## VERBS

The fut. adds *-gā*, the 1st sing. and plur. inserting *-ñ*, and the other persons adding the ending directly to the root. Roots ending in a vowel insert *ñ* in the 2nd and 3rd person.

The stat. part. in *-ūrā* is added to the root as in Dāmī and Southern Bīlāspūrī.

The past cond. form in *-dā* (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

## BILASPURI (KAHLURI)

## NOUNS

SINGULAR		PLURAL
<i>Masculine.</i>		
Nom., Acc.	<i>ghōṛ-ā</i> , horse.	<i>-e</i> .
Gen.	<i>-e dā</i> .	<i>-ēā dā</i> .
Dat., Acc.	<i>-e nū</i> .	<i>-ēā nū</i> .
Abl.	<i>-e te</i> .	<i>-ēā te</i> .
Voc.	<i>-ēā</i> .	<i>-ēō</i> .
Agent	<i>-e</i> ,	<i>-ēā</i> ,

Nom., Acc.	<i>ghär-</i> , house.	<i>ghär-</i>
Gen.	-ē dā.	-ā dā.
	etc.	etc.
Voc.	-ā.	-ō.
Agent	-ē.	-ē.
Nom., Acc.	<i>hāth-ī</i> , elephant.	-ī.
Gen.	-īē dā.	-īā dā.
Voc.	-īā.	-īō.
Agent	-īē.	-īē.

*Feminine.*

Nom., Acc.	<i>mānn-ī</i> , girl.	-īā.
Gen.	-īā dā.	-īā dā.
Dat., Acc.	-īā nū.	-īā nū.
Abl.	-īā te.	-īā te.
Voc.	-īē.	-īō.
Agent	-īā.	-īā.
Nom., Acc.	<i>baiḥ-ḡ</i> , sister.	-ḡā.
Gen.	-ḡā dā.	-ḡā dā.
	etc.	etc.
Voc.	-ḡe.	-ḡo.
Agent	-ḡā.	-ḡā.

## PRONOUNS

Nom., Acc.	<i>haū</i> , I.	āsē.
Gen.	<i>mērā</i> .	<i>mḥārā</i> , āsā dā.
Dat., Acc.	<i>mānnū</i> .	āsā nū.
Abl.	<i>mētte</i> .	āsā te.
Agent	<i>māī</i> .	āsē.
Nom., Acc.	<i>tū</i> , thou.	tūsē.
Gen.	<i>tērā</i> .	tūsā dā.
Dat., Acc.	<i>tainū</i> .	tūsā nū.
Abl.	<i>tētte</i> .	tūsā te.
Agent	<i>taī</i> .	tūsē.
Nom., Acc.	<i>sē</i> , he, she, it, that.	sē.
Gen.	<i>tīh dā</i> , tīs dā.	tīhnā dā.
Dat., Acc.	<i>tīh nū</i> , tīs nū.	tīhnā nū.
Abl.	<i>tīh te</i> , tīs te.	tīhnā te.
Agent	<i>tīhnī</i> .	tīhnē.

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>īh dā</i> , <i>īs dā</i> .	<i>īhnā dā</i> .
Dat., Acc.	<i>īh nū</i> , <i>is nū</i> .	<i>īhnā nū</i> .
Agent	<i>īhnī</i> .	<i>īhnē</i> .
Nom., Acc.	<i>kāṅ</i> , who?	<i>kāṅ</i> .
Gen.	<i>kīh dā</i> , <i>kīs dā</i> .	<i>kīhnā dā</i> .
	etc.	etc.
Agent	<i>kīhnī</i> .	<i>kīhnē</i> .
Nom., Acc.	<i>jō</i> , who (rel.).	<i>jō</i> .
Gen.	<i>jīh dā</i> , <i>jīs dā</i> .	<i>jīhnā dā</i> .
Agent	<i>jīhnī</i> .	<i>jīhnē</i> .

*īḡā*, what? has Gen. *kāh dā*, no plur.  
*kācch*, something, anything, is indecl.

#### PRONOMINAL ADJECTIVES

*īḡā*, so much or many; *līḡā*, so much or many (correl.);  
*kīḡā*, how much or many? *jīḡā*, as much or many (rel.).  
*ēḡhā*, of this kind; *tēḡhā*, of that kind; *kēḡhā*, of what  
kind? *tēḡhā je*, of which kind (rel.).

*ēḡḡā*, so big; *tēḡḡā*, so big (correl.); *kēḡḡā*, how big?  
*jēḡḡā*, as big (rel.).

#### ADJECTIVES

Adjectives ending in *-ā* are declined like nouns in *-ā*,  
the fem. being like nouns in *-ī*. Thus we have such  
phrases as—

*āpṇā baiḡā te*, from own sister.

*āpṇē bhāḡyā nū*, to own brothers.

Adjectives with other endings are not declined unless  
used as nouns, in which case they are declined as nouns.

*Comparison*.—There are no special forms for comparison.  
It is expressed by means of *te*, from—

*khāḡā*, good; *īs te khāḡā*, good from this, better than this.

*sābbhā te khāḡā*, good from all, better than all, best.

## NUMERALS

*Cardinal*

1. <i>ikk.</i>	39. <i>ūṅtālī.</i>
2. <i>dō.</i>	40. <i>cālī.</i>
3. <i>tīnn.</i>	47. <i>saitālī.</i>
4. <i>cār.</i>	49. <i>ūṅṅja.</i>
5. <i>pānj.</i>	50. <i>pānjāh.</i>
6. <i>chē.</i>	57. <i>sātṅja.</i>
7. <i>sātt.</i>	59. <i>ūṅāhṭ.</i>
8. <i>āṭṭh.</i>	60. <i>sāṭṭh.</i>
9. <i>nau.</i>	67. <i>sātāhṭ.</i>
10. <i>dās.</i>	69. <i>hūṅāttār.</i>
11. <i>yārā.</i>	70. <i>sāttar.</i>
12. <i>bārā.</i>	77. <i>sāthāttār.</i>
13. <i>tērā.</i>	79. <i>ūṅāsī.</i>
14. <i>caudā.</i>	80. <i>āssī.</i>
15. <i>pāndrā.</i>	87. <i>sātāsī.</i>
16. <i>sōlā.</i>	89. <i>nāūe.</i>
17. <i>sāttrā.</i>	90. <i>nābbe.</i>
18. <i>ṭhārā.</i>	97. <i>sātānue.</i>
19. <i>ūnnī.</i>	99. <i>nēṅṅnue.</i>
20. <i>bīh.</i>	100. <i>sau.</i>
27. <i>sātāī.</i>	300. <i>tīnn sau.</i>
29. <i>ūṅāttī.</i>	500. <i>pānj sau.</i>
30. <i>tīh.</i>	1000. <i>hājār.</i>
37. <i>sātāttī.</i>	100,000. <i>lākkh.</i>

*Ordinal*

1st. <i>paihlā.</i>	3rd. <i>tījā.</i>
2nd. <i>dūjjā.</i>	4th. <i>cauthā.</i>

## ADVERBS

*Time*

<i>hūṅ</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tāhṅ</i> , then.	<i>pārsū</i> , day after to-morrow,
<i>kāhṅ</i> , when ?	day before yesterday.
<i>tāhṅ jē</i> , when (rel.).	<i>cauth</i> , fourth day forwards
<i>ājṅ</i> , to-day.	or backwards.



## Place

<i>ūtthe</i> , here.	<i>ūppre</i> , upwards.
<i>ūtthī</i> , there.	<i>nēre</i> , near,
<i>kītī</i> , where ?	<i>dūr</i> , far.
<i>jītthī</i> , where (rel.).	<i>āgge</i> , before.
<i>nīhle nū</i> , downwards, to the plains.	<i>pīcche</i> , backwards.

## Others

<i>chōṛā</i> , quickly.	<i>kaī</i> , why ?
<i>khārā</i> , well.	

## PREPOSITIONS

<i>dā</i> , of.	<i>gē</i> , beside ; <i>mūjh gē</i> , beside
<i>nū</i> , to.	me.
<i>te</i> , from.	<i>kāne</i> , along with ; <i>mēre</i>
<i>wīce</i> , in.	<i>kāne</i> , along with me.
<i>āgge</i> , in front of.	<i>pār</i> , upon.
<i>pīcche</i> , after, behind.	<i>hēth</i> , under.

## VERBS

## Verb Substantive

<i>hā</i> , am, fem. <i>hī</i> .	<i>hē</i> , are, fem. <i>hīā</i> .
<i>hā</i> , art, ,, <i>hī</i> .	<i>hē</i> , are, ,, <i>hīā</i> .
<i>hā</i> , is, ,, <i>hī</i> .	<i>hē</i> , are, ,, <i>hīā</i> .

Past sing., *thā*, was, fem. *thī* ; plur. *thē*, were, fem. *thīā*.

*rūrhnā*, fall

Imperat. <i>rūrḥ</i>	<i>rūrḥo</i> .
Pres. cond. <i>rūrḥ-ū</i> .	<i>-īye</i> .
<i>-e</i> .	<i>-o</i> .
<i>-e</i> .	<i>-e</i> .

Fut. : Sing. masc. *rūrḥāṅgrā*, fem. *rūrḥāṅgrī* ; plur. *rūrḥāṅgre*, fem. *rūrḥāṅgrīā*.

There is another fut. *rūrḥāṅg*, indecl.

Pres. ind. or past cond. : Sing. masc. *rūrḥulā*, fem. *rūrḥdī* ; plur. m. *rūrḥdē*, fem. *rūrḥdīā*.

Imperf. *rṛḥdā thā* (*rṛḥdī thī*, *rṛḥde thē*, *rṛḥdīā thā*).

Past, *rṛḥhā*, fem. *rṛḥī*; plur. m. *rṛḥe*, fem. *rṛḥī*.

Habitual pres. *rṛḥā kārḍā*, I am in the habit of falling.

Habitual past, *rṛḥā kārḍā thā*, I was in the habit of falling.

In these two tenses *rṛḥā* is indeclinable, while *kārḍā* and *kārḍā thā* are declined like *rṛḥdā* in pres. ind. or imperf.

Conj. part. *rṛḥhīke*, having fallen.

Stat. part. *rṛḥhūdā*, in the state of having fallen, fallen.

Pres. perf. *rṛḥhā hā* (declined as above).

Plup. *rṛḥhā thā* (declined as above).

*hōṇā*, be, become

Imperat. *hō*.

*hōo*.

Fut. *hōṇgrā* or *hōṇg*.

Pres. ind. or past cond. *hūndā*.

Past, *hōhā*.

Stat. part. *hōūdā*.

*auṇā*, come

Imperat. *ā*.

*āo*.

Fut. *auṇgrā* or *auṇg*.

Past, *āyā*.

Stat. part. *āūdā*.

*jāṇā*, go

Fut. *jāṇgrā* or *jāṇg*.

Pres. ind. or past cond. *jāndā*.

Past, *gēā* (fem. *geī*, fem. plur. *geīā*).

*raiḥṇā*, remain

is regular except

Past, *rēhā*.

*baiṭhnā*, sit

Past, *baiṭhā*.

Stat. part. *baiṭhūdā*.

*mārnā*, beat

Regular. In the past tenses the verb agrees with the object.

Pass. *mārēū jāṇā*, beaten to-go, be beaten. In this *jāṇā*, go, is conjugated like the ordinary verb *jāṇā* above, *mārēū* has fem. sing. *mārī*, masc. plur. *māre*, fut. plur. *mārūā*.

*khāṇā*, eat

Fut. *khāṅgrā*, *khāṅg*.

Past, *khādhā*.

*pīṇā*, drink

Past, *pītā*.

*dēṇā*, give

Fut. *dēṅgrā*, *dēṅg*.

Past, *dittā*.

*laiṇā*, take

Fut. *laiṅgrā*, *laiṅg*.

Past, *lēā*.

*gālāṇā*, speak

Past, *gālāyā*.

*kārnā*, do

Past, *kittā*.

Stat. part. *kittūdā*, having been done.

*jāṇṇā*, know.

Past, *jāṇṇēā*.

*lēaṇā*, bring

Past, *līāyā*.

*lēī jāṇā*, take away

Like *jāṇā* above.

*Ability*.—The following sentences will illustrate the method of expressing ability. There are two methods:

(i) with *hōṇā*, (ii) with *sākṇā*.

(i) *mētte nēh rōṭṭī khāī hāṇdī*, from-me not bread eating becomes, I cannot eat bread.

*mētte nēh cauḷ khāī hāṇde*, I cannot eat rice.

*mētte nēh ēh pōthī pāṛhī hāndī*, I cannot read this book.

*mētte nēh ēh kāmm kārī hāndā*, I cannot do this work.

(ii) *haū nēh pāṛhī sākdā*, I cannot read.

In both methods the root of the verb with *-ī* added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with *-ī* remaining unchanged. In the second, *sākdā*, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of *thōṛā*, little. There is a strange tautological use of *thōṛā* in negative sentences, thus—

*āsē Mūsālmān thōṛe nēhī hē*, lit. we Musalmans little not are; the meaning is, “we are not Musalmans.”

*bāhūā*, strike, is used with some word for blow, understood.

*maī tih nā bāhī*, I struck him (sc. a blow).

*maī cāpēṛā dīā bāhīā*, I struck slaps (blows of slaps).

The stat. part of *paiṇā*, fall, lie, *pāūdā*, is used for “ill” (lit. lying or fallen).

## SENTENCES

1. *Tērā naā kyā hā ?* Thy name what is ?
2. *Īs ghōṛe dī kēḍḍi kũ ũmr hī ?* This horse of how-great about age is ?
3. *Ītthe te Kāsh̄mīr kītṛe dūr hī ?* Here from Kashmir how-much far is ?
4. *Tēre būḍhe de kītṛe kō mūḍḍū hē ?* Thy father of how-many about boys are ?
5. *Haū bāṛe dūre te pātāḥṇā āyā.* I very far from on-foot came.
6. *Mēre cācce dā pūtṭ īs dīā baiḥṇā kṅne biāh kītṭūdā.* My uncle of son this of sister with marriage having-been-done (is).
7. *Ghāṛē sūfēḍ ghōṛe dī kātṭhī hī.* House-in white horse of saddle is.
8. *Ūs dīā pūtṭhī pār kātṭhī būnhī dē.* Him of back upon saddle tying give (i.e. tie).
9. *Tīs de pūtṭe nā māi bauht mārēā.* Him of son to by-me much was-beaten.
10. *Ohje īs pārbāte pār gaūā bākriū cārū kārūdā.* He this hill upon cows goats grazing making is (is in the habit of grazing).
11. *Ohje ũs ḍāḷe hēṭh ghōṛe pār baiṭhūdā.* He that tree under horse upon seated.
12. *Ūs dā bhāī āpṇā baiḥṇā te bāḍḍā.* Him of brother own sister than big.
13. *Tīs dā māl dhāī rūpāyye hā.* This of price two-and-a-half rupees is.
14. *Mērā būḍhā chōṭe ghāre raiḥndā.* My father little house-in remains (lives).
15. *Tīs nā ēh rūpāyye dēī dēo.* Him to these rupees giving give (give over, idea of completion).
16. *Īhnā rūpāyyā īs te lēī lau.* These rupees him from taking take.

17. *Tih nā khāre mārīke rāsse kāne bānnhī dēo.* Him to well having-beaten rope with tying give (tie up).

18. *Khūe te pānī kṛdho.* Well from water draw-out.

19. *Mēre āgge āgge cāl.* My before before walk.

20. *Kīs dā lārkā hā tūsā de pīche cālūdā.* Whom of boy is you of behind having-walked.

21. *Eh cīz tūsē kīs te malle leī.* This thing by-you whom from price-in was-taken ?

22. *Gaūe de ēkk dūkāndāre te leī.* Village of one shopkeeper from was-taken.

*Notes.*—2, 4. *kā, kō*, after number or word expressing amount, size, etc., means “approximately”. 6. *kittūdā*, done, used for past, is-having-been-done, i.e. has been done. 8. *bānnhī dē*; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.

## VOCABULARY

about, approximately, <i>kṛ, kṣ.</i>	come, <i>auṇā.</i>
able, be, <i>sākhṇā</i> ; see Grammar.	cow, <i>gāṇ, gāē.</i>
all, <i>sābbh.</i>	cowherd, <i>gūāḷū.</i>
arrive, <i>pujṇā.</i>	daughter, <i>dhī, kāṛī.</i>
ass, <i>khōṭṛā.</i>	day, <i>dīn.</i>
back, n., <i>pīṭṭh.</i>	die, <i>mārnā.</i>
backwards, <i>pīcche.</i>	do, <i>kārnā.</i>
bad, <i>būrā.</i>	dog, <i>kūttā.</i>
be, become, <i>hōṇā.</i>	downwards, <i>hēṭh.</i>
bear, <i>rīcch.</i>	draw (water), <i>kāḍḍhṇā.</i>
beat, <i>mārnā, bāhṇā.</i>	drink, <i>pīṇā</i> ; give to —, <i>pīḷāṇā.</i>
beautiful, <i>bāṇkā.</i>	ear, <i>kānn.</i>
bed, <i>manjā.</i>	eat, <i>khāṇā</i> ; cause to —, <i>khūḷāṇā.</i>
before, <i>āgge.</i>	egg, <i>bāttī.</i>
behind, <i>pīcche.</i>	eight, <i>āṭṭh.</i>
below, <i>hēṭh.</i>	eighteen, <i>ṭhārā.</i>
beside, <i>gē.</i>	eighty, <i>āssī.</i>
big, <i>bāḍḍā</i> ; so —, <i>ēḍḍā</i> ; so — (correl.), <i>tēḍḍā</i> ; how —, <i>kēḍḍā</i> ; as — (rel.), <i>jēḍḍā.</i>	elephant, <i>hāthī.</i>
bitch, <i>kāttī.</i>	eleven, <i>gīārā.</i>
body, <i>dhāṛ.</i>	eye, <i>hākkhī.</i>
book, <i>pōthī.</i>	face, <i>mūh.</i>
boy, <i>māṇḍū.</i>	fall, <i>rāṛhnā, paṇā.</i>
bread, <i>rōṭṭī.</i>	far, <i>dūr.</i>
bring, <i>lēauṇā.</i>	father, <i>būḍhā.</i>
brother, <i>bhāī.</i>	field, <i>ḍōcī.</i>
buffalo, <i>mhaīs.</i>	fifteen, <i>pāndrā.</i>
bull, <i>bāḷḍ.</i>	fight, <i>lāṛnā.</i>
buttermilk, <i>chāh.</i>	first, <i>paīhlā.</i>
call, <i>bōḷṇā.</i>	fish, <i>mācchī.</i>
camel, <i>ūṭ.</i>	five, <i>pānj.</i>
cat, <i>bīllā, fem. bīllī.</i>	foot, <i>paīr.</i>
cock, <i>kākkāṛ.</i>	forty, <i>cālī.</i>
cold, <i>ṭhāṇḍā.</i>	forwards, <i>āgge.</i>
	four, <i>cār</i> ; fourth, <i>cauthā.</i>
	fourteen, <i>caudā.</i>

from, <i>te</i> .	learn, <i>sīkhṇā</i> .
front, in, <i>āgge</i> .	leopard, <i>bāhy, mīrg</i> .
fruit, <i>phāl</i> .	lie, <i>sauṇā, paiṇā</i> .
ghi, <i>ghī</i> .	little, <i>chōṭā</i> : a —, <i>thōṛā</i> .
girl, <i>mūnnī</i> .	load, <i>būjḥkā</i> .
give, <i>dēṇā</i> .	look, <i>dēkhṇā</i> .
go, <i>jāṇā</i> .	maize, <i>chālī</i> .
goat, <i>bākrā</i> , fem. <i>bākrī</i> .	make, <i>bāṇāṇā</i> .
good, <i>khārā</i> .	man, <i>māhṇū</i> .
graze, tr., <i>cārnā, cūgāṇā</i> ; int., <i>cūṇā</i> .	mare, <i>ghōṛī</i> .
hair, <i>kēs</i> .	marry, <i>bīāh kārṇā</i> .
hand, <i>hātth</i> .	meat, <i>māsh</i> .
he, <i>sē</i> .	meet, <i>mīllṇā</i> .
head, <i>sīr</i> .	milk, <i>dudḍh</i> .
hear, <i>sūṇṇā</i> .	moon, <i>cānd</i> .
hen, <i>kūkkṛī</i> .	mother, <i>āmmā</i> .
hence, <i>ītthe te</i> .	mountain, <i>pārbāt</i> .
here, <i>ītthe</i> .	much, so, <i>īṭṇā</i> ; so — (correl.), <i>tīṭṇā</i> ; how — ? <i>kīṭṇā</i> ; as — (rel.), <i>jīṭṇā</i> .
high, <i>ūccā</i> .	Muhammadan, <i>mūsālmān</i> .
hill, <i>pārbāt</i> .	my, <i>mērā</i> .
horse, <i>ghōṛā</i> .	name, <i>naū</i> .
hot, <i>gārm, tāttā</i> .	near, <i>nēṛe</i> .
house, <i>ghār</i> .	night, <i>rāt</i> .
hundred, <i>sau</i> .	nine, <i>nau</i> .
husband, <i>ghārēwāṇa</i> .	nineteen, <i>ūnnī</i> .
I, <i>haū</i> .	ninety, <i>nābbe</i> .
ignorant, <i>āhmāk</i> .	no, <i>nēh, nēhī</i> .
in, <i>wīcc</i> .	nose, <i>nākk</i> .
inside, <i>wīcc</i> .	not, <i>nēh, nēhī</i> .
iron, <i>lōhā</i> .	nothing, <i>kūccḥ nēh</i> .
jackal, <i>gīddṛī</i> .	now, <i>hāṇ</i> .
jungle, <i>bāṇ</i> .	of, <i>dā</i> .
kind, of this, <i>ēṛhā</i> ; of that —, <i>tēṛhā</i> ; of what — ? <i>kēṛhā</i> ; of which — (rel.), <i>tēṛhā jē</i> .	oil, <i>tēl</i> .
kite, <i>īl</i> .	on, <i>pār</i> .
know, <i>jāṇṇā</i> .	one, <i>īkk</i> .
lazy, <i>ghair</i> .	our, <i>āsā dā, mhārā</i> .
	own, adj., <i>āṇṇā</i> .



pen, <i>kālām</i> .	stomach, <i>pēt</i> .
pig, <i>sūr</i> .	storm, <i>ānnhī</i> , <i>ānhōrī</i> .
place, v., <i>rākkhṇā</i> .	stream, <i>khāḷḷ</i> .
plain, <i>pāddhār</i> .	sun, <i>sūrāj</i> ; sunshine, <i>dhupp</i> .
plough, <i>hāl jōṛnā</i> .	sweet, <i>miṭṭhā</i> .
quickly, <i>chōṛā</i> .	swift, <i>calāk</i> .
rain, <i>bārkhā</i> .	take, <i>laiṇā</i> ; take away, <i>lei jāṇā</i> .
read, <i>pārhnā</i> .	ten, <i>dās</i> .
recognize, <i>pāchhaiṇṇā</i> .	than, <i>te</i> .
remain, <i>raiṇṇā</i> .	then, <i>tāhṇ</i> .
river, <i>dāryā</i> .	there, <i>ūtthī</i> .
run, <i>daṛnā</i> ; — away, <i>nāṭhī</i>	they, <i>sē</i> .
<i>jāṇā</i> .	thief, <i>cōr</i> .
saddle, <i>kāṭṭhī</i> .	thirst, <i>tīh</i> .
say, <i>bōḷnā</i> , <i>gālāṇā</i> .	thirteen, <i>tērā</i> .
see, <i>dēkkhṇā</i> .	this, <i>ēh</i> .
seed, <i>bīū</i> .	thou, <i>tū</i> .
seven, <i>sātt</i> .	three, <i>tinn</i> ; third, <i>tījjā</i> .
seventeen, <i>sāttrā</i> .	thy, <i>tērā</i> .
seventy, <i>sāttār</i> .	tie, <i>bānnhṇā</i> .
sharp, <i>painā</i> .	to, <i>nū</i> .
she, <i>sē</i> .	to-day, <i>āj</i> .
sheep, <i>bhēd</i> .	to-morrow, <i>kāl</i> ; day after —,
shepherd, <i>būkrāl</i> .	<i>pārsū</i> ; fourth day, <i>cauth</i> .
shopkeeper, <i>dūkāndār</i> .	tongue, <i>jībhb</i> .
sister, older than person spoken	tooth, <i>dānd</i> .
of, <i>bēbbē</i> ; younger than do.,	town, <i>nāggār</i> .
<i>baiṇṇ</i> .	tree, <i>ḍāl</i> .
sit, <i>baiṭhṇā</i> .	twelve, <i>bārā</i> .
six, <i>chē</i> .	twenty, <i>bīh</i> .
sixteen, <i>sōḷā</i> .	two, <i>dō</i> ; two-and-a-half, <i>dhāī</i> ;
sixty, <i>sāṭṭh</i> .	second, <i>dūjjā</i> .
sleep, <i>sauṇā</i> .	ugly, <i>būrā</i> .
something, <i>kāech</i> .	uncle, <i>cāccā</i> .
son, <i>pūtt</i> , <i>bhāū</i> .	under, <i>hēṭh</i> .
sow, <i>bāṇā</i> .	upon, <i>pār</i> .
speak, <i>gālāṇā</i> , <i>bōḷnā</i> .	upwards, <i>ūppre</i> .
stand, <i>khṛōṇā</i> .	very, <i>bauht</i> .
star, <i>tārā</i> .	village, <i>gaū</i> .

walk, <i>pātāhṇā auṇā</i> or <i>jāṇā</i> ,	why? <i>kaī</i> .
<i>cālṇā</i> .	wife, <i>jūāṇās</i> .
was, <i>thā</i> .	wind, <i>pauṇī</i> .
water, <i>pāṇī</i> .	wise, <i>āklūwāḷa</i> .
way, <i>bāḷ</i> .	with (along with), <i>kāne</i> ;
we, <i>āsē</i> .	instr., <i>kāne</i> .
well, adv., <i>khārā</i> .	wolf, <i>bhāgčār</i> .
well, n., <i>khūā</i> .	woman, <i>jūāṇās</i> .
what, <i>kyā</i> .	write, <i>likkhṇā</i> .
wheat, <i>kāṇāk</i> .	yesterday, <i>kāll</i> ; day before —
when, <i>kāhṇ</i> ; (rel.), <i>tāhṇ je</i> .	<i>pārsū</i> ; fourth day back,
where? <i>kītī</i> ; (rel.), <i>jītthī</i> .	<i>cauth</i> .
white, <i>sāfēd</i> .	you, <i>tūsē</i> ; your, <i>tūsā dā</i> .
who? <i>kṇn</i> ; (rel.), <i>jō</i> .	

WESTERN BILASPURI

NOUNS

Nom. Acc.	<i>ghōr-ā.</i>	<i>-e.</i>
Gen.	<i>-e dā.</i>	<i>-ēā dā.</i>
Dat., Acc.	<i>-e nõ.</i>	<i>-ēā nõ.</i>
Abl.	<i>-e tē.</i>	<i>-ēā tē.</i>
Agent	<i>-ē.</i>	<i>-ēā.</i>
Nom., Acc.	<i>ghār-, house.</i>	<i>ghār-.</i>
Gen.	<i>-e dā.</i>	<i>-ā dā.</i>
Agent	<i>-ē, -ē nē.</i>	<i>-ē.</i>
Nom., Acc.	<i>hāth-ī, elephant.</i>	<i>-ī.</i>
Gen.	<i>-īē dā.</i>	<i>-īā dā.</i>
Agent	<i>-īē, -īē ne.</i>	<i>-īē, -īā ne.</i>
Nom., Acc.	<i>mānnī, girl.</i>	<i>-īā.</i>
Gen., etc.	<i>-īā dā, nõ, etc.</i>	<i>-īā dā, nõ, etc.</i>
Agent	<i>-īē or īē ne.</i>	<i>-īā ne.</i>
Nom., Acc.	<i>bhaiṇ-, sister.</i>	<i>bhaiṇ-ā.</i>
Gen., etc.	<i>-ā dā, nõ.</i>	<i>-ā dā, nõ.</i>
Agent	<i>-ā ne.</i>	<i>-ā ne.</i>

PRONOUNS

Nom., Acc.	<i>haũ, maĩ, I.</i>	<i>āsĩ.</i>
Gen.	<i>mērā.</i>	<i>sāhṛā.</i>
Dat., Acc.	<i>mainũ.</i>	<i>āsā nũ.</i>
Abl.	<i>mētte.</i>	<i>sātte.</i>
Agent	<i>maĩ.</i>	<i>āsĩ.</i>
Nom., Acc.	<i>tũ, thou.</i>	<i>tũsĩ.</i>
Gen.	<i>tērā.</i>	<i>thũāṛā, tũhāṛā.</i>
Dat., Acc.	<i>tainũ.</i>	<i>thũānũ.</i>
Abl.	<i>tētte.</i>	<i>thũātte.</i>
Agent	<i>taĩ.</i>	<i>tũsĩ.</i>
Nom., Acc.	<i>ēh, this.</i>	<i>ēh.</i>
Gen.	<i>īh dā, is dā.</i>	<i>īhnā dā.</i>
Dat., Acc.	<i>īh nõ.</i>	<i>īhnā nõ.</i>
Agent	<i>īhn,</i>	<i>īhnĩ,</i>

*kaun̄*, who ?

Gen. *kīh dā*.

Agent, *kīhn*.

*kyā*, what ? Gen. *kāh dā*.

*kūcch*, something, anything.

#### PRONOMINAL ADJECTIVES

*ēhā*, of this kind ; *tēhā*, of that kind ; *kēhā*, of what kind ? *jēhā*, of which kind (rel.).

*ītnā*, so much or many ; *ātnā*, so much or many (correl.) ; *kītnā*, how much or many ? *jītnā*, as much or many (rel.).

#### ADJECTIVES

The rules for agreement are the same as for the main Bilāspūr dialect.

*Comparison*, as in Bilāspūr :—

*cāngā*, good ; *es te cāngā*, better than this.

*sābb te cāngā* (or *ābbāl*), better than all (first from all), best.

#### ADVERBS

##### *Time*

*hūñī*, now.

*kāḍ*, when ?

*tāḍ*, then.

*jāḍ*, when (rel.).

##### *Place*

*īttthe*, here.

*kīttthe*, where ?

*ūtthe*, there.

*jūtthe*, where (rel.).

##### *Others*

*kūsno*, *kāh no*, why ?

*chōṛ*, quickly.

#### PREPOSITIONS

*dā*, of.

*te*, from, than.

*nō*, *nā*, to.

#### VERBS

##### *Verb Substantive*

Pres. *hai* all through, unchanged.

Past sing. masc. *thā*, fem. *thī* ; plur. masc. *thē*, fem. *thīā*.

*ḍḍḡḡḡā*, fall

Imperat. *ḍḍḡḡ* *ḍḍḡḡḡo*.

Fut. *ḍḍḡḡḡāṅḡr-ā*, fem. -ī; plur. masc. -ē, fem. -īā; also *ḍḍḡḡḡḡḡ*, unchanged.

Pres. ind. and past cond. *ḍḍḡḡdā*.

Imperf. *ḍḍḡḡdā thā*, etc., fem. *ḍḍḡḡdī thī*; plur. masc. *ḍḍḡḡde the*, fem. *ḍḍḡḡdīā thīā*.

Stat. part. *ḍḍḡḡūdā*, fallen.

Past, *ḍḍḡḡeā*, fem. *ḍḍḡḡī*; plur. masc. *ḍḍḡḡge*, fem. *ḍḍḡḡīā*.

*hōḡā*, be, become

Fut. *hōḡḡḡā*.

Past, *hōeā*.

Pres. ind. and past cond. *hōḡdā*.

*auḡā*, come

Fut. *auḡḡḡā*.

Past, *āyā*.

Stat. part. *āūdā*, in the state of having come.

*jāḡā*, go

Fut. *jāḡḡḡā*.

Past, *gēā*.

Stat. part. *gāūdā*, gone.

*baiḡḡā*, sit

Past, *baiḡḡhā*.

Stat. part. *baiḡḡhūdā*.

*kḡḡḡā*, beat

Past, *kḡḡḡā*.

*khāḡā*, eat

Past, *khāḡdhā*.

*dēḡā*, give

Fut. *dēḡḡḡā*.

Past, *dḡḡā*.

*laiḡā*, take

Fut. *laiḡḡḡā*.

Past, *lēā*.

It will be noticed that verbs whose roots end in a vowel take *h* in the future, thus *auñghṛā*, I shall come; *jāñghṛā*, I shall go; *dēñghṛā*, I shall give, etc.

Ability is expressed in the same way as in Bilāspūr. The sentences given for Bilāspūrī are used also in Western Bilāspūr. The tautological use of *thōṛā*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *cāhīndā* (fem. *cāhīndī*, plur. masc. *cāhīnde*, fem. *cāhīndīā*) is used like the Panjabi *cāhīdā*. It corresponds to the Hindi *cāhiye*.

#### NUMERALS

The numerals are as in Bilāspūr except

13 *tēhrā*.

20 *bīh*.

#### VOCABULARY

The words are practically as in the Standard dialect. The following with slight differences may be noted:—

advisable, necessary, it is,	dwelt, <i>bāsṇā</i> .
<i>cāhīndā</i> .	herder of buffaloes, <i>māhī</i> .
boy, <i>chōhrū</i> .	look for, be obtained, <i>lājḡhṇā</i> .
buffalo, <i>mhais</i> .	shepherd, <i>gūāl</i> .
cow, <i>gā</i> .	woman, wife, <i>tīmī</i> .

#### NORTHERN BILASPURI

##### NOUNS

Nom., Acc. <i>ghōṛ-ā</i> .	-e.
Gen. -e <i>rā</i> .	-e <i>rā</i> .
Dat., Acc. -e <i>jō</i> .	-e <i>jō</i> .
Abl. -e <i>te</i> .	-e <i>te</i> .
Agent -ē.	-ē.
Nom., Acc. <i>ādm-ī</i> , man.	-ī.
Gen. -īā <i>rā</i> .	-īā <i>rā</i> .
etc.	etc.
Agent -īē.	-īē.

Nom., Acc.	<i>ghār</i> , house.	<i>ghār</i> .
Gen.	<i>ghārā rā</i> .	<i>ghārā rā</i> .

*Feminine.*

Nom., Acc.	<i>mān-i</i> , girl.	<i>-ī</i> .
Gen.	<i>-īā rā</i> .	<i>-īā rā</i> .
Agent	<i>-īē</i> .	<i>-īē</i> .

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

PRONOUNS

Nom., Acc.	<i>haī</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat., Acc.	<i>mīnjō</i> .	<i>āsā jō</i> .
Abl.	<i>mātte</i> .	<i>āsā te</i> .
Agent	<i>maī</i> .	<i>āsā</i> .
Nom., Acc.	<i>tū</i> .	<i>tūsē</i> .
Gen.	<i>tērā</i> .	<i>tūsā rā</i> .
Dat., Acc.	<i>tījō</i> .	<i>tūsā jō</i> .
Abl.	<i>tūtte</i> .	<i>tūsā te</i> .
Agent	<i>tuī</i> .	<i>tūsā</i> .

*ēh*, this, has Gen. *īs rā*. Agent, *īhnī*.

*kyā* is what?

ADVERBS

Nearly the same as Western Bilāspūrī.

*dōttā*, is to-morrow.

VERBS

*Verb Substantive*

Pres. masc. *hā*, fem. *hī*; plur. *hē*, fem. *hī*.

Past masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thī*.

*kārṇā*, do

Fut. *kārāṅghā*, fem. *kārāṅghī*; plur. *kārāṅghē*, fem. *kārāṅghī*; also *kārāṅg* (indeclinable).

Pres. ind. *kārā hā*, fem. *kārā hī*; plur. *kārā hē*, fem. *kārā hī*.

Imperf. *kārā thā*, fem. *kārā thī*; plur. *kārā thē*, fem. *kārā thī*.

Past, *kittā*, fem. *kittī*; plur. *kitte*, fem. *kittī* (agreeing with object).

Stat. part. *kittirā*, fem. *kittirī*; plur. *kittire*, fem. *kittirī*.

Pres. perf. *kittā hā*.

Plup. *kittā thā*.

*dēṇā*, give

Fut. *dēṅghā* or *dēṅg*.

*jāṇā*, go

Fut. *jāṅghā* or *jāṅg*,

Pres. ind. *jāṅ hā*.

Past, *gēā*.

Stat. part. *gēirā*.

Pres. perf. *gēā hā*.

Plup. *gēā thā*.

*hōṇā*, be, become

Past, *hūā*, *hūā hā*, *hūā thā*.

*auṇā*, come

Stat. part. *āirā*.

*baiṭhṇā*, sit

Stat. part. *baiṭhīrā*.

Other verbs are *dēkhṇā*, see; past, *dēkhēā*.

*bāhṇā*, strike; past, *bāhēā*. This is used always with some feminine word for blow understood, as *ūs jō bāhī*, struck him (sc. a blow).

*lē jāṇā*, take away; like *jāṇā*, go.

*lī auṇā*, bring; like *auṇā*, come.

#### NUMERALS

The numerals are the same as in the Western Bilāspūr dialect.

#### VOCABULARY

The vocabulary does not appreciably differ from that of other dialects in Bilāspūr.



SOUTHERN BILASPURI

NOUNS

Nom., Acc.	<i>ghōṛ-ā.</i>	-e.
Gen.	-e <i>rā.</i>	-ěā <i>rā.</i>
Dat., Acc.	-e <i>jō.</i>	-ěā <i>jō.</i>
Abl.	-e <i>te.</i>	-ěā <i>te.</i>
Agent	-ē.	-ē.
Nom., Acc.	<i>ghār-</i>	<i>ghār-</i>
Gen.	-o <i>rā.</i>	-ā <i>rā.</i>
	etc.	etc.
Agent	-ē or -e <i>ne.</i>	-ē.
Nom., Acc.	<i>hāth-ī,</i> elephant.	-ī.
Gen.	-īe <i>rā.</i>	-īā <i>rā.</i>
Agent	-īē, -īe <i>ne.</i>	-īē.

*Feminine.*

Nom., Acc.	<i>mānn-ī,</i> daughter, has	Gen. -īā <i>rā.</i>	Agent -īā.
Nom., Acc.	<i>bhaiṇ-</i>	<i>bhaiṇ-ā.</i>	
Gen.	-ā <i>rā.</i>	-ā <i>rā.</i>	
Agent	-ā.	-ā.	

PRONOUNS

Nom., Acc.	<i>haū.</i>	āsē.
Gen.	<i>mērā.</i>	āsā <i>rā.</i>
Dat., Acc.	<i>mīnjō.</i>	āsā <i>jō.</i>
Abl.	<i>mētte.</i>	āsā <i>te.</i>
Agent	<i>maī.</i>	āsē.
Nom., Acc.	<i>tū,</i> thou.	tūsē.
Gen.	<i>tērā.</i>	tūsā <i>rā.</i>
Dat., Acc.	<i>tījjō.</i>	tūsā <i>jō.</i>
Abl.	<i>tētte.</i>	tūsā <i>te.</i>
Agent	<i>taī.</i>	tūsā.
Nom., Acc.	<i>ēh,</i> this.	ēh.
Gen.	<i>īs rā.</i>	īhnā <i>rā.</i>
Dat., Acc.	<i>īs jō.</i>	īhnā <i>jō.</i>
Abl.	<i>īs te.</i>	īhnā <i>te.</i>
Agent	<i>īhnī.</i>	īhne.

Nom., Acc. *kṛṇ*, who.

Gen. *kṛs rā*.

Agent *kṛhnī*.

*kyā* is what?

*kṛccch*, anything, something.

#### PRONOMINAL ADJECTIVES

*ēṛhā*, of this kind: and so *tēṛhā*, *kēṛhā*, *jēṛhā*.

*itnā*, so much or many; *tītnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *ṛ* as in Standard dialect.

#### ADJECTIVES

The rules are as in the Standard dialect.

*Comparison*.—*āccchā*, good; *īs te āccchā*, better than this; *sābbhī te āccchā*, best of all.

#### ADVERBS

##### *Time*

*hṛṇ*, now.

*kāl*, to-morrow or yesterday.

*tā*, then.

*pārsū*, day after to-morrow

*kādī*, when?

or day before yesterday.

*tā jē*, when (rel.).

*cauth*, on fourth day for-

*ājī*, to-day.

wards or backwards.

##### *Others*

*kaū*, why?

*chōṛ*, quickly.

#### PREPOSITIONS

*rā*, of.

*gē*, beside, *mēre gē*, beside me.

*jō*, to.

*nāl*, along with; *mēre nāl*,

*te*, from.

with me.

#### VERBS

##### *Verb Substantive*

As in Standard dialect, *hā*, *hī*, *hē*, *hāṅ*.

„ „ *thā*, *thī*, *thē*, *thāṅ*.

*ḍiggṇā*, fall

Almost as in Standard dialect.

Imperat. *ḍigg*

*ḍiggo*.

Fut. *ḍiggg-ā*, -ā -ā, -ē -ē -ē; fem. -ī -ī -ī, -īā -īā -īā.

This triple *g* in the future results from the adding of the ending -*gā* to the root *ḍigg-*. This tense differs from the Standard dialect.

Pres. cond. *ḍigggũ*, etc.

Pres. ind. *ḍigggũ hā*, etc.

Imperf. *ḍigggũ thā*.

Past cond. *ḍigggdā*.

Past, *ḍigggēā*; pres. perf. *ḍigggēā hā*; plup. *ḍigggēā thā*.

Stat. part. *ḍigggūrā*.

*hōḡā*, be, become

Fut. *hūḡā*.

Past, *hāā*.

*āḡḡā*, come (cf. West Panjabi *āwḡḡā*).

Fut. *āḡḡā*.

Past cond. *āḡḡdā*.

Past, *āyā*.

*jāḡā*, go

Fut. *jāḡā*.

Past, *gēā*.

*baḡḡā*, sit

Past, *baḡḡēā*.

Stat. part. *baḡḡūrā*.

*lēḡā*, take

Fut. *lēḡā*.

Past, *lēā*.

*kāḡḡā*, do

Past, *kittā* (not *kittā*)

*kḡḡā*, eat; *ḡḡā*, drink; *dēḡā*, give; *gāḡḡā*, speak; *bōḡā*, speak; *lēḡḡā*, bring; *lēḡ jāḡā*, take away; *raiḡḡā*, remain; *māḡḡā*, beat, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an *ḡ* and *ḡ* respectively before the ending.

## NUMERALS

The numerals are the same as in the Standard dialect except 9, *nāṣ*.

Ability is expressed as in the Standard dialect. See the sentences there.

## VOCABULARY

The vocabulary calls for little remark. The following words showing a slight difference may be noted:—

boy, <i>chōkrū</i> .	shepherd, <i>būkrūḷ</i> .
buffalo, <i>mhais</i> .	sister, <i>bōbbo</i> .
goat, <i>bākkṛā</i> .	

The word *būkrūḷ* for the more ordinary *bākrāḷ*, etc., reminds us that in Bilāspūr and the South of Sūkēt, the introduction of *ṣ* or *w* before *ā* is common. Thus we have *gūḷṣāb* for *gūḷāb*, rose; *ṣṭārṣwāi* for *ṣṭārāi*, descent; *cārḥṣwāi* for *cārḥāi*, ascent; *ṣṭhṣwāyā* for *ṣṭhāyā*, lifted.

## DAMI

The dialect of North-East Bilāspūr is practically identical with the Standard dialect of Māṇḍī and Sūkēt. In the declension almost the only difference is that *te* is used for *ge*, from.

Dāmī is spoken in South-East Bilāspūr and is almost the same as the dialect of South Bilāspūr. The resemblances and differences are indicated below.

## NOUNS

The same as Southern Bilāspūri.

## PRONOUNS

1st pers. sing. same except abl. *mātte*.

Plur. same except—

Nom., Acc. *ṣṣē*.

Gen. *mhārā*.

Dat. and Abl. *ṣṣā jō* and *tē*.

2nd pers. same except—

Nom., Acc. <i>tā</i> .	Plur. <i>tusē</i> .
Gen.	<i>tusā rū</i> .
Dat., Acc.	<i>tusā jō</i> .
Abl. <i>tāttē</i> .	<i>tusā tē</i> .
Agent	<i>tussē</i> .

3rd pers. pron. the same; inter. and rel. pron. the same.

### PRONOMINAL ADJECTIVES

Kind:—*ēṛhā*, of this kind, etc., the same.

Amount:—cerebral *ṇ*; *itṇā*, so much or many; *tītṇā*, so much or many (correl.); *kītṇā*, how much or many? *jītṇā*, as much or many (rel.).

*kīcch*, something, anything.

### ADVERBS

#### *Time*

*ēbbū*, now.

*kāḍū*, when?

*tā*, then.

*tā je*, when (rel.).

#### *Place*

The same.

### VERBS

#### *Verb Substantive*

Pres. *hā*, fem. *hī*; plur. *hē*, fem. *hīā*.

#### *rāṛhnā*, fall

Fut. *rāṛh-gā*, fem. *-gī*; plur. masc., *-gē*, fem. *-gīā*.

Pres. ind. *rāṛhū hā*, fem. *rāṛhū hī*; plur. masc. *rāṛhū hē*, fem. *rāṛhū hīā*.

Imperf. *rāṛhū thā*.

Stat. part. *rāṛhārā*.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

*rāṛhā kārū hā*, fem. *rāṛhā kārū hī*, etc.

So also *khāyā kārū hā*, I eat.

*hōṇā*, be, become (the same)

*auṇā*, come

Fut. *auṅā* or *anṅhā*.

Stat. part. *āūrā*.

*jāṇā*, go

Fut. *jāṅhā*.

Stat. part. *jāūrā*.

Past cond. *jāhūndā*.

The verbs *kūṭṭṇā*, beat; *khāṇā*, eat; *pīṇā*, drink; *dēṇā*, give; *gālāṇā*, speak; *bōḷṇā*, speak; *kārṇā*, do, are conjugated as in Southern Bīlāspūrī.

#### NUMERALS

The numerals are the same except 9, *nau*.

*Ability*.—Ability may be expressed as in the Standard dialect, but the following method of expressing it is also found:—

*mēre bolle ēh kām̄m nīh hūndā*, I cannot do this work.

*mēre bolle nīh līkhī hūndā*, I cannot write.

*mēre nīh jīhūndā*, I cannot go.

The last example is notable in that the participle is used like the organic pass. part. and yet is the ordinary active participle. It differs from the examples given under the Standard dialect where the logical object is the nominative of the sentence.

#### VOCABULARY

The vocabulary is the same. Occasionally a trifling difference may be detected as in *pāt*, son; *dhīū*, daughter.

#### HANDURI (EAST NALAGARH)

##### NOUNS

Sing., Nom., Acc. *ghōṛ-ā*, horse.

Gen. *-e rā*.

Dat., Acc. *-e jō*.

Abl. *-e te*.

Agent *-ē*.

Plur. the same.

Sing., Nom., Acc.	<i>bāḷḷ, ox.</i>
Gen.	<i>bāḷḷā rā.</i>
Dat., Acc.	<i>bāḷḷā jō.</i>
Abl.	<i>bāḷḷā te.</i>
Agent	<i>bāḷḷē.</i>

Plur. the same.

SINGULAR	PLURAL
Nom., Acc. <i>mānu-ī, girl.</i>	Nom., Acc. <i>mānu-īā.</i>
Gen. <i>-īā rā, etc.</i>	Gen. <i>-īā rā.</i>
Agent <i>-īē.</i>	Agent <i>-īē.</i>
Nom., Acc. <i>baiḥṇ-, sister.</i>	Nom., Acc. <i>baiḥṇ-ā.</i>
Gen. <i>-ā rā.</i>	Gen. <i>-ā rā.</i>
Agent <i>-ā.</i>	Agent <i>-ā.</i>

PRONOUNS

Nom., Acc. <i>haū, I.</i>	<i>āsse.</i>
Gen. <i>mērā.</i>	<i>mhārū.</i>
Dat. <i>mānjō.</i>	<i>āssā jō.</i>
Abl. <i>mētte.</i>	<i>āssā te.</i>
Agent <i>maī.</i>	<i>āssē.</i>
Nom., Acc. <i>tū.</i>	<i>tüsse.</i>
Gen. <i>tērā.</i>	<i>tüssā rā.</i>
Dat. <i>tūjjō.</i>	<i>tüssā jō.</i>
Abl. <i>tū tē.</i>	<i>tüssā te.</i>
Agent <i>taī.</i>	<i>tüssē.</i>

In that part of East Nālāgarh which lies to the east of the mountain range the following difference is found in the above two pronouns :—

<i>mā khe, to me.</i>	<i>mā te, from me.</i>
<i>tā khe, to thee.</i>	<i>tā te, from thee.</i>

Nom., Acc. <i>ēh, this.</i>	<i>ēh.</i>
Gen. <i>ēs rā.</i>	<i>īhūā rā.</i>
etc.	etc.
Agent <i>īnī.</i>	<i>īhuc.</i>

Fem. sing. : Gen. *ēsā rā, etc.* Agent, *ēsē.*

*sē*, that. Gen. *tēs rā*, etc. Fem. *tēssā rā*, etc., like *ēh*, this.

*kyā*, what ?

*kūcch*, something, anything.

#### PRONOMINAL ADJECTIVES

*ēhrā*, of this kind ; *tēhrā*, of that kind ; *kēhrā*, of what kind ? *jēhrā*, of which kind (rel.).

*ītnā*, so much or many ; *tītnā*, so much or many (correl.) ; *kītnā*, how much or many ? *jītnā*, as much or many (rel.).

#### ADJECTIVES

*Comparison.*—*ācchā*, good ; *ēt tē ācchā*, better than this ; *sāb tē ācchā*, better than all, best.

#### ADVERBS

##### *Time*

*ēbbū*, now.

*tēbbe*, then.

*kādī*, when ?

*jēbbe*, when (rel.).

*ājī*, to-day.

*kāl*, to-morrow, yesterday.

*pārsū*, day after to-morrow,

day before yesterday.

*cauthe*, fourth day forward

or backward.

##### *Place*

*ēthī*, here.

*tēthī*, there.

*kēttī*, where ?

*jēthī*, where (rel.).

*ūndhe*, downwards.

*ūbhe*, upwards.

also *chōṛ*, quickly.

#### PREPOSITIONS

*gē*, beside ; *munj gē*, beside *jō*, to.

me ; (beyond the Range *sātthe*, along with ; *mēre mā kāē* is used). *sātthe*, with me.

*rā*, of.

*te*, from.

#### VERBS

##### *Verb Substantive*

Pres. *hē*, *hē*, *hē*, *hē*, *hē*, *hē* (*hai* and *hai* are also found).

Past, *thā*, fem. *thī* ; plur. *thē*, fem. *thī*.



*karnā*, do

Imperat.	<i>kār.</i>	<i>kāro.</i>
Fut.	<i>kārṅgā.</i>	<i>kārṅge.</i>
	<i>kārgā.</i>	<i>kārgē.</i>
	<i>kāryā.</i>	<i>kārye.</i>
Pres. cond.	<i>kārũ.</i>	<i>kārũ.</i>
	<i>kārō.</i>	<i>kārō.</i>
	<i>kārō.</i>	<i>kārō.</i>

Pres. ind. *kārũ hē*, *kāro hai*, *kāro hē*, *kārũ hē*, *kāro hē*,  
*kāro hē*.

Imperf. *kārũ thā* (fem. *thī*), *kāro thā*, *kāro thā*, *kārũ thē*  
(fem. *thī*), *kāro thē*, *kāro thē*.

Past, *kittā*.

Conj. part. *kārīke*, having done.

*kārṅā* shows the future for a verb with root ending in a consonant. If it ends in a vowel (see *jāṅā*) *ṅ* is inserted in 2 and 3 sing. and plur.

*jāṅā*, go

Fut.	<i>jāṅgā</i> , <i>jāṅgā</i> , <i>jāṅgā</i> , <i>jāṅge</i> , <i>jāṅge</i> , <i>jāṅge</i> (fem. <i>-gī</i> ).
Past,	<i>gā</i> , fem. <i>gī</i> ; plur. <i>gē</i> , fem. <i>gī</i> .
Stat. part.	<i>jāūrā</i> , in the state of having gone.
Conj. part.	<i>jāīke</i> .

*auṅā*, come

Stat. part.	<i>āūrā</i> .
Conj. part.	<i>āīke</i> .

*hōṅā*, be, become

Fut.	<i>hūṅgā</i> .
Past,	<i>hūā</i> .

*khāṅā*, eat

Past,	<i>khādhā</i> .
Stat. part.	<i>khāūrā</i> .

*pīṅā*, drink

Past,	<i>pītā</i> .
Stat. part.	<i>pīūrā</i> •

*līauṇā*, bring; *lēijāṇā*, take away, are like *auṇā* and *jāṇā* respectively.

*Ability*:—

*mā te (mētte) nēhī pāṛhdī ēh kitāb*, I cannot read this book.

*mā te (mētte) nēhī pāṛhdā*, I cannot read.

*pāṛhdā* is used as an organic pass. part.

#### NUMERALS

The numerals are as in the Standard dialect.

#### VOCABULARY

As in Dāmī.

## THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women's ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915-16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(*Note.*—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which

bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jātts by caste and give the following account of their origin :—On one occasion a famous Sāyyīd, called Phāttū Shāh, was passing their ancestral home, the village of Sainthāl in the Gūjrāt district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyīd, and they slighted the request of the strange Sāyyīd. He accordingly cursed them in these words :—

*wājjāṇ wāje dhaiṇ dārwāze gae Sainthāl sāṇe Khāwāze*  
 (let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyīd. *Khāwāza* or *Khāwāja* is sometimes used of Sāyyīds who come from Arabia).

Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi Kālāndār) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral *l*. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable *-īp*. Occasionally *-ēsṛī* and *-āllū* are also used.

*-īp* is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. *-īp* always carries the accent. The following examples will show how Panjabi words are treated:—

PANJABI	QALANDAR
<i>raihṇā</i> , remain.	<i>rāhīpṇā</i> .
<i>khīcṇā</i> , pull.	<i>khīcīpṇā</i> .
<i>ūrā</i> , hither.	<i>ūrīpā</i> .
<i>mājḥ</i> , buffalo.	<i>mājḥīp</i> .
<i>jhāllā</i> , mad.	<i>jhālīpā</i> .
<i>āje</i> , yet.	<i>ājīpe</i> .
<i>mārīā</i> , weak (women).	<i>mārīpīā</i> .
<i>bāhā</i> , door.	<i>bāhīpā</i> .

*sārīā Kālāndārīnī khīcāṅgīā*, all the Qalandar women will pull, becomes *sārīpīā Pūkrīā khīcīpāṅgīā*.

In the word *sālpām* for *sālām*, salutation, *p* is substituted for *-īp*.

In a few words *-ēsṛī* is used, thus. *gānēsṛī*, sugarcane, from *gānnā*; *pāgēsṛī*, turban, from *pāgg*; *wālēsṛī*, hair, from *wāl*; *āgēsṛī*, fire, from *āgg*.

*-āllū* is added in some of the numerals, as *pānjāllū*,

five: *sātāllū*, seven; *āṭhāllū*, eight; *nūāllū* or *nūwāllū*, nine; *dāsāllū*, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have *pījār*, father; *mājār*, mother; *bīlādār*, brother; *shāgā*, dog; *khārkī*, ass; *shīr*, milk; *gādam*, corn; *ārdā*, flour; *yāk*, one; *khānā*, house, tent; *shāb*, evening; *gāshān*, hungry; *aishā*, he, she, they, these; *ōshā*, he, she, they, those; *bāshār*, very, much; *khārd*, eat; *tīs*, drink; *gīr*, take; *kān*, do; *dīd*, see, look.

*fūkrā*, poor man, Qalandar, and *shāmān*, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from *bīlādār*, brother, we make *bīlādārñī*, sister; from the Arabic plural *fūkrā* (Ar. *fūqārā*), used as a singular, is made the feminine *fūkrī*.

*hīṭnā*, sit, with a pres. part. means to be doing at the moment; *cīshdā hīṭēā e*, he is at the moment drinking.

The pronouns *māshā*, I; *tāshā*, thou, you; *aishā*, he, she, they; *ōshā*, he, she, they (remote); *kāshā*, who; *kāsh*, what; *kāsha*, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as *māshā nū*, to me; *tāshā kolō* (for *kolō*), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

*kālīp māshā Fūkrēā dī dēphī rāmēā sā, ōshā de*  
*kāll māī Kālāndārā de pīṇḍ gēā sā, ōhnā de*  
 yesterday I K. of village went was, them of

*lāstār, shāge, ḍāḍḍe dīde sān. Othīne ikīp wādīpā*  
*bāndār, kūtṭe, ghōre ḍūtṭhe sān. Oṭṭhe ikk wādḍā*  
 monkeys, dogs, horses seen were. There one big

*lāstār sī, ōshā dī sīssī rīhān hūc rāmī sī. Māshā*  
*bāndār sī, ōh dā sīr khūrāb hō gēā sī. Māī*  
 monkey was, him of head bad become gone was. By-me

*pächīpēā* “*aishā nā kashā nākhārēā*”? *Oshā*  
*pācchēā* “*ēs nā kīs mārēā*”? *Ohnā*  
 was-asked “this to by-whom was-beaten”? By-them

*ākhīpēā* “*kāshā na nākhārēā, ēshā nā tāmāshā*  
*ākheā* “*kīse nēhī mārēā, ēs nā tāmāshā*  
 was-said “by-anyone not was-beaten, this to fun for-

*dīdaṇṇe gīr rāme sā, ikīp shāye wādhīpēā*  
*wīkhāṇ luī gae sā, ikkī kūtte wāḍḍhēā*  
 causing-to-see taking gone were, one dog-by was-bitten

*hīṭke.”* *Ikīp Fūkre māshā nāl hikait*  
*haihke (paikē).”* *Ikki Kālāndār mēre nāl gāl*  
 having-attacked.” One K.-by me with matter

*kānī:—* “*Māshā dī Fūkrī rihāṇ hūc*  
*kītī:—* “*mērī Kālāndār nī moī-hoī hō*  
 was-made :— “Me of wife dead becoming  
*rāmī e.”* *Dājīpe ākhīpēā* “*hōr Fūkrī*  
*geī e.”* *Dājje ākhēā* “*hōr Kālāndār nī*  
 gone is.” Second-by was-said “another wife

*lābhīpēgā.”* *Cūmā pānjāllā Fūkre māntā*  
*lābbhēgā.”* *Cār pānj Kālāndār roṭī*  
 he-will-find.” Four five K. loaves

*khārdde sāṇ, tē ārbā cīshde sāṇ, pījār, mājār,*  
*khānde sāṇ, te pāṇī pīnde sāṇ, peō, mā,*  
 eating were, & water drinking were, father, mother,

*dāmū tēṭke, trāmū tēṅgūā, sārīpe gāḍām dā*  
*dō pūttār, trāi dhīā, sāre kāṇāk dī*  
 two sons, three daughters, all wheat of

*gāc khārdde hīṭe sān.*  
*roṭī khānde baiṭhe (pae) sāṇ.*

food eating seated were (i.e. were at the moment eating).

## VOCABULARY

## PEOPLE

*pijār*, father; Persian, *pīdār*.  
*mājār*, mother; Pers. *mādār*.  
*bilādār*, brother, Pers. *bīrādār*.  
*bilādārnī*, sister.  
*bāc*, son; Hindi, *bācca*.  
*ṭēṭkā*, son.  
*ṭēṅgṛā*, son.  
*kōckī*, daughter.  
*ṭēṭkī*, daughter.  
*ṭēṅgṛī*, daughter.  
*chōbrā*, boy; Hin. *chōkrū*;  
 Laihndī, *chōhrā*.  
*chōbrī*, girl.  
*ṭhōkhrā*, old man.  
*hūddā*, f. *hūddī*; Jat, farmer.  
*sittā*, ordinary word for non-  
 Qalandar, but not used of  
 low-caste man.  
*sittī*, f. of above, often used for  
 wife in speaking to or of  
 non-Qalandar.  
*lākāndār*, Qalandar; f. the  
 same.  
*fūkrā*, poor man, Qalandar;  
 Urdu, *fāqīr* (Arabic, plur.  
*fūqārā*); f. *fūkrī*.  
*rīrḥā*, Cūhrā.  
*bādīpīā*, serpent charmer; Sā-  
 sī *bādīā*.  
*gaim*, thief.

## ANIMALS

*gābbā*, bull, etc.  
*gābbī*, cow.  
*faisāl-ā*, f. *-ī*, buffalo.

*pādā-ā*, f. *-ī*, buffalo (used in  
 Jaipur).  
*mājhīp*, female buffalo (from  
 Panj. *mājjh*).  
*ḍāḍā-ā*, f. *-ī*, horse.  
*shāg-ā*, f. *-ī*, dog; Pers. *sāg*.  
*gūlār-ā*, f. *-ī*, puppy.  
*khārkī*, ass; Pers. *khār*.  
*lāstār*, f. *lāstrī*, monkey.  
*khricch*, bear; from Panj.  
*ricch*.  
*bājn-ā*, f. *-ī*, goat.  
*lānkānn-ā*, f. *-ī*, hare, rabbit  
 (Panj. *lānmā*, long; *kānn*,  
 ear).

## FOOD

*lāhm*, m., meat.  
*ārbā*, m., water; Pers. *āb*.  
*mānt*, f., bread, a loaf; plur.  
*māntā*.  
*gāc*, m., food.  
*hāntī*, f., bread, a loaf.  
*shīr*, m., milk; Pers. *shīr*.  
*kānd*, m., sugar, *gūr*.  
*lāsāī*, f., buttermilk; Panj. *lāssī*.  
*shāmāṅ*, m., ghi; Arab.  
*shāmān*, oil.  
*kūfl*, m., rice, barley.  
*gādām*, f., corn; Pers. *gāndām*.  
*ārdā*, m., flour; Pers. *ārdā*.  
*nīmāk*, m., salt; Ur. *nīmāk*.  
*lail*, m., wine, spirits; Panj.  
*lāl*, red.  
*gānēsīrī*, f., sugarcane; Panj.  
*gānnā*.  
*gūlūrā*, m., sugarcane.



## MONEY, NUMERALS

- yāk*, one; Pers. *yāk*.  
*īkīp*, one; from Panj. *īkk*.  
*dūmā*, two.  
*trīmā*, three.  
*cāmā*, four.  
*pānjāllū*, five.  
*chīmā*, six.  
*chillā*, six.  
*sātāllū*, seven.  
*āṭhāllū*, eight.  
*nāāllū*, *nawāllū*, nine.  
*dāsāllū*, ten.  
*bīstā*, twenty.  
*wāhd*, f., rupee.  
*bāstā*, m., rupee.  
*chīll*, f., rupee (gamblers' word).  
*ṭhīppī*, f., pice.  
*cīppī*, f., pice.  
*māl*, money to be recovered.

## HOUSEHOLD ARTICLES

- nārī*, f., shoe.  
*pāgēsri*, f., turban; Panj. *pāgg*.  
*līn*, f., cloth.  
*shārtā*, m., shirt; Panj. *kārtā*.  
*āgēsri*, f., fire; Panj. *āgg*.  
*ṭāṇḍā*, m., fire (used in Sindh).  
*dhūfā*, m., huqqa.  
*sārnūī*, f., huqqa.  
*hāfū*, m., tobacco.  
*kāṭhki*, f., stick; Panj. *kāṭh*,  
 wood.  
*lārgī*, f., stick.  
*dāṇḍā gāānā*, m., stick; Panj.  
*dāṇḍā*.  
*kāṭhīpī*, f., saddle; from Panj.  
*kāṭhī*.

## OTHER COMMON NOUNS

- haibār*, f., thing.  
*dērhī*, f., village.  
*kāṭhīpā*, m., house; Panj.  
*kōṭhī*.  
*khānū*, m., house, tent; Pers.  
*khāna*.  
*jāgūllā*, m., land.  
*kācīpār*, m., mud; Ur. *kīcār*.  
*kāēlā*, m., well; Ur. *kūā*.  
*sīsī*, f., head; Şinā şīşī Hindi  
*sīs*. [foot.  
*pābhū*, m., foot; Panj., part of  
*wālēsri*, f., hair; Panj. *wāl*.  
*kāo*, m., grass; Panj. *kāhī*,  
 reedgrass.  
*shāb*, f., evening; Pers. *shāb*.  
*nārū*, m., name; Panj. *nā*.  
*hīkait*, f., matter, word, thing;  
 Ur. *hīkāyāt*, story.  
*yāī*, f., *zāī*, f., abuse, *gālī*.  
*sālpām*, m., salutation; from  
*sālām*.  
*chōk*, m., accusation in lawcourt.  
*pārākhī*, f., appeal.
- ABSTRACT NOUNS
- rās*, f., justice; perhaps from  
*hāqq rāsī*, doing justice.  
*bērāsī*, f., injustice; *be*, priva-  
 tive and above.  
*gūshān*, hunger, thirst; Pers.  
*gurisua*, hungry.  
*bhārki*, f., thirst.  
*gaimū*, f., theft.
- PRONOUNS
- māshā*, I.  
*tāshā*, thou, you.  
*ōshā*, he, that, she, it, they,  
 those; Pers. *ōshā*, those.

*aishā*, he, she, this, it, they,  
these; Pers. *ēshā*, these.

*kāshā*, who? anyone.

*kāsh*, what?

*hāmū*, we.

*kāshā*, something, anything,  
gen. with neg.

## ADJECTIVES

*kālā* (indecl.), good.

*kālātār* (indecl.), good.

*siggā*, good.

*jautā*, good, rich, etc.

*nīkmā*, little; Panj. *nīkkā*.

*rīhāṇ*, bad, dead (indecl.).

## ADVERBS

*ēthīne*, here; Panj. *ētthe*.

*ōthīne*, there; Panj. *ōtthe*.

*kāthīne*, where? Panj. *kītthe*.

*bādākke wēle*, to-morrow;

Panj. *wādde wēle*.

*bāshār*, very, many; Pers.

*bīsyār*.

*āre*, yes.

*kāsha nā*, not at all.

## VERBS

*khārdṇā*, eat; Pers. *khārdān*.

*cīshṭṇā*, drink; Kīñṭhālī *cīsh*,  
water.

*tīsṇā*, drink; Pers. *tīshna*,  
thirsty.

*rāmṇā*, go.

*ācṇā*, come.

*gīrnā*, take; Pers. *gīrftān*,  
root *gīr*.

*gīr ācṇā*, bring (*lē ānā*).

*gīr rāmṇā*, take away (*lē jānā*).

*kānnā*, do; Pers. root *kān*, do.

*dhārnā*, give.

*hīṭṇā*, sit, attack (of dog).

*dīdṇā*, see, look; Pers. *dīd*.

*ṭaggāṛnā*, seize; Panj.

*phāggāṛnā*.

*jāddṇā*, *yāddṇā*, beat.

*nūkhārnā*, beat.

*nūkkhārnā*, die.

*hūcṇā*, become.

*rīhāṇ hūcṇā*, die.

*rāmā hūcṇā*, go away; see

*rāmṇā*.

*khīkkhṇā*, laugh.

*raṇṇ kānnā*, take away.

*khṛṇcṇā*, stand.

*dhṛījṇā*, fear.

*rībhrījṇā*, get wet; Panj.

*bhījṇā*.

*būlpāṇā*, call; from *būlāṇā*.

*bīyṇā*, rebuke, get angry with.

*cauṇā*, ask; Panj. *cāṇā*,  
desire.

*lābhīṇā*, get, obtain; from  
Panj. *lābbṇā*.

*chōk lūāṇā*, bring case against.

*hīkaiṭ kānnī*, tell, relate, speak.

## INTERJECTION

*dhṛōī*, *dhārpōī*, to show  
astonishment.

## THE SECRET WORDS OF THE QASAI (KASAI)

The following vocabulary contains words used by those Panjabi Qāsāi who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves *mēkū-sīkkhū* (from *mēkūī*, goat) as opposed to *bhākkār-sīkkhū* (from *bhākkār*, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhṛās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

## VOCABULARY

HUMAN BEINGS	<i>sīkkhū</i> , Qasai; cf. their word
<i>Kāndhū</i> , Hindu (Hindu with <i>k</i> before it).	for knife, <i>sīkkhūy</i> . Is there any connexion with Sikks?
<i>būṭ</i> , Jat, farmer.	<i>bhākkār-sīkkhū</i> , cow-killing Qasai.
<i>būṭū</i> , f., of do.	<i>mēkū-sīkkhū</i> , sheep or goat-killing Qasai.
<i>lālkā</i> , Cūhṛā (from Lāl Bēg, the saint of the Cūhṛās).	

*gaimb*, *gaimbā*, thief; see  
*gaimbī*.

*lēṇ*, woman.

*lēṅkrā*, dissolute man (from  
*lēṇ*, woman: cf. Panjabi  
*rāṇī*, dissolute, from *rāṇm*,  
woman).

*bīlāk*, literate man.

## NUMERALS

*ākēl*, one; cf. Kashmiri *ākḥ*,  
Urdu *ēk*, *ākēlā*, alone.

*jaur*, two; cf. Urdu *jōṛā*, pair.

*tālā*, three; Arabic *ṣālās*, pro-  
nounced *tālāta*, *tlēti*, etc.

*rūbā*, *ārbā*, four; Ar. *ārbāʿ*.

*khānmās*, five; Ar. *khāms*.

*hāft*, seven; Persian.

## MONEY

*ghīlā*, m., rupee.

*nīmī*, f., eight annas (half a  
rupee; Pers. *nīm*, half).

*bōḍī*, twenty rupees, eight  
annas.

*rūddī*, m., pice (? Urdu *rāddī*,  
rejected, worthless).

*nīshīā*, m., pice (? *na*, not,  
*shai*, thing).

## FOOD

*pōhl*, meat.

*khāḍēlī*, *khānēlī*, f., bread, loaf.

*sīrkā*, m., milk; ? Pers. *shīr*,  
Urdu *sīrkā*, vinegar.

*cīṭ kālā*, m., milk; Panj. *cīṭṭā*,  
white.

*nāṇḍ*, water.

*sīrkī*, f., buttermilk; see *sīrkā*.

*mīṭhkā*, coarse sugar; Cūhṛā  
*mīṭkā*; Panj. *mīṭṭhā*, sweet.

*phōklā*, flour.

*kāṇākṇā*, m., rice.

*dhūwākhā*, m., tobacco; Urdu

*dhūā*, smoke; Qālāndār

*dhūfā*, huqqa.

*cīṭ*, ghi; Panj. *cīṭṭā*, white;  
cf. *cīṭ kālā*, above.

## VERBS

*shūḍṇā*, *shūṛṇā*, eat.

*āprnā*, come; Cūhṛā *ābrnā*;  
Sāsī, *āsṛnā*; Panj. *āppārnā*,  
arrive.

*ṭībṇā*, look.

*ākḥwāṛṇā*, say; Panj. *ākḥṇā*.

*bhēṛṇā*, give.

*sōhdṇā*, give.

*wākkāṛṇā*, *wāccāṛṇā*, take.

*sūṇwāṛṇā*, hear; Panj. *sūṇṇā*;  
for the form cf. *ākḥwāṛṇā*,  
above.

*shūḍḍauṇā*, tell, relate.

*ākāsṇā*, run away.

*ghāṛṇā*, beat, strike.

*thaiṅṅ raiḥṇā*, keep quiet; cf.  
Sāsī *thawīḥṇā*, sit.

*gāggī kārṇī*, report about,  
“tell on.”

*lāpṇā*, slaughter an animal for  
food.

## ANIMALS

*bhākkār*, *bhākkṛā*, bull, buffalo;  
f. *bhākkār*.

*bhākkārā*, ram; f. *bhākkārī*;  
cf. Panj. *bākrā*, goat.

*mēkṇā*, *maikṇā*, goat; f. *mēkṇī*,  
*maikṇī* (onomatopoetic).

## PARTS OF BODY

*rāsī*, f., head; Ar. *rās*.

*gāḍāwā*, lower half of leg.

*līppī*, skin; Cūḥṛā *līppā*.

*khālēndārī*, f., liver.

*tāppī*, f., fat from stomach.

## OTHER NOUNS, ADJECTIVES

*nākūt*, worthless, bad; see

*nākātī*.

*jēdlā*, *jādlā*, good, fine. Used also of important persons and hence of any person under observation (? Ar. *jādlān*).

*gaimbī*, f., theft; Cūḥṛā *gaimī*;

Sāsī do.; Qālāndār *gaimī*.

*nākātī*, f., abuse, lying, worthlessness; see *nākāt* above.

*gāp*, f., matter; cf. colloquial use of *gāp* with same meaning in Eastern Persian, i.e. Urdu *bāt*, and contrast Panj. use (mere story, untrue statement).

*gaṇṇā*, used in phrase *gaṇṇe nāl*, cheaply.

*bārkḥā*, m., huqqa; Cūḥṛā and Sāsī *bārkḥā*; gamblers, *bārkā*.

*trāppī*, f., shoe.

*pāmbā*, m., cloth; Pers. *pāmba*, cotton.

*ghāsrū*, m., thin mattress.

*sīkkḥāṇ*, knife.

*rēs*, m., 2 lb. (*sēr* inverted).

*phūṇī*, wood, stick, bone.

## THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called *jāārīā dī bōlī*, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

## VOCABULARY

## HUMAN BEINGS

*sīt*, woman, girl.  
*chāwā*, boy; cf. gipsy *cavo*,  
 boy; Sāsī *cawal*, rascal.  
*gāṇḍā*, thief, gambler.  
*nausrīya*, great gambler.  
*kārū*, great winner at cards,  
 one who takes a victim.  
*dhūr* (always used in the f.),  
 victim, male or female, pro-  
 spective or actual.  
*ṭhūllā*, police inspector; Kāṅgrī  
*ṭhūllā*; Nepālī *ṭhūlo*, big (a  
 gipsy word).  
*gāṇḍā*, policeman (? Panj.  
*gāṇḍā*, filthy).

## MONEY

*bhīmṭā*, m., rupee; cf. Cūḥrā  
*bhīmṭā*, do.  
*gāḍḍā*, m., rupee.  
*kaṇḍḍā*, m., rupee; Panj.  
*kaṇḍḍī*; Ur. *kaṇḍī*, shell.  
*dāṃṃī*, f., rupee.  
*ṭhīkrī*, f., rupee; cf. Panj.  
*ṭhīkrī*, bit of earthenware.  
*chīllāṛ*, m., rupee; Panj. *chīllāṛ*,  
 rind, husk; *chīll*, f., rupee.  
*ṭāhlī*, f., eight anna bit.  
*māsā*, m., four anna bit; Panj.  
*māsā*, small weight.  
*rāṭṭī*, f., two anna bit; Panj.  
*rāṭṭī*, still smaller weight.

*sārī*, f., one anna.

*āddhī*, f., two pice bit.

*phūṭṭī*, f., pice.

*āddhī sārī*, f., two rupees.

## VERBS

*cāmṇā*, look; Cūhṛā *cāmṇā*, do.  
*rām jāṇā*, run away; Qālāndār  
*rāmṇā*, go.

*ḍāk hō jāṇā*, run away (from  
speed of *ḍāk*).

*phūṭṭ. jāṇā*, run away; Ur.  
*phūṭṭnā*, burst out.

*rāmṇā*, steal; causal of *rāmṇā*,  
see *rām jāṇā* above.

*saint laiṇā*, steal (? Panj. *saint*,  
sign, signal).

*tīr kārnā*, steal (? Ur. *tīr*,  
arrow).

*khāḍḍī laiṇā*, break into house.

*phāṅk hō jāṇā*, be cleared out,  
lose one's all in gambling.

*ḍāk kārnā*, throw cards quickly  
as in three card trick; cf.  
*ḍāk hō jāṇā* above.

## ADJECTIVE

*khār*, angry at being defeated :  
cf. Panj. *khūār*, in straits.

## COMMON NOUNS

*bārkā*, m., huqqa (onomato-  
poetic); cf. *būrḱṇā*, do.,  
used by Sāsīs, Cūhṛās, and  
Qasais.

*ṭhōkār*, f., shoe; cf. Ur. *ṭhōkār*,  
stumbling block.

*bāṅglā*, m., turban.

*bārūd*, cloth.

*ṭhīkār*, vessel; cf. Panj. *ṭhīkrī*,  
bit of earthenware.

*nauhdār*, property.

*ṭīṇḍ*, purse; Panj. *ṭīṇḍ*, earthen-  
ware vessel on Persian wheel.

*sāndhēwā*, m., housebreaking  
“ jimmy ”.

*khṛōṭ*, lock.

*sīrā*, m., head; Panj. *sīr*,  
head, and *sīrā*, top end.

*pātrī*, f., card; Panj. *pāttār*.  
leaf; Gipsy *patrin*, do.

*phāl*, m., die, dice.

*gauṇā*, m., hollow in throat  
formed by long practice  
where thieves conceal money.  
They can conceal up to four  
or five rupees.











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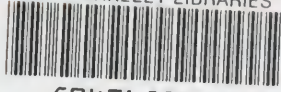
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