LINGUISTIC SURVEY OF INDIA.

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VOL. VIII

PART I

INDO-ARYAN FAMILY
NORTH-WESTERN GROUP

SPECIMENS OF SINDHĪ AND LAHNDĀ

COMPILED AND EDITED BY

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OF THE ROYAL ASIATIC SOCIETY.

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   " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
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**STANDARD LIST OF WORDS AND SENTENCES IN NORTH-WESTERN LAHNDÁ**

**MAPS.**

1. Map illustrating the area in which the Sindhi Language is spoken  
   To face page 5

2. Map illustrating the dialects and sub-dialects of Lahnda or Western Pákistán  
   To face page 233
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

\[\text{क, ख, ग, घ, च, छ, ज, झ, ढ, ण, त, थ, द, ध, न, म, य, र, ल, व, ओ, ए, ओ, ऐ, औ}\\

Visarga (♀) is represented by ہ, thus ہममہ. Anuṣṭaṇ (♀) is represented by ں, thus سہ. स਼ in Bengali and some other languages it is pronounced ںg, and is then written ںg; thus ہگ banggā. ہਸ਼ and ہੱਠ is represented by the sign ~ over the letter nasalized, thus ہੱ mē.

B.—For the Arabic alphabet, as adapted to Hindīstānī—

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Tanwin is represented by ں, thus ںfaurān. Alif-e maqṣūra is represented by ā;—thus ںdā'ūn. In the Arabic character, a final silent ہ is not transliterated,—thus ںbāndā.

When pronounced, it is written,—thus ںgūnah.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus ہbān, not ہbān. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता ्dēkh'tā, pronounced ०dēkh'tā; (Kāshmiri) देख ०dēkh; देख ्kore, pronounced kore; (Bihārī) देख ०dēkhathī.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:

(a) The ts sound found in Marāṭhi ( العلاقة), Paśhtō ( براک), Khâshmirī ( خازمیر), Tibetan ( ལ་), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by ḳh.

(b) The dz sound found in Marāṭhi ( Marāṭhi), Paśhtō ( براک), and Tibetan ( تبت) is represented by dz, and its aspirate by ḳh.

(c) Kâshmirī ( کشميری) is represented by ⁿ.

(d) Sindhi ں, Western Paśhtā ( پاکستان) and elsewhere on the N.-W. Frontier) _sheet, and Paśhtō ې or ې are represented by ے.

(e) The following are letters peculiar to Paśhtō:

- ې (e) t; ې (b) ts or dz, according to pronunciation; ې (d) j; ې (r) ḳ; ې (k) or ې, according to pronunciation; ې (r) ḳh, according to pronunciation; ې (s) or ې (s).

(f) The following are letters peculiar to Sindhi:

- ې (b) ې; ې (b) th; ې (l); ې (th); ې (p); ې (j); ې (j); ې (kh); ې (kh); ې (gh); ې (gh); ې (gh); ې (gh); ې (gh).

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:

- ḳ, represents the sound of the a in all.
- ḳ, " " " a in hat.
- ḳ, " " " e in met.
- ḳ, " " " o in hot.
- ḳ, " " " é in the French était.
- ḳ, " " " o in the first o in promote.
- ḳ, " " " ō in the German schön.
- ḳ, " " " ü in the " mûhe.
- ḳ, " " " th in think.
- ḳ, " " " th in this.

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus ې', ې', ې', and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khôwâr) असिस्त, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.
INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example\(^1\) of this is Wasi-veri, a language spoken in the heart of Kähristän. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

Camberley;
March 20, 1915.

\(^1\) See p. 36 of Part II of this volume.
THE NORTH-WESTERN GROUP.

The North-Western Group of Indo-Aryan Vernaculars comprises two languages,—Sindhi and Lahnda. The number of speakers has been estimated for the purposes of this Survey as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sindhi</td>
<td>2,003,747</td>
</tr>
<tr>
<td>Lahnda</td>
<td>7,992,781</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,192,525</strong></td>
</tr>
</tbody>
</table>

As its name implies, the languages of this group are spoken in the extreme North-West of India,—in the Panjab, west of about the 74th degree of east longitude, and, south of the Panjab, in Sind and Cutch. It is bounded on the west, in the Panjab, by Afghanistan, and in Sind, by Baluchistan; but, in the latter country, Sindhi has overstepped the political frontier into Kucchhi Gandava and into Las Bela, both of which fall within the geographical boundaries of Baluchistan.

In Afghanistan and in Baluchistan the languages are Brahamani, and are quite distinct from both Lahnda and Sindhi. On the north, the North-Western languages are bounded by the Dardic languages of the North-West Frontier, of which Kashmiri is the most important. These are closely connected with the languages now under consideration. On the east, Lahnda is bounded by Pañjabī, and Sindhi by Rajasthāni. On the south, Lahnda has Sindhi, and Sindhi has Gujarāti.

The position of Lahnda in regard to Pañjabī is altogether peculiar, and is fully described on pp. 234ff. It may here be briefly stated that the whole Panjab is the meeting ground of two entirely distinct languages,—viz. the Dardic parent of Lahnda which expanded from the Indus Valley eastwards, and the old Midland language, the parent of the modern Western Hindi, which expanded from the Jamma Valley westwards. In the Panjab they overlapped. In the Eastern Panjab, the wave of old Lahnda had nearly exhausted itself, and old Western Hindi had the mastery, the resulting language being Pañjabī. In the Western Panjab, the old Western Hindi wave had nearly exhausted itself, and old Lahnda had the mastery, the resulting language being modern Lahnda. The latter language is therefore in the main of Dardic origin, but bears traces of the old Western Hindi. Such traces are much more numerous, and of much greater importance in Pañjabī; Lahnda may be described as a Dardic language infected by Western Hindi, while Pañjabī is a form of Western Hindi infected by Dardic.

Sindhi, on the contrary, shows a much more clear relationship to the Dardic languages, being protected from invasion from the east by the desert of Western Rajputana. While modern Lahnda, from its origin, merges imperceptibly into Pañjabī, Sindhi does not merge into Rajasthāni, but remains quite distinct from it. Such border dialects as exist are mere mechanical mixtures, not stages in a gradual linguistic change.

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1 These are the languages which elsewhere in this Survey are called 'Pléshcha' languages. For the reason for the change of name, see p. 1 of Part II of this volume.

VOL. VIII, PART I.
On the south, the case of Sindhi and Gujarati is nearly the same; but, as explained on p. 184, there is a certain amount of real change from one language to another in the border dialect of Kachchhi owing to the fact that Gujarati, although now, like Rajasthani, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some north-western language.

The North-Western Group is a member of the Outer Circle of Indo-Aryan Vernaculars. The other members of this Outer Circle are the southern language Marathi, and the eastern group of languages Oriya, Bengali, Bihari, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Mediate languages, Rajasthani, Pahari, Western Hindi, and Eastern Hindi, will be discussed in the Introductory Volume of this Survey. Of the latter, the only forms of speech that can show any close relationship to the languages of the North-Western Group, are the three Pahari languages. These, as explained under the proper head (Vol. IX, Pt. iv, p. 14, etc.), have, like Sindhi, a basis connected with the Dardic languages.

The country in which the North-Western languages are spoken is described in the Mahabharata as rude and barbarous, and as almost outside the pale of Aryan civilization (see Vol. IX, Pt. iv, p. 4). The Lahnda area at that time included the two kingdoms of Gandhara (i.e. the country round the modern Peshawar) and Kekaya (lower down the Indus, on its left bank), while the Sindhi area was inhabited by the Sindhus and Sauviras. In spite of the evil character given to the inhabitants of the country in the Mahabharata, it is certain that the capital of Gandhara, Takshashila, was, as long ago as six centuries before Christ, the site of the greatest university in India. Its ruins still exist in the Rawalpindi District. It was at Salatara, close to this university, that Panini, the greatest of Sanskrit Grammarians, was born in the 5th or 6th century A.D. In those early times the land of Kekaya also was famous for its learning. We are told in the Chhandogya Upanishad (V. xi) how five great theologians came to a Brahman with hard questions, which he could not answer for them. So he sent them to Asvapati, the Kshatriya king of Kekaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lahnda area. From Gandhara came Gandhari, the wife of Dhritarashtra, and mother of Duryodhana and his 90 brothers, the Kuru protagonists in the great war of the Mahabharata. From Kekaya came Kalkyti, the wife of Dasaratha and step-mother of Rama-chandra. It was through her intrigues that Rama-chandra was sent into banishment as recorded in the other great Indian epic, the Ramayana.

The Western Punjab has always been peculiarly exposed to conquerors from the north and from the west. It was through it that the Aryans entered India. The next recorded invasion was that of Darius I of Persia (B.C. 521-485) shortly after the time of the Buddha. According to Herodotus he conquered it and divided it between two satrapies, one of which included Gandhara (Herodotus iii, 91), while the "Indians," i.e.

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1 Although the general opinion of scholars is quite different, I am personally inclined to believe that Pali, the language of the Southern Buddhist scriptures, is a literary form of the ancient language spoken at Takshashila. This accounts for the striking points of resemblance between it and Paisachi Prakrit.
the inhabitants of the Indus Valley, formed by themselves the 20th satrapy (iii, 94). Beyond this, the authority of Darius did not extend (iii, 101). Herodotus adds (iii, 94) that these Indians are more numerous than any other nation with which we are acquainted, and paid a tribute exceeding that of any other people, to wit, 300 talents of gold dust. Darius had such complete authority over this part of India, or rather over what was to him and to Herodotus ‘India,’ that he sent a fleet under Skylax down the Indus to the sea, whence they sailed homewards towards the West (iv, 44). The huge army that his successor Xerxes led (B.C. 480) against Greece contained men from Gandhara and from the Western Panjab. The latter, according to Herodotus (vii, 65, 66), wore cotton dresses, and carried bows of cane and arrows also of cane, with iron tips.

The invasion of Alexander the Great (B.C. 327-325) was also confined to the Western Panjab and Sindh. One point of interest that has hitherto escaped notice is that many of the Indian names recorded by the Greek historians of this invasion, who necessarily gave them as pronounced by the people of the Western Panjab, show that the local form of speech at that time must have been some form of Paisachi Prakrit, a language which, according to the present writer, was the main origin of the modern languages of the Western Panjab and Sindh, and also of the Dardic languages of the North-West Frontier. Such were Πέσαλαίτις corresponding to the Indian Pukkhlavati, Σαδροφάγος for Chandrabhaga, and Σανδρακοτος for Chandragupta, in the first a medial t is preserved, in the second bh has become ph, and in the third a medial g has become h, exactly as is required by the rules of Paisachi Prakrit.

In B.C. 305 Seleucus Nicator invaded India, and after crossing the Indus made a treaty of peace with the Chandragupta already mentioned.

In the second century B.C. two Greek dynasties from Bactria founded kingdoms in the Western Panjab. One, that founded by Euthydemus, ended about B.C. 150, and the other, that of Eucratides, about B.C. 20. After them, at various times, other nationalities, Scyths, Parthians, Kushanas, and Huns, invaded India through the northwest, and finally, through the same portal, or through Sindh, came the many Muslim invasions of India, such as those of Mahmud of Ghazni or those of the Mughuls.

We have thus seen that from the earliest times the area in which the North-Western Group of Indo-Aryan vernaculars is spoken has been frequently subjected to foreign influence, and it is extraordinary how little the speech of the people has been affected by it, except that, under Musulmán domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Dardic languages

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1 See also Rawlinson’s note in his translation of Herodotus, iii, 96.
2 Other examples from the North-West of India, but not necessarily connected with Alexander, are:—

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>سانکریت</td>
<td>Αμιτράκσας (change of ph to bh)</td>
</tr>
<tr>
<td>आत्राक्तिस</td>
<td>Κασπατρός (retention of medial p)</td>
</tr>
<tr>
<td>आत्राक्तिस</td>
<td>Κασπατρός (change of bh to ph)</td>
</tr>
<tr>
<td>क़सपारा</td>
<td>Σινδस or (Kattin) Sündus. (change of dh to th)</td>
</tr>
<tr>
<td>काश्यप</td>
<td>Σαν्द्रकότος (change of bh to ph)</td>
</tr>
<tr>
<td>कुब्ज</td>
<td>Σαν्द्रकότος (change of bh to ph)</td>
</tr>
</tbody>
</table>

Cf. the ματριχάδος of Ctesias, the name of a fabulous man-eating animal of North-Western India, corresponding to some word like the Persian mard-ghādr.

3 These dates are taken from Mr. Vincent Smith’s Early History of India, pp. 224 and 240.
a few Greek words have survived to the present day, such as the Kashmiri dyōr (plural), coined money, a corruption of the Greek ὑπάρχω, or the Khōrān ὅρχον, silver, a corruption of the Greek ὑπάρχω, but I have not met any such instances either in Lahnda or in Sindhi. Even the name 'Sindhu' of the Indus has remained unchanged, and we meet with nothing like the old Persian 'Hindu,' the form that is the progenitor of the Greek, 'Ηνδός, and of our 'India.'

Little is known about the linguistic ancestry of these languages. The immediate predecessor of Sindhi was an Apabhraṣṭa Prakrit, named Vrāchā, regarding which the Indian grammarian Mārkaṇḍeśya has given us a few particulars. He moreover mentions a Vrāchāda Paisāchi spoken in the same locality, and lays stress on the fact that the Kēkaya Paisāchi is the principal form of that Prakrit. We have no information regarding the particular form of Apabhraṣṭa spoken in the Lahnda tract, corresponding to the ancient Gandhāra and Kēkaya, except that the people who spoke it were fond of saying a word twice over in order to indicate repetition or continuance (sācipsā Kaitāyē), but in Gandhāra there are two famous rock-inscriptions of the Indian Emperor Aśoka (circa B.C. 250) at Stāhbbāżgarhī and at Mansehrā which are couched in what was then the official language of the country. This was a dialectic form of Pāli, distinguished by possessing several phonetic peculiarities that are still observable in the Dardic languages and in Lahnda and Sindhi.¹

Further particulars will be found in the introductions to the Sindhi and Lahnda sections (pp. 6ff. and 237 below).

MAP ILLUSTRATING THE AREA IN WHICH THE SINDHI LANGUAGE IS SPOKEN.

Scale 1 Inch = 64 Miles.
The word 'Sindhi' is an adjective, and means 'of or belonging to the Province of Sindh.' It is hence used to designate the language of that country.

The name of the language indicates with fair accuracy the locality in which it is spoken; but, as we shall see, it extends beyond the borders of Sindh in every direction,—on the north into Baluchistan and the Panjab, on the east into Rajputana, on the south into Cutch, and on the west into Las.

The Province of Sindh comprises three well-defined tracts; the Kōhīstān, or hilly country, which lies as a solid block between Karachi and Sehwan, and is there continued north as a narrow fringe along the skirts of the Kirthar range; Sindh proper, the central alluvial plain, watered by the Indus; and the Rūgīstān, or Thar (properly 'Thar'), a band of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, viz. the Lār (properly 'Lār') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vīcholī, or Central Sindh, extending further northwards from Lār up to about midway between Sehwan and Larkana; and the Sirō, or Upper Sindh, north of the Vīcholī. It is important to bear this division in mind, as reference will again be made to it when we come to speak of the dialects.

Sindhi is spoken all over Sindh proper, and from North Sindh has overflowed,—to the north-west into Baluchistan, to the north and north-east into the Panjab and the State of Bahawalpur. On the west, it is bounded by the mountain range separating Sindh from Baluchistan. This has not been crossed by Sindhi except in the southern part of the Kōhīstān in Karachi. Here the general language is Balōchi, but Sindhi is also spoken and has overflowed into the territory of the Jām of Las Bela. On the south, Sindhi has crossed the Rān of Cutch, and is spoken by a large number of people in Cutch, alongside of other languages belonging to the mainland. Thence it has further overflowed on to the mainland of Gujarāt and the peninsula of Kathiawār. In Cutch, as might be expected, the speakers of Sindhi (in the Kachchhī dialect) are most numerous in the north-west of the peninsula. On the west, Sindhi has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaisalmer States of Rajputana.

On the west, Sindhi is bounded by Balōchi, an Iranian language with which it has but a distant affinity, and by which it is little influenced.

On the north, it is bounded by Lahndā, with which it is closely connected. Lahndā is spoken not only to the north of Sindh, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhi. Although closely connected with Lahndā, Sindhi, except in the extreme north, is little influenced by it, and such influence is almost entirely in the matter of vocabulary.

On the other hand, the neighbouring Sindhi has much influenced not only the Lahndā spoken in Sindh, but also the Lahndā of the South-Western Panjab spoken near the Sindh frontier (vide post, pp. 357ff. and p. 333).

1 The official spelling is 'Sind,' but, throughout this volume, I use the fuller spelling 'Sindhi.'
On the east, Sindhi is bounded by the Mārwāri dialect of Rājasthān. In the Thar and in Mārwar there are speakers of Sindhi and speakers of Mārwāri living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhi and Mārwāri in varying proportions. Sindhi and Mārwāri belong to different groups of Indo-Aryan vernaculars, and therefore do not merge into each other through intermediate dialects. The mixed dialects here referred to are, rather, what may be called mechanical mixtures, words and forms being borrowed by one or other of the neighbouring dialects as ready made vocables of foreign origin, much as, though to a larger extent, French words are borrowed by English at the present day, or as the French have borrowed our institution of five o'clock tea, and have concocted a new French verb ‘five-o’cloquer.’

On the south and south-east, Sindhi is bounded by various dialects of Gujarāti. A reference to Vol. IX, Pt. ii, p. 327, will show that Gujarāti, although a member of the Central Group of the Indo-Aryan Vernaculars, has at its base an old, lost, language of the Outer Circle of those vernaculars, of which Sindhi is also a member. This lost language was therefore akin to Sindhi, and when in the south and south-east we come across Sindhi in contact with Gujarāti, we find free intermingling of the two languages, and the formation of what is a real distinct dialect of Sindhi,—not a mere mixture with Gujarāti—in the various forms of Kachchhī. It must not be supposed that there is not also here mechanical intermixture. There is a great deal of it, and, as Gujarāti is freely spoken all over Cutch by people whose numbers and influence vary from place to place, the proportion of Gujarāti in Kachchhī thus depends largely on locality.

In the Introduction to the Lahnda section of this volume (post, pp. 234ff.) it will be explained that Lahnda and Sindhi form together the North-Western Group of the Outer Circle of Indo-Aryan vernaculars, and also that they possess many characteristics that connect them with the Dardic languages of the North-West Frontier, and especially with Kāshmirī. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhi.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 382) that in the Thāli dialect of Lahnda ḍ is frequently changed to ŋ. So also, in Sindhi, ṭ and ḍ very often become ṭ and ḍ respectively. Examples are Hindi ṭāḥā, but Sindhi ṭāmā, or even ṭrāmā, copper; Hindi dēnā, but Sindhi dūjān, to give. It may here be noted that the ancient Prakrit Grammarians stated that the same change occurred in the Vṛāchaṇa Apabhramśa Prakrit from which Sindhi is derived. Again, in the Lāri dialect a cerebral r is very frequently changed to a dental r (see p. 170).

Attention will (p. 235) be drawn to the fact that while most Indo-Aryan vernaculars drop a t between two vowels, this is frequently not the case in Lahnda and Pañjābī,—as in L. and P. sītā, sewn, but Hindi sīṭā; L. and P. pītā, drunk, but Hindi pīā. In Sindhi, there is the same tendency to retain this t. Thus, Sindhi pītā, drunk, but Hindi pīā; Sindhi cchūṭā, touched, but Hindi cchhūṭā; Sanskrit jñātakah, known, Sindhi jjāṭā; Sanskrit saṃjñātakoh, recognized, Sindhi sūnāṭī; Sindhi kilō or kiō, done, but Hindi kiō; Sindhi sūṭā, asleep, but Hindi sōṭā, and others.
INTRODUCTION.

In the Dardic languages ρ between two vowels is often elided. Thus, in Pashtu we may have either karam or kau, for ‘I do,’ and in Bashgali dāo corresponding to the Sanskrit dāru, wood. In standard Sindhi no instances of this have been noted, but in the Kachchhī dialect we have instances such as chāyay-lā for chārav-lā, in order to graze; kāyay logā for karav logā, they began to make, and others (see p. 185, and, for Kayasthi, p. 207). In connexion with the elision of r, it may be noted that fr and dr of the standard dialect are pronounced t and d respectively in the Lāri dialect. Thus, the standard putr, a son, becomes put in Lāri, and maudr, an incantation, becomes maudr.

It is to be remembered that non-literary dialects often retain peculiarities that have disappeared in the high literary standard. We have seen this in the case of the medial r, and another instance will be found in the treatment of the aspirated sonant consonants gh, jh, dh, dh, and bh. In the Dardic languages these letters do not occur, but are always dissipated, being represented by the corresponding unaspirated sonants, viz. by g, j, d, d, and b, respectively. We shall see (p. 235) that the same dissipation is not unfrequent in Lahnda. In literary Sindhi it is rare, the only instance quoted by Trumpp in his grammar being the word madh, liquor, as compared with the Sanskrit madhu. But in the southern dialects it is very common indeed. A long list of Lāri examples will be found on p. 170.

Attention is drawn on pp. 237ff. to the manner in which double consonants derived from Prakrit are treated in the Indo-Aryan vernaculars. It was pointed out that in most of these languages one of the double consonants was dropped, and the preceding vowel was lengthened in compensation. Thus, the Sanskrit bhaktah, cooked rice, became bhattu in Apabhraṃśa Prakrit, and thence bhat (one t being dropped, and the preceding vowel being lengthened) in most modern languages. In Pañjābī, however, and also in Lahnda, which in this case imitates Pañjābī, this is not the case. Here the double consonants persist, and there is therefore no necessity for compensatory lengthening, so that we get, for these two languages, bhattu. But the case is different in the Dardic languages and in Sindhi. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kashmirī has bat, and Sindhi has bah. This is a very important point, for, as I have shown elsewhere, it goes back to very ancient times—even to the date of the inscriptions of the Emperor Aśoka (B.C. 250). It most clearly shows the connexion between Sindhi and the Dardic languages.

But in Sindhi this rule is not universal. It does not apply to the sonant consonants g, ŋ, j, d, and b. In these, the doubling of Prakrit is retained (dd in such cases being always cerebralized to ḍḍ). Nay more,—so fond is Sindhi of these doubled sonants, that it frequently doubles them even when there was no Prakrit justification for doing so. As examples, we may quote the following:

<table>
<thead>
<tr>
<th>Apabhraṃśa Prakrit</th>
<th>Sindhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍḍaḍu</td>
<td>ḍḍau</td>
</tr>
<tr>
<td>qijra</td>
<td>qijra</td>
</tr>
<tr>
<td>adhāḍhaṛi</td>
<td>adhāḍhaṛi</td>
</tr>
<tr>
<td>sāḍu</td>
<td>sāḍu</td>
</tr>
<tr>
<td>ḍabala</td>
<td>ḍabala</td>
</tr>
</tbody>
</table>

1 See J. R. A. S., 1913, p. 143.
In all the above examples the presence of the Sindhi double consonant is justified by the Prakrit form, but in the following instances the Sindhi double consonant is not original:

Prakrit goṣṭha becomes Sindhi ɡoṣṭha, a village.
Paḍajjaḥ jatī " " ɡaṭī, a ɡaṭā.
Prakrit ōrṇī " " ˈɡharna, to fear.
Hindi ˈdēnā " " ˈɡhinā, to give.
Sanskrit bhashya- " " ˈɡhaṭa, steam.

It will be observed that in all the above examples it is the initial letter that is doubled, and this, in fact, is the general rule.

In one respect, Sindhi does not agree with the Dardic languages or with Lahnda. This is in regard to epenthesis. In Kāshmiri epenthesis is common (see p. 250). For example, the word bādṛ, great, is pronounced ˈbodṛ, but in Sindhi the a is unchanged, and we have ˈwadṛ; similarly the Sindhi karav, to do, is represented in Lahnda by karav and in Kāshmiri by karav, in both of which the second a has become u under the influence of the original following ˈ, which has been dropped in the modern languages. In Sindhi, in this respect, the language is in an older stage than that of Lahnda or Kāshmiri, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhi personal pronouns are based on the same originals as those of the corresponding words in Lahnda and the Dardic languages, as that will be shown under the head of Lahnda (p. 236). Similarly, as will also be there shown, the use of pronominal suffixes is extremely common in the Dardic languages as well as in Lahnda and Sindhi, as in the Kāshmiri mōru-m, Lahnda mōru-m, Sindhi mōru-m', struck by me, i.e. I struck.

As regards the conjugation of verbs attention may be drawn to a few points. The termination of the infinitive in Sindhi closely agrees with the corresponding form in Kāshmiri. As shown above, and also post, p. 250, the Kāshmiri karav, to do, represents an original karav, and in Sindhi we actually have karav. Again, as noted on p. 243, the present participle in Kāshmiri ends in n, as in nārā-n, striking, and in North-Eastern Lahnda in nū, as in mārā-nū, striking. In standard Sindhi the present participle ends in nū, but, again in the dialects, we come across sporadic instances of a present participle in nū. Thus, we shall see in the grammatical part of this Introduction that the Sindhi future is formed by adding pronominal suffixes to the present participle, and in the Kachchhi dialect we have mārīnē, thou shalt strike, as compared with the standard mārīnē.

In the formation of the passive voice, the Dardic language Shina makes it by adding ij to the root. Thus, shid-emus, I am striking, but shid-ij-emus, I am being struck. Similarly in Sindhi, the passive is formed by adding ij (with a short i), as in mār-ij-thō, he strikes; mār-ij-ē thō, he is being struck.

Sindhi has one important peculiarity, which it shares with only one or two other Indian languages, viz. that every word must end in a vowel. When that vowel is short, it is very lightly pronounced, so as to be hardly audible to a European (see p. 22), and in this respect Sindhi agrees with Kāshmiri.
INTRODUCTION.

We have the express statement of the Prakrit grammarian Mārkaṇḍeṣa (xviii, 1) that the Apabhraṃśa Prakrit spoken in Sindh was called ‘Vṛācāḍa.’ It is from this that Sindhī is derived. Mārkaṇḍeṣa gives a few particulars regarding this Apabhraṃśa. He says (xviii, 3) that, at the beginning of a word and at may optionally become (sound) and respectively. We have already seen that this is the case in Sindhī. In Vṛācāḍa (xviii, 3) all sibilants were pronounced as (or, as transliterated in Sindhī, ). So, e.g., in Sindhī the Sanskrit (bīṣṇa), the world, and the Sanskrit sīṁha-, a lion, becomes (sīṁha). The other points mentioned by Mārkaṇḍeṣa are either matters of detail or, in the present state of our knowledge, unintelligible.

According to the usual computation, Sindhī has four dialects, viz. the standard (or Vīchōli), Śirāḳī, Tharōli, and Lāṛī. The specimens received for this Survey, however, show that, as a dialect of Sindhī, Śirāḳī has no real existence, and that, on the other hand, two other dialects, Lāsdī and Kaechhī, have to be added to the list.

We have already seen (p. 5) that Sindhī proper is divided into three parts, viz. the Lāṛī, or Lower Sindh; the Vīchōli, or Central Sindh; and the Sīrō, or Upper Sindh. The standard, or Vīchōli, dialect of Sindhī is that spoken in the Vīchōli, which may be taken to mean roughly the country round Hyderabad. This is the dialect described in the following grammatical sketch of Sindhī, and that is employed in literature and by educated people all over Sindh.

The word ‘Sīrō’ means ‘Upper’ and, with reference to Upper Sindh, means ‘Upstream.’ It, however, really means any country up the stream of the Indus, and thus includes the Lāhṇḍā-speaking portion of the Western Punjab so far as it falls within the purview of the speakers of Sindhī. From ‘Sīrō’ is derived ‘Śirāḳī,’ which thus means ‘the language of the upstream country.’ It is evident that this can have two meanings. Either it may mean ‘the Sindhī spoken in Upper Sindh,’ or it may mean ‘the Lāhṇḍā spoken higher up the Indus than Sindhī,’ and, as a matter of fact, it is used in Sindhī in both these senses. In order to prevent confusion, I shall henceforth call the former ‘Śirāḳī Sindhī,’ and the latter ‘Śirāḳī Lāhṇḍā.’ There are numerous immigrants from Lāhṇḍā-speaking tracts in Sindh, so that the province has a considerable population whose language is Śirāḳī Lāhṇḍā. Their form of speech will be dealt with at length on pp. 357ff., under the head of Lāhṇḍā.

As for Śirāḳī Sindhī, an examination of the specimens shows that it differs from the standard Sindhī of the Vīchōli only in having a more clearly articulated pronunciation, and a slightly different vocabulary.1 This does not entitle it to be classed as a separate dialect, and I hence class Śirāḳī Sindhī as a form of Vīchōli. The number of speakers of standard Sindhī in Sindh and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vīchōli</td>
<td></td>
</tr>
<tr>
<td>Karachi</td>
<td>370,280</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>701,000</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td>166,556</td>
</tr>
<tr>
<td>Cutch</td>
<td>1,350</td>
</tr>
<tr>
<td>Kāthiawar</td>
<td>40,000</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td><strong>1,875,686</strong></td>
</tr>
</tbody>
</table>

1 According to Sindhī opinion, Śirāḳī is differentiated, not from Vīchōli, but from Lāṛī. The proverb runs, ‘the learned man of the Lāṛī’ is an ox in the Sindhī.

VOL VIII, PART I.
<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sindhri</td>
<td>1,675,686</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>124,000</td>
</tr>
<tr>
<td>Khanpur (State)</td>
<td>119,000</td>
</tr>
<tr>
<td>Upper Sindh Frontier</td>
<td>100,000</td>
</tr>
<tr>
<td>Bahawalpur (State)</td>
<td>21,416</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>48,510</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>1,112,920</strong></td>
</tr>
</tbody>
</table>

Tharéhi is the name of the form of Sindhí spoken in the Thar or Régistán, i.e. the desert on the eastern border of Sindhí, separating it from the Marwar State of Rajputana. A variant of the name is Tharéhi. In Marwar this desert is called the ‘Dhāt,’ and the dialect is called ‘Dhāt ki.’ Under whatever name it is called, it is a mixture of Sindhí and Márwāri, and varies from place to place according to the predominance of one or other language. It is spoken by 204,740 people, but, the language being a mixed one, these figures have already been included in Vol. IX, P. ii, p. 122, under the head of Márwāri. They cannot therefore be, in this case, credited to Sindhí. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhí.

To the south-west of the Vicholó, and separated from the District of Karachi by the hill country or Kōhīstán, lies the territory of the Jām of Las Bela. In the Kōhīstán the principal language is Balōchí, but about 200 speakers of Sindhí are also reported. In Las, Sindhí, Brāhūti and Balōchí are spoken by various tribes. The number of speakers of Sindhí are put down at 42,413. This form of Sindhí, spoken in the Kōhīstán and in Las, is called Lāšī. It does not seriously differ from Vicholó, but has some signs of the influence of the Lāri spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāšī is:

<table>
<thead>
<tr>
<th>Place</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>200</td>
</tr>
<tr>
<td>Las Bela</td>
<td>42,413</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>42,613</strong></td>
</tr>
</tbody>
</table>

To the south of the Vicholó is the Lār, or Lower Sindhí. The word ‘Lār’ means ‘sloping (ground),’ just as ‘Sirō’ means ‘upper,’ and ‘Vicholó,’ ‘central.’ It is applied to that part of Sindhí which occupies the delta of the Indus. Lāri, the dialect of Lār, is quite distinct from Vicholó. Natives look upon it as rude and uncouth, and it is not used for literàtre. We have seen, however, that it is not without interest to the philologist, as it retains certain prominent Dardic peculiarities that have been lost by Vicholó. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

South of Sindhí lies the peninsula of Cuteh. Here we have a meeting place of several forms of speech, Sindhí, Márwāri, and at least three dialects of Gujarāti. The distribution of languages

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1 Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is impossible to divide the figures as to correspond to the new state of affairs, and hence the old District-name has been retained.
INTRODUCTION.

follows caste rather than locality, but Sindhi is stronger in the north-west. This dialect of Sindhi is called Kaeechhi, and it is spoken not only in Cutch, but also in the neighbouring peninsula of Kathiawar. Here, in Cutch and Kathiawar, the number of speakers is estimated at 437,714. The people of Cutch are enterprising merchants, and, in addition to the above, no less than 53,500 speakers of the dialect were found in Bombay and the neighbourhood. The total number of speakers in the Bombay Presidency is therefore estimated at:

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cutch and Kathiawar</td>
<td>437,714</td>
</tr>
<tr>
<td>Bombay and neighbourhood</td>
<td>53,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>491,214</strong></td>
</tr>
</tbody>
</table>

Under the head of Kaeechhi are included the figures for two minor sub-dialects, Kāyasthī and Bhāṣī, which are dealt with in detail in the proper place.

The above exhausts the number of people returned for the purposes of this Survey as speaking Sindhi in the Panjab, Baluchistan, Rajputana, Sindh, and elsewhere in the Bombay Presidency. Arranged according to dialects the figures are as follows, and may be taken as representing the number of speakers of Sindhi in its proper home:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vichhī (Standard) and Shāilkī Sindhi</td>
<td>2,488,612</td>
</tr>
<tr>
<td>Thareli (204,740)</td>
<td>42,615</td>
</tr>
<tr>
<td>Lāst</td>
<td>40,500</td>
</tr>
<tr>
<td>Kaeechhi</td>
<td>491,214</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,062,439</strong></td>
</tr>
</tbody>
</table>

If we add to this the 204,740 speakers of Thareli, already counted elsewhere under Mārwāri, our total is increased to 3,267,188.

The above figures, like all the figures of this Survey, are derived from estimates based on the figures of the Census of 1891. No detailed figures for dialects are given in any later census reports, which deal only with the gross figures for languages, and, except in rare cases, take no cognisance of dialects. It is hence impossible to use the figures of either the Census of 1901 or that of 1911 for our present purposes. The dialect figures here given were furnished by local officers, and were all estimates founded on local knowledge controlled by the figures of the Census of 1891, which were the only ones then available. We may, however, compare the above total with the corresponding totals for Sindhi, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:

<table>
<thead>
<tr>
<th>Province or State</th>
<th>Speakers of Sindhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan</td>
<td>6,346</td>
</tr>
<tr>
<td>Bombay</td>
<td>2,897,267</td>
</tr>
<tr>
<td>Baluchistan States</td>
<td>63,225</td>
</tr>
<tr>
<td>Baroda State</td>
<td>16,889</td>
</tr>
<tr>
<td>Bombay States</td>
<td>529,257</td>
</tr>
<tr>
<td>Panjab States</td>
<td>22,163</td>
</tr>
<tr>
<td>Rajputana Agency</td>
<td>58,128</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,062,404</strong></td>
</tr>
</tbody>
</table>

1 Already recorded under Rajasthani (Mārwāri).
In the above, the figures for the Rajputana Agency are a little too large, as they include the figures for states other than those immediately bordering on Sindh. The error cannot be more than a few hundreds.

There remain the figures for Sindh spoken in places where it cannot be called a vernacular. Here we can take the 1911 figures, as no attempt can be made to distinguish the different dialects.

They are as follows:—

<table>
<thead>
<tr>
<th>Province or State</th>
<th>Speakers of Sindh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>235</td>
</tr>
<tr>
<td>Bihar and Orissa</td>
<td>282</td>
</tr>
<tr>
<td>Central Provinces and Berar</td>
<td>1,368</td>
</tr>
<tr>
<td>Madras</td>
<td>485</td>
</tr>
<tr>
<td>Punjab</td>
<td>1,397</td>
</tr>
<tr>
<td>United Provinces</td>
<td>362</td>
</tr>
<tr>
<td>Central India Agency</td>
<td>462</td>
</tr>
<tr>
<td>Hyderabad State</td>
<td>307</td>
</tr>
<tr>
<td>Madras States</td>
<td>730</td>
</tr>
<tr>
<td>Mysore State</td>
<td>200</td>
</tr>
<tr>
<td>Other Provinces</td>
<td>369</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,031</strong></td>
</tr>
</tbody>
</table>

Here the Panjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindh can be called a vernacular. It is impossible to separate these from the others.

Taking therefore the Survey figures for the number of people speaking Sindhi at home, and the 1911 census figures for the number of those speaking it abroad, we get the following total for all the speakers of Sindhi in India:—

|Speakers at home | 3,066,439 |
|Speakers abroad  | 7,031     |
|**Total**        | **3,069,470** |

If we take the 1911 census figures for both, we get:—

|Speakers at home | 2,662,904 |
|Speakers abroad  | 7,031     |
|**Total**        | **2,669,935** |

The difference between these two totals is 600,465, and if we allow for the increase of population between 1891 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Tharèli and Siraiki Lakhnda, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

Sindhi has but a small written literature, and little of that has been printed.

**Sindhi Literature.** The most celebrated writer was 'Abdu'l-La'îf, who flourished at the end of the 17th and the beginning of the 18th century. He was the author of a long and much admired poem entitled the
INTRODUCTION.

Shāh'-jō Rāsālā, a Ṣāfi work, in which his doctrines are illustrated by a series of tales. It has been edited by Trumpp (see the List of Authorities below). Regarding the author, Burton writes 1 that his fellow-countrymen consider him the Ḥāfiz of Sindh, and that there are few of them, learned or unlearned, who have not read or heard his pathetic verses. His poetry is the delight of all that can understand it. The learned praise it for its beauty and are fond of hearing it recited to the sound of the guitar. Even the unlearned generally know select portions by heart and take the trouble to become acquainted with their meaning. Some other writers of much less importance are quoted by Trumpp in his Sindhi Reading Book, and these exhaust the list of Sindhi books edited by Europeans. The list of Sindhi books printed in India is a short one, and most of the contents are schoolbooks and the like. Several excellent examples of bardic poetry are current in Sindhi. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Thareli (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhi was a version of the Gospel of St. Matthew prepared by the Scarampore Missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nāgāri character, by Captain Stack, was published in 1850, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindī adaptation of the latter, in the Gurumukhi character, appeared in the following year. These three were all published by the Bombay Auxiliary Bible Society. After these, a series of translations of various portions of the Bible culminated in the issue of a translation of the entire New Testament in the Arabic character by the British and Foreign Bible Society (London) in 1890. Several revised portions have since appeared.

AUTHORITIES—


LIECHTEN, R. — Vocabularies of Seven Languages spoken in the Countries west of the Indus. Bombay, 1843.


TRUMPP, DR. ERNEST. — A Sindhi Reading Book in the Sanscrit and Arabic Character. Compiled by the Rev. Ernest Trumpp, Ph.D., M.A. London, 1858.


1 Sindhi, pp. 58, 202. See the List of Authorities.
SINDHI.


SKETCH OF SINDHĪ GRAMMAR.

Alphabet.—For writing Sindhi, Musalmāns employ a modification of the Perso-Arabic alphabet, while Hindus employ the Lāndā, or 'clipped,' alphabet described under the heads of Panjabi and Lahnda.1 Lāndā, in Sindhi also called Beniṣhī or Wāṣāhī, i.e. 'mercantile,' is a most imperfect script, wanting in signs for the medial vowels. It is seldom legible to anyone except the original writer, and not always to him. In the present account of the Sindhi alphabet I shall use the Nāgarī alphabet in its place. The following table, taken from Captain Stack's Grammar, shows the various forms of Lāndā used in Sindhi.

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1 See Vol. IX, Pt. i, p. 684, and also p. 247 of the present volume. As regards the illegibility of this Wāṣāhī character, there is a proverb, Wāṣāhī ahae, būṣh, mukh purāνā, tuhā chhupā, the Wāṣāhī letters are vowels, (as soon as the ink is dry, they are read from reading (i.e. are illegible). Owing to the omission of vowels numerous mistakes occur in reading. According to one story a merchant wrote to his son to send 'the small account book with the cover' (nandā nari purāṇā sūṣh.). The son read this as nandā nari purāṇā sūṣh, and the youngest daughter-in-law with (her) son!
## The Alphabet

<table>
<thead>
<tr>
<th>Roman characters</th>
<th>Diwani</th>
<th>Khudawandi</th>
<th>Shikarpur</th>
<th>Sukkur</th>
<th>Lahori</th>
<th>British</th>
<th>Lahari</th>
<th>Mega</th>
<th>Baluch</th>
<th>Maimana</th>
<th>Shatoe</th>
<th>Bakhshali</th>
<th>Southern Lahari</th>
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</table>

* The Khudawandi is the character used at Haiderabad and by most of the respectable merchants throughout the country. That of the Shikarpur and Sukkur merchants differs but little from it.

† These are, however, never written in commencing a word. In lieu of them य is used.
## The Alphabet

<table>
<thead>
<tr>
<th>Roman character</th>
<th>Kilana-Kej</th>
<th>Sikhtoorri</th>
<th>Sederi</th>
<th>Lahore</th>
<th>Delhi</th>
<th>Bijnor</th>
<th>Jangal</th>
<th>Wazair</th>
<th>Brijat</th>
<th>Awadh</th>
<th>Mathura</th>
<th>Thatta</th>
<th>Haidarabd</th>
<th>Seoshib Verb</th>
<th>Southern Lahnta</th>
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<td>ka</td>
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### Notes
- The table provides a comparison of various scripts used in Sindhi, including Roman, Kilana-Kej, Sikhtoorri, Sederi, Lahore, Delhi, Bijnor, Jangal, Wazair, Brijat, Awadh, Mathura, Thatta, Haidarabd, Seoshib Verb, and Southern Lahnta.
### The Alphabet

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#### Numerals

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**VOL. VIII, PART 1**
Attempts have been made to render the Wânikō character more legible. In 1868 the subject was considered by an official committee which devised an improved alphabet containing the characters missing in the local script. It was based mainly upon Khudâwâdi, but the sign for the letter ᵇ was taken from Shikârpuri. This improved Hindu Sindhi alphabet was taught in schools, and books were printed in it, but, in spite of official encouragement, it did not become a success. The classes for teaching it dwindled away, and the people still prefer to employ their own imperfect method of writing.

The following tables show the characters of this reformed script, side by side with the corresponding Khudâwâdi forms. The latter, owing to their being recorded by a different writer, here and there depart slightly from the forms given in the preceding tables.
### Vowels

In improved Hindi Sindhī character.

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The only vowel character in Khudawādi is \( \varepsilon \).

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**VOL. VIII, PART I.**
### Sindhi.

**Consonants.**

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The extra letters required by Sindhi are shown in the Perso-Arabic alphabet by various writers in various ways. The system employed by Government, and followed in this Survey, is as follows. The order is that of the Dictionary of Shirk, Thavurdas, and Mirza:—

Two words, when written in the Perso-Arabic character, usually appear in abbreviated forms. These are for a', and, and e for mē, in. The former is practically universal, but for the latter is equally often employed.

The vowels are as a rule indicated in the usual way, but yā-'e majhūl, or the sound e, is often indicated by the sign with the yā. Thus, جیدکر jēkā, whoever.

The Arabic sign of tawzin, or nunation, is commonly employed to indicate a final nasal vowel. Thus, indicates e, indicates i, and indicates s. Some writers indicate a final nasalized long ā by ī, and a final nasalized long e by ē. Thus, پرہا jō, of himself; جر tākhi jō, of him; جر tākhi jō, thy; ānā, still, yet; ēr ēr, thus. The signs and are even used to indicate ā and ē, respectively, as in گس for چاگس, he said, and īl for āl, I. It is impossible to say from the spelling whether گ, when, represents jaddōh or jaddēh. In the third specimen, I have transliterated it and similar words jaddēh, etc., which is the form required by the grammars.

As in گئ, گئ and گئ, hamza is freely used to indicate the separation of concurrent vowels. Other examples of its employment are ہئہ, hear, now; گئ pār, a father; and گئ banī-mēd, in the field.

It will be observed that besides having its proper force, is also freely used to indicate the nasalization of a vowel. In words like پرہا jō, in which the vowels in two
concurrent syllables are nasalized, it is customary to write the only once to indicate both nasalizations, as in नारे, another method of writing नारः. So also, if one of the nasalized vowels is indicated by tamoia, the nasalization of the other is not always indicated, as in चारे chavez, he said.

The corresponding letters in the Nāgari character are as follows:

- भ, ज, च, ज, ङ, जः, ङ
- इ, ञ, ङ, न, छ, छः, नः
- थ, ध, धः, धः
- ठ, ठः, ठः
- न, नः, नः
- प, फ, फः, फः
- य, यः, यः

Letters peculiar to Arabic or Persian are shown as follows:

- ः s; ई e; ऊ o; ऋ or ऋ e; ऌ ऌ
- ः s; ः r; ः z; ः t; ः ः
- ः t; ः g; ः f; ः k

**Pronunciation.**—In Sindhi, when the vowel i is preceded or followed by h, or when it is final or precedes a suffix commencing with a vowel, it is pronounced as a short e. Thus, chhā (for ichhā), such as mehi (for mishī), a mosque; huame, they may be of us, but huame, they may be of them. Also, in this language, every word must end in a vowel, and, when the vowel is short, it is pronounced very lightly, so as to be hardly audible. I therefore indicate such short final vowels by small letters above the line, as in khaf, a bedstead; anāgar, charcoal; and mehet, as given above. Although these final short vowels are hardly audible, they are important, as they often affect the meaning of a word. Thus, chhākar, a boy; but chhākar, a girl. The difference between these two words is scarcely perceptible to a European, although to Sindhis the distinction is apparent and marked.

Peculiar to Sindhi are the letters व, ज, ख, जः, ङ, ङ, which I have transliterated bb, jj, dd, and gg, respectively. Others transcribe them b, j, q, and g, respectively. They are pronounced with a certain stress, prolonging and somewhat strengthening the contact of the closed organ, and are, in fact, sounded as double letters are pronounced in other parts of India, but occur even at the beginning of a word. Thus, ānābah, weak; bābā, a father's brother, but bābā, a father; ajj, today; jjājā, born; sajjā, great; jjājā, seen, but jjājā, obstinate; lājā, applied; ggārā, heavy, but gārō, many. These are really the only double letters in Sindhi. A reference to the Nāgari table will show that they include all the sonant unaspirated mutes except d, and, as a matter of fact, d itself is often doubled, but then becomes dd, as in
to give, compared with the Hindi dénā. We see, moreover, that none of the surd mutes, k, ch, l, t, and p, and that no aspirates, are ever doubled, although such doubling is common in Pàñjábí, Hindi, and other more eastern languages.

In Sindhi, when r is appended to l, d, or qh, it is usually omitted in writing, or vice versa we may say that, after l, d, or qh, an r is often inserted, although not written. This is especially the case in the Sirò, or North Sindhi, where, e.g., puṣ, a son, is pronounced puṣra; maṇḍa, an incantation, is pronounced maṇḍra; and ḍaḍra, itch, is pronounced ḍaḍhra.

Sindhi is very fond of cerebral sounds, and often has them where other Indian languages havedentals. Thus, lāmō (frāmō), Hindi lābā, copper; ḍāna, to give, Hindi dénā.

Sindhi is fond of inserting a short vowel between two contiguous consonants, so as to aid the pronunciation. The vowel so inserted is usually i, or, when h follows or precedes, e. The following instances occur in the specimens. In the first specimen we have:

- āmān, for āmān, heaven.
- dūsī, for dūsī, a friend.
- hukmā, for hukmā, a command.
- khizmatā, for khizmatā, service.
- mohemānī, for mohemānī, hospitality.

In the second specimen we have:

- charāhī, for charāhī, having mounted.
- charākhāt, for charākhāt, mounted.
- muniṣī, for muniṣī, a Munshi.
- umār, for umār, age.
- waqīt, for waqīt, time.

DECLENSION.—Gender.—There are only two genders, masculine and feminine. As all nouns must end in a vowel, the rules for gender in Sindhi are fairly simple. Subject to a few exceptions:

(a) Nearly all nouns ending in i and all nouns ending in ə are masculine. Thus, dās, a slave; māñā, a head. About seventy nouns in i are feminine, the most important of which are:

- ajī, today.
- čup, silence.
- čhāt, a metal.
- čhārī, a daughter.
- nūhī, a daughter-in-law.
- bhen, a sister.

- mā, a mother.
- biṣ, lightning.
- viṣ, the world.
- vih, poison.
- sās, a mother-in-law.

(b) All nouns ending in i, and nearly all those ending in ə, are feminine. Thus, sādī, a wish; gālī, a story. A few nouns ending in i are masculine, such as kēhar, a lion; har, a name of the god Vishnu.
SINDHĪ.

(c) Nouns ending in ḍ, ḍ, and ā are masculine when they signify males, and feminines when they signify females, inanimate things, or abstract qualities. Thus, raja, a king (masc.); kachā, murder (fem.); sāgi, a companion (masc.); goli, a slave-girl (fem.); rahāku, an inhabitant (masc.); abirū, honour (fem.). There are a few exceptions, which it is unnecessary to note here. As a general rule, we may say that most nouns in ā are masculine, and that most nouns in ā and ī are feminine.

Formation of Feminines from Masculines.—The following table shows masculine terminations with the feminine terminations that correspond to each:

<table>
<thead>
<tr>
<th>Terminations</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍ &quot;</td>
<td>ḍaṭhū, an ass</td>
</tr>
<tr>
<td>ḍ or ī</td>
<td>ḍhākū, a boy</td>
</tr>
<tr>
<td>ḍ or (in case of adjectives) a</td>
<td>ḍhār, firm</td>
</tr>
<tr>
<td>ā i</td>
<td>goli, a slave</td>
</tr>
<tr>
<td>ī, ī, ī, ī</td>
<td>ḍhāi, a complainant</td>
</tr>
<tr>
<td>ā, ā, ā, ā</td>
<td>rahāku, a resident</td>
</tr>
</tbody>
</table>

Names of castes, professions, etc. generally take ī, ī, or ī in the feminine. Thus, kumbhar, a potter, fem. kumbharī, kumbharī, or kumbhāryū; sōn, a goldsmith, fem. sōnī, sōnī, or sōnāryū. There are as usual several irregular instances, which will be found in the grammars.

Number and Case.—There are two numbers, singular and plural. In addition to the nominative and the oblique case, which are common to all Indo-Aryan vernaculars, Sindhhī has also an organic Ablative, an organic Locative, and a Vocative. The sign of the Ablative is ā, which in the singular is added directly to the base, but in the plural is added to the oblique form. Sometimes aū, ā, or ā is substituted for ā, and in old Sindhhī poetry the termination is generally āū. The organic Locative ends in ā. It occurs only in masculine nouns ending in ā, and then only in the singular, as in ādā, a country, loc. sing. ādē. The following table shows the formation of the Oblique, Ablative, and Vocative cases and of the Nominatives Plural of the various classes of nouns:
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Masculine—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>फिल</td>
<td>a country</td>
<td>फिल</td>
<td>फिल</td>
<td>फिल</td>
<td>फिल</td>
<td>फिल</td>
<td>फिल</td>
</tr>
<tr>
<td>मेरा</td>
<td>a crowd</td>
<td>मेरा</td>
<td>मेरा</td>
<td>मेरा</td>
<td>मेरा</td>
<td>मेरा</td>
<td>मेरा</td>
</tr>
<tr>
<td>रहकान</td>
<td>inhabitant</td>
<td>रहकान</td>
<td>रहकान</td>
<td>रहकान</td>
<td>रहकान</td>
<td>रहकान</td>
<td>रहकान</td>
</tr>
<tr>
<td>सड़</td>
<td>companion</td>
<td>सड़</td>
<td>सड़</td>
<td>सड़</td>
<td>सड़</td>
<td>सड़</td>
<td>सड़</td>
</tr>
<tr>
<td>कैर</td>
<td>a lion</td>
<td>कैर</td>
<td>कैर</td>
<td>कैर</td>
<td>कैर</td>
<td>कैर</td>
<td>कैर</td>
</tr>
<tr>
<td>राज</td>
<td>a king</td>
<td>राज</td>
<td>राज</td>
<td>राज</td>
<td>राज</td>
<td>राज</td>
<td>राज</td>
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<tr>
<td>B. Feminine—</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>धीरा</td>
<td>lightning</td>
<td>धीरा</td>
<td>धीरा</td>
<td>धीरा</td>
<td>धीरा</td>
<td>धीरा</td>
<td>धीरा</td>
</tr>
<tr>
<td>हाश्कु</td>
<td>murder</td>
<td>हाश्कु</td>
<td>हाश्कु</td>
<td>हाश्कु</td>
<td>हाश्कु</td>
<td>हाश्कु</td>
<td>हाश्कु</td>
</tr>
<tr>
<td>सदिह</td>
<td>a wish</td>
<td>सदिह</td>
<td>सदिह</td>
<td>सदिह</td>
<td>सदिह</td>
<td>सदिह</td>
<td>सदिह</td>
</tr>
<tr>
<td>गोलि</td>
<td>a slave girl</td>
<td>गोलि</td>
<td>गोलि</td>
<td>गोलि</td>
<td>गोलि</td>
<td>गोलि</td>
<td>गोलि</td>
</tr>
<tr>
<td>गृहिङ्ग</td>
<td>a story</td>
<td>गृहिङ्ग</td>
<td>गृहिङ्ग</td>
<td>गृहिङ्ग</td>
<td>गृहिङ्ग</td>
<td>गृहिङ्ग</td>
<td>गृहिङ्ग</td>
</tr>
<tr>
<td>C. Irregular Nouns—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>पि</td>
<td>a father</td>
<td>पि</td>
<td>पि</td>
<td>पि</td>
<td>पि</td>
<td>पि</td>
<td>पि</td>
</tr>
<tr>
<td>माँ</td>
<td>a mother</td>
<td>माँ</td>
<td>माँ</td>
<td>माँ</td>
<td>माँ</td>
<td>माँ</td>
<td>माँ</td>
</tr>
</tbody>
</table>

Like पि is declined हादि, a brother; and like माँ, हादि, a sister; दि, a daughter; and सह, a daughter-in-law. اदि, a sister, is declined like सह. In terminations containing ए followed by a vowel, ए may throughout be substituted for the ए. Thus, सिंंग ए as well as सिंंग, गेल ए as well as गेलिय, गेलिय as well as गेलिय।

It will be observed that the oblique plural always ends in ओं, in, or in. Instead of this termination, we often have ए or even ए. Thus, नेहि or नेहिय, मेन्हि or मेन्हिय; मेण्हि or मेण्हिय; वानिय or वानिय; कोरिय or कोरिय; सहिय or सहिय; गोलिय or गोलिय; गूटिय or गूटिय। These forms are most commonly used when no post-position follows.

It will be observed that, except in the case of nouns ending in ए, like गोलि, the oblique case of feminine nouns is the same as the nominative, and that the nominative plural of nearly all feminine nouns ends in ए. The only exception in the above table (omitting the irregular nouns) is सहिय, which has its nominative plural सहिय or सहिय।

Masculine nouns ending in ए, like नेहि, when the ए is preceded by any vowel except ए often insert a ए when the ए is changed to ए. Thus नाए, a weed, obl. sing. and nom. plur. नाए; थाए, a dish, obl. sing. and nom. plur. थाए। If the preceding

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vowel be a or ā, the insertion is obligatory, as in these two examples. In other cases it is optional. Thus, wāṭa, wind, obl. sing. wāo or wā; ḍāḍa, a demon, obl. sing. ḍāo or ḍā. If the preceding vowel be i, the w is not inserted. Thus, jīṭa, life, obl. sing. and nom. plur. jīta.

So also, w is optionally inserted in the case of masculine nouns in ŏ, like mērōkō, when the ŏ is immediately preceded by a or ā. Thus, daōṭa, glare, obl. sing. daeōṭ or dae; nāoṭ, felt, obl. sing. nāvē or nāe. In the plural, i.e. before a or ā, the insertion of w is obligatory. Thus, nom. plur. daeōṭα, nāvē; obl. plur. daneoṭα, nāvēα.

If a final ŏ is preceded by y, this is dropped in the obl. sing. Thus, rupayō, a rupee, obl. sing. rupae; pōrhyō, labour, obl. sing. pōrhe; but nom. plur. rupayō, pōrhyā.

As in other Indian languages, there is an agent case used for the subject of the tenses of a transitive verb formed from the past participle. In Sindhī, this is always the same as the oblique case. Thus, ḍāḍhā, a country; ag. sing. ḍāḍh; ag. plur. ḍāḍhān.

The oblique case can also be used for any other case, and then, in the plural, generally takes the form in ŏ or ā. This is frequent in poetry, but also occurs in prose. The following examples are taken from Stack's Grammar:—

"The oblique case can also be used for any other case, and then, in the plural, generally takes the form in ŏ or ā. This is frequent in poetry, but also occurs in prose. The following examples are taken from Stack's Grammar:—

Agent.—This takes no postposition. The oblique case is used by itself.

Accusative.—As in other Indian languages, this is either the same as the nominative or the same as the dative.

Dative.—kha (or poetical) kaṅ, to; lā, for.

Ablative.—This either takes the termination ā, etc., as shown in the declensional table, or else the postposition khā, khō, or khā may be added to the oblique case. Mā is 'from in' and tā is 'from on.' For 'with,' sa is the common word.

Genitive.—jō or (poetical) sandō, sandōṛ, or jāṛ.

Locative.—We have seen above (p. 24) that masculine nouns in a form the locative singular by changing to a. Or the postposition mā or mañjā may be added to the oblique case of any noun. For 'on,' 'upon,' we have tā.

Vocative.—See the table of declension. An interjection, such as e, hē, hō, or yā, or (when addressing an inferior) tē (fem. tī) or are, is usually prefixed, as in e mēhar, O buffalo-keeper, from mēhar.
example is here and elsewhere in this grammatical sketch taken from the first Haidarabad Specimen. If it is taken from the second specimen, the figure '(II)' is added, and if it is taken from the List of Words and Sentences, the number of the sentence is indicated between marks of parenthesis.

**Nominaive Singular.**— namdhō puṭ Latin hālīhā, the younger son went away.

dēdāhō dūkār Latin achi pō, a severe famine came and fell.

parīdāhō kan-tō pius, a sound fell on his ear.

dū dūltō hō, I was a servant (II).

maissī puadāhī ākā, it is a mile distance (II).

mūhī-jō vāqīfī hō, he was an acquaintance of mine (II).

As the object of a past-particpial tense of a transitive verb, we have:—

hunī mūhī bhinī-khē virāhī-kādīnā, he divided and gave the property to the two.

For nouns in ṭ, we have:—

jēkō bhanāhī mūhī-je hīsē achi, whatever portion comes in my share.

With a transitive past-particpial tense:—

mūhī-khē chhelō nā dāthin, thou didst not give a kid to me.

For nouns in ā, ē:—

hekī mānhāhī āgū, a man was coming (II).

For feminine nouns in ā:—

humī glarī-mē sīnā ākā, the saddle is in that house (226).

For feminines in ē:—

kētīnī-sī tōrehānī-khē jhajīhī mānī pēi-mūlē, how many labourers get abundant bread.

With transitive past-particpial tense:—

pihāhī mainmānī kāi-kāhē, thy father hath made a feast.

For feminines in ē:—

'umērī chausāhī, (its) age (was) of four years (II).

For irregular nouns, we have:—

tūhī-jō hāhī āgū-khē, thy brother is come.

The nominative is sometimes used where we should expect the oblique case, as in:—

(r)ūmāhī dekhāhī sho ghōrō patēnī-khē dekānī-athamī, on the third day I gave that horse to the orderly (II).

bāhī rātī mausārī-khānī-mē tīkīnī, on the third night I stayed in the travellers' rest house (II).

**Nominaive Plural.**— hēkīhī mānhāhī-khē bha puṭī (nom. sing. puṭī) huā, a certain man had two sons.

pō dūrdhā sūrāhī dēdīhī (nom. sing. dēdīhī) thīndā, fifteen or sixteen days afterwards (II).

mū hunī-je puṭī-khē ghanā chābukī (nom. sing. chābukī) kantī-āhīnī, I have beaten his son (with) many stripes (228). Here the nom. is the object of a transitive verb in a past-particpial tense.

bū māhīnā (nom. sing. māhīnā) thīndā jō, it will be about two months (ago) since... (II).
Agent Singular.—*mū-khe ūbedāra* (nom. sing. ūbedār*) puṭīyu-āhe, the ūbedār has arrested me (II).

*nandhē* (nom. sing. nandhē) *piś-khe chayō, the younger said to the father.*

Accusative.—In form of nom. *pāhā-jō pēr bharyā, I may fill my belly.*

*paccī* puṭīruō, *jutā pāyō, khaṇū karyā, put ye on him a robe, put ye on him a pair of shoes, let us make rejoicing.*

*ghalō kāhe, having driven a horse (II).*

*tāhā jī khaṇīmat piś-karyā, I am doing thy service.*

*zānu hanā-jō puti-tē rakhā, put the saddle on his back (227).*

*pañca* (nom. sing. *pañca*) chāraṇ-lō mokilmaś, sent him to feed swine.

*patō* (nom. sing. *patō*) chāvāk* rupayō (nom. sing. rupayō) wolhandōś, I will take money, twenty-six rupees, from thee (II).

*jēkē cẖālō* (nom. sing. *cẖālō, fem.) *pañca thā-kālē, whatever husks the swine are eating.*

For the accusative in the form of the dative, we have:

*hekiṭē bhānu-khe (nom. sing. bhānu) kōśhē, having summoned a slave.*

Dative.—*nandhē pī-khe chayō, the younger said to the father.* Note that the dative with *khe* is used after verbs of speaking, to indicate the person addressed.

*ghar-khe vējō aṃō, he came near to the house.* Note that *vējō* governs the dative.

*uḥō ghalō paṭēca-lē-khe dējō-athāmaś, I have given that horse to the orderly (II).*

*k'étirān-i pōchātō-khe (nom. sing. *pōchātō*) jhaṅga māṇi pēt-milē, to how many labourers is abundant bread being got, i.e. how many labourers get abundant bread.*

*piśa tāhā-jō bhānu-khe (nom. sing. bhānu) chayō, his father said to his servants.*

*hekiṭē mēnu-khe bhā puṭi ṭhā, a certain man had two sons.*

This is an example of the dative of possession.

*pañca chāraṇ-lō mokilmaś, he sent him for feeding (i.e. to feed) swine.*

*gāhā jō khaṇū-khe, for the carrying of grass (II).*

Ablative.—*mōrō-khe viṣṭ-thē, I was going from Mōrō (II).*

*ggōtā-je hekiṭe ḥotāś-khe (nom. sing. ḥotāś, masc.) from a shopkeeper of the village (241).*

*k’étirān wāreka-khe (nom. sing. *wāreka*) khaṇīmat piś-karyā, from how many years am I serving.*

As an example of the ablative of comparison, we have:

*hānu-jō bhaṇā hānu-jō bheya-khe digkō āhe, his brother is taller than his sister (231).*

For other postpositions, we have:

*bhamā-mē, (returning) from in the field.*

*ghalō-tā sathō, he descended from on the horse, i.e. he dismounted (II).*
SKETCH OF SINDHĪ GRAMMAR.

Just as rējḥō, near, sometimes governs the dative, so the postpositions aggē, before; āhērā, without; and pē, after, generally govern the ablative, as in:—

sabhā ḫurātā-kharā pē, after spending everything.
thōranā ḍūẓhān-kharā pē, after a few days.

Genitive.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case with the thing possessed. This case will therefore be dealt with at length under the head of adjectives.

Locative.—The following examples occur of the organic locative in ° of masculine nouns in °:—

sabhā-ki hāth (nom. sing. hāthā) karē, having made everything in (his) hand (i.e. having collected everything).

unuē vaqīt (nom. sing. vaqītā) bhiyō māghē kū-kō-nā hō, at that time there was no one else (there) (II).

bē ṭāt Qāzī-jē GGōthā (kīnus), next night I stopped at Qāzī-jō GGōthā (II).

As examples of the locative formed with mē we have:—

hathaa-mē (nom. sing. hathā) mūndī, af pēranm-mē (nom. sing. pērā) juti pāyōt, put ye a ring in (i.e. on) his hand and a pair of shoes on his feet.

naukīr mūrō-mē (nom. sing. Mūrō) hōs, I was a servant in Mūrō (II).

nūmājrī-khānē-mē (sing. nom. khānō) kīnus, I stayed in the travellers’ rest house (II).

samujih-mē (nom. sing. samujih, fem.) ačhī, having come into (his) senses.

mārī ajhālāī-mē (nom. sing. ajhālāī) vīzāḏī, he wasted the property in debauchery.

varandā-mē (sing. nom. varandi, fem.) aḥapāḏī, he said in reply.

tūtī-jō mārī kaṅīrīm-mē (sing. nom. kaṅīrī, fem.) vīnāyō, he wasted thy property among harlots.

As examples of the locative formed with tē we have:—

parīdī kūn-tē (nom. sing. kūnā) pīnts, a sound fell on his ear.

pār ġhārē-tē chūrehihā hō, he himself was mounted on the horse (II).

ṭakīrī-jō chūti-tē (nom. sing. chūti, fem.), on the top of the hill (229).

Vocative.—ō bhāū (nom. sing. bhāū), O father.

ō bhocho (nom. sing. bhocho), O child.

The following are examples of the oblique case used without any postposition:—

jēkō bhaṅmāḳ-jē hīsē (nom. sing. hīsō) ačkē, whatever portion comes (into) my share.

ādē bukā (nom. sing. bukā, fem.) pīo-morā, I verily am dying of hunger.

enōthē ḡilā (nom. sing. ḡilā) pukults, on the fourth day I arrived (II).

The following are examples of the oblique case with other postpositions:—

kēkīrā ḡūrāhā ḡilā-dē ē (nom. sing. ḡilā) uthī hālō, he arose and went towards (i.e. to) a far country.

wena-hēkī (nom. sing. wena) rējḥō āḥē, he is seated under a tree (230).

ōmī pēkā-jē dōsītī-nō (nom. sing. dōsītā) gōdō kūsē karyā, I may make rejoicing with my own friends.
puf’ hun’-je bhēn’-sā (nom. sing. bhēn’, fem.) pariśīdā ākē, the son is married with (i.e. to) his sister (225).

mōriuñ’-sā (nom. sing. mōri, fem.) kare bhandēs’, bind him with ropes (236).
pāki’-je pī’-wat’ (nom. sing. pī’) saūdī, having gone near (i.e. to) my father.

ghōrō unēhī patačālē-wat’ ākē, the horse is near (i.e. in possession of) that orderly (II).

ADJECTIVES.—Adjectives form their feminines according to the general rules laid down for substantives on p. 24. The masculine and feminine forms can then be declined exactly like substantives. An adjective agrees with the substantive it qualifies in gender, number, and case. As regards case, when the substantive is in any inflected case, the adjective is put into the oblique case, singular or plural, as may be required. We thus see that in this point Sindhi differs from Indian languages like Hindōstāni, in which an adjective agreeing with an inflected noun, either singular or plural, is always put in the oblique case singular. The Hindōstāni custom is, however, optionally followed when the adjective immediately precedes the noun it qualifies. In such circumstances the adjective may be in the oblique case singular, even when the substantive is in the plural. Trumpp (p. 145) gives the following example:—

kērīn’ nabīmu’-khē or kūrē nabīmu’-khē, to false prophets.

Similarly, when the substantive is in the vocative plural, an adjective agreeing with it and immediately preceding it is usually put into the vocative singular, as in ē Sindhi mārhu’ instead of ē Sindhiā mārhuā, O Sindhi men.

Some adjectives, chiefly those of foreign origin, but also others, do not change for gender, number, or case. Such are rājī, content; sāphī’ or saphā, clean; māliu, known; gūrī, round; sahib, easy; dīdāhī, incorrect; suhī’, correct; phā (so most other adjectives in ā), wearied; dhārī’, separate.

Adjectives ending in ī or ē, when the substantive immediately follows, may optionally remain uninflected. Thus, Sindhi mārhu’-khē or Sindhiā mārhu’-khē, to a man of Sindī; sharmāu jālu’-khē, or sharmāuān jālu’-khē, to modest women.

If the postposition khē intervenes between the substantive and the adjective, the adjective is not inflected. Thus, Bābhanuā’-khē chānāu samajhā, he thought the Brahmaṇa good.

The following examples, taken from Trumpp’s Grammar, show how adjectives are declined for gender, number, and case.
## SKETCH OF SINDHĪ GRAMMAR.

### Table: Declension of Adjectives

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thoughtless</td>
<td>Mas.</td>
<td>achātī</td>
<td>achātī</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>achātī</td>
<td>achātī</td>
</tr>
<tr>
<td></td>
<td>cr</td>
<td>achātī</td>
<td>achātī</td>
</tr>
<tr>
<td>Dry</td>
<td>Mas.</td>
<td>rukhā</td>
<td>rukhā</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>rukhā</td>
<td>rukhā</td>
</tr>
<tr>
<td>Patient</td>
<td>Mas.</td>
<td>sahā</td>
<td>sahā</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>sahā</td>
<td>sahā</td>
</tr>
<tr>
<td>Liberal</td>
<td>Mas.</td>
<td>ḍhātā</td>
<td>ḍhātā</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>ḍhātā</td>
<td>ḍhātā</td>
</tr>
<tr>
<td>Afflicted</td>
<td>Mas.</td>
<td>ḍukāḥī</td>
<td>ḍukāḥī</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>ḍukāḥī</td>
<td>ḍukāḥī</td>
</tr>
<tr>
<td>unanimous</td>
<td>Mas.</td>
<td>khikamūṭhī</td>
<td>khikamūṭhī</td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>khikamūṭhī</td>
<td>khikamūṭhī</td>
</tr>
</tbody>
</table>

In forms containing / followed by a vowel, / may everywhere be substituted for the / . Thus, achātī as well as achātī.

The postposition of the genitive, being an adjective, is declined like rukhā, but its oblique feminine singular may be either / or /.

The following examples of the use of adjectives are taken from the specimens:—

- ināhā lāīq na āhīyā, I am not worthy of this.
- gumā thi eīr-hō, he had become lost.
- adhā pahir, half a watch (II).
- ḍhār̥-māgā ṣhūrō kāhē pū-āyō, a man was coming on horseback (II). Here we see the use of the numeral 'one' as an indefinite article. We shall see a similar example of ḍhār̥o lower down.
- ḍhūrō raṅgā-jo kumāṭhā hō, the horse was bay in colour (II).
- muṅ-jo pūr na mō hō, my son was dead.
- varṣā pūr vibānī-mā thi āyō, the elder son came from in the field.
- nāmōtho pūr uti hāiō, the younger son arose and went.
- ḍhādha ḍhukar acoh pīō, a severe famine came and fell.
- andar′ waṅaṅ′ chaṅhā na ḍhāyā, he did not consider it good to go in.
bhiyô mānhū bō-bō-na hō, no other man was (there). Bhiyô is properly the ordinal numeral 'second,' and is commonly used to signify 'another.'

For the obl. sing. masc. we have:—

hekirō māhwu-khā bba pu't' huā, a certain man had two sons. Here hekirō, one, is used as an indefinite article.

pāy'-khā tang' (nom. sing. tang') hāt'-mā ḍōiśi, having seen himself in straitened circumstance.

chōthē (nom. sing. chōthō) dēiḥ', on the fourth day (II).

For the nom. plur. masc. we have:—

tāh'-jē pī'-jē ghōr'-mē kētirō (nom. sing. kētirō) pu't' āhīn', how many sons are there in your father's house? (223).

mē hun'-jē pu't'-khā ghaṇā (nom. sing. ghaṇā) chābuk' haniā āhīn', I have struck many stripes to his son, i.e. I have beaten his son with many stripes (228).

For the obl. plur. masc. we have:—

thōran' (nom. sing. thōro) dēiḥan'-khā pō', after a few days.

kētiran'-ā (nom. sing. kētirō) ḍōrēkatan'-khē jha+hī mānī pēi-miṅē, how many servants get abundant bread!

āh kētiran' ṣahōhan'-khā kēzimāt pīo-karyā, from how many years am I doing service!

For the nom. sing. fem. we have:—

'umir' chausāl (masc. chausāl), a four years old age, i.e. an age of four years (II).

jha+hī (nom. sing. masc. jha+hō) mānī, abundant bread.

tō waddī (nom. sing. masc. waddō) mahemānī kāi, thou madest a great feast.

bhi (nom. sing. masc. bhiyō) rāt', the second night (II).

For the obl. sing. fem. we have:—

hi' ghōrō kētirī (nom. sing. masc. kētirō, fem. kētirī) umir'-jō, this horse is of how much age, i.e. how old is this horse? (221).

Formation of the Genitive of Substantives.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case, with the thing possessed. There are four different postpositions of the genitive, viz. jō, sāndō, and their diminutives jārō and sāndērō. The last three are mainly used in poetry, and are declined quite regularly as adjectives. In prose, sāndō is commonly used only with pronominal suffixes, and in this connexion it is dealt with on p. 94. The declension of jō is not quite regular. It is declined as follows:—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom. jō</td>
<td>jī</td>
</tr>
<tr>
<td>Obl. jē</td>
<td>jī, jē</td>
</tr>
<tr>
<td>Voc. jā</td>
<td>jī</td>
</tr>
<tr>
<td>Plur. Nom. jā</td>
<td>jā, jē</td>
</tr>
<tr>
<td>Obl. jān', jē</td>
<td>jīn', jīn', jīn', jēn', jē</td>
</tr>
<tr>
<td>Voc. jā</td>
<td>jā, jē</td>
</tr>
</tbody>
</table>
From the above it will be seen that the irregularities consist in the optional use of je for the oblique case under any circumstance,—i.e. whether it is masculine or feminine, singular or plural,—and in the optional omission of the vowel i after j.

The following examples of the use of the genitive are taken from the specimens:—

**Nom. Sing. Masc.** :

nàch*’jó (nom. sing. nàch*) parílā’ kaw’-tē pius*, the sound of dancing fell on his ears.

ghōrā rang’-jó (nom. sing. rang’) kumēi’ hō, the horse was bay in colour (II).

Note this use of the genitive.

ajj’ subūh’-jó (nom. sing. subūh*) mūh-khē sūbēdār’ pokirū-āhē, today, at dawn, the Sūbēdār arrested me (II). Here we have an example of the genitive of time.

Lēkhā’-veśījé-jó (nom. sing. vāśi) kāhā’, Lēkhā Baniyā’s well (II).

ghōrā jēkā mūh’-jē sūcārī’ jó (nom. sing. sūcārī) hō, the horse which was of my own riding, my own riding-horse (II).

tō-veśī ghōrā chōrī’-jó (nom. sing. chōrī) āhē, the horse in your possession is of theft, i.e. is stolen (II).

hē ghōrā kētīrī’ umīr’-jó (nom. sing. ‘umīr’) āhē, of how much age is that horse, i.e. how old is it? (22).

**Obl. Sing. Masc.** :

unhā ḍëk’-jē (nom. sing. ḍēk*) kētīrē rahaudar’-khē wāhī, having gone to an inhabitant of that country.

uhō ghōrō ḍēlin-atham’ gāh’-jē (nom. sing. gāh*) khaunā’-lā, I have given that horse for the carriage of grass (II).

Qāž’-jē Gōth’ ḍēkās*, I stopped in Qāži jō Gōthā’ (II).

munishā’-jē (nom. sing. munishā) potēwālē- khē ḍēlin-atham*, I have given (it) to the Munishi’s orderly (II).

**Obl. Plur. Masc.** :

piyās pāh’-jē bānhaa’-khē chagō, his father said to his servants.

pāh’-jē dōstīn’-sa’ gujā’ khōskē karyā, I may make merry together with my friends.

**Nom. Sing. Fem.** :

kētīran’ warchan’-khē tūh’-jī-i khisimat* pū- karyā, from how many years am I doing only thy service.

hun’ ghar’-mēd’ achē gherē’-jī zēn’ āhē, in that house is the saddle of the white horse (226).

**Obl. Sing. Fem.** :

hā mūh-khē takirē’-jī (nom. sing. takirē) chōrt’-tē pū- chārē, he is grazing cattle on the top of the hillock (229).

hun’-jō bāhā’ hun’-jē bhē’-khē ḍēghō āhē, his brother is taller than his sister (231).

mūh’-jē chāchē’-jō pūt’ hun’-jē huṁg’-sā parītō āhē, the son of my uncle is married to his sister (225).

/fa/ pāh’-jē bhan’-mēd’ mōkiltān’, who sent him into his field.

ṣīn’ hun’-jē puṭhē’-tē rakh’, put the saddle upon his back (227).
Comparison.—The comparative degree is formed, as in other Indian languages, by putting the noun with which comparison is made into the ablative case. Thus, हिं मथु हुम्-क्ठो चाह़ो धो, this man is better than that.

For the superlative, also as in other Indian languages, सह्निं-क्ठी, than all, is used; as in हिं मथु सह्निं-क्ठी चाह़ो धो, this man is the best of all. Or मा, माघा, मो, or माघो, all signifying 'from in,' may be substituted for क्ठी, etc.

Another method of forming the superlative will be found in the sentence of the parable उके-क्ठी उके मेह्गो, the good than good robe, i.e. the best robe.

Numerals.—For the cardinal numerals, see the List of Words on pp. 21ff. The ordinals are:

<table>
<thead>
<tr>
<th>Masa</th>
<th>Pem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>पेट्री</td>
<td>पेट्री,  first.</td>
</tr>
<tr>
<td>बी</td>
<td>बी, second.</td>
</tr>
<tr>
<td>त्री</td>
<td>त्री, third.</td>
</tr>
<tr>
<td>चाहो</td>
<td>चाहो, fourth.</td>
</tr>
<tr>
<td>पनी</td>
<td>पनी, fifth.</td>
</tr>
<tr>
<td>चहाहो</td>
<td>चहाहो, sixth.</td>
</tr>
<tr>
<td>सो</td>
<td>सो, seventh.</td>
</tr>
<tr>
<td>एरी</td>
<td>एरी, eighth.</td>
</tr>
<tr>
<td>नॉ</td>
<td>नॉ, ninth.</td>
</tr>
<tr>
<td>द्दाहो</td>
<td>द्दाहो, tenth, and so on.</td>
</tr>
</tbody>
</table>

The fractional numerals are:

नकाहा, नकाहो, or नो, a quarter.

त्रीहाइ, a third.

सोवाइ, one and a quarter; a quarter more than.

साइं, one half more than.

द्दोक्तू, one and a half.

पाँगो or नॉनो, a quarter less than.

सोहाइ, two and a half.

Reverting to the cardinals, we may note that the oblique plurals are formed as follows:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Oblique Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>बी</td>
<td>बीं.</td>
</tr>
<tr>
<td>त्यो</td>
<td>त्यों.</td>
</tr>
<tr>
<td>चाह</td>
<td>चाहू.</td>
</tr>
<tr>
<td>पनी</td>
<td>पनीं.</td>
</tr>
<tr>
<td>चहाहो</td>
<td>चहाहू.</td>
</tr>
<tr>
<td>सो</td>
<td>सों.</td>
</tr>
<tr>
<td>एरी</td>
<td>एरीं.</td>
</tr>
<tr>
<td>नॉ</td>
<td>नों.</td>
</tr>
</tbody>
</table>

and so on.

The syllable ई, ही, or हिं may be added to any cardinal to indicate completeness. Thus, बीई or बीई, all two, both; त्री, all three, and so on. As an example we can quote:—हौं माई बीई (i.e. हौं+ही)-क्ठी विरहे-द्दिनो, he divided the property and gave it to the two.
**PRONOUNS.**—The first two Personal Pronouns are declined as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1.</th>
<th>Then.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>अः, अः; मः, मः</td>
<td>अः</td>
</tr>
<tr>
<td>Obl.</td>
<td>आः, आः; माः</td>
<td>आः</td>
</tr>
<tr>
<td>Gen.</td>
<td>आः-जः, माः-जः, मुः-जः; मुः-जः</td>
<td>तृः-जः, तृः-जः, तृः-जः</td>
</tr>
<tr>
<td>Plur.</td>
<td>आः-जः, माः-जः, मुः-जः, मुः-जः; मुः-जः</td>
<td>तृः-जः, तृः-जः, तृः-जः</td>
</tr>
</tbody>
</table>

| Nom.  | अः | tathः, tavi, tahi, tahi; aḥi, ahi, ahi, ahi, ahi |
| Obl.  | आः, आःकः, आःकः | tathः, tahi; aḥi, ahi, ahi |
| Gen.  | आःकः, आःकः, आःकः आःकः | tathः-जः, तृः-जः, तृः-जः, तृः-जः |

1 These forms are chiefly used in the Sindh, or North Sindh.

It will be observed that there is a great variety of forms in the plural of the second person. In each case they fall into two groups, one beginning with the letter त, and the other dropping that letter.

The emphatic suffix ि, हि, or हें is very often added to the pronoun of the second person. Thus, तथि, even thou, only thou; तोहि, even thee, only thee; आहि-जः, even of you, only your.

The following examples of the use of these two pronouns are taken from the specimens:

*aः उः पाः-जः पि-सोः सोः चावान्दोः*, I having arisen, having gone to my father, will say unto him.
*aः तुः-जः ि भधिरः पिो कर्यः*, I am doing only thy service.
*जः आः क्षुष्ठिः कर्यः*, that I may make merry.
*aः नांकः होः*, I was a servant (II).
*जेकः मुः पाः-जः पिो भधिरः*, would that I might fill my belly.
*मुः गुःः भयः-अहे, I have sinned,
*मुः चैयः ि ओः ओः, I said to him 'very well' (II).
*मुः नांकः, I recognised him (II),
*सु मुः-क्षे धेाः-देश, set to and give that to me.
*मुः-क्षे धेाः, having seen me (II),
*मुः-क्षे चैयः, he said to me (II).
*तः तः हामेशः वुः-वाः-ि ओः, thou verily art ever with me.
*हृः मुः-सोः हेा-ना ओः*, at present I have none (Hindi मेरे पुस) (II).
*घोः मुः-सोः होः, the horse was with me (II).
*मुः-जः पुः मुः होः, my son was dead.
*जः िमृः मुः-जः ि ने ओः, whatever portion comes in my share.
*मुः-जः मुः ओः गोः, my riding-horse (II).
*आहो भैयः वाजिबः होः, it was proper for us to become joyful.
*तः तः हामेशः*, etc., as above.
tō maqāfī mahemāni kāi, thou madest a great feast.
tō hū kāh-kāh gudhā, from whom did you buy that? (240).
tūk'-jō ṣhā ṣgā-āhē, thy brother is come.
tūk'-jē ṭukin'-jē ubatār na haltā-āhīgā, I did not go against thy command.
tō-pārō ghorā chōrī'-jō āhē, the horse in thy possession is of theft, i.e. is stolen property (II).

As in other Indian languages, the proximate and remote Demonstrative Pronouns are also used as pronouns of the third person. Each has two forms, a simple and an emphatic. In the nominative singular each has separate forms for the feminine, but the other cases make no such distinction. They are thus declined—

<table>
<thead>
<tr>
<th></th>
<th>This</th>
<th>This very</th>
<th>That</th>
<th>That very</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>hā, hā, hā, hā</td>
<td>hā, hā, hā, hā</td>
<td>hā, hā, hā</td>
<td>hā, hā, hā</td>
</tr>
<tr>
<td>Fem.</td>
<td>hā, hā, hā, hā</td>
<td>hā, hā, hā, hā</td>
<td>hā, hā, hā</td>
<td>hā, hā, hā</td>
</tr>
<tr>
<td>Obl.</td>
<td>hān</td>
<td>hān, hān</td>
<td>hān</td>
<td>hān</td>
</tr>
<tr>
<td>Plur.</td>
<td>hā, hā</td>
<td>hā</td>
<td>hā, hā</td>
<td>hā</td>
</tr>
</tbody>
</table>

In the Lār, or South Sindh, the initial ħ is usually dropped, so that we get ī, ē, ī, ē, ā, ō, and so throughout. The suffix ī may be added to īhō (īhō-ī) and uḥō (uḥō-ī), making them still more emphatic.

There are two other demonstrative pronouns, indicating that the person referred to is present. They are ījāhā, this one present, and ūjāhā, that one present. They are only used in the nominative singular and plural. Thus, Nom. Sing. Masc. ījāhā, fem. īhā; Nom. Plur. Masc. and Fem. ījēhā. Similarly, ūjāhā. As an example of their use, we may quote from Stack, ījāhā eʃhō āhē, he (the person asked for and who is at the same time pointed out) is sitting here.

The following examples of the use of these pronouns are taken from the specimens and list of words:—

hī bhuḍhi, kāvīrī, hearing this, becoming angry.
hī gīhā pūṭ-thīd, what is this (that is) happening?
hī tūk'-hā maθū hō, this thy brother was dead.
īhā rāt (fem.) Mōrē jikīm, this night I stayed at Mōrē (II).
hīn tūk'-pūṭ'-jē ochoθ'-tē, on the coming of this thy son.
inē inē na āhīgā, I am not worthy of this.
ho pariwaṭā ṭkān maθgō, he began to be in want.
tō hū kāh-kāh gudhā, from whom did you buy that? (240).
hū māt-khē takivī-je chōti-tē pūō chārē, he is grazing cattle on the top of the hillock (229).

hū huns-'wa'n-ḥēḥ'ghörē-tē chaṛhīō cēlīō ḍāḥē, he is seated, mounted on a horse, under that tree (230).

uhō ghōrō paṭēwāle-khē ḍējnīō-atkam', I have given that horse to the orderly (II).

huns māt bhiṣai-khē vīraḥē-ḍāniō, he divided the property and gave it to the two.

un'-khē puχhīluω̄, I asked him (II). Note that verbs of asking take the ablative.

un'-tē chaṛeḥī, having mounted on it (II).

unhē ḍēn̄k-mē, in that country (there came a famine).

unhe toaqi' bārāo māgkē kō-kō-na ḍhō, at that time no one else was (there) (II).

jō unhē-vaat tāhē, which (horse) is in his possession (Hindi us-ḥē pāś) (II).

aṇā ghōrō unhē paṭēwāle-vaat tāhē, the horse is still in possession of that orderly (II).

unhē kūsāh karaś laggā, they began to make merry.

unhe repaγā hun'-khē vaat', take those rupees from him (235).

The Reflexive Pronoun pān*, self, like the Hindi ṣp, refers only to the subject of the sentence. Its declension is irregular, and there is no difference between the Singular and the Plural. It is thus declined:—

Nom. pān*

Obl. pān*

Gen. pān-jo, pān-jo, or (in Lār) pān-jo

Abl. pānō, etc.

The Genitive, like the Hindi apnā, means ‘own.’ Adverbial forms are pānaḥ, and pānā, both meaning ‘of, from, or by oneself or themselves.’ In Haidarabad, pān-jo is used instead of pān-jo.

Other adverbs used in a reflexive sense are dhun*, in person, or, when referring to a place, in the exact spot; and pīn̄, in person. The latter is used in South Sindh and in Cutch.

Equivalent to the Hindi ḣp-hō, Your Honour’s, is pān-jo. It also means ‘ours,’ including the person addressed, but not when the person addressed is not included; as in pān-jo ḍēn̄k, in our country, i.e., in yours and mine.

The following examples of the use of this pronoun are taken from the specimens. It should be remembered that in the Haidarabad specimens, the genitive is throughout written pān-jo, instead of pān-jo.

pān* ghōrē-tē chaṛeḥīal hō, he himself was mounted on the horse (II).

pān'-khē ta'go hēn̄-mē ḍēn̄, having seen himself in straitened circumstance.

jēkara mā khāi pān-jo pēt bhargā, would that I might eat and fill my belly.

āā uthe pān'-jo pī-vaat wauō chawandōn, I will arise and go near to my father, and will say unto him.

jēkā pān'-jo bhaun-mē mōkili, who sent (him) into his (own) fields.

pān-jo māl ojiḥālārī-mē eīłāyāl, he wasted his substance in riotous living.

hun* pān'-jo pī-jo achaun-tē, on the coming of this Your Honour’s son.
The **Relative** and **Correlative Pronouns** are declined as follows. As in the case of the demonstrative pronouns, they have feminine forms in the nominative singular. The correlative pronoun is generally used as the correlative demonstrative of the relative, but is sometimes used as an independent demonstrative pronoun:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Who, what.</th>
<th>That, he.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jō</td>
<td>sō</td>
</tr>
<tr>
<td>Masc.</td>
<td>jā</td>
<td>sā</td>
</tr>
<tr>
<td>Fem.</td>
<td>jāhi</td>
<td>tāhi</td>
</tr>
<tr>
<td>Obl.</td>
<td>jāhi, etc.</td>
<td>tāhi, etc.</td>
</tr>
<tr>
<td>Abl.</td>
<td>jāhi, etc.</td>
<td>tāhi, etc.</td>
</tr>
<tr>
<td>Plur.</td>
<td>jā</td>
<td>sā</td>
</tr>
<tr>
<td>Nom.</td>
<td>jān, jin, jinhan, jinhan, jinan, jinan, jinān, jinān, jinān, jinān, jinān</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>tān, tin, tinhan, tinhan, tinan, tinan, tinān, tinān</td>
<td></td>
</tr>
</tbody>
</table>

Empathetic forms are made by adding ṭ or ṭ, as in Obl. Sing. āṭhē; Obl. Plur. āṭhē; Nom. Sing. sōti, fem. saṭi; Obl. Sing. tāṭhē; Nom. Plur. sōṭi; Obl. Plur. tāṭi, etc.

The following examples of the use of these pronouns are taken from the specimens. It will be observed that the correlative may be used as a simple demonstrative.

jō unāwē-ṇaṭ ahē, (the horse) which is in his possession (II).

jāhī tāhī-jo māṭ viśāgō, tāhī-ṭē to waṭḍī mahēmān kiṭ-ūhē, thou hast madest a great feast for him who wasted all thy property. Here we have a good example of the complementary use of the relative and correlative.

jāhī-ṭē hān māṭ virāḥē dānō, on which (i.e. whereupon) he divided and gave the property.

jāhī-kaṛē hō parāwās thīwā ṭāgō, owing to which he began to become in want.

gōrō jēkō māṭ-jo suṇāvī-jo hō, sō chōrī thī-vē, that horse which was for my riding was stolen. Here we have the indefinite pronoun jēkō, whatever, used instead of jō, with ṭō regularly as its correlative.

jēkō bhanō ače, sō mē-khe ṭē, give me that portion which comes to me.

Similar remarks apply.

sō bānē jīō ahē, he is now alive.

tāhī-ṭē, for him (thou madest a feast, etc. as above).

tāḥī-ṭē piṇās chayus, on that (i.e. therupon) his father said to him.

sē jēkārō mā khāi pāth-jo peṭ bharyā, would that, having eaten them, I might fill my belly.

tin-mā nanālē, the younger of them (said to his father).
The Interrogative Pronouns are:

ker', who?
keharo, keharo, kehir, kero, keho, or kuyaro, who? what? In the Lari, or South Sindhi, keo and kuy are also used.

chha, what?
ko, what?

Ko is used only as a substantive, and refers only to animate beings. It also has a feminine form in the Nominative Singular. It is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ker'</td>
<td>ker'</td>
</tr>
<tr>
<td>Obl.</td>
<td>khesu</td>
<td>khesu</td>
</tr>
</tbody>
</table>

Keharo, etc. may be used either as a substantive or as an adjective, and may refer either to animate or to inanimate objects. They are all inflected quite regularly, like adjectives in -o. Thus Nom. Sing. Masc. keharo, Fem. keharo; Nom. Plur. Masc. keharo, Fem. keharo. Kuyaro or kuyare, the Abl. Masc. Sing. of kuyaro, often means 'what for? what?'

Chha does not change in declension. It is only used with reference to inanimate objects, and is not used in the plural. The genitive, chha-jio means 'of what sort? of what kind?'; and with the postpositions khe, khe', or khé, chha signifies 'what for? for what purpose? why?'.

Ko is only used to inanimate objects, and is not declined. It means 'what? what?'; and also 'what for? why?'.

The following examples of the use of these pronouns are taken from the specimens and list of words:

ker' dhah', who art thou? (II).
to khe kah'-kho goidho, from whom did you buy that? (210).

khe'-jio chhaharo tahi'-jio puthah ochho, whose boy is coming behind you? (239).

khe chhah piot-tho, what is this (that is) happening?

The principal Indefinite Pronouns are the following:

Kho, anyone, someone. In the Nom. Sing. it has a feminine kha. In Obl. Sing. is kha'; Nom. Plur. kha'; Obl. Plur. kha' or kha'.

Khoi, anyone, someone, is an emphatic form of the preceding. Its Nom. Sing.

Fem. is kahi. Its Obl. Sing. is kaha' or kahi'; Nom. Plur. kahi, kahi, or kahi'.

Obl. Plur. kahi' or kahi.

Khi, anything, something, a little, does not change in declension.

Ko-na, no one, he not at all; ki-na, (pl.) kha-na, nothing; ko na kha, or ko ko na, nobody at all; ki na ki, or ki ki na, nothing at all.

Ji-khi, whoever, has its Nom. Sing. Fem. ji-kha. Its Obl. Sing. is ji-kah';

Nom. Plur. ji-kha'; Obl. Plur. jahi'-kha' or jihi'-kha'.

Har-khi, everyone, is declined like kha.
Sinhälli.

Sabhā-kā, everyone, and sabhā-kī, everything, are declined according to their respective members. Thus, nom. fem. of the former sabhā-kā, and so on. Similarly the obl. sing. of the latter is sabhā-kī.

Indefinite Pronominal Adjectives are sabhā, all, and miryō or mirē, all, whole, everyone. Sabhā is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sabhā or sabhī; fem. sabhā</td>
<td>sabhā, sabhē</td>
</tr>
<tr>
<td>Obl.</td>
<td>sabhā</td>
<td>sabhān, sabhān, sabhānin, sabhān</td>
</tr>
</tbody>
</table>

An emphatic form of sabhā is sabhāi. This word is irregular in its declension, especially in the Ablative, in which the termination ā is inserted before the emphatic ā. It is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur. (common gender)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>sabhāi</td>
<td>sabhāi, sabhāi</td>
</tr>
<tr>
<td>Fem.</td>
<td>sabhāi</td>
<td>sabhāi, sabhāi</td>
</tr>
<tr>
<td>Obl.</td>
<td>sabhāi</td>
<td>sabhāi, sabhāi</td>
</tr>
<tr>
<td>Abl.</td>
<td>sabhāi</td>
<td>sabhāi, sabhāi</td>
</tr>
</tbody>
</table>

When the noun is expressed, the obl. plur. may be contracted to sabhā.

Miryō or mirē is declined like sabhāi. Thus, Masc. Obl. Sing. miryō or mirē and so on.

Other Indefinite Pronominal Adjectives are the following:

phalāvā, such a one.

bhiō, another. This is really the ordinal numeral 'second.'

parīō, another's.

dhāryō, another's.

sāggyō, that very.

hākīrō, one, a.

We have seen that the indefinite pronoun jēkō may be used as a relative pronoun (see p. 38). The following further examples of indefinite pronouns are taken from the specimens:

jēkō chāhū sugār thā-khām, whatever husks the swine are eating.

jēkā athāmā sō sabhī tūh-jōvā ahē, whatever I have that is only thine. Note that in ḍhājāmābūd sabhā is used instead of sabhā.

sūbhār guhār kō na guhārē, the Śubēdār did not at all send for the horse (II).

kārāmā mūvēt kē-nā (rupāyē) āhinē, just now I have no (rupees) in my possession (II).

bbyō mābhā kō na hō, no one else was (there) (II).

kēhā kāh be kē kā na qāhīnō, no one even gave anything to him.

namdō ītū sabhī kathē kārē, the younger son having collected everything.

sabhā khapēv-khā pō, after squandering all things.
The following table, taken from Stack's Grammar, exhibits the various forms of the **Correlative Pronominal Adjectives and Adverbs**:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Number or quantity</th>
<th>Size</th>
<th>Kind</th>
<th>Manner</th>
<th>Place</th>
<th>Direction</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>पूर्व</strong></td>
<td>this, this much</td>
<td>as large as this</td>
<td></td>
<td></td>
<td>in this way, here</td>
<td>in this direction, so long.</td>
<td>now.</td>
</tr>
<tr>
<td><strong>अहू</strong></td>
<td>this much</td>
<td>as small as this</td>
<td>as small</td>
<td>of this kind</td>
<td>in this way, here</td>
<td>in this direction, so long.</td>
<td>...</td>
</tr>
<tr>
<td><strong>तेरा</strong></td>
<td>this, that much</td>
<td>as large as that</td>
<td>as that</td>
<td>of that kind</td>
<td>in that way, there</td>
<td>in that direction, so long.</td>
<td>...</td>
</tr>
<tr>
<td><strong>तेरी</strong></td>
<td>this much</td>
<td>as small as that</td>
<td>as that</td>
<td>of that kind</td>
<td>in that way, here</td>
<td>in that direction, so long.</td>
<td>...</td>
</tr>
<tr>
<td><strong>जी</strong></td>
<td>how much, how large</td>
<td>as large as that</td>
<td>as that</td>
<td>of that kind</td>
<td>in what way, where</td>
<td>from such time, when</td>
<td>...</td>
</tr>
<tr>
<td><strong>जीरा</strong></td>
<td>so much, so large</td>
<td>as small</td>
<td>as small</td>
<td>of that kind</td>
<td>in that way, there</td>
<td>from that time, then</td>
<td>...</td>
</tr>
<tr>
<td><strong>केरा</strong></td>
<td>how much, how large</td>
<td>as large as that</td>
<td>as that</td>
<td>of that kind</td>
<td>in what way, where</td>
<td>since, when</td>
<td>...</td>
</tr>
</tbody>
</table>

1. This should be distinguished from **बूँ**, which means 'which?' or 'what number?' out of several.
2. Also **जीतरा**, **जीहा**, **समता**, **समछर**, **समली**, etc. The Correlative and Interrogative also take corresponding forms.
3. Also **केरा**, **केरा**, **केरा**, **केरा**, **केरा**, etc., each of which forms runs through the whole series.
4. This set is generally used with **तर्क**, **कर्म**, or some of the other postpositions for 'up to,' 'till'; as **से-केरा**, etc. It also refers to distance, and should then be translated 'so far,' etc.

*Or **जोड़कर्त**, **जोड़कर्त्र**, etc.*

*Or **जोड़कर्तप**, **जोड़कर्तप**, etc.*
Pronominal Suffixes.—Sindhi shares with Kāshmiri and Lakhndā the use of pronominal suffixes. In Kāshmiri they are attached only to verbs, and in Lakhndā apparently only to nouns and verbs; but in Sindhi they are attached not only to nouns and verbs, but also to postpositions. They are employed exactly as in Persian or Hebrew, and can be used for any case. As an example of a pronominal suffix attached to a noun, we have mārum, my eye; attached to a verb, we have mārum, I struck; and attached to a postposition, we have sandum, of me, my. These suffixes may be divided into three classes, viz. those (used with verbs only) referring to the nominative, those referring to any other case, and (used with verbs only) those referring to the case of the agent. They are as follows:—

A.—Suffixes of the Nominative.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
</table>
|1st person   | s  
             | sê, sê       |
|2nd person   | … or (only fem.)  
             | …            |
|3rd person   | none.       | none.        |

Thus, mārum, I was struck; mārindê, thou shalt strike. As already said, these suffixes are used only with verbs.

B.—Suffixes of other cases.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
</table>
|1st person   | m  
             | ã, ã, ã       |
|2nd person   | … or m  
             | …            |
|3rd person   | s or s  
             | Ñ            |

Of the above, the suffixes of the first person plural are never used with nouns, but only with postpositions and verbs. The others are used alike with nouns, postpositions, or verbs. Thus, pium, my father; sêvus, with him; ãëâna, give to me.

C.—Suffixes of the case of the Agent.

For the first and second person these are the same as in B, but the third person is different. We thus get:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
</table>
|1st person   | m  
             | ã, ã, ã       |
|2nd person   | … or m  
             | …            |
|3rd person   | Ñ            | Ñ            |

These suffixes, as representing the case of the agent, are only used with the past tenses of transitive verbs. Examples are māryâñ, he struck; māryâñ, they struck.

As a general remark, it may be stated that the suffixes Ñ and Ñ of the first person plural are interchangeable, and where one is given in any of the following tables, the other may be used instead. In the Sirô, or Upper Sindh, Ñ is often used instead of Ñ.
We shall now deal only with these suffixes as attached to nouns. When attached to verbs and postpositions, they will be considered later on, in the appropriate places. We shall therefore have to do only with the suffixes falling under head B., omitting those for the first person plural, which, as already stated, are not used with nouns. The suffixes of the first and second persons are seldom used except with nouns referring to parts of the body, kindred trades, classes, or other such nouns referring solely to man.

When a suffix is added to a noun, the final vowel of the latter undergoes certain modifications. The rules for this, mainly based on those given by Trumpp, are as follows:

A.—When added to the **Nominative Singular**:

1. Nouns ending in "undergo no change before the suffixes.
2. Nouns ending in "generally shorten the " to " , but the " may optionally be retained.
3. Masculine nouns in " change the " to " or ".
4. Feminine nouns in " change the " to " or ".
5. Nouns ending in " undergo no change before the suffixes, except that the final " may optionally be changed to ".

B.—When added to the **Oblique Singular**:

In the case of nouns ending in " , the oblique case ends in ". This " is changed to " or " before suffixes. In the Sirò, or Upper Sindh, the " often changes to " , instead of ".

Thus, "mathō", a head; obl. sing. "mathē"; with suffix, "matham'-khē", "mathahem'-khē", or (in the Sirò) "mathim'-khē", to my head. The oblique case singular of other nouns is not altered before suffixes, except that " ia becomes " ya.

C.—When added to the **Nominative Plural**:

The Nom. Plur. of masculine nouns in " ends in " , like the Nom. Sing. This " is changed to " ya before suffixes. In the case of other nouns, a final vowel is shortened and, if nasalized, the nasal is dropped. Thus, "chhōkar", a girl; Nom. Plur. " chhōkaryū", with suffix, " chhōkaryum", my girls.

D.—When added to the **Oblique Plural**:

The oblique plural always ends in " ya. This usually becomes " ni before suffixes, but when the suffix " of the second person singular is added, the two together become " ni.

When a noun ends in a vowel, and a suffix commences with a vowel, an " is often inserted. Again " bi or " hī is often inserted between the oblique case and the suffix.

All nouns do not take these suffixes. The most common are those ending in " or " . Less common are those ending in " (mas. and fem.) or ". Others are very rare. There are a few nouns which attach suffixes irregularly. The more important of these are given below.

When attached to nouns, these suffixes usually have the force of the genitives of personal pronouns.
The following table shows the forms taken by the more common classes of nouns before suffixes:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>With m'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'an'</td>
<td>mat'k</td>
</tr>
<tr>
<td>With s'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
</tr>
<tr>
<td>With s</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
</tr>
<tr>
<td>With s'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
</tr>
<tr>
<td>With s</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
</tr>
<tr>
<td>With s'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
<td>ney'</td>
</tr>
</tbody>
</table>

1. Mathan', and so throughout the other persons.
2. Or in the Sind, or Upper Sind, mat'karn', and so with the other suffixes.
The following are the more important irregular nouns:

Jó, a wife, makes jógam, jóham, or jóhim, my wife; jócede or jóchá, thy wife, and so on.

Pit, a father, makes piúm, piám, piéham; or pièhim, my father; piu, piá, or piúchá, thy father, and so on.

Dhó or dhé, a daughter, makes dhíum, dhígam, dhíam, or dhígin, my daughter; dhíqá or dhíchá, thy daughter, and so on.

Bhá, a brother, makes bháum, bhám, bhámám, or bhágin, my brother; bhá or bháchá, thy brother, and so on.

Má, a mother, makes máum or mám, my mother; máchímes-chá, to my mother, and so on.

The following examples of pronominal suffixes added to nouns substantive are taken from the specimens:

piúchá mahemáni hai-ákhá, thy father has made a feast.

táh-tá piúas' chayas', thereupon his father said to him. Note that in Hyderabád they say piúas, not piúhas'.

CONJUGATION.—THE VERB GENERALLY.—The Sindhi verb has three voices, the Active, the Passive, and the Causal. Like Maráthi, it has two conjugations. Of one of these the characteristic vowel is a, while that of the other is í. The first, or a'-conjugation consists of all intransitive verbs and all verbs in the passive voice. It also includes about eighty transitive verbs. The second, or í'-conjugation consists of all other transitive verbs, including all verbs in the causal voice. There are traces of a similar division of conjugation in Lähnádá, in which the present participle and the future tense of intransitive verbs differ from those of transitive verbs.

The following is a list of those transitive verbs that belong to the a-conjugation:

LIST OF SINDHI TRANSITIVE VERBS BELONGING TO THE A-CONJUGATION.

Verbs are quoted in their root-forms, obtained by dropping the final * of the second person singular Imperative. The list is based on that given by Trumpp in his Grammar.

abá, say.
act, deny.
bbándh, bind.
bóúchá, understand.
bóúchá, hear.
bhá, break.
bhans, fry.
chá, speak.
chád, taste.
chád, grave.
chád, pluck.
chá or chád, touch.
chád, prick.
chád, peck up food.
chách, puncture.
chán, soak up.
chán, kiss.
chán, crizzle (cloth).
áchá, vex.
ákar, eat up.
áká, see.
áká, milk.
áká, blow (with bellows).
áká, suck.
áká, wash.
áká, choose.
gá, rub.
gá, swallow.

1 In Hyderabád piúm, and so on, except piúchá, thy father.
2 The one exception is the intransitive verb páttéhá, to smile, which optionally follows the í-conjugation.
SINDH.

Of the above, ākh, dhā, and maš may also be conjugated according to the ē-conjugation. Thus 2 sing. impve. ākhē or ākhē.

Irregular verbs of this conjugation are qaś, give, 2 sing. impve. qaśē, for qaśē; and ni, take, 2 sing. impve. nē, for nē.

The following are the points in which the two conjugations differ from each other:

Present Participle.—In the a-conjugation, this ends in andō, as in hal-andō, going; han-andō, striking.

In the ē-conjugation, the present participle ends in indō, as in mār-indō, striking.

There are some exceptions to the rule about the a-conjugation. The most noteworthy case is that of passive verbs, which form the present participle in ḫō, as in pas-ḫō, being seen. Also, a few active verbs of the a-conjugation, principally those whose roots end in ā, follow the ē-conjugation in forming the participle in indō, as in bhudāṅg-āṅdā, becoming old; khā-indō, eating.

The future tense, being formed from the present participle, follows it in this distinction of conjugation.

Imperative.—Verbs of the a-conjugation form the 2nd person singular imperative by adding " to the root, and the second plural by adding ō or yo. Thus, mar-, die thou; mar-ō, die ye; ḍhō-, wash thou; ḍhō-yō, wash ye.
Verbs of the i-conjugation form the 2nd sing. imperative by adding * to the root, and the 2nd plur. by adding ṣo or ṣo. Thus, már-, strike thou; már-ṣo or már-ṭo, strike ye.

**Conjunctive Participle.**—In the a-conjugation, this ends in i, but in the i-conj. in e. Thus hal-i, having gone; már-e, having struck.

**Infinitive.**—In the Siro, or Upper Sindh, the infinitive of verbs of the a-conjugation is formed by adding av* to the root, and that of the i-conj. by adding iw*. Thus, hal-av*, to go; már-av, to strike. But in the Lar*, or Lower Sindh, this distinction is not observed, av* being used in both cases.

**Old Present.**—This tense differs considerably in the two conjugations. Details will be found in the paradigm.

In other respects the two conjugations do not differ.

**Principal Parts.**—Root.—We have seen that the second person singular of the Imperative ends in * or in it according to conjugation. The root of a verb is obtained by dropping this final short vowel. Thus:—

- **Sing. Impre.**
  - ḥal*, go thou.
  - már*, strike thou.

If a verbal root ends in long i or ē, this is liable to be shortened in certain cases. Similarly, if a root ends in long o, this is often, but not always, liable to be shortened to u. This shortening occurs in:—

1. **The Infinitive, as in:**
   - Root.
     - ṗi*, drink.
     - ṗu*, string (beads).
     - ḍu*, wash.
   - Infinitive.
     - ṗiav*.
     - ṗuav*.
     - ḍuav*.

2. **The Present Participle.** Thus:—
   - Root.
     - ṗi*, drink.
     - ṗu*, string (beads).
     - ḍu*, wash.
   - Present Participle.
     - ṗiav*.
     - ṗuav*.
     - ḍuav*.

3. **The Future Passive Participle, as in:**
   - Root.
     - ḍu*, wash.
     - ḍuav*.

4. **The first Conjunctive Participle.** In this form only final ē is shortened, as in ṗu*, string (beads), Conj. Part. ṗu*. Roots ending in ē drop this vowel before the termination i. Thus, ṗi, drink, Conj. Part. ṗi, for ṗi-ī, having drunk. Roots in ē do not change. Thus, ḍu, wash, Conj. Part. ḍūi.

5. **The Old Present.** Here all three vowels are shortened, exactly as in the Infinitive. Thus, ṗiā, I may drink; ṗuā, I may string (beads); ḍuā, I may wash.

If the root of a verb in the a-conjugation ends in a or i, in order to prevent a hiatus, the letter w is inserted before terminations commenceing with a vowel. This
does not occur in the i-conjugation. This insertion of \( w \) occurs in the following forms:

1. The Infinitive, as in pu, fall, inf. pūw<sup>o</sup>; ni, bow, inf. niw<sup>o</sup>. Exceptions are dīhā, to give, and nīw<sup>o</sup>, to take.

2. In the Present Participle. Thus, pāw<sup>o</sup>dū, falling; niw<sup>o</sup>dū, bowing.

3. In the Future Passive Participle. Thus, cha<sup>u</sup>, say, Fut. Pass. Part. cha<sup>n</sup>ā, about to be said.

4. The \( w \) is not inserted in the first Conjunctive Participle as we might expect. Thus, cha<sup>h</sup>, not cha<sup>n</sup>ā, having said.

5. In the Old Present, as in pūw<sup>o</sup>, I may fall; cha<sup>n</sup>ā, I may say; nīw<sup>o</sup>, I may bow.

On the other hand, roots of the i-conjugation ending in a, a, or ò (if it is not changed to u), change the following a of the Infinitive termination an<sup>o</sup> to ò. Thus, ma<sup>u</sup>, measure, inf. ma<sup>n</sup>ā<sup>o</sup>; ggālā<sup>o</sup>, speak, inf. ggālā<sup>n</sup>ā<sup>o</sup>; dho<sup>o</sup>, carry, inf. dho<sup>n</sup>ā<sup>o</sup>.

A similar change cannot occur in the Present Participle, because, in the i-conjugation, this ends in an<sup>o</sup>, not in an<sup>n</sup>ā<sup>o</sup>.

The termination of the Future Passive Participle is in<sup>n</sup>ū. This becomes an<sup>o</sup>ū, if the root ends in ò or ò, and may optionally become an<sup>n</sup>ū if the root ends in u or ò. Thus, mār<sup>n</sup>ū, about to be struck; but dān<sup>n</sup>ū, about to be given; dhūn<sup>n</sup>ū or dhūn<sup>n</sup>ū (root dhū), about to be washed.

**Infinitive.**—This is formed by adding an<sup>o</sup> to the root, as in hal<sup>n</sup>ā<sup>o</sup>, to go. As stated above, if the root ends in long ò or ò, this is shortened before the termination, and, similarly, in the case of some roots ending in ò, this is shortened to u. Also, in the a-conjugation, as explained above, \( w \) is inserted if the root ends in ò or ò.

In the i-conjugation, the termination an<sup>o</sup> becomes in<sup>n</sup>ū if the root ends in a or ò, and also if it ends in an ò that is not liable to be shortened to u under the above rule. Thus, ma<sup>n</sup>ā<sup>u</sup>, to measure; ggālā<sup>n</sup>ā<sup>u</sup>, to speak; dho<sup>n</sup>ā<sup>u</sup>, to carry, in which the ò is not shortened to u. But dhūn<sup>n</sup>ū, to wash, from the root dhū, in which the ò has been shortened to u. It may be added that the roots of most Causal Verbs, and all Double-Causals end in ò, and that hence their infinitives end in in<sup>n</sup>ū.

In the Siro, or Upper Sindh, the Infinitives of all verbs of the i-conjugation commonly end in in<sup>n</sup>ū.

The following examples of the use of the infinitive are taken from the specimens:

- **andar** ca<sup>n</sup>ā<sup>o</sup> cha<sup>n</sup>ā na bhāyā<sup>n</sup>, he did not think it good to go inside.
- khūshī kar<sup>n</sup>ā a' sarah<sup>n</sup>ā thān<sup>n</sup>ā asā wājīb<sup>n</sup> ĥo<sup>n</sup>, to make merry and to become happy was proper for us.
- sahī kha<sup>n</sup>āpā<sup>n</sup>ā-khā po<sup>n</sup>, after wasting everything.
- ggālā<sup>n</sup>ā a' māch<sup>n</sup>ā-jo parā<sup>n</sup>ā<sup>n</sup>, the sound of singing and dancing.
- hūn<sup>n</sup>ā pāhī-jē puf<sup>n</sup>ā-jē acha<sup>n</sup>ān-tē, on the coming of this son of Your Honour.
- ukhō ghūn<sup>n</sup>ū dān<sup>n</sup>ō-atham<sup>n</sup> gūh<sup>n</sup>ī-jē khān<sup>n</sup>ū-lō<sup>n</sup>, I have given that horse for the carrying of grass (II).

**Present Participle.**—As stated under the head of the root, in the Present Participle, a final ò, ò, or ò of the root is liable to be shortened, exactly as in the Infinitive.
In the a-conjugation, the Present Participle is formed by adding andō to the root, as being inserted if the root ends in a or i, exactly as in the Infinitive. Thus, hai-andō, going; han-andō, striking; pi-andō (root pi), drinking; pa-w-andō, falling.

As we shall see, the termination indo belongs properly to the i-conjugation; but in the a-conjugation, it is used with verbs whose roots end in ā. Thus, from root kha (a-conjugation) we have khāindō, not kha-andō, eating. It will be remembered that a similar change of a to ā occurs in the Infinitive of these verbs. The same change optionally occurs in the case of some other verbs also. Thus, from suv, hear (a-conjugation), we have Pres. Part. suv-andō or suvindō, hearing.

There are some irregularities:

1. Some verbs contract an uva or ume to ā. Thus, root cha, say, Pres. Part. cha-w-andō or chāndō; root hō, be, Pres. Part. hāndō, for hu-andō.

We have very similar contractions in:

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres. Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ādā, give,</td>
<td>ādāndo (for ādāndō).</td>
</tr>
<tr>
<td>nī, take,</td>
<td>nīndo (for nīndō).</td>
</tr>
<tr>
<td>khī, eat,</td>
<td>khīndo (for khīndō).</td>
</tr>
<tr>
<td>thī, become,</td>
<td>thīndo (for thīndō).</td>
</tr>
</tbody>
</table>

2. Other irregularities are shown by:

- acoh, come,
- vai, go,

In the i-conjugation, the Present Participle is formed by adding āndō to the root, as in mār-āndō, striking.

The root kār, do, make, is sometimes irregular, making its Present Participle kārindō, kāndō, or kāndō.

Instead of ā, or is sometimes substituted in the termination of this participle, as in kāndō or kāndō, being.

The Present Participle of passive verbs is formed on altogether different lines, and will be dealt with under the head of Passive Verbs.

**Past Participle.**—The Past Participle is formed by adding yō to the root. When the root ends in a consonant, ū may be used instead of yō. In the following pages, when yō is written as the termination of this participle, ū may always be substituted for it, provided the root does not end in a vowel. Conversely, if ū is written, yō may always be substituted. Thus, root mār, strike; Past Participle, mār-yō or mār-ū, struck. But root cha, say; Past Participle only cha-yō, said, because the root ends in a vowel.

If the root ends in i or ū, the initial ū of the termination is dropped. The same is usually the case if the root ends in ch, chh, j, or jh. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>nī, take,</td>
<td>nī-ō.</td>
</tr>
<tr>
<td>ji, live,</td>
<td>ji-ō.</td>
</tr>
<tr>
<td>kuchh, speak,</td>
<td>kuchh-ō.</td>
</tr>
<tr>
<td>sūjh, investigate,</td>
<td>sūjh-ō.</td>
</tr>
</tbody>
</table>
As in other Indo-Aryan vernaculars, the Past Participle of a transitive verb is passive in meaning. Thus, madhū, struck, not 'having struck.' It thus follows that, with the tenses formed from the Past Participles of such verbs, the subject of the verb must, as in Hindi, be put into the case of the agent.

In every Indo-Aryan vernacular there are a certain number of irregular Past Participles, but in Sindi the number is far more than in any language more to the east. In this respect it ranks with Lallandā and Kāshmirī. In Hindi, for instance, there are only seven, but in Sindi the number reaches to about a hundred and twenty-eight. The following list is based on that in Trump's Grammar, and as the subject is of considerable interest, the list is given twice over,—once in alphabetical order, and once with the roots classified according to the forms of the participles.

LIST OF SINDHI IRREGULAR PAST PARTICIPLES.

(a) In Alphabetical Order.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past Part.</th>
<th>Verb</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aha, come</td>
<td>ahp.</td>
<td>gah, rub</td>
<td>gahô.</td>
</tr>
<tr>
<td>al, deny</td>
<td>alc.</td>
<td>ges, be abraded</td>
<td>gisô.</td>
</tr>
<tr>
<td>ag, bring</td>
<td>and.</td>
<td>gap, stick (in mud)</td>
<td>gipô.</td>
</tr>
<tr>
<td>bhajh, be bound</td>
<td>bhajhô.</td>
<td>gprah, buy</td>
<td>gipô.</td>
</tr>
<tr>
<td>bhad, bind</td>
<td>bhô.</td>
<td>gprat, plait together</td>
<td>gipô.</td>
</tr>
<tr>
<td>bhajî, be drowned</td>
<td>bô.</td>
<td>gpl, fall</td>
<td>gô.</td>
</tr>
<tr>
<td>bhajh, be heard</td>
<td>bôdô.</td>
<td>havô, become less</td>
<td>havô.</td>
</tr>
<tr>
<td>bhad, hear</td>
<td>bôdô.</td>
<td>jabhô, be copulated</td>
<td>jahô.</td>
</tr>
<tr>
<td>bô or bô, stand up</td>
<td>bô.</td>
<td>jatô, bring forth</td>
<td>jatô.</td>
</tr>
<tr>
<td>bhôfô, run away; be broken</td>
<td>bhôfô.</td>
<td>jfô, jfôa, know</td>
<td>jfôa.</td>
</tr>
<tr>
<td>bhôh, break (trans.)</td>
<td>bhôhô.</td>
<td>jius, bring forth</td>
<td>jius.</td>
</tr>
<tr>
<td>bhôfô, get wet</td>
<td>bhôfô.</td>
<td>jfô, jfôa, or jfôa.</td>
<td></td>
</tr>
<tr>
<td>bhôh, be digested</td>
<td>bhôhô.</td>
<td>jfôa.</td>
<td>jfôa.</td>
</tr>
<tr>
<td>bhôî, be fried</td>
<td>bhôîô.</td>
<td>jhô, jhôa, or jhôa.</td>
<td></td>
</tr>
<tr>
<td>bhôh, fry</td>
<td>bhôhô.</td>
<td>jhôa.</td>
<td>jhôa.</td>
</tr>
<tr>
<td>bhô, wander about</td>
<td>bhôô.</td>
<td>jhôâ.</td>
<td>jhôa.</td>
</tr>
<tr>
<td>ch, say</td>
<td>chô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>chîfô, break (intrans.)</td>
<td>chîfô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>chihô, break off (trans.)</td>
<td>chihô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>chôô, touch</td>
<td>chôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>chôôô, get loose</td>
<td>chôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>chhões, soak up</td>
<td>chhôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>chôm, be finished</td>
<td>chhôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dhôh, torment</td>
<td>dhôhô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dô, give</td>
<td>dôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dôô, see</td>
<td>dôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dhôhô, be milked</td>
<td>dhôhôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dhôhôô, milk</td>
<td>dhôhôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dhôôô, satiate</td>
<td>dhôôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>shôôpô, be satisfied</td>
<td>shôôpôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>shôôpôô, tumble down</td>
<td>shôôpôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>shôôpôôô, demolish</td>
<td>shôôpôôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>shôôpôôôô, be afraid</td>
<td>shôôpôôôôô.</td>
<td>jhôô.</td>
<td>jhôô.</td>
</tr>
<tr>
<td>dhûô, choose</td>
<td>dhûôô.</td>
<td>dhûôô.</td>
<td>dhûôô.</td>
</tr>
</tbody>
</table>

(Continued...
Verb. Past Part.
ise, scorch,  lapha.
ise, be scorched,  latła.
isch, fasten,  masā or masā.
mary, die,  mārha.
mash, cause loss,  māsha.
mash, be unlucky,  māsha.
mash, be perplexed,  māsha.
pa, fall,  pā.
pə, get,  pə.
pash, be cooked,  pasha.
pash, arrive,  pasha.
pash, be reconciled,  pasha or pashā.
parn, entrust,  pasha.
pek or pək, enter,  pasha.
phas, be caught,  pasha.
phār, be caught,  pasha.
phār, barat,  pasha.
phār, tear,  pasha.
phā, be injured,  pasha.
pā, drink,  pasha.
pasha, be repaired,  pasha.
pā, grind,  pasha.
pas, string beads,  pasha.
pash, be finished,  pasha.
pash, understand,  pasha.
pash, be immersed,  pasha.
raas, be boiled,  rasha.
raas, cook,  rasha.
raas, be watered,  rasha.
raas, be pleased,  rasha.
rō, weep,  rasha.
suck or sambhā, be engaged,  sambhā or sambhā.
raas, be busy,  sambhā or sambhā.
raas, be sulky,  sambhā.
sal, divulge,  sambhā.
sunār, be contained,  sambhā.
sunār, arrive as years of discretion,  sambhā.
sambhā, be prepared,  sambhā.

Verb. Past Part.
sunār, understand,  sambhā or sambhā.
sunār, be soothed,  sambhā.
sunār, be swollen,  sambhā.
sunār, be heard,  sambhā.
sunār, be dry,  sambhā.
sunār, go to sleep,  sambhā.
sunār, hear,  sambhā.
sunār, recognize,  sambhā.
sunār, be warm,  sambhā.
sunār, be weary,  sambhā.
sunār, be frightened,  sambhā.
sunār, frighten,  sambhā.
sunār, be gratified,  sambhā.
sunār, stand,  sambhā.
sunār, boil up,  sambhā.
sunār, fly,  sambhā.
sunār, wipe out,  sambhā.
sunār, be extinguished,  sambhā.
sunār, be woven,  sambhā.
sunār, weave,  sambhā.
sunār, engrave,  sambhā.
sunār, descend,  sambhā.
sunār, say,  sambhā.
sunār, go,  sambhā.
sunār, fall (as rain),  sambhā.
sunār, take,  sambhā.

(b) Classified List.

In the above list the verbs are arranged in alphabetical order for convenience of reference. They will now be repeated, classified according to the forms assumed by the past participles. In these lists, optional forms that end regularly in ā or ā will be omitted, but the roots which take them are marked with an asterisk.

(1) Several verbs form the past participle by adding ə to the root. We have already seen that this occurs in the case of roots ending in ś or ʃ, or in sh, chh, j, or jh. Examples of other verbs are:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhājā, be bound,</td>
<td>bhājā or bhājā (see No. 6).</td>
</tr>
<tr>
<td>boudā, blind,</td>
<td>bhājā or bhājā (see No. 6).</td>
</tr>
<tr>
<td>boudā, be drowned,</td>
<td>bhājā or bhājā (see No. 6).</td>
</tr>
<tr>
<td>bān, wander about,</td>
<td>bhājā or bhājā (see No. 6).</td>
</tr>
</tbody>
</table>

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Root.
chis, break off (trans.),
chay, break (intrans.),
chay, get loose,
chih, be finished,
chis, satiate,
chay, be satiated,
yut, plait together,
*tang, begin.
*ku, be hidden,
paras, be reconciled,
phai, tear,
phisi, be injured,
samud, understand,
sui, be dry,
thak, be weary,
u, say.

If the final consonant of the root is s, it is generally elided before adding the s (see, however, khus, wander about, above). Thus:

*ikha, choose,
*fjar, bring forth,
jas, be born,
*shua, lift up,
*na, hear,
*sui, be heard,
*tika, sell.

It will be observed that in all these cases the root ends in s. The only other irregular root in s is jasa, know, and it also drops the s, becoming jasa (see below). *Usa, weave, is regular (see below).

Belonging to this class, but with further irregularities, are:

ach, come,
gu, fall,
kur, do,
*kasaj, or khasaj, wither,
mar, die,
**sas, be woven,
us, weave,
tise, go.

(2) Many verbs form the past participle by adding the syllable as in:

*ta, apply,
pas, get,
pi, drink,
pi, string bend,
ai, deny,
*hali, educe,
*sul, divulge,

It will be observed that the above roots either end in a vowel or in the letter l. Other roots ending in vowels form their past participles differently, but there are no other irregular roots ending in l.

Other roots, including all irregular roots ending in sh, sa, ra, and tha, drop a final consonant before adding 5h. Thus:

chish, be digested,
mas, fasten,
pahach, arrive,
paras, be reconciled,
pish, be repaid,
SKETCH OF SINDHĪ GRAMMAR.

Past Participle.
rate, virte.
juste, litte.
okhte, gia, kha, khatt, tato, akyête, jjate.
samūhē or samajhē.
veheître.

Belonging to this class, but with further irregularities, are:

kar, do, khot, he, or kuyē.
pujjhē or pema, ato or sumbhē.
wañhēte, wortē, wace or wordē.

(3) Three roots ending in h, and six ending in s, form their past participles by changing the final consonant to thē. Thus:

kāthē, be tired, kāthē.
lāthē, cause to descend, lāthē.
wāthē, descend, wāthē.
gus, fall, gusāthē.
hāthē, be reduced, hāthē.
hāthē, bee, p Legends: cut, phare, be caught, phāthē.
phē, hurt, phīthē.

(4) We shall see that other roots ending in h form the past participle in ñē, but most roots in h or in s form it in thē. Thus:

beñ or bēth, stand up, bēthē.
čuñh, soak up, čuñhē.
groñh, tumble down, or groñhē.

groñh, demolish, gōthē.
gus, abrade, gusāthē.
kus, slaughter, kusāthē.
kur, be slaughtered, kār, be scourched, kārē, be scourched, kārē, be scourched, kārē.

muñhē, cause loss, muñhē.
pēñhē, enter, pēñhē.
pīthē, grind, pīthē.

frēhē, frightenē, frēhē.
ubhē, stand, ubhē.
veñhē, ubhē.
edēhē, edēhē.
quēhē.
quēhē or quēhē.
wañhē, wēhē, or wafēhē.
SINDH.

So also:—

Root.  
ugh, wipe out.

Past Participle.  
ughathā.

(5) Three roots have the past participle ending in ḍā, with various changes of the final consonant. These are:—

ān, bring.
āri, be watered.
āthā, take.

(6) All irregular roots ending in jh, except samāj (see No. 2, above) and samajā (see No. 9 below), five ending in h, one ending in nh, and one ending in bh, form the past participle by substituting ḍhā for the final consonant. Thus:—

bhājā, be bound.

bhāndhā, bind.

bhājā, be heard.

bhāndhā, hear.

parjā, understand.

rajā, be boiled.

raundhā, cook.

rājā, be pleased.

rajhā, be busy.

sājā, be seated.

vījā, throw.

ṣādā, torment.

ṣādhā, milk.

ṣādhā, be milked.

jhā, copulate.

jāthā, be copulated.

lahā, obtained.

laithā, be obtained.

yāthā, copulate.

yādā, be copulated.

gginā, buy.

rundhā or rumbhā, be engaged.

All irregular roots ending in ḍā, most of those ending in j or jj, and two others, form the past participle by substituting ḍā for the final consonant, or, if it ends in a vowel, by adding ḍā directly. Thus:—

hāpadā, become less.

jhapātes, decrease.

habhā, be burnt.

ubhān, boil up.

udān, fly.

ujān, be extinguished.

vihān, be soiled.

visān, be extinguished.

kāmāṭhā or kāmāṭhā, wither.

samāṭhā, be contained.

śamāṭhā, arrive at years of discretion.

bhājā, be wet.

vījā, be afraid.

svijā, be swollen.

Belonging to this class, but with further irregularities, is:—

āsambhārā, be prepared.

(7) Three roots form their past participles in ṃ. Thus:—

ḍājā, give.

puṣṭā, be finished.

va, weep.
(8) Two roots ending in ĵ form the past participle by changing the final ĵ to ğ. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaďā, run away; be broken,</td>
<td>bhaď ğ.</td>
</tr>
<tr>
<td>bhaďā, break (trans.),</td>
<td>bhaď ğ.</td>
</tr>
<tr>
<td>bhaďā, be fried,</td>
<td>bhaď ğ.</td>
</tr>
<tr>
<td>bhaďā, try,</td>
<td>bhaď ğ.</td>
</tr>
</tbody>
</table>

(9) There remain three roots which do not fall under any of the above classes. They are:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>chaď, say,</td>
<td>chaď ğ or chaď ğ.</td>
</tr>
<tr>
<td>munjā, be perplexed,</td>
<td>munjā.</td>
</tr>
<tr>
<td>*samābdhār, be prepared,</td>
<td>samābdhār, as well as samābdhār, and samābdhār (see No. 6, above).</td>
</tr>
</tbody>
</table>

It must be remembered that many of the above verbs also have regular past participles.

A secondary form of the Past Participle is obtained by changing the final o of the Participle to ar. Thus, from māryā, struck, we get māryār, also meaning 'struck.' So, from kuchā, spoken, we have kuchār, and from dējā, seen, dējār. This form of the Past Participle is used only as an adjective, and is not employed in conjugation.

Both the Primary and Secondary Past Participles are adjectives and can be declined. Thus for the nominative we have:

<table>
<thead>
<tr>
<th>Form</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Participle</td>
<td>hālī</td>
<td>hālī</td>
</tr>
<tr>
<td>Present</td>
<td>hālyāl, gone</td>
<td>hālyāl, gone</td>
</tr>
</tbody>
</table>

Irregular in this respect are piō, fallen, and viō, gone, which make the feminine singular pēi and vēi, respectively.

In poetry ro is often added to the Past Participle without changing its meaning, as in thiō, for thiō, become.

The following examples of past participles, used as participial adjectives, and not as forming finite tenses, are taken from the specimens and list of words:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>sō hājā jē āhē, he is now alive.</td>
<td>sō hājā jē āhē, he is now alive.</td>
</tr>
<tr>
<td>lābhā āhē, he is found.</td>
<td>lābhā āhē, he is found.</td>
</tr>
<tr>
<td>hā hun&quot; way-hēlt. ghorē-tē charhād vēśhā āhē, he is seated, having mounted (conj. part.) on a horse, under that tree (230).</td>
<td>hā hun&quot; way-hēlt. ghorē-tē charhād vēśhā āhē, he is seated, having mounted (conj. part.) on a horse, under that tree (230).</td>
</tr>
</tbody>
</table>

The following are examples of the past participle in ar:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>nālō atham' Rabā, vēthā lārūshāh-rē, my name is Rabā, an inhabitant (lit. seated) of Thārūshāh (II).</td>
<td>nālō atham' Rabā, vēthā lārūshāh-rē, my name is Rabā, an inhabitant (lit. seated) of Thārūshāh (II).</td>
</tr>
<tr>
<td>pān&quot; ghorē-tē charhād, he himself was mounted on the horse.</td>
<td>pān&quot; ghorē-tē charhād, he himself was mounted on the horse.</td>
</tr>
</tbody>
</table>

**Future Passive Participle.**—This corresponds to the Latin Gerundive in nūs, as in amandus, meet to be loved. In Sindhi it is used only withtransitive verbs. While we may say māriō, about, or meet, to be stricken, we cannot use haliqā in the sense of 'about, or meet, to be gone.'

The rule for the formation of this participle is to take the Infinitive, and change the final ar (or ăr) to in. Thus, root már, strike, infinitive már-år, Future Passive
Participle मार-िसो. If the अ of the Infinitive is preceded by ई, the अ is changed to ई, not ई, and if it is preceded by उ, the termination of the participle may be either ई or ई. Thus, root देन, give, inf. देन, fut. pass. part. देन, about, or meet, to be given; root दो, wash, inf. दो, fut. pass. part. दो or दो, about, or meet, to be washed.

Conjunctive Participle.—This has three forms, viz.:

(1) The most common form is that made by adding ई or ई to the root according to the following rules:

(a) Verbs of the ऐ-conjugation add ई. Thus, हल-ि, having gone; सु-ि, having heard. If the root ends in ई, this coalesces with the ई of the suffix, as in root ठि, become, inf. ठि, conj. part. ठि (for ठि-ि), having become.

If the root ends in ई, this ई is shortened before the ई of the suffix to ई, exactly as in the case of the infinitive. Thus, root प, string (heads), inf. प, Conj. Part. प, having strung.

But verbs that shorten the radical औ to औ in the infinitive, retain the औ in the conjunctive participle. Thus, root ठौ, weep, inf. ठौ, but conj. part. ठौ, having wept.

If औ has been inserted in the infinitive, this is not inserted in the conjunctive participle. Thus, root च, speak, inf. च, but conj. part. च, without the औ.

The following verbs of this conjugation make their conjunctive participles irregularly:

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Conjunctive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>आजै, come.</td>
<td>आजैै</td>
<td>आजैै or आजैै.</td>
</tr>
<tr>
<td>बैन, hear.</td>
<td>बैनैै</td>
<td>बैनैै.</td>
</tr>
<tr>
<td>देन, give.</td>
<td>देनैै</td>
<td>देनैै.</td>
</tr>
<tr>
<td>दी, take.</td>
<td>दीैै</td>
<td>दीैै or दीैै.</td>
</tr>
<tr>
<td>पा, fall.</td>
<td>पाैै</td>
<td>पाैै, पा, or पा.</td>
</tr>
</tbody>
</table>

Passive verbs, and intransitive verbs whose roots end, like Passives, in ई, may add औ instead of ई. Thus:—

मारै, be struck. मारै or मारै, having been struck.

(b) Verbs of the ई- conjugation always add ई to the root, as in मार, strike, conj. part. मार, having struck.

Both in the ऐ-conjugation and in the ई-conjugation, करै, having done, is often added to the conjunctive participle without altering its meaning. Thus, हल्ट करै, having gone; मार करै, having struck.

(2) The second form of the conjunctive participle is formed by adding यो (or ई) or यो to the root. Thus, हल्ट-यो (or हल्ट-यो) or हल्ट-यो, having gone; मार-यो (मार-यो) or मार-यो, having struck. It will be noticed that the form in यो is the same as that for the regular past participle, but when the past participle is irregular, this is not the case with the conjunctive participle. Thus, root देसै, see, past part. देसै, conj. part. देसै, In the आ- or आ, in Lower Sindh, this form may end in यो, instead of यो, as in भारै, for भारै, having filled (sentence 237).
If the root of a verb ends in ī or ī, this coalesces with the termination into īō or īū. Thus, ātī, give, conj. part. ātīō or ātīū; pī, drink, conj. part. pīō or pīū.

The following verbs drop their final consonants before the termination:—

<table>
<thead>
<tr>
<th>Root</th>
<th>Conj. Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>khan, lift up</td>
<td>khāyō or khāyo; khāyū or khāyū.</td>
</tr>
<tr>
<td>hay, strike</td>
<td>hāyō or hayō; hāyū or hayū.</td>
</tr>
<tr>
<td>kar, do</td>
<td>kāyō or kīyō; kāyū or kīyū.</td>
</tr>
</tbody>
</table>

This conjunctive participle is seldom used, except with the present or with the imperative. Thus, jālī, bārī, kē hē dūjīyō, tē ruē, the woman, seeing the child in this condition, weeps; hīnī jī gāllī būndhīyō, līkhī, having heard his statement, write (it).

(3) The third conjunctive participle is formed by adding ījē or ījī to the root, the former being used with transitive, whether belonging to the a- or i-conjugation, and the latter with intransitive verbs. Thus:—

mār, strike. mār-ījē, having struck.
hal, go. hal-ījī, having gone.

The ī of the suffix is often dropped, so that we have forms like mārjē, etc.

The following examples of the use of the first conjunctive participle are taken from the specimens and list of words:—

A. a-conjugation—

Intransitive—

sāmujā-nē achī chawānē laggō, having come into (his) senses, he began to say.
aū utē, pāhī-ī jē pē-vaī wonī chawāndōsē, I, having arisen, having gone to my father, will say unto him.

Transitive—

sē jēkār mē khāi pāhī-ī jō pētī bharyā, would that, having eaten those, I might fill my belly.
hī būdhi, kāvirījī, audār wānīr chōnō nu bāhīō, having heard this (transitive), having become angry (intransitive, conj. part., 3rd form), he thought it not good to go inside.
aū kūhī khēsī karyāō, I, having slaughtered (a kid), may make merry.
mā-khē dēlē, ghorē-tē lathō, having seen me, he dismounted from the horse.

B. i-conjugation—

jāhī dōri, blākārē pāē, khēś chumīō, who, having run (a-conj.), having caused an embrace to fall (i-conj.), kissed him.
hekīrē bānāhē-khē kōtē pūchhīō, having called a servant, he asked.
hēkā māhē ghorō kāhē pē-āgō, a man, driving (i.e. riding) a horse, was coming (II).
For the second form of the conjunctive participle, we have:—

Sândhun ənənōh, əhəhə, əhəhə, he, having mounted a horse, is seated under that tree (230).

For the third form of the conjunctive participle, we have kəcərje given above.

Noun of Agency.—This has two forms:—

(1) The first is made by adding wərə to the oblique form of the infinitive. Thus, 

hələwə, to go, obl. form hələwə, noun of agency hələwə-wərə, one who goes; 

dəivə, to give, obl. form dəivə, noun of agency dəivə-wərə, a giver.

(2) The second is made by adding hərə to the same oblique form of the infinitive. Thus, 

həlaŋə-hərə, a goer; ləkəwə-hərə, a writer. This form often has the

force of a future active participle so that these words may also mean 'one

who is about to go' and 'one who is about to write,' respectively.

AUXILIARY VERBS AND VERBS SUBSTANTIVE.—Before proceeding
to the conjugation of the regular verb, it is necessary first to consider the various forms
of the Verb Substantive, most of which are also used as auxiliaries in the conjugation of
other verbs.

There are three verbs meaning 'to be' in Sindhī, all of which are used as Auxiliary
Verbs. These are thə, I am; əhəiyə, I am; and həwe, to be. The first two occur
only in the present tense. The third is conjugated throughout. Thə, I am, does not
change for person, but does change for gender and number, being thus exactly parallel
to the Hindi thə, which, however, means 'I was,' not 'I am.' It is thus conjugated:—

Masc. Sing. thə, Plur. thə; Fem. Sing. thi, Plur. thi. This verb is employed to form
the present tense, and, for this purpose, is either suffixed or prefixed to the Old
Present; but, if the verb begins a sentence, it can only be suffixed. Thus, Old Present,
haîə, I may go; Present, haîə-thə or thə-haîə, I (masc.) go; haîə-thi or thi-haîə, I
(fem.) go.

It will be seen that thə is really an adjective, declined like rukhə on p. 31, ante.
Its oblique form, thə, is employed to form a habitual past, and for this purpose is
usually prefixed to, or sometimes follows, the Past tense. Thus, Past, haîjəsə, I went;
Past Habitual, thə-həiusə or haîjəsə-thə, I used to go.

The verb əhəiyə is used both as a verb substantive, meaning 'I am,' and also as an
auxiliary verb. In the latter capacity, it is joined to the present participle to form a
definite present, and to the past participle to form a perfect. Thus, Present Participle,
haîandə, going; Present Definite, haîandə-əhəiyə, I am going; Past Participle, haîə,
gone; Perfect, haîə-əhəiyə, I have gone. It changes for number and person, but not for
gender, and thus corresponds to the Hindi hə, I am. It is thus conjugated:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>əhəiyə or əhəiyə, I am</td>
<td>əhəiyə or əhəiyə, we are</td>
</tr>
<tr>
<td>2</td>
<td>əhə or əhə, thou art</td>
<td>əhəiyə or əhəiyə, you are</td>
</tr>
<tr>
<td>3</td>
<td>əhə or əhə, he is</td>
<td>əhəiyə or əhəiyə, they are</td>
</tr>
</tbody>
</table>
The nasal over the initial ā may be omitted at option, so that we may also have ākyā, āhe, and so on. Note that the ā is not nasalized in the 3rd person singular or in the 2nd person plural. If the negative na, not, precedes any form of this verb, it may coalesce with it. Thus, na āhe, or nāhe, he is not. Similarly, with kō-na, fem. kā-na, no one, and kī-na, nothing, we have kōnhē, fem. kānhē, there is no one, and kinhē, there is nothing.

In the Lāri, or Lower Sindh, there is a tendency to drop the h in this verb, so that we get the following forms:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>āyē</td>
</tr>
<tr>
<td>2</td>
<td>āē</td>
</tr>
<tr>
<td>3</td>
<td>āhē</td>
</tr>
</tbody>
</table>

The verb ēnu, to be, to exist, is conjugated throughout. Only the principal parts and those tenses that are used as auxiliaries will be given here. The other tenses present no difficulties.

**Impv. Sing.** 2. hō, hō, or huyō, be thou.

**Root.** hō, be.

**Inf.** ēnu, ēnē, to be.

**Pres. Part.** ēndō (for ēnūdō, see p. 49), being.

**Past Part.** hū or hō, plur. hūd or hā; fem. huī, plur. huīyū.

**Conj. Part.** hōi, huji.

**Old Present,** 'I may be,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hūd or huyō</td>
</tr>
<tr>
<td>2</td>
<td>hūdō, huyō, hui, huyō</td>
</tr>
<tr>
<td>3</td>
<td>hu, hū, huji</td>
</tr>
</tbody>
</table>

**Future,** 'I shall be,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ēnūdē</td>
</tr>
<tr>
<td>2</td>
<td>ēnūdē</td>
</tr>
<tr>
<td>3</td>
<td>ēnūdō</td>
</tr>
</tbody>
</table>

In the Lāri, or Lower Sindh, the 2nd pl. masc. may be ēnūdē.
**Past, 'I was,' etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ْهوْ</td>
<td>ُهُوْرُ</td>
</tr>
<tr>
<td>2</td>
<td>ْهوُلُّ</td>
<td>ُهُوُلُّ</td>
</tr>
<tr>
<td>3</td>
<td>ْهوُذُ، ُهوُذُ</td>
<td>ُهوُذُ، ُهوُذُ</td>
</tr>
</tbody>
</table>

In the Lay', or Lower Sindh, the 2nd sing. masc. may be ْهوُلُّ, the 2nd pl. masc. may be ُهوُذُ.

The other tenses are formed regularly,—on the basis of the forms given above,—and present no difficulty.

There is also a Verb Substantive ُثٍيَّاَثُ، to become, which is conjugated throughout. Its principal parts are as follows:—

**Impv. Sing.** 2. ُثٍيَّٰ، become thou.

**Root.** ُثٍيَّ، become.

**Inf.** ُثٍيَّاَثُ، to become.

**Pres. Part.** ُثٍيَثُدُّ (for ُثٍيَثُدُدُ، see p. 39), becoming.

**Past Part.** ُثٍيَثُدُ، become.

**Conj. Part.** ُثٍيَّ (كدً)، ُثٍيَثُدُ (see p. 57), having become.

**Old Present, 'I may become,' etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ُثٍيَدُّ</td>
<td>ُثٍيَدُّ</td>
</tr>
<tr>
<td>2</td>
<td>ُثٍيَدُ، ُثٍيَدُ</td>
<td>ُثٍيَدُ</td>
</tr>
<tr>
<td>3</td>
<td>ُثٍيَدُ</td>
<td>ُثٍيَدُ، ُثٍيَدُ</td>
</tr>
</tbody>
</table>

**Future, 'I shall become,' etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ُثٍيَدٍدُ</td>
<td>ُثٍيَدٍدُ، ُثٍيَدٍدُ</td>
</tr>
<tr>
<td>2</td>
<td>ُثٍيَدٍدُ</td>
<td>ُثٍيَدٍدُ، ُثٍيَدٍدُ</td>
</tr>
<tr>
<td>3</td>
<td>ُثٍيَدٍدُ</td>
<td>ُثٍيَدٍدُ</td>
</tr>
</tbody>
</table>
Past, 'I became,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Fehr.</th>
<th>Pehr.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>thiās'</td>
<td>thiās'</td>
<td>thiās' (-iū)</td>
</tr>
<tr>
<td>2</td>
<td>thiē</td>
<td>thiē, thiē</td>
<td>thiām, thiō</td>
</tr>
<tr>
<td>3</td>
<td>thiō</td>
<td>thiō</td>
<td>thiō</td>
</tr>
</tbody>
</table>

In the Lār', or Lower Sindhi, the 2nd pl. masc. may be thiā.

The other tenses are formed regularly on the basis of those given above, and present no difficulty. Throughout this verb thi may at option be substituted for thi.

The following examples of the use of the various verbs substantives are taken from the specimens:

- usuē lā iq' na āhiyā, I am not worthy of this.
- māčhi āhiyā, I am a Māchhi (II).
- sū tu hamāhē mā-vaat'-i āhi, thou indeed art always with me.
- kēr' āhi, who art thou? (II).
- sō hācē fīō āhi, he is now alive.
- Thārūshāh-khā mail' pandh' ārē āhē, it is about a mile distant from Thārūshāh (II).
- hiār' mā-vaat' kē-na āhin', at present I have no (rupes) with me (II).
- Šōbharāj'-vaat' naukar' hōr, I was a servant with Šōbharāj' (II).
- hi mūl'-jō pu' nuō hō, this my son was dead.
- sōrahā thiān' axā wājih' hō, it was proper for us to become happy.
- vačār' pu' bānīr'-mē tīl, the elder son, having become from in the field, i.e. having left the field.
- atikāl' bha mahān' thinā, about two months will become, i.e. about two months ago (II).
- pōr atikāl' pandrāh' sōrah' ḍībī thinā, afterwards about fifteen or sixteen days will become, i.e. about fifteen or sixteen days afterwards (II).

The Active Verb.—The conjugation of the active verb is given in the following pages. The verbs taken as specimens are the roots hal, go, as a specimen of the a-conjugation, and the root már, strike, as a specimen of the i-conjugation. So far as finite tenses go, the conjugations differ only in the radical tenses, and in those formed from the present participle. The tenses formed from the past participle do not differ according to conjugation, but do differ according as the verb is intransitive or transitive. Hence, for these past participle tenses, the root hal will be used as a specimen of an intransitive verb, and már as that of a transitive.

We shall first give the Root, Infinitive, Participle, and other non-finite forms, and then the finite tenses. The latter fall into two groups. In the first, the tenses are formed from the root direct, and are hence-called Radical Tenses. The second group
consists of those tenses that are formed from participles, and these are hence called Participial Tenses. The Participial Tenses fall into two sub-groups, according as they are formed from the Present Participle or from the Past Participle.

Allowing for differences of form, the system of conjugation closely agrees with that which is followed in Hindi, but there are a few additional tenses not found in the language, and one Hindi tense,—the Past Conditional,—is wanting in Sindhi.

Non-Finite Forms.
(In these the forms of the i-conjugation are given only when they differ from those of the a-conjugation.)

<table>
<thead>
<tr>
<th>Root.</th>
<th>a-conjugation</th>
<th>i-conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hal, go.</td>
<td>mar, strike.</td>
<td></td>
</tr>
<tr>
<td>Infinitive.</td>
<td>halav, to go.</td>
<td></td>
</tr>
<tr>
<td>Present Participle.</td>
<td>hatandō, going.</td>
<td>marindō, striking.</td>
</tr>
<tr>
<td>Past Participles.</td>
<td>hatō or hatyō, gone.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hatyal, gone.</td>
<td></td>
</tr>
</tbody>
</table>

Future Passive Participle. mārinō, about (or meet) to be struck. Occurring in both conjugations, but only in the case of transitive verbs.

Conjunctive Participles. hali (kare), having gone. māre (kare), having struck.
| halyō, halyū, having gone. |               |
| hati, hati, having gone. |               |
| māri, mārī, having struck. | (Transitive verbs of either conjugation.) |

Noun of Agency.
| halavvārō, one who goes. |               |
| hatalahōr, one who goes, or |               |
| one who is about to go. |               |

Radical Tenses.—Three tenses are formed from the root, the Imperative, the Old Present, and the Present. Each of these is conjugated differently according as it belongs to the a- or the i-conjugation.

The Imperative is conjugated as follows:—

<table>
<thead>
<tr>
<th>a-conjugation.</th>
<th>i-conjugation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.—hal, go thou.</td>
<td>mar, strike thou.</td>
</tr>
<tr>
<td>Plur. 2.—halō, go ye.</td>
<td>māriō, māryō, māreho, strike ye.</td>
</tr>
</tbody>
</table>

The following verbs form their imperatives irregularly:—

<table>
<thead>
<tr>
<th>Root.</th>
<th>2 Sing. Impre.</th>
</tr>
</thead>
<tbody>
<tr>
<td>veh, sit.</td>
<td>veh.</td>
</tr>
<tr>
<td>ace, come.</td>
<td>ace or ð.</td>
</tr>
<tr>
<td>wai, go.</td>
<td>wañ or wa.</td>
</tr>
<tr>
<td>ḍhī, give.</td>
<td>ḍē.</td>
</tr>
<tr>
<td>ni, take.</td>
<td>nē.</td>
</tr>
<tr>
<td>hā, become.</td>
<td>hō or hō.</td>
</tr>
</tbody>
</table>
A Respectful Imperative is formed by adding *ij*, *ēj*, or *ij* to the root to form the Imperative Singular. This is the same form for both conjugations, except that the termination *ij* is most commonly seen in the *a*-conjugation, though it also sometimes occurs in the other. The Plural has several forms, as given here—

Sing. 2.—*halīj*, *halēj* or *halīj*, please to go.
Plur. 2.—*halōjā, halējā, halējā, halējāh*; *halējāh*, *halējā*, or *halējā, halējā, halējā*, *halējāh* or *halējāh*, please ye to go. The forms *halējā* (halējā), etc., are honorific.

If a root ends in ī or ī, the initial ĕ of the suffix is dropped. Thus, Root *kēh*, eat, Pol. Impve. *kēj*; root *thē*, become, Pol. Impve. *thēj* or *thēj*.

The root *kār*, do, is irregular in this tense. Its Pol. Impve. is *kēj* or *kaj*.

The Old *Present*, as its name implies, originally had the force of a Present Indicative, and this is not seldom the case at the present day, especially in proverbs and in poetry. But now-a-days, in ordinary use, it generally, as in most Indian languages, has the force of a Present Subjunctive. It sometimes has the force of a Future Indicative, as is always the case in Kāshmirī. Thus, hi‘ *hun*-kēh kōthīē, shall I call him here? It is thus conjugated:

**Old Present.**

<table>
<thead>
<tr>
<th>a-conjugation.</th>
<th>i-conjugation.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td><em>halā</em></td>
<td><em>halā</em></td>
</tr>
<tr>
<td><em>halā, halā</em></td>
<td><em>halō</em></td>
</tr>
<tr>
<td><em>halē</em></td>
<td><em>halōw</em></td>
</tr>
</tbody>
</table>

In declining other verbs in this tense, the following rules must be observed:—

**a-conjugation**—

(1) Roots which shorten their vowels in the infinitive shorten them also in this tense. Thus, *pē*, drink, infin. *pēav*; *pēj*, I may drink: *pē*, string (beads), infin. *pēav*; *pēj*, I may string: *rō*, weep, infin. *ruav*; *ruā*, I may weep. But in poetry, the long vowel is often retained in the third person singular; thus, *rōd*, instead of *ruē*, he may weep.

(2) Roots in ā or ē, which insert a euphonic ū (or ū) in the infinitive, do the same in this tense. But this is only obligatory before terminations beginning with ā, viz. the first person singular (-ā) and third person plural (-ōn). The omission is most common in the third person singular. Thus, root *pō*, fall, infin. *pōav*; *pōēj, I may fall; pōav*, they may fall; *pāvē* or *pē*, he may fall. *Chē* or *chāvē, he may say, is often contracted to *chē*, which is then generally employed in the sense of ‘says he.’
(3) Roots of this conjugation ending in á insert ā before ā, ā and ā, as in bhuḍhā-y-ā, I may become old; bhuḍhā-y-ū, we may become old; bhuḍhā-y-ō, you may become old. The third person plural ends in in', not an'. The root kā, or kā, eat, infin. kāi, has kā, I may eat, instead of kā-y-ā.

(4) If the final root-vowel is, or becomes, u in the infinitive, or if a root ends in a, and therefore takes the euphonic w, in the third person plural wun' or awun' is often contracted to wun'. Thus, root ru, weep, infin. ruw'; ruw' or run', they may weep: pa, fall, infin. pawun'; pawun' or pān', they may fall.

(5) If a root ends in i or t, a similar contraction takes place in the second person singular and in the third person plural. Thus, root dē, give, infin. dēiw'; dēw' or dēi, thou mayst give; dēiaw' or dēiun', they may give.

i-conjugation—

(1) The letter i may be substituted for y throughout. Thus, māri instead of māryā, I may strike.

(2) The root kar, do, makes its third person plural either regularly karin', or irregularly kin' or kωn'.

The Present Tense is formed by suffixing or prefixing the Auxiliary Verb thō to the appropriate person of the Old Present. As explained on p. 58, if the verb is at the beginning of a sentence thō must follow, but otherwise it may either precede or follow the main verb. Thō agrees with the subject of the verb in gender and number, but does not change for person. Its masculine plural is thā; its feminine singular is thī, and its feminine plural thīē.

As examples, we may give:—

thō halā or halā thō, I (masc.) go.
thā halā or halā thī, I (fem.) go.
thā māryū or māryū thā, we (masc.) strike.
thīē māryū or māryū thīē, we (fem.) strike.
thō halā or halā thō, he goes.
thī mārē or mārē thī, she strikes, and so on for other persons.

As already stated, the Old Present by itself, without thō, is sometimes used in the sense of the present, especially in proverbial sayings and in poetry.

Instead of thō, piō, past participle of pawun', to fall, is sometimes used, to indicate a more enduring action. Thus (sentence 228, in the Lāri dialect) hu mut-ḵhē piō chārē, he is grazing cattle. This is practically a present definite, though usually classed as a present.

Participial Tenses.—As in Hindi, the Present Participle and the Past Participle are both used, either with or without auxiliary verbs, to form participial tense. But there is this difference. In Hindi, the Present Participle is used alone to form a Past Conditional, as in maɪ chālī, (if) I had gone, and the Past Participle is used alone to form a Past Indicative, as in maɪ chalā, I went. In Sindhī, this is not the case with
the Present Participle. This Present Participle, without any auxiliary, is used to form a Future Indicative, not a Past Conditional, and in such circumstances always has the pronominal suffixes of the nominative added to it, in order to indicate the person. Sindhi indicates the Past Conditional by means of the Imperfect, Past, or Pluperfect Indicative. On the other hand, the Past Participle alone is used, as in Hindi, to form a Past tense, although it, also, generally takes pronominal suffixes when there are any. Intransitive verbs naturally take the suffixes of the nominative, and so do past participles (which are passive in meaning) of transitive verbs when used passively. Thus, haliō, gone, halu-ś, I (masc.) went; māriō, struck, māriu-ś, I was struck. If we desire to use the past participle of a transitive verb actively, we must either put the subject into the agent case or use the pronominal suffixes of the agent case, as in mā māriō or māriu-m, he (was) struck by me, i.e. I struck him. At present, we shall deal only with the pronominal suffixes of the nominative. Verbal forms with suffixes of other cases will be dealt with subsequently. The various suffixes of the nominative are described on pp. 42 ff., where also will be found an account of the changes undergone by the terminations of the participles in the process of suffixing the various terminations. Attention may here be drawn to one point. There are no nominative suffixes of the third person. Hence none can be added to the participle, and the third person singular of these two tenses consists of the bare participle, in this case agreeing with Hindi.

**Tenses formed from the Present Participle.**

The Future is formed by suffixing the pronominal suffixes of the Nominative to the present participle. The latter varies according to conjugation, and also changes for number and gender.

The present participles are as follows:—


The Future is conjugated as follows:—

**a-conjugation**, ‘I shall go,’ etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>halandē</td>
<td>halandē, halandē</td>
<td>halandā, halandā</td>
<td>halandā, halandā</td>
</tr>
<tr>
<td>2</td>
<td>halandē</td>
<td>halandē, halandī</td>
<td>halandau, halandō</td>
<td>halandī, halandī</td>
</tr>
<tr>
<td>3</td>
<td>halandō</td>
<td>halandt</td>
<td>halandō</td>
<td>halandī, halandī</td>
</tr>
</tbody>
</table>

In the Lār, or Lower Sindh, the 2nd pl. masc. may be holandō.

**VOL. VIII, PART I.**
i-conjugation, 'I shall strike,' etc.

1. Sing. Masc. marindus, Fem. marindias or marindyas, and so on, like the a-conjugation.

The Present Definite is formed by conjugating the Verb Substantive thiya with the present participle of the main verb. The participle, of course, changes for number and gender. Thus:

<table>
<thead>
<tr>
<th>SING.</th>
<th>PERS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>thiya</td>
</tr>
<tr>
<td>2</td>
<td>thiya</td>
</tr>
<tr>
<td>3</td>
<td>thiya</td>
</tr>
</tbody>
</table>

i-Conjugation.

Marindó thiya, I am striking, and so on, as in the a-conjugation. In both conjugations any optional form of the auxiliary may be used.

The Imperfect is formed by conjugating hós, the past tense of huans, to be, with the present participle. Thus:

<table>
<thead>
<tr>
<th>SING.</th>
<th>PERS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hós</td>
</tr>
<tr>
<td>2</td>
<td>hós</td>
</tr>
<tr>
<td>3</td>
<td>hós</td>
</tr>
</tbody>
</table>

i-Conjugation.

Marindó hós, I was striking, and so on, as in the a-conjugation. Any optional form of the auxiliary may be used in either conjugation.

The Durative Future is formed by conjugating hundus, the future of huans, with the present participle of the main verb. Thus, 1st person singular masculine halandó hundus, fem. halandi hundias, I shall be going; plural masc. halanda hundasi, fem. halandia hundiasì, we shall be going, and so on, hundus being conjugated like halandus above. It is unnecessary to give the entire paradigm. Similarly for the i-conjugation.
A Durative Present Subjunctive is formed by conjugating *huś*, the old present of *huw*, with the present participle. The paradigm of the a-conjugation is as follows:

\[\text{a-Conjugation, 'I may be going,' etc.}\]

<table>
<thead>
<tr>
<th>S blockbuster</th>
<th>P blocker</th>
<th>S block</th>
<th>P block</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>halandā huś</td>
<td>halandā huś</td>
<td>halandā huś</td>
</tr>
<tr>
<td>2</td>
<td>halandā huś</td>
<td>halandā huś</td>
<td>halandā huś</td>
</tr>
<tr>
<td>3</td>
<td>halandā huś</td>
<td>halandā huś</td>
<td>halandā huś</td>
</tr>
</tbody>
</table>

Similarly for the i-conjugation. In both conjugations any optional form of the auxiliary may be used.

Tenses formed from the Past Participle.

In the tenses formed from the Past Participle, there is no distinction made between verbs of the a-conjugation and those of the i-conjugation. On the other hand, owing to the fact that the Past Participles of transitive verbs are passive in meaning, when used in an active sense the subject of such verbs must in these tenses be put into the case of the Agent, exactly as in Hindi. Unlike Hindi, however, such Past Participles can also be used in their proper passive sense, and they are then conjugated exactly like intransitive verbs. The Past Participles are as follows:


The Past Tense Intransitive is formed by suffixing the pronominal suffixes of the nominative to the Past Participle. There being no pronominal suffixes of the nominative for the third person, this person is the bare participle without any suffix. This tense is, therefore, conjugated as follows:

\[\text{I went,' etc.}\]

<table>
<thead>
<tr>
<th>S block</th>
<th>P block</th>
<th>S block</th>
<th>P block</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>haliśe</td>
<td>haliāe</td>
<td>haliśē (-ē)</td>
</tr>
<tr>
<td>2</td>
<td>haliś</td>
<td>haliś, haliē</td>
<td>haliś, haliāe</td>
</tr>
<tr>
<td>3</td>
<td>haliś</td>
<td>haliś</td>
<td>haliś</td>
</tr>
</tbody>
</table>

Throughout we may have *haliye*, and so on for the other persons, substituting *y* for *i*. In the Lār, or Lower Sindh, the 2nd pl. masc. may be *haliā*. In the same locality from ciō, gone, we have *vēs*, I went, *vē*, thou wentest, the rest of the tense being regular.

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So also, if we have a transitive verb used passively, we have mārīsē, mārīsī, I was struck; mārīsdē, mārīsdā, we were struck, and so on. This form will be again considered when we come to the Passive Verb.

If we wish to use a Past Transitive, we must use the same idiom as in Hindi, putting the subject into the case of the agent, and the object in the nominative, with which the past participle agrees in gender and number, as in mē chhōkīrī mārī, by me the girl was struck, i.e. I struck the girl. Or, again as in Hindi, we may put the object in the dative case, the past participle being then always left in the masculine singular. Thus, mē chhōkīrī-khē mārīō, by me with reference to the girl it was struck, i.e. I struck the girl. If the subject or object is a personal pronoun, it is often indicated by means of the appropriate pronominal suffix. These will be dealt with later on. At present we shall consider only the Past Tense of a Transitive verb without suffixes. This is as follows:

\[
\text{‘Struck by me,’ etc., ‘I struck,’ etc.}
\]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>By me.</td>
<td>mū</td>
<td>mī</td>
<td>mū</td>
<td>mī</td>
</tr>
<tr>
<td>By thee.</td>
<td>tō</td>
<td>tō</td>
<td>tō</td>
<td>tō</td>
</tr>
<tr>
<td>By him, her.</td>
<td>hūnē</td>
<td>hūnē</td>
<td>hūnē</td>
<td>hūnē</td>
</tr>
<tr>
<td>By us.</td>
<td>aūnē</td>
<td>aūnē</td>
<td>aūnē</td>
<td>aūnē</td>
</tr>
<tr>
<td>By you.</td>
<td>ahūnē</td>
<td>ahūnē</td>
<td>ahūnē</td>
<td>ahūnē</td>
</tr>
<tr>
<td>By them.</td>
<td>hūnē</td>
<td>hūnē</td>
<td>hūnē</td>
<td>hūnē</td>
</tr>
</tbody>
</table>

If the object is put into the dative with khē, we have mārīō throughout, whatever be the gender or number of the object.

The Habitual Past is peculiar to Sindhi, and is formed by adding ṭhē, the oblique form of the Auxiliary Verb thō (see p. 58) to the Past. The Past is conjugated as above and the thē remains unchanged throughout. It is hence unnecessary to give a paradigm of this tense, all that is necessary being to take the appropriate form of the Past and to add ṭhē. Thus, haliūsṭhē (masc.) or haliūsṭhē (fem.). I used to go; haliūsthē (masc.) or haliūsthē (fem.), they used to go; mē mārī thē, I used to strike her. This tense often has the same meaning as the Imperfect (‘I was going’) but generally indicates that the action was habitual. The thē usually follows, but like thō of the present, is sometimes prefixed to the main verb. As in the present, pē may be substituted for thē. In practical use this tense has much the same force as the Imperfect (cf. the examples on p. 72 below).

The Perfect is formed on the same lines as in Hindi by conjugating the Past Participle with the Auxiliary Verb ahīsē, I am. The Participle changes for gender and number, and the Auxiliary is conjugated throughout. If the verb is transitive and is
conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is, of course, only in the third person. The tense is conjugated as follows:

'I have gone,' etc.

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th></th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mas.</td>
<td>Fem.</td>
<td>Mas.</td>
</tr>
<tr>
<td>1</td>
<td>haliā</td>
<td>haliā</td>
<td>haliā</td>
</tr>
<tr>
<td>2</td>
<td>haliā</td>
<td>haliā</td>
<td>haliā</td>
</tr>
<tr>
<td>3</td>
<td>haliā</td>
<td>haliā</td>
<td>haliā</td>
</tr>
</tbody>
</table>

Any optional form of the Auxiliary may be used. 'Has been struck by me,' etc., 'I have struck,' etc.

<table>
<thead>
<tr>
<th></th>
<th>OBJ. SING.</th>
<th></th>
<th>OBJ. PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By me.</td>
<td>mū</td>
<td>mū</td>
<td>mū</td>
</tr>
<tr>
<td>By thee.</td>
<td>tō</td>
<td>tō</td>
<td>tō</td>
</tr>
<tr>
<td>By him, her.</td>
<td>hunā</td>
<td>hunā</td>
<td>hunā</td>
</tr>
<tr>
<td>By us.</td>
<td>māgba ahā</td>
<td>māgba ahā</td>
<td>māgba ahinā</td>
</tr>
<tr>
<td>By you.</td>
<td>ahā</td>
<td>ahā</td>
<td>ahā</td>
</tr>
<tr>
<td>By them.</td>
<td>hunā</td>
<td>hunā</td>
<td>hunā</td>
</tr>
</tbody>
</table>

As before, any optional form of the Auxiliary may be used. The Perfect with pronominal suffixes will be considered later on.

The **Pluperfect** is also formed on the same lines as in Hindi, by conjugating the Past Participle of the main verb with the Past Tense of the Auxiliary verb *huaw*, to be. The Participle changes for gender and number, and the auxiliary for gender, number and person. If the verb is transitive, and is conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is always in the third person. This tense is conjugated as follows:

'I had gone,' etc.

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th></th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mas.</td>
<td>Fem.</td>
<td>Mas.</td>
</tr>
<tr>
<td>1</td>
<td>haliā</td>
<td>haliā</td>
<td>haliā</td>
</tr>
<tr>
<td>2</td>
<td>haliā</td>
<td>haliā</td>
<td>haliā</td>
</tr>
<tr>
<td>3</td>
<td>haliā</td>
<td>haliā</td>
<td>haliā</td>
</tr>
</tbody>
</table>
Any optional form of the Auxiliary may be used.

* Had been struck by me,* etc., 'I had struck,' etc.

<table>
<thead>
<tr>
<th>Subject in Agent Case</th>
<th>Obj. Sing.</th>
<th>Obj. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By me.</td>
<td>en̂</td>
<td>en̂</td>
</tr>
<tr>
<td>By thee.</td>
<td>tô</td>
<td>tô</td>
</tr>
<tr>
<td>By him, her.</td>
<td>hun̂</td>
<td>hun̂</td>
</tr>
<tr>
<td>By us.</td>
<td>aŝ̂</td>
<td>aŝ̂</td>
</tr>
<tr>
<td>By you.</td>
<td>aĥ̂</td>
<td>aĥ̂</td>
</tr>
<tr>
<td>By them.</td>
<td>hun̂</td>
<td>hun̂</td>
</tr>
</tbody>
</table>

Any optional form of the Auxiliary may be used.

The **Future Perfect**, like the Hindi chaâte hágà, is formed by conjugating húndus', the future of the Auxiliary Verb húaw', with the Past Participle of the main verb. Thus, 1 sing. masc. ħalā húndus', fem. ħalā húndus', I shall have gone, or (more commonly) I may have gone. Plur. masc. ħalā húndásī (or -sī), fem. ħalā húndásī (or -sī), we shall have gone, or we may have gone. So, for transitive verbs without pronominal suffixes, sing. masc. mū mārī húndā, I shall (or may) have struck him, fem. mū mārī húndā, I shall (or may) have struck her; plur. masc. mū mārī húndā, I shall (or may) have struck them (masc.), fem. mū mārī húndā, I shall (or may) have struck them (fem.), and so on, the auxiliary being always in the third person. Húndus' has been conjugated in full on p. 59 above, and any optional form may be used. It is hence unnecessary to give full paradigms for this tense.

The following examples, taken from the specimens and from the list of words, will illustrate the use of most of the tenses of the active verb:—

**Imperative.**

A. a-conjugation—

ghorrō khopě, ta kāhē woû', (if) thou needest a horse, then drive (i.e. mount) and go.

so mû-khë khwâj-ô, set to and give it to me.

warandî-vê shayâj jô, 'ōdîs', in answer he said, 'behold.'

uâ khê rupâ yun̂-û-khô woâh', take those rubies from him (235).

kinnun uâ hûn̂-jô pûh-vê tê sakhâ, put the saddle upon his back (227).

B. i-conjugation. No examples of the simple imperative of this conjugation have been noted in the specimens.

**Old Present.**

Examples only of the i-conjugation have been noted:

sê jêgar mû kâhâ pûh-jô pêh' bhâryâ, would that, having eaten them, I may fill my belly.
SKETCH OF SINDHI GRAMMAR.

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inhē-lāṁa na āhē lāṁa jō wori tāṁh-jō pūnm chāhē-lāṁa, I am not worthy of this that
I should cause myself to be called thy son.

jō ālā pāk-jē dījālān-sū gaddē-khēšhi kargā, that I may (i.e. might have made)
made merry together with my friends.
pōr khāi khēšhi kargā, afterwards let us make merry.

Present.

A. a-conjugation—
mukh-jō pēr hanē namēghē ghar-mē rāhē-thō, my father lives in that small house
(233).

kūhē-chōkār tāhē-kē pukhiē awhē-thō, whose boy comes behind you (233).

āhā hetē bakhē pīō-marē, I indeed am dying here.

kē chāhē pīō-thē, what is this (that is) happening?

jēkē chīlēhē snarē thā-khāinē, the husks which the swine eat.

kētīran pōrehān-kē jhākē māhēnē pēi-milē, to how many servants is abundant
bread (fem.) being provided.

B. i-conjugation—
kētīran varōhan-kē khē kēhimāt pīō-kargē, from how many years am I serving?

kē māl-kē-tē kāhē-chērē pīō-chērē, he is grazing cattle on the top of the
hillock (229).

Future.

A. a-conjugation—

jaḍdēhē thāhidētē, tādēhē āṛūdētē, when I shall get them, then I shall give
(them) (II).

B. i-declension. No example of the simple future noted.

Past.

A. Intransitive verb—

thā rātē Mōrē tikīsētē, this night I stayed in Mōrē (II).

chōthē-ḍēhē Tāndē-Alahyērē-mē pahēlētē, on the fourth day I arrived at Tāndē-
Alahyērē (II).

pūr gōrō wathē āyūsē Mōrē, afterwards I took the horse and came to Mōrē (II).

kēśhē bīthēsē, I stood as a servant (II).

jaḍdēhē gharē-khē vēshē āyō, when he came near to the house.

māl-kē dhēsē gōrē-thē lathō, on seeing me he descended from on the horse (II).

Rābē viō-haḷā, Rabē went away (II).

B. Transitive verb—

kēhē le kī-kiṁa dēnā, no one gave him anything.

jāhē đōrē, bāhērē pāē, kēhē chāwūtē, who, having run, having embraced him,
kissed him.

pēwēsē bābēhan-kē chayō, his father said to the servants.

pēwēsē bābēhrē achi kēhē samūhēyō, his father, having come outside, caused him
to understand.

jāhē tūṁh-jē mālē vīhāyō, (he) who wasted thy property.

sō mū āṭītō, I saw him (II).

pō mū suṁālō, afterwards I recognized (him) (II).
tō hā kāh-kāh gōdāh, from whom did you buy that? (240).
tō waṭāṭi māhēmānī kai, thou madest a great feast.

Habitual Past.
Mōrē-kāh Thārūshāh' vīus-thē, I was going from Mōrō to Thārūshāh (II).
hēk' mānhē gōhō kāhē pā-āyō, a man was coming riding a horse (II).

Perfect.
A. Intransitive—
kaḍāhā' lūṭ-jo hukim'-jē uhatar' na hālō-aḥīyā, I have never gone outside thy order.
lūṭ-jo bāh'-āyō-āhē, thy brother has come.
B. Transitive—
mū guṇāh' kāyō-āhē, I have done sin.
mū-kē hūbēdrē' pākīdō-āhē, the Subēdar has arrested me (II).
piğhē māhēmānī kai āhē, thy father hath made a feast.

Pluperfect.
mūt-jō puṭ' guṇ' thē viō-āhō, my son had been lost.

The CAUSAL VERB.—In the Causal Voice, transitive verbs acquire a causal force, and intransitive verbs acquire a transitive force. Thus:—

Active. Causal.
dhōi'n' (trans.), to carry. dhōi'n', to cause to carry.
virchāy'n' (intrans.), to be weary. virchāy'n', to weary.

Causals may also be formed from Causals, making Double Causals. Thus:—

virchau'n', to be weary. virchau'n', to cause to weary.
virchārain, to cause to weary.

The causal root is usually formed from the active root by adding a. If the root ends in short a, wo is inserted to avoid a hiatus. Thus:—

Active Root. Causal Root.
waṭh, take. waṭhā, cause to take.
āhō, carry. dhōi'n, to carry.
waṭhā, cause to increase.
virch, be weary. virchāy'n', to cause to increase.
ma, measure. ma-w-ū, cause to measure.
cha, speak. cha-w-ū, cause to speak, be addressed as (so and so).

As all causals are transitive, and as transitive roots ending in ā take in'n', not on'n, as the suffix of the infinitive (see p. 48), the infinitives of the above causal roots are waṭhāin', dhōi'n', waṭhāin', virchāy'n', and ma-wāin', although the infinitives of the corresponding active verbs are waṭhay'n', dhōi'n' (see p. 48), waṭhāin', virchāy'n', and ma-wāin' (see p. 48), respectively.
There are many exceptions to this rule, viz.:

(1) If the active root ends in $r$, $r$, $ph$, or $h$, preceded by short $a$, the causal root is generally formed by simply lengthening this $a$ to $ā$. So also, before $r$ or $r$, radical $i$ is lengthened to $ē$ (or sometimes to $ā$), and radical $u$ to ē. But in all these cases the regular form, made by adding $ā$, is often optionally used as well, or may be the only form. Sometimes, not only is the radical vowel lengthened, but $ā$ is also added. Thus:

**Active Root.**

- $bbār$, burn (intrans.).
- $kar$, do.
- $tar$, be saved.
- $dar$, fry.
- $gar$, drop (intrans.).
- $sār$, burn (intrans.).
- $ar$, be entangled.
- $prāh$, read.
- $ggah$, toil.
- $lah$, descend.
- $lah$, find.
- $sambāh$, be ready.
- $kēr$, fall.
- $phēr$, turn (intrans.).
- $chēr$, be irritated.
- $khinďēr$, be spread.
- $sudēr$, be arranged.
- $visēr$, be forgotten.
- $njēr$, be waste.
- $bhūr$, crumble.
- $mūr$, be bent.
- $vichhūr$, be separated.
- $kar$, be weary.

**Causal Root.**

- $bbār$, set on fire.
- $kar$ or $kārē$, cause to do.
- $tārē$, cause to save.
- $sārē$, burn (trans.).
- $ārē$, entangle.
- $prēhē or $prāhē$, cause to read, teach.
- $ggāhē or $ggāhē$, cause to toil.
- $lahē$, bring down.
- $lahē$, cause to find.
- $sambāhē or $sambāhē$, get ready.
- $kērē or $kērē$, cause to fall.
- $phērē or $phērē$, cause to turn.
- $chērē or $chērē$, irritate.
- $khinďērē or $khinďērē$, spread.
- $sudērē$, arrange.
- $visērē$, forget.
- $njērē$, lay waste.
- $bhūrē$, cause to crumble.
- $mōrē$, bend.
- $vichhūrē$, separate.

(2) If the infinitive of an active verb has $i$ or $u$ preceding the termination $au$, the causal is formed by adding $ār$ to this $i$ or $u$. Thus:

**Active Root.**

- $gdi$, give.
- $ji$, live.
- $chu$, leak.
- $dhrū$, wash.

**Active Infinitive.**

- $gdiē"$
- $jiē"$
- $chuē"$
- $dhrūē"$

**Causal Root.**

- $gdiār$, cause to give.
- $jiār$, cause to live.
- $chuār$, cause to leak.
- $dhrūar$, cause to wash.

(3) Similarly, if a root ends in $h$ preceded by $e$ (i.e. ē, see p. 22), ēr is added, but not if the $h$ is preceded by $u$. On the other hand, if a root ends in ē, ra is added.

**Active Root.**

- $vehār$, seat.
- $kūhār$, cause to slaughter.
- $dhrēr$, suckle.

**Causal Root.**

- $vehārē$, seat.
- $kūhārē$, cause to slaughter.
- $dhrērē$, cause to wound.

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So with many double causals, as in:

**Casual.**
- दिशा, cause to turn.
- गहरा, cause to wound.

**Double Causal.**
- दिशरान, cause to cause to turn.
- गहरान, cause to cause to wound.

(4) The following causals do not fall under any general rule:

**Active Root.**
- दृष्टि, be frightened.
- सिख, learn.
- सुमन, fall asleep.
- उठ, rise.
- कि, be lost.
- सीर, bathe.
- पा, fall.

**Causal Root.**
- दृष्टि, frighten.
- सिखा, teach.
- सुमन, put to sleep.
- उठा, raise.
- बिना, lose.
- सीरा, wash.
- पा, cause to fall, let fall, put (clothes) on a person; not to be confounded with पा, obtain.

(5) A large number of intransitive verbs have corresponding transitives, which may be classed as irregular causals. As a rule, the past participle of the intransitive verb is the same as that of the transitive, being intransitive-active in the one case, and passive (as are the past participles of all transitive verbs) in the other case. The past participle is hence irregular for one or other of these, and will be found in the list of irregular past participles on pp. 50ff.

The following is a list of the more important of these intransitive verbs with their corresponding transitives or causals. All verbs are quoted under their root forms:

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Transitive (Casual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>भाज, be bound.</td>
<td>भन, bind.</td>
</tr>
<tr>
<td>भाङित, be drowned.</td>
<td>भो, drown.</td>
</tr>
<tr>
<td>भाग, be broken.</td>
<td>भा, break.</td>
</tr>
<tr>
<td>भाग, be heard.</td>
<td>भाव, hear.</td>
</tr>
<tr>
<td>भाग, be fried.</td>
<td>भाव, fry.</td>
</tr>
<tr>
<td>चह्वा, be plucked.</td>
<td>चक्क, pluck.</td>
</tr>
<tr>
<td>चक्क, be touched.</td>
<td>चइ, touch.</td>
</tr>
<tr>
<td>धनि, be envious.</td>
<td>धृ, cause envy.</td>
</tr>
<tr>
<td>धनि, be milked.</td>
<td>धृ, milk.</td>
</tr>
<tr>
<td>धाँ, be washed.</td>
<td>धाँ, wash.</td>
</tr>
<tr>
<td>धराप, be sated.</td>
<td>धरा or धरा, satiate.</td>
</tr>
<tr>
<td>गाँ, be abraded.</td>
<td>गाँ, abrade.</td>
</tr>
<tr>
<td>हाप, be lessened.</td>
<td>हाप, lessen.</td>
</tr>
<tr>
<td>जाम or जण, be born.</td>
<td>जा, bear (children).</td>
</tr>
<tr>
<td>काज, be raised.</td>
<td>कान, raise.</td>
</tr>
<tr>
<td>काज, be eaten.</td>
<td>के, eat.</td>
</tr>
<tr>
<td>काऱ्य, burn.</td>
<td>खाद, burn.</td>
</tr>
<tr>
<td>कु, be slaughtered.</td>
<td>कु, slaughter.</td>
</tr>
<tr>
<td>लां, be reaped.</td>
<td>लां, reap.</td>
</tr>
</tbody>
</table>

1 Note the dental थ. So also the Kashmiri root उष, but Lahnda, Panjâbi, and Hinda म ि.
Intransitive.

\begin{align*}
\text{labh,} & \, \text{be obtained.} \\
\text{lës,} & \, \text{be scorched.} \\
\text{maun or mëx,} & \, \text{be contained.} \\
\text{mus,} & \, \text{be unlucky.} \\
\text{phät,} & \, \text{be torn.} \\
\text{phut,} & \, \text{burst.} \\
\text{rajh,} & \, \text{be boiled.} \\
\text{rah,} & \, \text{remain.} \\
\text{sujj,} & \, \text{be heard.} \\
\text{trufr,} & \, \text{be broken.} \\
\text{uddäm,} & \, \text{fly.} \\
\text{usäm,} & \, \text{be extinguished.} \\
\text{veäm,} & \, \text{be passed.} \\
\text{vik or vikam,} & \, \text{be sold.} \\
\text{visäm,} & \, \text{be extinguished.} \\
\text{yakh,} & \, \text{be copulated.}
\end{align*}

Transitive (Causal).

\begin{align*}
\text{lah,} & \, \text{obtain.} \\
\text{lëh,} & \, \text{scorch.} \\
\text{mā,} & \, \text{contain.} \\
\text{mukh,} & \, \text{cause to be unlucky.} \\
\text{phät,} & \, \text{tear.} \\
\text{phör,} & \, \text{cause to burst.} \\
\text{rauxh,} & \, \text{boil.} \\
\text{rakh,} & \, \text{place.} \\
\text{suj,} & \, \text{hear.} \\
\text{trör,} & \, \text{break.} \\
\text{uddē,} & \, \text{cause to fly.} \\
\text{usē,} & \, \text{extinguish.} \\
\text{vehā,} & \, \text{pss.} \\
\text{vikū,} & \, \text{sell.} \\
\text{visā,} & \, \text{extinguish.} \\
\text{yaho,} & \, \text{copulate.}
\end{align*}

(6) Double Causals are formed from Causals according to the foregoing rules. Thus:

\begin{align*}
\text{Active Root.} & & \text{Causal Root.} & & \text{Double Causal Root.} \\
\text{phīr, turn (intrans.).} & & \text{phērā, cause to turn, turn (trans.).} & & \text{phērārā, cause (another) to cause to turn.} \\
\text{ghā, wound.} & & \text{ghārā, cause to wound.} & & \text{ghārārā, cause (another) to cause to wound.} \\
\text{gar, drop (intrans.).} & & \text{gar, shed.} & & \text{garā, cause to shed.} \\
\text{vichkur, be separated.} & & \text{vichhōr, separate.} & & \text{vichhōrā, cause to separate.}
\end{align*}

And so on.

Having obtained our Causal or Double Causal root under the foregoing rules, we conjugate it like any regular active transitive verb, as shown on pp. 62ff. It is hence unnecessary to give any example of its conjugation.

The following examples of the use of causal verbs are taken from the specimens:

\begin{align*}
\text{inhā lār, na āhīgā jō wārī tāl'jō put' chawāyōnū, I am not worthy of this that again I should be addressed as thy son.} \\
\text{jākh, dūrī, bhākur' pāā, khēs' chumū, who, having run, having let fall (i.e. having given) an embrace, kissed him.} \\
\text{soxgō pahīrāyōsō, put a garment on him.} \\
\text{pērau'neē jutī pāyōsō, cause a pair of shoes to fall (i.e. put ye) on his feet.} \\
\text{pīuēs' bhāhīr' achi khēs' samu'hāyōs, his father, having come outside, caused him to understand (i.e. entreated him).}
\end{align*}

\textbf{THE PASSIVE VERB.}—For the Passive Voice, the root is formed by adding \textit{ij} to the active root. If the active root ends in a consonant, the \textit{i} of the \textit{ij} may be dropped. Thus, Active Root, mār, strike; Passive Root, mārij or mārj, be struck. If the active
root ends in a vowel other than i or î, the i of the ij is not dropped. Thus, Active Root, viñā, lose; Passive Root, viñàij (not viñàîj), be lost; Active Root, dhō, wash; Passive Root, dhōij, be washed.

Roots ending in i or î are irregular. Thus, we have:—

Active Root.

\[ \begin{align*}
\text{di, give.} & \\
\text{ni, take.} & \\
\text{pi, drink.} & \\
\text{thi, become.} &
\end{align*} \]

Passive Root.

\[ \begin{align*}
\text{diij, be given.} & \\
\text{niij, be taken.} & \\
\text{piij, be drunk.} & \\
\text{thij, become (see below).} &
\end{align*} \]

Other roots in i follow pî.

The Active Root kar, do, also forms its passive root irregularly, forming kiiij, be done.

Not only can transitive active verbs form a passive, but also intransitive active verbs. In the latter case, the passive voice may be used in either of two ways:—

(a) In one case, the meaning of the active intransitive verb is not changed by putting it into the passive voice. Thus:—

Active Root.

\[ \begin{align*}
\text{dādak or dādak; tremble.} & \\
\text{phār or pharj, be fruitful.} & \\
\text{lurh or lurhj, float.} & \\
\text{pa or pañj, fall.} &
\end{align*} \]

Thus, dādakā tho or dādakijā tho, I tremble.

(b) Very frequently the passive of an intransitive verb is used impersonally in the third person singular, just as in Latin we may say either ludor, I play, or luditur a me, it is played by me, i.e., I play. Similarly, in Sindhī, instead of dādakā tho or dādakijā tho, I tremble, we may say dādakijē tho, it is being trembled, i.e. (1) tremble.

So, from the active intransitive root hal, go, we have the passive root halij, be gone, or go, from which, used impersonally, we have halijē, it may be gone (by me, thee, him, her, us, you, or them); halijē tho, it is being gone; halijē, it will be gone; halijē, it was being gone; halijē, I went, or mē halijō, it was gone by me; and so on.

The conjugation of the passive voice mainly follows that of the a-conjugation of intransitive active verbs like halajē, to go, but there are some points of difference:—

(a) The present participle is not formed by adding anō to the root, but by changing the termination i or o of the passive root to thō. Thus, while the active hal, go, has its present participle hal-ano, going, the passive hal-ij or halij, be gone, has its present participle hal-thō, being gone, going. So, the active transitive root már, strike; passive root, már-ij or már-j, be struck; present participle active, márindō, striking, but present participle passive, már-thō, being struck.

(b) The past participle passive is not formed from the passive root at all. As the past participle of the active verb is passive in meaning, there is no need for a special past participle made from the passive root. Hence the past participle used with the active verb is also used with the passive verb, and here with its proper force. Thus, the past participle passive of már, strike, passive root márij or márj, is márō, not márījō or márījō, and of hal, go, is halō, not halījō or halījō.
(c) The future passive participle in ṣāḥ occurs, as has been stated, only in the case of transitive verbs (see p. 55). Being passive in meaning, it is used unchanged in the passive voice, as in māriṇḍo, about to be struck.

The following is the conjugation of the passive verb mārijanə, to be struck. Where tenses are not conjugated in full, the analogy of the conjugation of the active intransitive verb halayə should be followed.

**Conjugation of the Passive Verb mārijanə or mārijanə.**

<table>
<thead>
<tr>
<th>Passive Root</th>
<th>mārij or mārj, be struck.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive.</td>
<td>mārijanə or mārjanə, to be struck.</td>
</tr>
<tr>
<td>Present Participle.</td>
<td>māribō, being struck.</td>
</tr>
<tr>
<td>Past Participles.</td>
<td>māri or māryō, struck.</td>
</tr>
<tr>
<td>Future Passive Participle.</td>
<td>māryālə, struck.</td>
</tr>
<tr>
<td>Conjunctive Participles.</td>
<td>māriṇō, about (or meet) to be struck.</td>
</tr>
<tr>
<td>Noun of Agency.</td>
<td>mārijī (karē) or mārijī (karē), having been struck.</td>
</tr>
<tr>
<td>mārijanvārō, one who is being struck.</td>
<td></td>
</tr>
<tr>
<td>mārijanahār, one who is being struck, or one who is about to be struck.</td>
<td></td>
</tr>
</tbody>
</table>

**Radical Tenses.—Imperative.**

Sing. 2. mārijə or mārjə, be thou struck.

Flur. 2. mārijō or mārjō, be ye struck.

**Old Present.—**Sing. 1, mārija or mārja, I may be struck, etc., and so on like halā.

Present.—Masc. Sing. 1, mārija thō or mārja thō, I am being struck, and so on like halā thō. As in the active the thō may precede the main verb, except at the beginning of a sentence.

**Participial Tenses.—Tenses formed from the Present Participle.**—These tenses are formed as in the Active Verb, substituting the Present Participle Passive, māribō, for the Present Participle Active, mārindō. The Future will be conjugated in full.

**Future,** ‘I shall be struck,’ etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>māribō</td>
<td>māribō, māribōs</td>
<td>māribō</td>
</tr>
<tr>
<td>2</td>
<td>māribē</td>
<td>māribē, māribēs</td>
<td>māribē</td>
</tr>
<tr>
<td>3</td>
<td>māribō</td>
<td>māribō</td>
<td>māribō</td>
</tr>
</tbody>
</table>

**Present Definite.**—Masc. Sing. 1, māribō ḥiγā, etc., ‘I am being (habitually) struck,’ and so on, on the analogy of halando ḥiγā.
Imperfect.—Masc. Sing. 1, māribō hōs', I was being struck, and so on, on the analogy of halandō hōs'.

Durative Future.—Masc. Sing. 1, māribō hāṇḍus', I was being struck, and so on, on the analogy of halandō hāṇḍus'.

Durative Present Subjunctive.—Masc. Sing. 1, māribō huḍ, I may be being struck, etc., and so on, on the analogy of halandō huḍ.

Tenses formed from the Past Participle.

Past.—This is formed on the analogy of the Past tense of an intransitive verb, the pronominal suffixes of the nominative being added to the Past Participle, as in halus', I went. It will be remembered that there are no pronominal suffixes of the nominative for the third person, and hence the bare participle is used for the third person of this tense. In a Passive Verb, the tense is conjugated as follows. It will be remembered that the Past Participle may be spelt either māriō or māryō, and both spellings may be used throughout the tense, although, to save space, only one will be shown.

Past, 'I was struck,' etc.

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th></th>
<th>FLEU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārius</td>
<td>mārius</td>
<td>māriō</td>
</tr>
<tr>
<td>2</td>
<td>māriū</td>
<td>māriū</td>
<td>māriō</td>
</tr>
<tr>
<td>3</td>
<td>māriō</td>
<td>māriō</td>
<td>māriō</td>
</tr>
</tbody>
</table>

In the Lār', or Lower Sindh, the 2nd pl. masc. may be māriā.

Habitual Past.—Masc. Sing. 1, mārius' thē, I used to be struck, and so on, like halus' thē.

Perfect.—Masc. Sing. 1, māriō ahiyā, I have been struck, and so on, like halō ahiyā.

Pluperfect.—Masc. Sing. 1, māriō hōs', I had been struck, and so on, like halō hōs'.

Future Perfect.—Masc. Sing. 1, māriō hāṇḍus', I shall, or may, have been struck, and so on, like halō hāṇḍus'.

The only instance of a passive noted in the specimens is the perfect tadhā-ābhē, (my son who had been lost) has been found.

THE VERB WITH PRONOMINAL SUFFIXES.—A list of pronominal suffixes has been given on pp. 42ff., where also the manner of their application to nouns has been discussed. They fall into three groups:—

A.—Those representing personal pronouns in the nominative case.

B.—Those representing personal pronouns in any other case, except the case of the agent.

C.—Those representing personal pronouns in the case of the agent.
All these suffixes can be employed with verbs.

A. Those representing pronouns in the nominative case have been already dealt with in the verbal paradigms. There we have seen that they are added to the present and to the past participle, to form the future and the past tense respectively. In the latter case, they are used only with intransitive (including passive) verbs. Further account of these is therefore unnecessary.

B. It will be convenient to repeat here the pronominal suffixes representing any oblique case except that of the agent:

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>m</td>
<td>ū, sū, sū.</td>
</tr>
<tr>
<td>2nd</td>
<td>w</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>s</td>
<td>n, n.</td>
</tr>
</tbody>
</table>

Regarding the suffixes of the first person plural, as a rule (but not invariably) ū is used after consonants, and sū or sū after vowels. Sū and sū are interchangeable, and wherever one is given in the following paradigms, the other may be employed at option.

In the Śrō, or Upper Sind, sū is often used instead of ū: —

With verbs, these suffixes can be used for any oblique case except the case of the agent. The following examples are taken from Stack’s grammar:

Accusative.—jhart-s, he mārē-m thō, for hun-kē jhart, he mū-kē mārē thō, seize him, he beats me.

Dative.—kallē mū dēghē vupayā dhina-w, for hun-kē dhinā, I yesterday gave ten rupees to him.

Ablative.—subhāṇa wañhī tē saraph-wat, ā rupayā wañhi achiṣ-w, for hun-kē wañhi achiṣ, go to-morrow to the banker, and bring the money from him.

Omrē, chōr wañhē-w thō, for tavhē-kē wañhē thō, run, the thief is getting away from you.

chōr tavhē-kē dēnī, thō dēnak-w, for tavhē-kē thō dēnakē, the thief seeing you, trembles at you.

Genitive.—mētē dhigā-w, for tāhē-jō mētē dhigā, I am your relative.

The oblique case, with various postpositions—
ghū atha-s, for hun-wat āhā, has he any ghee?
ghī thō viṣamē, tēlē viṣhē-s, for hun-mē viṣhē, the lamp is going out, put oil in it.

ajjōkē rāt gaddijī sumpē-s, for hun-sē gaddijī sumpē, sleep with him to-night.
chhō thō paṇē viṣhē-w, for mū-tē viṣhē, why do you throw water on me?
hunē ghatē dārē lātī āhā; tē wañhē-s, kōṭhē achiṣ-w, for hun-jē wañhē, he has made great delay; go thou to him, and call him.

Ah vēthō hundōsē, tē achiṣ-w, for tāhē-jē wastē vēthō hundōsē, I shall remain waiting for you, so come.

Occasionally these suffixes are added with a power something like that of the Latin Datívus commūtis. In such cases they are hardly translatable, although they affect the general meaning of the sentence. Thus: —

ā mārē-m thō. Hō ki māt’-karē vēhndā? jarvē sēndā, I am being beaten.

Do you think that they will sit in silence? They will certainly come.
Here the n’ attached to márjā may mean ‘their servant’ or ‘their companion,’ showing some connexion with the persons spoken of.

‘märjā’ you (3pl.) ‘Oh, take the others back;’ I am being beaten, come ye and release me. Here the n’ attached to márjā may refer to the person appealed to as ‘your friend,’ ‘servant,’ etc., or it might mean ‘before you,’ ‘in your presence.’ An Irish peasant would say ‘I’m beaten on you’ with much the same force.

hé udōi márjā ath-ēi, this is that very man for thee.

hō utē atha-ō’n, be is there before you, or he is near you.

These suffixes can be added to any person of a verb, or to a participle, but they cannot be added when they represent the same person, either in the singular or in the plural, as the subject of the verb, or, in other words, when the reflexive pronoun would be used in their place if the sentence were expressed with the full pronouns. Thus, márjā means ‘I may strike,’ and we can add to it, e.g., s’, the suffix of the third person singular, getting márjā-s’ (equivalent to hun-khē márjā), I may strike him, but we cannot say ‘márjā-m’n,’ ‘I may strike me,’ or ‘márjā-s’t,’ ‘I may strike us,’ because, if fully expressed we should have to represent n’ not by mū-khē, or s’t by asō-khē, but both by the reflexive pronoun pān-khē (pān-khē márjā).

Note that before these suffixes the termination s’ of the first person singular future and past becomes sē. Thus, hōs’t, I was, but hōso-s’, I was for thee. Nasals are dropped before the suffix n’. Thus, hōsō-n’, I was for them. Before these suffixes a long vowel is generally shortened. Thus, hūa, they were, but hūa-m’n, they were for me. But this shortening does not always take place. Thus, we have hūa-s’ét, they were for us.

I commence by giving the forms that the verb substantive ūhiyā, I am, takes with these suffixes. It will be seen that there are several further irregularities in this case. These compounds are very common, as they supply the place of the English verb ‘to have.’ Thus, atha-m’n, there is of me, is often employed to mean ‘I have.’ Note the special forms of the third person singular and plural from the base ath. This base is used only with pronominal suffixes. It is not used alone like āhē, Atha means both ‘he’ or ‘she is,’ and ‘they are.’

<table>
<thead>
<tr>
<th>I am.</th>
<th>Thou art.</th>
<th>He is.</th>
<th>We are.</th>
<th>You are.</th>
<th>They are.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
</tr>
<tr>
<td>With m’n</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’athān’</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’m’n</td>
</tr>
<tr>
<td>With s’</td>
<td>ūhiyā’s’</td>
<td>ūhiyā’s’athān’</td>
<td>ūhiyā’s’</td>
<td>ūhiyā’s’</td>
<td>ūhiyā’s’</td>
</tr>
<tr>
<td>With s</td>
<td>ūhiyā’</td>
<td>ūhiyā’athān’</td>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
<td>ūhiyā’</td>
</tr>
<tr>
<td>With s’</td>
<td>ūhiyā’s’</td>
<td>ūhiyā’s’athān’</td>
<td>ūhiyā’s’</td>
<td>ūhiyā’s’</td>
<td>ūhiyā’s’</td>
</tr>
<tr>
<td>With m</td>
<td>ūhiyā’m</td>
<td>ūhiyā’m</td>
<td>ūhiyā’m</td>
<td>ūhiyā’m</td>
<td>ūhiyā’m</td>
</tr>
<tr>
<td>With m’n</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’m’n</td>
<td>ūhiyā’m’n</td>
</tr>
</tbody>
</table>

In the above ūhiy- may be substituted for ūhiy- throughout. Thus, ūhiy’, and so on.
Similarly, for the verb *kinaː*, to be, we have the following forms:

**Old Present, with suffixes.**

<table>
<thead>
<tr>
<th></th>
<th>I may be</th>
<th>Thou mayst be</th>
<th>He may be</th>
<th>We may be</th>
<th>You may be</th>
<th>They may be</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː, hā</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
</tr>
<tr>
<td>With <em>'u</em></td>
<td>...</td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
</tr>
<tr>
<td>With <em>'u</em></td>
<td><em>kuː</em></td>
<td>...</td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
</tr>
<tr>
<td>With <em>'o</em></td>
<td><em>kuː</em></td>
<td>...</td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
<td><em>kuː</em></td>
</tr>
</tbody>
</table>

**Future, with suffixes.**

<table>
<thead>
<tr>
<th></th>
<th>I shall be</th>
<th>Thou will be</th>
<th>He will be</th>
<th>We shall be</th>
<th>You will be</th>
<th>They will be</th>
</tr>
</thead>
</table>

**Masculine.**

<table>
<thead>
<tr>
<th></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>With <em>'u</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'u</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'o</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'u</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'o</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
<th><em>kundaː</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>With <em>'u</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'u</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'o</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'u</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
<tr>
<td>With <em>'o</em></td>
<td><em>kundaː</em></td>
<td>...</td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
<td><em>kundaː</em></td>
</tr>
</tbody>
</table>

In the Feminine *kundaː* may be substituted for *kundaː* throughout.
### Past, with suffixes.

<table>
<thead>
<tr>
<th>I was</th>
<th>Then wast.</th>
<th>He was</th>
<th>We were</th>
<th>You were</th>
<th>They were</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hə′</td>
<td>həd</td>
<td>həb, hə</td>
<td>həba, həa</td>
<td>həb, hə</td>
<td>həb, hə</td>
</tr>
<tr>
<td>With m′</td>
<td></td>
<td>həm′</td>
<td>həm′</td>
<td>həm′</td>
<td>həm′</td>
</tr>
<tr>
<td>With ′</td>
<td>həda′</td>
<td>həd′</td>
<td>həda′</td>
<td>həda′</td>
<td>həda′</td>
</tr>
<tr>
<td>With s′</td>
<td>həs′</td>
<td>həs′</td>
<td>həs′</td>
<td>həs′</td>
<td>həs′</td>
</tr>
<tr>
<td>With ə, ə′</td>
<td>həə′</td>
<td>həə′</td>
<td>həə′</td>
<td>həə′</td>
<td>həə′</td>
</tr>
<tr>
<td>With u′</td>
<td>həu′</td>
<td>həu′</td>
<td>həu′</td>
<td>həu′</td>
<td>həu′</td>
</tr>
<tr>
<td>With n′</td>
<td>hən′</td>
<td>hən′</td>
<td>hən′</td>
<td>hən′</td>
<td>hən′</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hui′</td>
<td>hu′</td>
<td>hui, hui</td>
<td>huui, huiu</td>
<td>huui, hui</td>
<td>huui, hui</td>
</tr>
<tr>
<td>With m′</td>
<td></td>
<td>hui′, huiu′</td>
<td>hui′, huiu′</td>
<td>hui′, huiu′</td>
<td>hui′, huiu′</td>
</tr>
<tr>
<td>With ′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
</tr>
<tr>
<td>With s′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
</tr>
<tr>
<td>With ə, ə′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
</tr>
<tr>
<td>With u′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
</tr>
<tr>
<td>With n′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
<td>huiu′</td>
</tr>
</tbody>
</table>

In the feminine hui- may be substituted for hui- throughout.

We shall now conjugate the transitive verb māra′, to strike, with these suffixes.

The **Imperative**, when conjugated with suffixes, takes the forms of the second person, singular and plural, of the Old Present.

For the Respectful Imperative we have mārijā′-m′, please strike thou me, and mārijā′-m′, please strike ye me, and so on, simply changing the suffixes, and leaving the verb unchanged. The i of the base is often omitted, so that we have mārijā′-m′, mārijā′-m′, and so on.

For the Old **Present**, we have the following forms:

- **mārya′**, I may strike.
- **mārya′-m′**, I may strike thee.
- **mārya′, mārē, mārē**, thou mayst strike. **mārya′-m′, mārē-m′, mārē-m′**, thou mayst strike me.

**mārē′**, he may strike.

**mārya′**, we may strike.

**mārya′-m′**, he may strike me.

**mārya′-m′**, we may strike thee.

**mārya′, you may strike.**

**mārya′-m′**, you may strike me.

**mārē′, they may strike.**

**mārin-m′**, they may strike me.

Similarly for the other suffixes. The only irregularity is that when ′, the suffix of the second person singular, follows e, it becomes i, and when it follows ′ the two together coalesce into i. Thus, mārē′ + ′ becomes māre′, he may strike thee; and mārin′ + ′ becomes mārin′, they may strike thee.

The **Present** offers no difficulty. Thus, **mārya′ thō, I (masc.) strike thee, and so on.**
In the **Future** the suffixes are added as follows:—

**Future, with suffixes.**

<table>
<thead>
<tr>
<th>I shall strike.</th>
<th>Thou wilt strike.</th>
<th>He will strike.</th>
<th>We shall strike.</th>
<th>You will strike.</th>
<th>They will strike.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mārindus'</td>
<td>mārindū</td>
<td>mārindasū</td>
<td>mārindā</td>
<td>mārindā</td>
<td>mārindā</td>
</tr>
<tr>
<td>With ०'</td>
<td>mārindō</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
</tr>
<tr>
<td>With ९'</td>
<td>mārindā</td>
<td>mārindāsam'</td>
<td>mārindāsam'</td>
<td>mārindāsam'</td>
<td>mārindāsam'</td>
</tr>
<tr>
<td>With ज, झ</td>
<td>mārindō</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
</tr>
<tr>
<td>With म</td>
<td>mārindō</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
<td>mārindōsam'</td>
</tr>
<tr>
<td>With ०</td>
<td>mārindā</td>
<td>mārindāsam'</td>
<td>mārindāsam'</td>
<td>mārindāsam'</td>
<td>mārindāsam'</td>
</tr>
<tr>
<td><strong>Feminine.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mārindus'</td>
<td>mārindū</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
</tr>
<tr>
<td>With ०'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
</tr>
<tr>
<td>With ९'</td>
<td>mārindū</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
</tr>
<tr>
<td>With ज, झ</td>
<td>mārindū</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
</tr>
<tr>
<td>With म</td>
<td>mārindū</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
</tr>
<tr>
<td>With ०</td>
<td>mārindū</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
<td>mārindūsam'</td>
</tr>
</tbody>
</table>

In the feminine mārindū can be substituted for mārindū throughout.

The **Present Definite** offers no difficulty, ḍhiyā, with the appropriate suffixes, being added to the present participle. Thus, mārindō ḍhiyā, I am striking; mārindō ḍhiyā, I am striking thee, and so on. ḍhiyā is conjugated with these suffixes on p. 80 above.

Similarly, for the **Imperfect**, we have mārindō hōs', I was striking; mārindō hōs', I was striking thee, and so on. Hōs' is conjugated with these suffixes on p. 82 above.

Again, for the **Durative Future**, we have mārindō hindus', I shall be striking, and mārindō hindus', I shall be striking thee, and so on. Hindus' is conjugated with these suffixes on p. 81 above.

Finally, for the **Durative Present Subjunctive**, we have mārindō huṣ, I may be striking, and mārindō huṣ, I may be striking thee, and so on. Huṣ is conjugated with these suffixes on p. 81 above.

With regard to tenses formed from the Past Participle, it will be remembered that the past participles of transitive verbs are transitive in signification, and that when such a verb in these tenses is construed actively, the subject is put into the agent case, and the object is either in the nominative or in the dative form of the accusative. When the suffixes of the nominative are used alone with such past participles, we get the passive past, as in mārindus', I was struck, conjugated on p. 75. The accusative-dative can be represented by the suffixes with which we are now dealing, but the subject must either be represented by a suffix in the agent case (with which we...
shall deal presently) or must be omitted altogether, leaving the bare participle. Thus, marīō, struck, marīut, been struck with reference to thee, i.e. (so and so, masc.) struck thee; gaddiō, met, gaddiōt, met with us; ʿaqī phirīō, (so and so’s) mind has turned round, i.e. (so and so) has gone mad, but ʿaqī phirīut, the mind has been turned round of him, i.e. his mind has turned round, he has gone mad. The last two examples deal with intransitive verbs and have been chosen because they illustrate the use of these suffixes better than can be done with transitive verbs.

As therefore only the bare participle of a transitive verb takes these suffixes by themselves, it will be more convenient to give the past tense of the intransitive verb halāy, to go. This, we have already seen, is conjugated fully for all persons, and to each of these persons these suffixes can be added as shown in the following paradigm. To get the forms required for transitive verbs, all that is required is to take those for the third persons singular and plural, which, of course, even in intransitive verbs are merely the bare participles. Thus:

| Sing. masc. | māryum', māryu', etc. |
| Sing. fem.  | māryam', mārya', etc. |
| Plur. masc. | māryam', mārya', etc. |
| Plur. fem.  | māryüm', māryū', etc. |

As another example, we may take karāy, to do, past participle kiō; ki na kiun, nothing was done to them; kāhī kāmin' kiō, by whom were enchantments done to thee? i.e. who enchanted thee?

**Past, with suffixes.**

<table>
<thead>
<tr>
<th>I went.</th>
<th>Thou wentest.</th>
<th>He went.</th>
<th>We went.</th>
<th>You went.</th>
<th>They went.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With s'</td>
<td>halīas'</td>
<td>halīā</td>
<td>halīūd'</td>
<td>halīād'</td>
<td>halīūd'</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>halīām'</td>
<td>halīūm'</td>
<td>...</td>
<td>halīūm'</td>
</tr>
<tr>
<td>With '</td>
<td>halīūd'</td>
<td>...</td>
<td>halīut'</td>
<td>halīūd'</td>
<td>...</td>
</tr>
<tr>
<td>With s'</td>
<td>halīūd'</td>
<td>halīūd'</td>
<td>halīūd'</td>
<td>halīūd'</td>
<td>halīūd'</td>
</tr>
<tr>
<td>With s, sū</td>
<td>halīūt'</td>
<td>halīūt'</td>
<td>...</td>
<td>halīūt'</td>
<td>halīūt'</td>
</tr>
<tr>
<td>With so</td>
<td>halīūt'</td>
<td>...</td>
<td>halīūt'</td>
<td>halīūt'</td>
<td>...</td>
</tr>
<tr>
<td>With so</td>
<td>halīūt'</td>
<td>...</td>
<td>halīūt'</td>
<td>halīūt'</td>
<td>...</td>
</tr>
<tr>
<td>With so</td>
<td>halīūt'</td>
<td>...</td>
<td>halīūt'</td>
<td>halīūt'</td>
<td>...</td>
</tr>
</tbody>
</table>

| **Feminine.** |               |           |          |           |            |
|               | halīas'       | halīā      | halīā    | halīā, halīā, (sī) | halīūd | halīūd' |
|               | ...           | halīām'    | halīām'  | ...       | halīām'    |
| With '        | halīūd'       | ...        | halīūd'  | ...       | ...        |
| With s'       | halīūd'       | halīūd'    | halīūd'  | ...       | ...        |
| With s, sū    | halīūd'       | ...        | halīūd'  | ...       | ...        |
| With so        | halīūd'      | ...        | halīūd'  | ...       | ...        |
| With so        | halīūd'      | ...        | halīūd'  | ...       | ...        |

1 Or halīyus', and so ly may be substituted for li throughout.
SKETCH OF SINDHI GRAMMAR.

The Habitual Past requires no comment. Thē is added to the Past, which is conjugated with suffixes as above. Thus, hlīōhē thē, I used to go for thee.

For the Perfect, the suffixes are added to āhiū, conjugated with the past participle. Thus, hlīō āhiū, I have gone for thee. In the transitive verb, only the third person is used, as in mārīō athamū, has been struck for me, and so on.

For the Pluperfect, the suffixes are also added to the auxiliary. Thus, hlīō hōs, I had gone; hlīō hōsū, I had gone for thee. For a transitive verb, using only the third person, we have mārīō hōmū, had been struck for me, and so on.

So, for the Future Perfect, we have hlīō hūndūsū, I may have gone; hlīō hūndūsā, I may have gone for thee; mārīō hūndūmū, may have struck for me.

C.—Suffixes of the case of the agent.—These are:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ā</td>
<td>āā, āā, āāā</td>
</tr>
<tr>
<td>2nd person</td>
<td>ās</td>
<td>ās</td>
</tr>
<tr>
<td>3rd person</td>
<td>ā</td>
<td>ā</td>
</tr>
</tbody>
</table>

It will be observed that in the first and second persons the suffixes are the same as those of the other oblique cases given under head B. Those given above for the third person are added only to participles. If it is necessary to add a suffix of the agent to a finite form of a verb, ets and ās, also forms belonging to group B, are added instead. Thus, if we wish to add them to atha, he is or they are, we have atha-s and atha-n, not atha-ā and atha-ū, for 'he is by him' and 'he is by them,' respectively.

When ā or ā is suffixed to a participle, the final ā of the latter is changed to ā. Thus, māriū, struck; māriī-ā, for hun₃ māriū, struck by him or her, i.e. he or she struck: māriī-ā, for hun₃ māriū, struck by them, i.e. they struck. Moreover, when either of these two suffixes is added, the participle does not change for gender or number. Māriī-ā means 'he was struck by him or her' (hun₃ māriū), but also 'she was struck by him or her' (hun₃ māri), and 'they (masc. or fem.) were struck by him or her' (hun₃ māriā or māriā). So māriī-ā means 'he, she or they (masc. or fem.) was or were struck by them (masc. or fem.) (hun₃ māri, māri, māriā, or māriā). The terminations āī and āā are often written āī and āā, but this does not affect the pronunciation.

These suffixes are, of course, used only with those tenses of transitive verbs that are formed from the past participle. Intransitive verbs do not require them. They practically supply an active conjugation of the past tenses of a transitive verb. Thus, māriu-ṃ, he was struck by me, means 'I struck him'; māri-ṃ means 'I struck her'; māri-ṃ means 'thou struckest him,' and so on. Māriu-ṃ is identical in meaning with mū māriū, given on p. 63. So māria-ṃ is identical in meaning with mū māri, and māria with tō māriū.
As appended to the past tense of a transitive verb, these suffixes appear as follows:

**Past, 'was struck,' with suffixes.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By me</td>
<td>māriā́</td>
<td>mārī</td>
</tr>
<tr>
<td>By thee</td>
<td>māriā́m</td>
<td>māriā́m</td>
</tr>
<tr>
<td>By him, by her</td>
<td>māriā́</td>
<td>māriā́</td>
</tr>
<tr>
<td>By us</td>
<td>māriā́m</td>
<td>māriā́m</td>
</tr>
<tr>
<td>By you</td>
<td>māriā́m</td>
<td>māriā́m</td>
</tr>
<tr>
<td>By them</td>
<td>māriā́m</td>
<td>māriā́m</td>
</tr>
</tbody>
</table>

1 Or mārī, and so, changing ι to ι throughout.

If the pronominal suffix indicates any oblique case other than that of the agent, the suffixes of the first and second persons, singular and plural, are the same as those given above, but those of the third person singular and plural are, as before, s' and n', respectively. Thus, ki-na kīnu, nothing was done by them, they did nothing, but ki-na kiun', nothing was done to them (see p. 79).

For the Perfect, māriō āhē, has been struck, the suffixes are added to the auxiliary verb. The first and second persons present no difficulty. The conjugation of āhē with suffixes is given on p. 80. The third person does not take ū or û, owing, as has been already explained, to the fact that āhē is a finite verb, and not a participle. The suffixes are therefore s' and n', as given on p. 79, and not s and ū. Thus, māriō āhes' or māriō athes', equivalent to hunś māriō āhē, he has been struck by him or her, i.e. he or she has struck him; māri āhes' or māri athes', equivalent to hunś māri āhē, he or she has struck her; māriō āhēn' or māriō athen', equivalent to hunś māriō āhē, they (masc. or fem.) have struck him. As for examples of other persons, we may quote:

- māriō atham', equivalent to mū māriō āhē, I have struck him,
- māri athēn, equivalent to tō māri āhē, thou hast struck her,
- māriō athaw', equivalent to ahē māriā śhīn', you have struck them (masc.),
- māriū athān, equivalent to aēhē māriā śhīn', we have struck them (fem.),

and so on for the other suffixes. It should be noted that the forms with athē, such as athes', athaw', atham', and so on, are more commonly used than those with āhē, such as āhes', āhēn', or āhēn'.

For the Pluperfect the past participle is conjugated with huō or hō, the past participle of huaw', to be. Thus, mū māriō hō, I had struck him. Here, as huō or hō is a participle, the suffixes ū and ū, not s' and n', are used for the third person. The
conjugation of *huo* or *hō* with the suffixes of the first and second persons is given on p. 82. The forms for the third person are:

<table>
<thead>
<tr>
<th></th>
<th>Mas.</th>
<th>Fem.</th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>By him or her</td>
<td><em>huō</em> or <em>hō</em></td>
<td>By them (masc. or fem.)</td>
<td><em>huō</em> or <em>hā</em></td>
<td><em>huō</em> or <em>hā</em></td>
</tr>
</tbody>
</table>

Thus:

*māriō hōm*, equivalent to *mē māriō hō*, I (masc. or fem.) had struck him,
*māriū hūgār*, equivalent to *ahā māriū hūgār*, you (masc. or fem.) had struck them (fem.),
*māriō huār*, equivalent to *huō māriō huō*, he or she had struck him,
*mārī huār*, equivalent to *huō mārī huō*, he or she had struck her,
*mārī huār*, equivalent to *huō mārī huō*, they (masc. or fem.) had struck her,

and so on.

In the **Future Perfect** (*mē māriō hūndō*, I may have struck him), the auxiliary being a participle takes *ē* and *ū* in the third person. Thus, *māriō hūndō*, equivalent to *huō māriō hūndō*, he or she may have struck him; *mārī hūndō*, equivalent to *huō mārī hūndō*, they (masc. or fem.) may have struck her. Similarly, *māriō hūndum*, equivalent to *mē māriō hūndō*, I may have struck him; *mārī hūndum*, equivalent to *mē mārī hūndū*, I may have struck her; and so on. The conjugation of *hūndō* with suffixes is given on p. 81.

The verb with double suffixes.—We have seen that the group of suffixes which refer to any oblique case except the agent of a personal pronoun, and which I have grouped under head B, may be added to any tense of a transitive or of an intransitive verb. On the other hand, the suffixes representing the agent cases of the personal pronouns can only be added to those tenses of a transitive verb that are formed from a past participle. In this latter the suffix indicates the subject of the sentence. *Māriū* means 'he or she struck him, her, or them.' In such a case, i.e., in the case of a transitive verb in one of the past participial tenses, the object, direct or indirect, can be further indicated by again adding a suffix of group B. We have seen (ante, pp. 83, 84) that these suffixes of group B can be added by themselves to the past participial tenses of transitive verbs, and that, in such cases, they do not represent the nominative. *Mārium* does not mean 'I was struck' (that would be the passive past *mārium*), as conjugated on p. 78), but does mean 'he was struck for me' or 'of me' or 'to me' or something of the sort.

So also, *māriū* means 'he or she struck him, her, or them,' and, with a double suffix, *māriūr-m* means 'he or she struck him, her, or them, for me,' or 'of me,' or 'to me,' etc. The force of such a suffix is not very evident in such a verb as *māru* meaning 'to strike,' but it comes out clearly in other verbs, such as *dēvā*, to give. Thus, from the past participle *dēvā* we have *dēvinū*, he or she gave him, her, it, or them, and with a second suffix of the first person we have *dēvinūr-m*, he or she gave (it, etc.) to me. As the second suffix can represent the dative, and as the accusative can take the dative form, we can have from *ānāy* to bring, the past participle *ānāy*, brought, from which we get *ānāy-m*, I brought, and then *ānāy-mār*, I brought him, in which the second suffix, *m*, represents the dative-accusative *huōkū*, not the
nominate, हौ. The meaning could equally well be expressed by मू हूह-हांड़ यो, or in Hindi by मू ने उ-को पहुँचायां। As other examples of the use of these second suffixes, we can take:

chawāʾ, to say; chiyō, said; chiyāī, he said; chiyāī-s, he or she said to him or her; chiyāī-n, he or she said to them; chiyāī-s, they said to him or her.

ghavā bherā chiyō-mā-s, para n mānāt, I told him several times, but he did not attend; where chiyō-mā-s is equivalent to मू हूह-हांड़ यो.

māni khadhi-mā-s, I have eaten your bread, where khadhi-mā-s is equivalent to मू तुह्य-जī (मूनि) khadhi.

The last two examples come from Stack's grammar.

It will be remembered that the suffix s of the first person singular nominative becomes ए before another suffix. So, when a second suffix is added to a form ending in म, the suffix of the first person singular agent, the म becomes म, as in the last of the above examples. Also, before a second suffix the suffix s of the third person singular agent is often dropped, leaving the participle ending in ए, so that we get mārdē-m or mārē-m, he or she struck him, her, or them, for me, and so on for the other second suffixes. On the other hand, the suffix ए of the third person plural agent may be shortened to ए or ए.

In tenses in which the first suffix is added to a participle, such as the past or the pluperfect, these second suffixes are most commonly added to verbal forms ending in the agent case of the third person (mārdē, mārē), and occasionally to those ending in the agent case of the first person (mārē, mārē), but they are not added to forms ending in the agent case of the second person (mārē, mārē). We thus get the following forms for the Past tense, in which I indicate the force of the second suffix by the words 'in reference to me,' 'in reference to thee,' and so on, as the best way of expressing the very wide range of meanings that it connotes.

### Past, with double suffixes.

<table>
<thead>
<tr>
<th>He was struck by me</th>
<th>She was struck by me</th>
<th>They (masc.) were struck by me</th>
<th>They (fem.) were struck by me</th>
<th>He was struck by us</th>
<th>She was struck by us</th>
<th>They (masc.) were struck by us</th>
<th>They (fem.) were struck by us</th>
<th>He, she, or they was or were struck by him or her</th>
<th>He, she, or they was or were struck by them (com. gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>me.</td>
<td>thee.</td>
<td>him or her.</td>
<td>us.</td>
<td>you.</td>
<td>them.</td>
<td>them.</td>
<td>me. or they, etc.</td>
<td>me. or they, etc.</td>
</tr>
<tr>
<td></td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s or mārēdē-s</td>
<td>mārēdē-s or mārēdē-s</td>
</tr>
<tr>
<td></td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s</td>
<td>mārēdē-s or mārēdē-s</td>
<td>mārēdē-s or mārēdē-s</td>
</tr>
</tbody>
</table>

1 The usual Hindi word meaning 'to bring' is lāna, but, this word being intransitive, I have used pahāvāyā, to come to arrive, which is transitive.
2 Or mārādē-s, and so throughout, changing s to ry.
3 Or mārādē-s, etc.
For the **Perfect** (māriō āhē, has been struck; māriō atham', I have struck him) the second suffixes, like the first, are appended to the auxiliary verb. The auxiliary is not a participle, but is in a finite tense, and the second suffix can be added only to those forms in which the suffix of the agent represents the first person singular (māriō atham'), the second person singular (māriō athē), the first person plural (māriō athē), or the third person plural (māriō athān'). It is not added if the agent case represents the third person singular (māriō athād') or the second person plural (māriō athāv'). We thus get the following forms. Note that atham' becomes athē. Otherwise the whole is quite regular:—

**The Perfect, with double suffixes.**

<table>
<thead>
<tr>
<th></th>
<th>With reference to</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>me.</td>
</tr>
<tr>
<td>He has been struck by me</td>
<td>māriō-</td>
</tr>
<tr>
<td>She has been struck by me</td>
<td>māri-</td>
</tr>
<tr>
<td>They (masc.) have been struck by me</td>
<td>māriō-</td>
</tr>
<tr>
<td>They (fem.) have been struck by me</td>
<td>māri-</td>
</tr>
<tr>
<td>He has been struck by thee</td>
<td>māriō-</td>
</tr>
</tbody>
</table>

(Similarly for the sing. fem. and for the plur. masc. and fem., only the participle changing its form.)

<table>
<thead>
<tr>
<th></th>
<th>With reference to</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>me.</td>
</tr>
<tr>
<td>He has been struck by us</td>
<td>māriō-</td>
</tr>
</tbody>
</table>

(Similarly for sing. fem. and plur. masc. and fem.)

<table>
<thead>
<tr>
<th></th>
<th>With reference to</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>me.</td>
</tr>
<tr>
<td>He has been struck by them</td>
<td>māriō-</td>
</tr>
</tbody>
</table>

(Similarly for the sing. fem. and for the plur. masc. and fem.)
In the **Pluperfect** double suffixes are rare. The auxiliary being a participle, it follows the past in adding the second suffix only to those forms in which the agent case indicates the first or third person, and not to those in which it indicates the second. Thus:

**The Pluperfect, with double suffixes.**

<table>
<thead>
<tr>
<th>Me</th>
<th>Thee</th>
<th>Him or her</th>
<th>Us</th>
<th>You</th>
<th>Them</th>
</tr>
</thead>
<tbody>
<tr>
<td>māriā diān</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māriā diān</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māriā haś</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māriā haś</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māria hūn</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māria hūn</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māria kūś</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māria kūś</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māria hūn</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>māria hūn</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

The following examples of the use of the verb with pronominal suffixes are taken from the specimens and from the list of words:

**Verb Substantive**

- jēkā athām, sō sabā būdi jō-ū āhē, whatever is to me (i.e. whatever I have), that is only thine.
- nālō athām Rabū, my name is Rabū (II).
- jādādē thāndam, jādādē gūndam, when I shall have them, then I will give (them) (II).

**Imperative**, sing. 2—

- nōrimā sē karē bhadhē's, bind him with ropes (236).
- plūr. 2—

- uchē-kā bōko uggō pāhirāgō, pēran'mē jūli pāyōs, put ye on him the best robe, put on his feet a pair of shoes.
Old Present—
ghyō khopāi, (if) a horse be necessary to thee.

Future—
paisi chhaivē ṛupayā vathandōēā, I will take money, twenty-six rupees, from thee (II).
dū uthi pāhjō pē-saś vānī chawandōēā, I, having arisen, having gone to my father, will say unto him.

Past—
A. Intransitive—
parīō lounātē plusē, the sound fell on his ear.

Transitive—
pīvaś chhaivo, 'ā bhauchē, his father said to him, 'O child.'
mū chhaivo, 'chānō,' I said to him, 'good.'
B. Transitive, with suffix of the agent—
naukīrī chhaivēēā, I gave up service (II).
dūthum kunk, I saw the well (II).
unu-khē puchhāum, I asked him (II).
chēlō na dūumā, thou didst not give a kid.
hokrā bhaus-khē kōthē puchhāēā, having called a servant, he asked.
andēr vēnāv chānō na bhaīōēā, he did not think it good to go inside.
vunandaēē mē chhaivo, he said to him in answer.

Perfect—
ahō ghōrō paisvālō-khē dūinō-athām, I have given that horse to the orderly (II).
khēś chānō-bhalō ladāō-athasē, he has got him safe and sound.

Past, transitive, with double suffix—
chāyōē ā to, 'tūhjō bāhō ayō-ūhē, he said to him, 'thy brother is come.'

COMPOUND VERBS.

As in other Indo-Aryan languages, compound verbs are common in Sindhi.

A. Formed from the Conjunctive Participle in ī or ē :—

1. Intensives.—These are formed by prefixing the conjunctive participle to another verb, such as ucaśvē, to go (Hindi jānā); vihaśvē, to cast (Hindi dālnā); chhaivēē, to abandon; dēivē, to give (Hindi dēnā); pēcaśvē, to fall (Hindi pārnā); or wathēvē, to take (Hindi lēnā). Thus :—

thī wānāvē, to become (Hindi hō jānā).
mari ucaśvē, to die (H. mar jānā).
rahi fill wānāvē, to be left (H. rah jānā).
mārē vihaśvē, to kill (H. mār dālnā).
phārē vihaśvē, to tear up (H. phār dālnā).
mērē chhaivēē, to sweep up.
chāi dēivē, to tell (H. kah dēnā).
uchlāē dēivē, to throw away (H. phēk dēnā).
ji pēcaśvē, to come to life.
khāi vaṭhān, to eat up quickly (H. khā lēnā).
likhī vaṭhān, to write off, i.e. write out quickly.

Another way of forming intensives is to prefix pīō, the past participle of pācwān, to fall, to the imperative, old present, or imperfect of another verb. Thus:—
pīō mānijās, enjoy her.
pīā thian, they become, with a force more enduring than that of thā thian, the ordinary present.
pīā deśāndō kuā, they were seeing.

Khaṁi, the conjunctive participle of khaṇān, to lift up, or pē, pē, or pāi, the conjunctive participle of pācwān, to fall, is often prefixed to a verb to signify intensity of action. Khaṁi often indicates immediate commencement of a work. Thus:—
khān likhān, to set to and write.
khaṁi vaṭhān, to go off (with something).
khaṁi hān, come along.
pāi khān, to eat up, equivalent to Hindi khā jānā.
pē āyō, he suddenly came, he appeared.

Not strictly intensive compounds, but formed with this conjunctive participle are phrases such as:—
vaṭhī vaṭhān, having taken to go, to take away (Hindi lē jānā).
vaṭhā nāhān, having taken to come, to bring (H. lē ānā).
Equivalent to the Hindi chalā-jānā is Sindhi viō-holān, to go away.

2. Potentials are formed by conjugating saghān, to be able, with the conjunctive participle of the main verb, as in karē saghān, to be able to do; mārē saghān, to be able to strike; hālē saghān, to be able to go. The verb jjānān, to know (how), may be similarly used, as in karē jjānān, to know how to do, to be able to do (in the sense of knowing how).

3. Completives use the conjunctive participle with rahān, to remain; vaṭhān, to take; chhān, to be completed; nihān or nihān, to be ended; or bas’ karān, to leave off. Thus:—
khāi rahān, to have finished eating.
likhī vaṭhān, to have finished writing.
karē chhān, to have done.
chāi bas’ karān, to have finished speaking.

B. Formed from the Conjunctive Participle in ī or ō are Frequentatives. In this case the verb is repeated,—first in the form of the conjunctive participle, and then again in its appropriate conjugated form, as in parhīő parhān, to keep on reading, to read over and over again. The emphatic particle ī may be added to the conjunctive participle, as in parhīő ī thō parhā, I read (present tense) (it) over and over again.

C. Formed from the Present Participle are Continuatives. The verb rahān, to remain, or vaṭhān, to go about, is conjugated with the participle. Thus:—
pārhandō rahān, to continue reading.
khaṁdo thō vaṭṭē, he goes on eating.
D. Ineptives are formed by conjugating *lagger* to come in contact with, with the **Oblique Ineptive** of the main verb, as in *karav* *lagger*, to begin to do; *runav* *lagger*, he began to weep.

The following examples of compound verbs are taken from the specimens:—

**Intensives**—
*gun* *thi-vio-ho*, he had become lost.
*ghor* *chari thi-vio*, the horse became a thief, i.e. was stolen (II).
*sio mukh khali-qqo*, set to and give that to me.
*ghor* *watthi* . . . *ayus* *Mor*, I brought the horse to Mo ro (II).
*uqhe-khali* uqhe *qagji khali akho*, having lifted the best robe, having come, i.e.
having brought forth the best robe.
*Rabu* *viohali*, Rabu went away (III).

**Ineptives**—
*samioh-meh achi chauraw* *lagger*, having come into his senses, he began to say.
*uqhe kohsah karaw* *lagger*, they began to make merry.

**INDECLINABLES.**

For these, reference should be made to the dictionary. The usual **negative** is *na*,
not, which, as we have seen (vide p. 59), is often compounded with the verb substanc-
tive, as in *na akho* or *nakh*, he is not. In prohibitions, *ma* is used with the imperative
and *matth* is used with the present subjunctive (old present), as in *hakum* *tik matth karav*,
you must not do this thing.

The following list of the most common **postpositions** governing the oblique case
is mostly taken from Stack's Grammar:—
*a, al, al* (amongst Hindús), or *u*, (amongst Musalmáns), from.
*bhav*, on, upon, with such a part downwards.
*qo*, *qab*, *qal*, *qal*, *qab*, *qal*, or *qal*, towards, to.
*jö*, of.
*ka*, or *kan*, to.
*khali, khali, khali, khali*, from.
*khali*, to.
*lakha*, from, since; up to, till.
*ma* *ji*, in, inside.
*ma* *ha*.
*re*, without, wanting.
*sak*, *sak*, with, along with.
*sak*, with, at the same time as.
*sandha*, of, belonging to.
*saruk*, in proportion to, according to.
*sudha*, *sudha*, along with, accompanied by; up to, during.
*tuk*, *tuk*, *tuk*, *tuk*, *tuk*, till, up to.
*tu*, *tu*, on, upon.
*talk*, near, with.

1 Usually indicated by the sign  in the Peso-Arabic alphabet.
SINDHI.

Of the above, sandô, of, is almost confined to poetry, and is now nearly obsolete in prose, except when compounded with pronominal suffixes, as will be explained below. The common postposition of the genitive is jô, which, on the other hand, never takes pronominal suffixes. Sâdô, with, and sâdho, along with, may optionally be declined as adjectives, on the same principle as jô and sandô.

When a postposition governs a personal pronoun, it may optionally be compounded with it, the pronoun taking the form of a suffix. Such suffixes are common with the postposition sandô, of, the compound so obtained forming a set of possessive pronouns,—sandum', my; sandus', thy; sandus', his or her, and so on. These are declined as adjectives, as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th></th>
<th>Piir.</th>
</tr>
</thead>
<tbody>
<tr>
<td>My, Masc.</td>
<td>sandum'</td>
<td>sandam'</td>
<td>sandum'</td>
</tr>
<tr>
<td>Fem.</td>
<td>sandum'</td>
<td>sandam'</td>
<td>sandum'</td>
</tr>
<tr>
<td>Thy, Masc.</td>
<td>sandus'</td>
<td>sandam'</td>
<td>sandus'</td>
</tr>
<tr>
<td>Fem.</td>
<td>sandus'</td>
<td>sandam'</td>
<td>sandus'</td>
</tr>
<tr>
<td>His, her, Masc.</td>
<td>sandus'</td>
<td>sandus'</td>
<td>sandus'</td>
</tr>
<tr>
<td>Fem.</td>
<td>sandus'</td>
<td>sandus'</td>
<td>sandus'</td>
</tr>
<tr>
<td>Our, Masc.</td>
<td>sanda'</td>
<td>sanda'</td>
<td>sanda'</td>
</tr>
<tr>
<td>Fem.</td>
<td>sanda'</td>
<td>sanda'</td>
<td>sanda'</td>
</tr>
<tr>
<td>Your, Masc.</td>
<td>sandum'</td>
<td>sandum'</td>
<td>sandum'</td>
</tr>
<tr>
<td>Fem.</td>
<td>sandum'</td>
<td>sandum'</td>
<td>sandum'</td>
</tr>
<tr>
<td>Their, Masc.</td>
<td>sandus'</td>
<td>sandus'</td>
<td>sandus'</td>
</tr>
<tr>
<td>Fem.</td>
<td>sandus'</td>
<td>sandus'</td>
<td>sandus'</td>
</tr>
</tbody>
</table>

Note as regards the masculine that the oblique singular is always the same as the nominative plural; and, as regards the feminine, that the nominative and oblique singular are always the same.

The following examples of the use of postpositions are taken from the grammars of Stack and Trumpp:

From sât', with, we have—

sânum', for mû sân', with me.

sâm', or sâmî, for tô sân', with thee.
sâm', for hun' sâm', with him.
sâmî, for aân sâm', with us.
sâmî, for tokhâ sâm', with you.
sâm', for hun' sâm', with them.

So also other postpositions ending in '.
From kas', to us, we have—

casim', to me.

cas, to us.

kas', to thee.

casi', to you.

kas', to him.

cas', to them.

So also other postpositions ending in '.

The postposition khâ, to, simply adds the suffixes without change, as in khâ's, to him; khâw', to them. On the other hand, utê, upon, has utis' or utehis', upon him, and utin' or utehin', upon them.

From khâ, from, we have khâs' or khâw', from him, and khân' or khâw', from them.

With most postpositions the suffixes of only the third person are in use.

The following examples of postpositions with suffixes are taken from the specimens:

sandus' naâdâ huk' hekâ' dañhâ dehâ' hâl' uhi hâliu, his younger son arose and went to a far country.

sandus' nanâdâ huk' buhâ' uhi lhi, his elder son, being on his way home from in the field.

khâs' kahi be bi bi ufa dhi, no one gave anything at all to him.

jâh', dañhâ, bhâkur' pâe, khâs' chumiô, who, having run, having given an embrace, kissed him.

khâs' chauñ-bhalô ladhô-atbas', he has got him safe and sound.

pisus' khâs' samujhâgô, his father caused him to understand.

The usual word for 'and' is ' or 's. In the Perso-Arabic Alphabet it is not customary to write this word out, the sign ' being used instead.
VICHÖLI.

Of the three following specimens of standard Sindhi, the first is a version of the Parable of the Prodigal Son, written both in the Perso-Arabic and in the Nāgari character, with a transliteration and translation. In addition, the first few lines are given in the Khudāwādī character, which possesses no medial vowels, and in the improved Hindū Sindhi character, which supplies these missing vowels.

The second specimen is the statement of a person accused in a criminal court, written both in the Perso-Arabic and in the Nāgari character, with a transliteration and translation.

Both these specimens come from Hyderabad where the number of speakers of standard Sindhi was reported for the purposes of this Survey to be 791,000. The language is almost exactly that described in the foregoing grammatical sketch, and the specimens have been utilized for providing examples of the various grammatical forms. The only departures from the standard are the following:—

The genitive of the reflexive pronoun is pāhi-jū instead of pāh'jū; the word for 'by his father' is pīnas', not pīnhas'; and the past participle of the verb lāggav', to begin, is lāggō, not lāggio.

There are also one or two instances of careless spelling. Thus we find āhijā, I am; and āhās' for āhās', āhīs' for āhīs', unū-khē, to him.

The third specimen is another version of the Parable, which I have taken from the version of the New Testament in Sindhi, published by the British and Foreign Bible Society, and printed in London, in the Perso-Arabic character, in the year 1890. For this also a transliteration has been provided, but it has not been thought necessary to add an interlinear translation.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.  
SINDHL.  

STANDARD DIALECT.  

DISTRICT HYDERABAD.  

SPECIMEN I.  

(PERSO-ARABIC CHARACTER.)
يا هاك يا نجيب، يا هاك يا نجيب.
فما في فتى في دم دم من دم، دم.
بأسي كأنك في دم دم، دم.
فما في فتى في دم دم من دم، دم.

فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
فما في فتى في دم دم من دم، دم.
SINDHÍ.

STANDARD DIALECT.

District Hyderabad.

SPEcimen 1.
NAGARI CHARACTER.

हिंकड़े माणुष-के व पुट हुशा । तिनि-माँ नटे पिन-खे चबो, ए वास, माल-माँ जेकी भांड़ो मूंह-जे हिसे चबे, सो मृ-खे खानी डे । जौंज़े- ते हुन मालू बिजी-खे विराहे डिनो । छोरि ठाँसरा-त्वाँ पोड़ संदो संडी पुट समू-की हव वर हिन्दी बुधां हूंड़े हूंड़े उधी हलियो, जिल्हे पौंह-जो मालू भभलालख-मे विचाराँहूं । सभ सह नायणिय-त्वां पोड़ हृतिफ़ाज़ाऊं उन्हे बुड़-मे ढ़ाढ़ी डुकान चबी पियो, जौंज़े-करे की परवसि दिखिया लगो । (प्राण-के तेंग धान-मे झड़ी) उन्हे ढ़ाढ़-जे हिन्दी झटटू-के पीवी-कौं वह करे बची चिंप्ड़िये, जौंज़े ठाँसरा-त्वां चिंप्ड़िये-मे सुधा वाराण-बोड़ मीनिकलिस । चढ़े बुड़े धे-भायाईं त जेकी चिलां सुधा था-साहिन, से जेका गा खांडें पौंह-जो घटु भराँ, पर खेसि बौहीं वि की-की-न डिनो । इते समु-मे चबी चबा लागो त पौंह-जे पिन-कट वीरियन-जे पोरिहतन-खे भभी सानी पैड़े-मिले, चढे भारा-जे बैति बुख पियो-मराँ । दो बाज़ उदी पौंह-जे पिन-कट वबी चवईपटिसी, ए वाता, सूं भासिमा-जो बड़े तूंह-जो गुनाह़ कही-भारे, जाने इने लाइकू न चाहिया जे बरी तूंह-जो पुट चबा, सो मृ-खे पौंह-जे पोरिहतन-माँ हिन्दी जाढ़ी करे झाण । (इस से) चबी पौंह-जे पिन-डे हलियो । चाका पन-दे हो त उने-खे डिसी पियास-खे झड़ी खाना बारा, जौंज़े डोड़ी भासु पाए खेसि चुमिये। तौह- ते पुटास सचमुस, ए वाता, मूं भासिमा-जो बड़े तूंह-जो गुनाह़ कही-बाहे, बाहे इने लाइकू न चाहिया जे बरी तूंह-जो पुट चबा। पर पियास पौंह-जे ब्रान्हन-खे चबो त, उने-खे उबो बरो खानी बची पियासिसी; चढ़े इदमे मुंडी, चढ़े परानी-मे उड़ी पायोसी, त पोड़ खांडे खुशी करब; की-त छिद मूंह-जो पुट मुंडी हो, सो हाँगी जीबी चबो, बढ़े गुरु दी विरो-हूं, सो हाँगी खानी-खाने। ताड़ीये उदे खुशी कारण लगमा।
बच्चे संदुमिस सबङ्कू पुटु सनंभ-माँ थी, जड़ौत्र घर-के वेमो चाहो, तड़ौत्र गाड़ बड़े नाथ जो परिलाउ जान-ते खिद। सो रिहिक् ता पाने-गीबे कोटे पुक्क-बङ्गुौं त पिउड़ा हा खिद्-थिरए। चवर्नूसिस त तूमी-जी भाउ चाहो-चाहें, बच्चौं पिथो महिमानी। कबौ-काँड़े, डूङे-लाड़े जो खऱीस बड़ी-मली लगो-चप्पल। ही हृदयी काविड़िजी भंडरी वार्जन चड़ो न भायाँं। तड़ौत्रूं पिथसिस ब्राह्मिर प्रभू खेसिस समुभायो। पर पिउं-खे वर्तिरस थं चवर्नूं जी, वङ् मुं साधं अतिरिन बरिम्हान-खाँ तूहं-जी-बे खिलिमत पिथो कर्वी चबूझें कद्रही! तूहंजे अनिमजे उत्तरणं न चलियो-साधियों; तड़ौत्रूं वी मूङ-खे कड़लो वेठो न दिनुहूं। चो बाजें (कुछी) पौर्ती-जे दोसिन-साँग मूङङ, कुणा कर्वी; पर पिउं पौर्ती-जे गूढ़-जे चचणो-ते, बाँहं तूहंबे मालु अतिरिन-से विज्ञायो, तूहं-लाड़े नी बड़ी महिमानी कड़े। तूहं-ते पिथसिस चनकूसिस, य वनया, तुौं त हालम मूङ बटिक-उं भाठईं चबूझं जेकी चचामि सा सभि तूहं-जोर्से प्राहें; पर वृणी करण चबूझ सबी विखपूर खनूङङ-से वाजिउँ हो; ची-जो मिउड़ तूहंजे जो भाउ मुतिही हो, सो बाहे जीती प्राहें; पलङु सुझु झो विष्मा-हो। सा चाहो लगो-चाहे।
The first few lines of the preceding specimen in the Khudawâdî character

The first few lines of the preceding specimen in the improved Hindu Sindhi character.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.  
SINDHĪ.  

STANDARD DIALECT.  
DISTRICT HYDERABAD.  

SPECIMEN I.  

TRANSLITERATION AND TRANSLATION.  

Hekire-maghku-khe bba puṭ huā.  
Tin'-mā nandhe  
One-man-to two sons were.  
Them-from-among by-the-younger  
pi'-khē chayō, 'ē bābā, māl'-mā jēkō bhānō  
the-father-to it-was-said, 'O father, the-property-from-in whatever portion  
mūh'-jē-hiśē achē, sō mūh'-khē khanī-dē, jāh'-tē hun'  
in-me-of-the-share may-come, that me-to set-to-and-give, which-upon by-him  
māl' bbinhi-khē virāhē-dīānō.  
the-property the-two-to was-divided-(and)-given.  
A few-days-from-after  
sandus' nandhō puṭ sabh'-ki hāh' kare hekire-dīānē-dīēh'-dē  
his younger son everything in-hand having-made a-far-country-towards  
uthī haliō, jītē pāh'-jō māl' ajhalāī-mē  
having-arisen went, where his-own property licentiousness-in  
vināyī.  
Sabh' khaipāin'-khē-pō' itifāqū unhē-dīēh'-mē  
was-wasted-by-him.  
All-things spending-from-after by-chance that-country-in  
dīāhō dūkār' nōhi pō, jēh'-kare lō parawās' thiaī  
severe famine having-come fell, which-through he in-want to-become  
laggō.  
(Pār'-khē tang-hāl'-mē dīāi)  
began.  
(Himself (acc.) straitened-circumstance-in having-seen)  
unहे-dīēh'-jē-hekire-rālandaṁ'-khe ji'-ti' kare, wānī  
that-country-of-one-resident-to somehow-or-other having-done, having-gone,  
chambirō, jāh' pāh'-jē-bhānī-mē suar' chāran'-lē mūkiliś.  
had-adhered, by-whom his-own-field-in swine feeding-for it-was-sent-as-for-him.  
A' iē the-bhāyī ta, 'jēkē ehihiś suar'  
And thus it-was-being-thought-by-him that, 'whatever husks the-swine  
thā-khāin', sō jēkār' mē khāi pāh'-jō pēt' bhaṛāgī'  
are-eating, those would-that I having-eaten my-own belly I-may-fill,  
par' khēs' kāh' be ki-ki-na dīānō.  
Iō samujh'-mē  
but to-him by-anyone even anything-at-all-not was-given.  
Here sense-in  
achī chawān' laggō ta, 'mūh'-jē-pī'-wat' kētārin'-pāreahatan'-khe  
having-come to-say he-began that, 'me-of-father-near how-many-even-labourers-to
abundant bread is-being-got, and I—indeed here of-hunger am-dying.

Therefore I having-arisen my—own-father—near having—gone I—will—say—unto—him,
"O father, by—me heaven—of and thee—of sin been—done—is, now
inhé-laiq na ahiyā jō warī tūh-jō pūt
for this—fit not I—am that again thee—of the—son
chawāyā, sō mū—khē
I—should—cause—to—say (i.e. I—should—call—myself),

pāh—je—pōrehan't-mā hekiré—jaherō kārē jjānā.
" (Iē thine—own—labourers—from—among one—like having—made esteem."
(Thus
rilhē), uthi pāh—je—pi—ēdē halīō. Añā
having—planned), having—arisen his—own—father—towards he—went. Still
parē-i hō ta unhe—khē dāsī piṇas—khē dāḍāhī
distant—even he—was that him (acc.) having—seen his—father—to great
bbāhi āi, jāh dōri bhākār pāē khēs
compassion came, by—whom having—run embrace having—caused—to—fall to—him
chumīō. Tāh—tē pūtas chayūs, 'ē bāhā, mū
it—was—kissed. That—on by—his—son it—was—said—unto—him, 'O father, by—me
āsimān—jō a tūh—jō gunāh kāyō—āhē, ḥānē inhe—laiq na ahiyā
heaven—of and thee—of sin been—done—is, now for this—fit not I—am
jō warī tūh—jō pūt chawāyā. Par piṇas
that again thee—of the—son I—should—cause—to—say,' But by—his—father
pāh—je—bhānhan'—khē chayō ta, 'uchē—khē uchō wasgō khaṇī
his—own—slaves—to it—was—said that, 'good—than good dress having—taken
aṣī pahirayōs; a' hath—mē mundī, a' pērn—mē
having—come clothe—ye—him; and hand—on a—ring, and feel—on
jūtī pāyōs, ta pō khāī khūshī
a—pair—of—shoes put—ye—on—him, and afterwards having—a—ten rejoicing
karyū; ehō—ta hi mūh—jō put muō hō, sō ḥānē
let—us—make; because—that this me—of the—son dead was, he now
jiō—āhē; a' gum thī viō—hō, sō ḥānē laḍhō—āhē.'

Taddāhī uḥē khūshī karaṇ laggā.
Then they rejoicing to—make began.

A' sanduś wāddō put bbanī'—mā
And his great son the—field—from—in
thī, jaddāhī ghar—khē vējō ayō,

having—become (i.e. having—returned), when the—house—to near he—came,
taḏdahī  ggāṁ̱-a'ñācẖ-jō  parilā'  kan`-tē  piu`-s.  So-
then  singing-and-dancing-of  sound  the-ear-on  fell-to-him.  So-
hekāre-bāhāṉ-khē  kōthē  puchhāhī  ta,  'hi`  ehā
one-serve-to  having-called  it-was-asked-by-him  that,  'this  what
pio-thie?`  Chayās,  ta,  'tāẖ-jō  bha`  āyō-āhē,
is-becoming?`  It-was-said-by-him-to-him  that,  'thee-of  the-brother  come-is,
a`  pihē  mahemānī  kāi-āhē,  inhe-lā`  jō  khes`
and  by-thy-father  hospitality  been-made-is,  this-for  that  him
chāṉ-bhalō  ladhō-atha:s.`  Hi  bhu`-dhī,  kāvīrįi,
safe-(and)-sound  been-got-is-by-him.`  This  having-heard,  having-become-angry,
andar`  wān`-nu  chānõ  na  bha`-yāhī.  Taḏdahī  pipas`
itwithin  to-go  good  not  it-was-thought-by-him.  Then  by-his-father
bāhūr`  ačhī  khes`  samujhāyō.  Par`  pi`-khē
outside  having-come  to-him  it-was-caused-to-understand.  But  the-father-to
warandū`-mē  chayās`  jō,  'diis`,  āñ`  kātirān`-warehan`-khē
answer-in  it-was-said-by-him  that,  'see,  I  how-many-years-from
tūli`-jī-i  khir|im`at`  pio-karyā,  a`  kaḏdahī  tāẖ-jē-īku`m`-jē-ubata`r
thee-of-only  service  am-doing,  and  ever  thee-of-the-order-of-against
na  hali`-āhīyā`;  taḏdahī  be  mū`-khē  kaḏdahī  chhelo  na
not  gone-am;  then  even  me-to  ever  a-kid  not
ḏ̱i`nu`,  jō  āñ`  (kuh)  pāh`-jē-dōsītan-sā  gadd`;
was-given-by-thee,  that  I  (having-slaughtered)  my-own-friends-with  together
kūshī  karyā`;  par`  hint`-pāh`-jē-pu`-jē-achan`-tē,  jāh`
rejoicing  may-make;  but  this-Your-Honour-of-son-of-coming-on,  by-whom
tūh`-jō  māl`  kanirium`-mē  viṇāyō,  tāh`-lā`  to  wād`jī  mahemānt
thee-of  property  harlots-is  was-wasted,  him-for  by-thee  great  feast
kai.`  Tāh`-tē  pipas`.  chayus,`  'ō  bha`-chā,  tu`  ta
was-made.`  That-on  by-his-father  it-was-said-to-him,  'O  child,  thou  that
hamēsẖ`  mū`-wat`-i  āhī,  a`  jēkī  atham`  sō  sabh`
always  me-with-verity  art,  and  whatever  is-of-me  that  all
ūṯ-jō-i  āhē;  para  kūshī  karan`  a`  sarahō  thīm`  asa-tē
thee-of-only  is;  but  rejoicing-to-make  and  happy-to-become  us-on
wājīb`  ho`;  chhō-jō  hi`  tūh`-jō  bha`  mu`  ho,  sō  hān`e  jio
proper  was;  because-that  this  thee-of  brother  dead  was,  he  now  alive
āhē;  a`  gum`  thī  vio-hō,  sō  hān`e  ladhō-āhē.`
is;  and  lost  having-become  gone-was,  he  now  been-got-is.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.  
SINDHİ.  

STANDARD DIALECT.  

DISTRICT HYDERABAD.  

SPECIMEN II.  
(PERSO-ARABIC CHARACTER.)
أمهاتي تلبين رحيماً، نيا مسناً، كودو، قدمي، مجتهد، نور، نور
نادي، الهيام، ممسي، محيي، مقتدي، نور، نور، صمود، مصمد، نور، نور
نوري مجتنبين، نوري مجتنبين، نوري مجتنبين
ومن أني قل صبح جومون كصوبيدن،便可،便可،便可
صمد، مصمد، مصمد، مصمد، مصمد، مصمد، مصمد، مصمد، مصمد، مصمد
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.  

DISTRICT HYDERABAD.

SPECIMEN II.

NĀGARI CHARACTER.

चाँगँ तपदार मुनिगँ सुभागः सतीत वाराणसी सोरे-से चतुराए च महिना ठीक्का जी नीरक्षरी हड़ी डिनिटिम चहे चोड़ो जेनी सुदिर्घे सुवारिन-जो हो सो चारी जी विचो। पोई चट्टकल पंदारे सोरे हड़ी ठीक्का जी सोरे-खाँ ठुसण बिद्विन-चे, ताकी बंधु पिठु विज्ञ हो त डिनिटिम त लेलुष वाणिज्य-जो। खूंडः, ठुसण-खाँ महल पंदा चोरे चारे, उत्ते हिंदु मारू चोड़ो चारे पे-चारे, सो मुं डड़ो। उन-खाँ पुष्टिम त जेनु चारें? चयरूं त मारी चारियाँ। नारी चारिम रघु दुधा दास-जी, बेघु ठुसण-जो। पोई मूं सुनाती जो ब्रह्म मुरह-जो वारिकू हो। प्राण चोड़ने चट्टियाँ हो। मूं-को हिंदी चोड़ने-तां लिया चहे मूं-खे चयरूं न चोड़ो खचें न चारे बच्चे। मूं चयरूं त चहे मूं-खे हो। चोड़ो रंग-जी कुमेत दरिया चौसाग चोरे। पोई चोड़ो वटी उन-ने चट्टियाँ चयरूं सोरे चहे रघु विचरे दरिया। 

मूं-को चयरूं त पडासा कबीर सपा बर्तड़साँह। मूं चयरूं त हीनार मूं-वटी जो-न चहरिन। जहूँ ही वारिकू तहूँ डड़ुसी। उनिख वड़नित ज्रो मारू मो-नो-न हो। यहा वारि मोरे टिकियाँसी, ही वारि वड़नित-जे गोटी सुपारिक्ष खाने-में टिकियाँसी, चांहे हड़ी संदेह बलमारें में पड़नित चहे चाँहे मुनिगँ ठाहरल पतदार-वटी कोटाध बीटिम। चोड़ो मूं-साँ हो चहे द्रिचाँ हड़ी त्यहो चोड़ो उत्त कलिहार सुनिश्चित-जे पतेवाले-के डिनो-चयरूं हार-जे खण्डा-जाड़ जो उदेख-वटी चारे। चहे चढ़ा सुबूँ-जो मूं-खे मुबेदा दार पजिमियाँ-चारे त ती-वारे चोड़ो चारिम-जो चारे। चहे सुबेदार चोड़ो को-न पुरायो। चजरा चोड़ो उन्हे पतेवाले-वटी चारे॥
[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ān̄ Tapodā́r-Muniśhī-Sobharā́j-wat̄ naukar[̄ bō̄s̄ Mōrē-mē. Aṭikāl[̄ bha

1 Tapodā́r-Muniśhī-Sobharā́j-with servant was Mōrō-in. About two

mahnā thindā jō naukiri chhadī-đdiniam, ā ghorō

months will-become that service was-abandoned-by-me, and the-horse

jēkō mūh[̄ jē-suwarī-ji hō, sō chōri thī-vīū. Pō aṭikāl[̄ whichever

me-of-riding-of was, that a-thief became. Afterwards about

pandrahā sōnhī dēlī thindā, jō Mōrē-khā Thārushā́ kh[̄

fifteen sixteen days will-become, that Mōrō-from (to-) Thārushā́

vīnś-thē, hāqi adh[̄ pahīr[̄ sīī hō, ta dīṭhum[̄ ta I-was-going, remaining half a-watch the-sun was, that was-seen-by-me that

Lēkhu-warzī-jo khū́ Thārushā́-k̄hā māl̄ pāndh[̄ ārē āhē, utē Lēkhu-Basevā-of the-well, Thārushā́-from a-mile distance near it-is, there

heā̄ mānī hōrō kāhē pē-āyō, sō mū dīṭhō. a man horse having-driven was-coming, he by-me was-seen.

Un̄-kūl̄ puchhūm[̄ ta, 'kēr̄ āhī?' Chayā́ī ta, Him-from it-an-asked-by-me that, 'who art-thou?' It-was-said-by-him that,

'Māchhi ābāyā, Nālō atham[̄ Rabū, pūt̄ Dhāndē-jo, vēthāl[̄ 'Māchhi I-am. Name is-to-me Rabū, son Dhāndō-of, seated (i.e. resident)

Thārushā́-jo.' Pō mū suṇātō jō agī mūh[̄-jo Thārushā́-of.' Then by-me he-was-recognized that formerly me-of

wāqīf[̄ hō. Pūp[̄ ghorō-tē chayā́ī hō. Mū̄-khe acquaintance he-was. He-himself a-horse-on mounted was. Me (acc.)

dīṣi, ghorō-tā lathō, ā mū̄-khe chayā́ī having-seen, the-horse-from-on he-descended, and me-to it-was-said-by-him

ta, 'ghorō khapē, ta kāhē wāt[̄. Mū̄ that, a-horse may-be-needed-by-thee, then having-driven go.' By-me

chayūs[̄ ta, 'chanō, mū̄-khe dēl.' Ghorō rang[̄-jo it-was-said-to-him that, 'good, me-to give.' The-horse colour-of
FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF AN ACCUSED PERSON IN A CRIMINAL COURT.)

I was a servant with Munshi Sobhraj, the Tapudar, in Moroo. About two months ago I left his employment, and my riding horse was stolen. Fifteen or sixteen days afterwards I was going from Moroo to Tharushah, and about half a watch before sunset I came in sight of Lekhu Baniyah's well, situated about a mile from Tharushah, and there I saw a man coming along on horseback. I asked him who he was, and he said that he was a Machhi, that his name was Rabu, the son of Dhundo, and that he lived in Tharushah. At this I recognized him as an old acquaintance. He was mounted on his horse, and on seeing me he got off and said to me that if I needed a horse, I could ride off on that one. I said I was willing to take it. The colour of the horse was bay, and...
it was in its fourth year. So I took over the horse, mounted it, and rode to Mörö, while Rabû went off (in another direction). He told me that I should have to give him twenty-six rupees for the horse, and I replied that I had no money at the time, but that when I got any I would pay him. No one else was present at the time. That night I stayed at Mörö, the next night in the travellers' rest-house at Qâzi jo Göth. On the next day I arrived at Tândö Alahyâr, and engaged myself as a Government servant to Munshi Țhârûmal, the Tapadâr. I had the horse with me, and on the third day I gave it to the Patêwâlo of the Vaccinator Munshi for carrying grass, and it is still with him. This morning I was arrested by the Police Şubêdâr on the charge that the horse that was with me was stolen property. The Şubêdâr has never sent for the horse (to inspect it), and it is still in possession of the Patêwâlo to whom I made it over.
[No. 3.]

INDO-ARYAN FAMILY.  North-Western Group.

SINDHI.

Standard Dialect.

Specimen III.

(British and Foreign Bible Society, 1890.)

(Perso-Arabic Character.)
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
INDO-ARYAN FAMILY.
NORTH-WESTERN GROUP.
SINDH.

STANDARD DIALECT.

SPECIMEN III.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION.

(11) Hekirë-mānḫur-khē bha put' huā. (12) Tin'-mō nandhē pī'-khē chayō, 'ē bābā, māl'-mō jēkō bhānō mūḥ'-jō thiē, sō mūh-ē khē dē. Ta unē māl' tin'-khē virāhē-dēnjō. (13) A' thōfrān'-dēnjān'-khē pō' uho nandhō put' sabh'-kī gadd'- kārē hekīrē ġōbrē-đēnh'-dēē dēē halō-viō, a' nē pāh'-jō sabh' māl' ajhalāī-mē viṇāyārī. (14) A' jādēhē sabh' khāyō rahiō, ta unē-hē-đēh'-mē dēōhō dōjēkā' achi pīō, a' nhō pōra-nas' thīn' laggō. (15) Ta unē-đēē-]'ē-hekīrē-rāhanda-']ē khē wātī chambrūqō, a' unē pāh'-jī'-bbaːni'-mē suar' chāran'-]ā'ī mōkīlīn's'. (16) A' ē thē bhāyārī ta 'jē-ke cēhēhō suar' thā-khāin', tin' mā pāh'-jō pēq' bhārāyī, a' unē-hē khē kālī bē na thē-dējīnō. (17) Tadvāhē sambhāl'-mē achi chayī khō, 'mūh'-jē-pī'-waṭ' kēthān'-pōrēhaya-t'ān'-khē jāhājī mēnī thi-mētē, a' aū bēk' pāh' pōrē mārē. (18) Ta aū utē pāh'-jē-pī'-dēē hālē vēnūs', a' chawandōs's', 'ē bābā, mū āśmān'-jō a' tūh'-jō gūnāh' kāyo-āhē, (19) a' hānē inbē-hāi'ī' na āhīryā jō wari tūh'-jō put' chawāyā, sō mūh-ē khē pāh'-jē-pōrēhaya-t'ān'-mē hekīrē-jehāpō kārē jān'īn'.' (20) Pō' utē pāh'-jē-pī'-dēē halō; a' nāē parē-hō, ta unē-hē kē dēējī pīn's'-khē dēēghī bhāhī-āì, a' dōrī, bhākūr' pācē, tāh'-khē chumīthī. (21) Ta pūnas' chayūs', 'ē bābā, mū āśmān'-jō a' tūh'-jō gūnāh' kāyo-āhē, hānē inbē-hāi'ī' na āhīryā jō sari tūh'-jō put' chawāyā. (22) Ta pīn's' pāh'-jē-bbānḥan'-khē chayō ke, 'uĉē-khē āhē wargō khanār-]ē pāhīrāyōs'; a' hadh'-mē mūndhī, a' pēeqan'-mē juti vīhōs', (23) a' thūbō wachhō achhī kūhō, ta khaḍī a' khaḍī kāryā; (24) chhō jī hō mūh'-jō put' muō ho, sō hānē jīō āhē; a' gūms' thi viō-hō, so hānē ladhō-āhē.' Tadvēhē uhe khūshī karaŋ' laggā.

(25) A' unē-hō wadhō put' bbaːn'-mē hō. Sō jādēhē ghar'-khē vējō āyō, ta gūjān'-a'nach'-jō parā' kaṁ-'tē pīus'. (26) Tadvēhē hekīrē-nāukār-khē kōṭhē puchhīāī ta, 'hi' chhā thō-thēi?' (27) Unē chayus' ta, 'tūh'-jō bhā āyō-āhē, a' tūh'-jē-pī' thūbō wachhō kuthō-āhē, chhō jō unē-hē khaːnū-bhalō ladhālī. (28) Ta unē kāvīrijī andār' waṇāna' chāhō na bhāyō. Tadvēhē pīn's' bbaːhār' ačhī tāh'-khē saṃjū-āyō. (29) Ta unē warandī]'ē pī'-khē chayō jō, 'dēs', aū hēthārān'-waṛahyān'-khē tūh'-jī khidmā' pīo-kāryā, a' klādēhē tūh'-jē-hukum'-khē ubtau na halō-]ēhyā, par' kādēhē be tō mūh-ē hekīrē cēhēlō na dēnjō ta aū pāh'-jō dōstān'-sā gād]'ē khūshī kāryā. (30) Par' jādēhē hī tūh'-jō put' āyō, jāh' tūh'-jō māl' kāhīyān'-mē viṇāyō-āhē, ta tō unē-hē thūbō wachhō kuthō. (31) Tadvēhē unē chayus', 'ē put', tā haṃ-]ēh' mū-]ē-]ēh' āhē, a' jē-ki mū-]ē-]ēh' āhē, sō tūh'-jō-ī āhē; (32) par' khūshī karaŋ' a' sarahō thīn' anī-kē wājīb' hō, chhō-jo hī tūh'-jō bhā mūh hō, so hānē jīō-āhē; a' gūms' thi viō-hō, so hānē ladhō-āhē.'
STANDARD SINDHĪ OF KARACHI.

It was reported for this Survey that there were 370,780 speakers of Standard Sindhi in the District of Karachi. Two specimens have been received from that district, each being written both in the Perso-Arabic and in the improved Hindū Sindhi character. The specimens are here given only in the latter character. The first specimen is a version of the Parable of the Prodigal Son, and it so closely resembles the versions already given that it has not been thought necessary to provide an interlinear translation. Instead, an interlinear transliteration has been added to the facsimile representation of the original manuscript. The second specimen is an extract from the famous Diwān of the Sindhi poet Abu'l-Lajīf Shāh, entitled the Shāh-jū Risālā, or 'Treatise of the Shāh.' The extract is the Wātī, or Epilogue, of the fourth Sunū, or Song, entitled Sunūgga. I have shown in footnotes where the text as given differs from the edition of Trumpp.

The language of these specimens is practically the same as that illustrated in the preceding grammatical sketch. There is a tendency to substitute a final * for a final " or ", but these are probably merely instances of careless writing. Examples are hālat * for hālat, pān * for pān, guzirān * for guzirān, rakh * for rakh, gūn * for gūn, and, in the second specimen, sun * for sun, and chhin * for chhin. There is a strong tendency to insert a y between concurrent vowels, as in chayāyi, he said; pij, a father, and so on. The termination ā is written ā or āy, with no nasal mark over the ā. Thus, chhaḍḍī-yaṛ, he abandoned; chayāyi, he said. These are, however, merely matters of spelling, and do not affect the pronunciation.

In the second specimen, āhē, thou art, takes the poetical form āhīyē.
SINDHI.


Specimen I.

हेक्रें माण्हूँ-खें भ्या पुष्त हुआ।

अं सिन्मा नान्हें पाढ़-जो-पियँ-खें

चायों, 'ए बाहा माँ-मा जेको भाणो

मुही-जो थीै, सो मुखे डंै।

अं हुन्न पाड-जो माल विरहाँ (for virāhē)

हुनां-खें डंडै।

Vol. VIII, part I.
धिन्ह-खा पो नांधो खुत्
साभः गञ्जः करे हेक्रे-
हैयो
धुरुहे-धुहा-धे
वियो, अते पाही-जो मालः
बेहुदि (for बेहुदि)
हालात-में विन्ने
एस तथा, वंक ज्ञान याः
छहाद्दियाः.
अं जाद्दी साभः
खपूँ राहियो ताही-खा पोः
एस जदेह-में
धाद्धो धुकाः अचि-
piyō, hun-jo guzirān (for guzirān)
tang thiyan laggo.1 ā
hun pāh-jē bbani (for bbani)-mē suar chāran-tē rakhiyus.
Jēkē tuh suaran the-khādha,
śe hū khūshī-śē (for khūshī-śē) khāi pāh-jē
peth bharē-hā, par kāb
ďēnas kē na. Jaddū hun

1 The following words have been omitted after this — hun-ō dhā-śē hekty-rāhandar kē wālī laggo.
pāṇi
sambhālyō, tāddhī
chayaī ta, 'muhi-je-piy-ji
pūrheyatanc-waṭ jhajhī mānī
khaīn-kān (for eating) āhē, ā uḥ:
pūchhī (remaining over) be (also) vijhī (having cast) thā-saghanī (they are able), ā
āū bukhī piyō-marā. Āū
ūthī piy-waṭ thō-waṭā, ā
wāní thō-chawās ta, 'ō bābā.
Bhagguwantā tuhā-jo dduhari (guilty)

āhiyā, hānce mā láikā na

āhiyā jō tuhā-jo putā saddayā;

sō mū-khē pāhā-jaṅ-pagharawāran-

naukaranā-mā hekro karē rakhi (for rakh).

ātuthi piyā-ḍḍē haliyō. Par-

añā ghaŋō parē hō ta piṇas'

ḍḍisī-wartusā, hunā-khē bbajhā
ङ्गे तिहार वाहिन्ये फिरे रामनहारा
अि, अः हु दोर-वियो अि गगराजे
-ठारु (for गगराहेतिंयु) पाहे, चुम्यु दिनाईं.

ताढ़ही पुत्र चायो, 'बाबा, माय परमेश्वरकी
-शिवार-जो डिवारी अहिया अि

तुह-जो बे, अः अः लाईकः ना र
भूजा अपने फिरे नितिनहारी
अहिया जो तुह-जो पुत्र सद्याॅये.

पाँच पिपा
"पाही-जान-नाखराने
कहे चायो ता, 'तमाम' सुधो (नीसे) वांगो खाने.
achō, ḍ雌 pahe⁰rayos⁰; aī pēran⁰.

mē juti vijhōś; achō, ta khūū aī

khushiyyū karyū; chhō-jō hiy⁰ mūh-jō

put⁰ mari-viyō-hō, aī wari jīo

āhē; hū gum⁰ (for gum⁰) thī-viyō-hō, aī

wari ladhō-āhē. aī hū khushiyyū

karan⁰ laggā. Taddhī un⁰-jō

waddō put⁰ bhani⁰ (for bhani⁰)-mē hō. Tāh⁰

1 Here the following words have been omitted.—aī hath⁰-ū mūnji yagās⁰.
jādḍhī ghar-khé vējhō achī ddīsī
ta rāggā āś nichā bbudhō. Tāhī-tē
huna hokrē-naukar-khē koṯhē
dēghā puchhīyō ta, 'hin'-jō matilāhā
chhā? ' Hun' chayus' ta, 'bhāṅgē āvō-
āhē, āś pīnē majīlīs' ddīnī-
āhē, chhō-jō hū un'-khé saḥī.
salāmatāchī mīlīō-āhā.'
Un'-khe kawar' lagg, a' andar' na piw-vañe. Tah'-karê pigan' bbañer' ayô, a' hin'-khe minath' (entreaties)

hun' warini' (for warini')-mê piy' khé chayô ta, 'ddis' ta hêñ-iran'-warhan'-

kha' hû tûh'-ji châñri piyô-

karrya, a' kaddha' be tûh'-jà-

ágia-khê ulanghan' (for ulanghan') na
Kayā-atham';
Taḏḏhī be-

Tō kaddhī be mū-khē bekʰ chhēlū na

Qdinī jō qinī pāh⁻jan⁻yāran⁻

Tānā hārā xā lā ḳaḏyānā
sā khanshiyyī mānyā. Pāh⁻hīyᵃ

Tāh⁻jō puṭʰ, jāh¹ tāh⁻jō māl⁻

Nā sā xānā yā ḳiḏānā
kasibniyān' (for kasibniyān')-mē viṇāyō-āhē,

Aēhi pahuto-āhē, Tā tō hīn⁻kān⁻

Vāhī bāre kānē. ḳaḏyānā

Majilisʰ Qdinī-āhē. Tādīhī.
chayās' ta, 'put', tū sadā-ī mū-
waṭ' āhē, āi jekī mū-waṭ'
mahe krē jāmāna kāo.
āhē sō sabh' tūh'-jō āhē.

Ihā gāl'h' juggāndi (proper) āhē jō

asī khushiū karyū āi

sarāhā thiyū, chhū'-jō hīy' tūh'-jō.

bhā' mūō hō, sō wari jīō-āhē;

rī kōn uñā chānākān'ī

rī gum' (for gum') thī-viyō-hō, āi jadhō-

āhē.'
[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT. DISTRICT KARACHI.

SPECIMEN I.

[Handwritten text in Sindhi script]
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT KARACHI.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kandhī sāryā kā-na.
Shore I-find any-not.
Ya Ilahi, bbājī bbilāti bhāyā!
O God, (thy) mercy an-island I-esteem.
Gaanān-guṇēṭrō nhā kō, aparā thiya isiyān (for 'isyān').
In-counting-a-counter is-not anyone, countless were sins.
Khaḍar sā āhē kabar-ji, nisorā misyānā.
Knowledge not is the-grave-of, completely forgetful.

5. Wālī, rasiṅ wahelō, orakā (for orakā) thiya insānā.
O-Lord, arrive quickly, at-the-end were men.
Sūr (for sun), sabbājā, supirā, nīrīnā nighabānā.
Hear, O-Merciful, Beloved, O-Watchful Guardian.
Mandiyā ānā ṁūḥ-jī, sharmāyā Shētānā.
Sins having-looked-at me-of, became-aghast the-devils.
Him-ṁūḥ-je-hāla-tē hāe hāe kan ṛhāwānā.
At-this-ye-condition alas alas make the-beasts.
Sāt, sūkhēnī āhiyē, sūndārē sujānā.
Lord, the-helmsman thou-art, a-seaman skilful.

10. Turahō ehhīn (for ehhīn) ma tāra (for tār) mē, rasiṅ tī rahemānā.
The-rest break not the-deep-water-in, arrive Thou O-Merciful.
Bhēlī jō bhuddānā jō, mūtē mōte mānā.
Friend who (is) of-drowning, me-on he-may-return would-that.
Vēthō pinā pinnō, kā jō bhērō mūthē bhānā.
Seated begs the-beggar, make some visit upon the-suppliant.
Khālikā khūbā (for khūbā) khaliyā gōlān-ja guzirānā.
By-the-Creator well were-created servants-of provisions.
Āū pūṅ (for pun) aghilō un-mē, vēthō pinā (for pinā) pāṅ.
I also wicked them-among, seated I-beg (for) myself.

15. Sabhā (for sabhā) suwālī samughiyā, ātā dēdī dānā.
All applicants were-satisfied, the-Giver having-given alms.

¹ This line is a refrain, repeated after each of the following lines: - Verse 4, Trupp, nākē for na āhi; 5, Tr., arikā for orakā; 6, Tr., orakā; 9, Tr., sambhā, sāmōyāri; 10, Tr., gṛvānā; 17, Tr., khālghā, khāl'gānā.
Vilahā sabhā (for sabhā) wahā (for wāhiyā) kiyā, tūhī-jē-
næyénæ all rich were-made, by-thy-

jodā (for jūdā) juwānā, bounty ever-fresh.

Mālā mū-khe chhadā, Bbāh'gunā,
Not me magst-thou-abandon, O-possessor-of-many-virtues.
lāi (for láe) bānā, having-inflicted arrows.

Vtrā, waslō āniyē, dārū mē āreānā.
Lord, the-refuge thou-art, the-remedy in the-judgment-day.

Lār ādūhānā (for ādūhārin) ādūhī-khe, khimō aśdyō
For the-sinners (broad)-day-in, a-lent was-created
Khānā.
by-the-Lord.

20. Utē Abidulilatīfā chaē, 'sūnījī, kā sūlitānī.'
There 'Abdūl-Latīf says, 'hear, O Lord.'

FREE TRANSLATION OF THE FOREGOING.

1. No shore can I find (upon the trackless ocean).
2. (Refrain) O God, Thy mercy (alone) do I look upon as an island (and haven of refuge).
3. Beyond number were my sins. No counter was there who could count them.
4. Completely forgetful am I. No knowledge have I of the grave.
5. Lord, quickly haste Thou to me, for men have been driven to extremities.
7. Even the devils, when they looked upon my sins, became aghast.
8. The very beasts utter lamentations upon this my state.
9. Lord, Thou art the helmsman, a skillful seaman.
10. Cut Thou not off my raft among the deep waters. Haste Thou to me,
   O Merciful.
11. Would that the Rescuer of the drowning might come back to me.
12. The beggar is seated begging of Thee. Make Thou a visit to this suppliant.
13. The Creator hath amply created provision for His servants.
14. I also, wicked that I am, am amongst them, and am seated begging for myself.
15. The Giver gave alms, and all were satisfied by Him.
16. All the needy have become rich, through Thy bounty ever fresh.
17. O Thou who art the Fullness of Excellence, inflict not Thine arrows, nor abandon me.
18. Lord, Thou art the Refuge, Thou art the Remedy on the day of judgment.
19. The Lord hath erected a tent for the sinners in broad day.
20. Quoth 'Abdu'l-La'îf, 'Hear me, O my King.'
STANDARD SINDHĪ OF KHAIRPUR.

In the State of Khairpur 119,000 persons were returned for the purposes of this Survey as speaking Standard Sindhi. It is the only form of the language spoken in the State, as the Sirāikki reported to be spoken by 3,000 people is not Sindhi, but is a form of Lahndā, and is hence described on pp. 359ff. under that head.

One specimen, a folktale, is given of the Standard Sindhi of Khairpur. Its language is that illustrated in the foregoing grammatical sketch. The only irregularities noted are the following:—As elsewhere, the word chayō, said, is written chįgō, and the pronominal suffix ā is written āį, as in chiāį, he said. The verb bbundhay, to hear, makes its causal bbudharga instead of the regular form bbundhain given in the dictionaries.
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHI.

Standard Dialect.

State Khairpur.
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

STATE KAIBUR.

TRANSLITERATION AND TRANSLATION.

Hekirō māhī pāh-jō ghaṇā māḷ hekiri-wāpāri-waṭ amānat.
One man his-own much property one-merchant-near deposit
rakhī musāri-tē viō. Jaddehī hū mōti āyō,
having-placed journeying-on went. When he having-returned came,
taddehō wāpāri-khā māḷ ghurīāt, paṛ then
the-merchant-from the-property was-demanded-by-him, but
wāpāri inkāṛ kayō, a qasaṃ khānī-viō ta,
by-the-merchant denial was-made, and oath having-taken-he-went that,
‘tō mū-khē ki-be-ki-na ḍādūnō-hō,’ Unhē-mānhu
‘by-thee me-to anything-even-at-all-nat given-was.’ By-that-man
Qāzi-khē waññi dāh ḍādī ta, ‘fulañe-wāpāri-khē
the-judge-to having-gone complaint was-given that, ‘such-and-such-a-merchant-to
pāh-jō māḷ ḍādūnō-hoṃ, jō hū hānē unhe-khē inkāṛ
my-own property given-was-by-me, which he now it-from denial
thō-karē.’ Qāzi såch-khā pōe hūn-khē chīo ta,
is-making.’ By-the-judge consideration-from after him-to it-was-said that,
ubbī-khē-māṇhū-khē na buhdhā ta fulañō wāpāri to-khē
‘other-any-man-to not tell-thou that such-and-such merchant thee-to
thūh-jō māḷ motāe na thō-ḍādī. Aũ bandōbasṭ
thee-of property having-given-back not is-giving. I arrangement
karyā-thō.’ Qāzi wāpāri-khē ghurāyō, ạ hūn-khē
making-am.’ By-the-judge the-merchant-to it-was-summoned, and him-to
ōhīāt, ‘mū-khē kaṃ tamāṃ ghaṇō thō-āhē, ā aũ hekiriō
it-was-said-by-him, ‘me-to work entirely heavy become-is, and I one
pūrō karē na thō-saghē. Tū īmāndāṛ māhī āhī; tāh-karē
finished to-make not am-able. Thou trustworthy man art; therefore
bādishāh-jē-hukum-mūjīḅ tō-khē nāib-ō Qāzi muqarīṣ karī-thō.
the-kung-of-order-according-to thee (acc.) assistant-judge appointed I-making-am.’
Wāpāri qabūḷ kiyō, a ghaṇā khūsḥ thīō. Hū
By-the-merchant agreed-to it-was-made, and much glad he-became. He
A man once went on a journey, after leaving a large amount of property with a merchant for safe custody. On his return, he went to the merchant and demanded his property back, but the merchant denied having received it, and took an oath that the man had never given him anything. The man went to the judge and complained saying, ‘I gave my property to such-and-such a merchant, and now he denies having received it.’ After some consideration, the judge said, ‘don’t tell anyone else that such-and-such a merchant is not giving you your property, and I’ll make it all right.’

The judge sent for the merchant and said to him, ‘I have too much work, and I alone cannot get through it. You are an honest man, and therefore, under the orders of His Majesty, I am going to appoint you to be assistant judge. The merchant accepted the appointment, and went home in high glee.
Then the judge sent for the man, and told him to go and ask again for his property and he would get it. The man went to the merchant, and the latter, immediately on seeing him, said, 'it's a lucky thing that you have come. I find I have your property after all, and had forgotten all about it. So, now you can take it away.' So, in the end, the man got his property back.

Next day the merchant went to the judge, who said to him, 'His Majesty now intends to give you some great office, so you must thank God that you are going to get a great post. As for the assistant judgeship, I have appointed someone else.'

The point of the story is that by exciting this hope in the merchant the judge got the lost property from him, and had it restored to the man who complained to him.
STANDARD SINDHI OF THAR AND PARKAR.

The District of Thar and Parkar consists of two tracts, viz. (1) the Paf or plain of the eastern Nara, in the north-west and centre-west of the district; (2) the Thar, or Desert. The language of the Paf is Standard Sindhi, and in the extreme south-east of the district it is Gujarati. The language of the Thar is the Thareli dialect of Sindhi, which will be described later on. The number of speakers of these two dialects in Thar and Parkar District was returned for the purposes as follows:—

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard Sindhi</td>
<td>178,425</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thareli</td>
<td>76,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>253,425</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As a specimen of the Standard Sindhi, I give a popular song. It calls for no remarks as to language.

[ No. 7. ]

INDO-ARYAN FAMILY.  

SINDHI.

**STANDARD DIALECT.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>خاصا کہر ئا بے تی سکری</td>
<td>ا دیکو گھوڑی او تی جھوڑی</td>
</tr>
<tr>
<td>نیک وی بھکو جھاکو لاگو</td>
<td>کلی پنڈو تی پنڈو نوا</td>
</tr>
<tr>
<td>جھوڑی گھوڑی کی دڑاری جال</td>
<td>م ہوت پیالو بہر تی رال</td>
</tr>
<tr>
<td>نیک وی بھکو جھاکو لاگو</td>
<td>و چی جهمک ہ سکری شکار</td>
</tr>
<tr>
<td>بھکو نیچی بھکو سہو</td>
<td>ہسی نیکم نکم نکم جو سال</td>
</tr>
<tr>
<td>نیک وی بھکو جھاکو لاگو</td>
<td>دلی نیک شی جشی لاर</td>
</tr>
</tbody>
</table>

**DISTRICT THAR AND PARKAR.**
[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

1. Jēko ghōrē-utē charīṅē,
   Whoever horse-upon mounts,
   Khāṣā kapra but-tē karē,
   Special clothes body-on makes,
   Khaṅē bādūq a' bbanilhe tarār,
   Carries gun and girls-on sword,
   Tah'-khe chaǐjē pakō haswārā.
   Him-to it-should-be-said perfect knight.

2. Hath'-mē bhalō puth'-tē dhalār,
   Hand-in lance back-on shield,
   Chaṛhi ghōṛē-khe ddīārē chhāl,
   Having-mounted horse-to he-causes-it-to-give leaps,
   Wāfū jhanγa'-mē kārē shikār,
   Having-gone forests-in he-does hunting,
   Tah'-khe chaǐjē pakō haswārā.
   Him-to it-should-be-said perfect knight.

3. Kān' kambā' khaṅē jō sān,
   Arrow bow carries who with (himself),
   Chaṛhi ghōṛē-tē chhōṛē bbanār,
   Mounts horse-on lets-off the-arrrov,
   Hanē tīrā jabāl'-jē pār,
   Drives the-shaft mountain-of on-the-far-side,
   Tah'-khe chaǐjē pakō haswārā.
   Him-to it-should-be-said perfect knight.

FREE TRANSLATION OF THE FOREGOING.

1. Whoever bestrides a horse, and arrays his person in fine clothes, and takes up his gun and girls on his sword,—let him be called the perfect knight.

2. In his hand is his lance, on his back his shield, he bestrides his steed and urges it on. He hunts in the forests. So let him be called the perfect knight.

3. Whoever carries with him bow and arrow and astride of his horse speeds the shaft over the mountains,—let him be called the perfect knight.
STANDARD SINDHĪ ELSEWHERE IN SINDH, IN BALUCHISTAN, AND IN BAHAWALPUR.

In the two remaining districts of Sindh,—Shikarpur and the Upper Sindh Frontier,—Standard Sindhi has been returned for the purposes of this Survey as spoken by the following numbers:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shikarpur</td>
<td>824,000</td>
</tr>
<tr>
<td>Upper Sindh Frontier</td>
<td>100,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>924,000</td>
</tr>
</tbody>
</table>

Languages called 'Sirāki' and 'Ubhāji' were also reported from these districts as spoken by 20,000 in Shikarpur, and by 12,000 in the Upper Sindh Frontier, but these are not forms of Sindhi. They are dialects of Lahndā, and are dealt with on pp. 337ff.

In each district, Sindhi is spoken over the whole area. It depends upon nationality, and not upon locality, as to what language is spoken by any particular person. Sindhi is spoken by all persons of Sindhi nationality and also, as a second language, by most Balochis.

In Baluchistan,—lying to the west of Sindh,—both Sindhi and Lahndā are popularly known as 'Jaṅkt' and it is hence difficult to distinguish between them. No information regarding this point can be gathered from the returns supplied for this Survey, and I accordingly take the estimate given by Mr. Bray in the Census Report for 1911. He estimates (Report, p. 137) the number of speakers of Sindhi 'Jaṅkt,' as distinguished from the speakers of Lahndā 'Jaṅkt,' in Baluchistan as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaṅkt unspecified</td>
<td>33,570</td>
</tr>
<tr>
<td>Jaṅkt Sindhi</td>
<td>14,949</td>
</tr>
<tr>
<td>Lāsi</td>
<td>40,605</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>89,115</td>
</tr>
</tbody>
</table>

Of these, Lāsi will be considered subsequently (pp. 158ff.). For the sake of statistics we may take the two others as representing Standard Sindhi, their total amounting to 48,510.

To the north-east of the Shikarpur District lies the Punjab State of Bahawalpur. Here the main language is Lahndā, but in the parts bordering on Shikarpur Standard Sindhi is reported to be spoken by 21,416 people.

To sum up,—the following are the totals for Standard Sindhi here dealt with:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shikarpur and Upper Sindh Frontier</td>
<td>924,000</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>48,510</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>21,416</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>993,926</td>
</tr>
</tbody>
</table>

No specimens of Standard Sindhi of any particular interest have been received from any of these localities. Those sent are either versions of the Parable, or else

1 Regarding the District of Shikarpur, see the remarks on p. 10 (footnote).
depositions of witnesses in some police court or other, and merely repeat the standard dialect represented by the specimens already printed. No irregularities of any kind have been noted. As they would thus uselessly occupy valuable space, they are not here reproduced. From Baluchistan, no Sindhi specimens of any kind have been received.
SIRĀIKĪ SINDHĪ.

In Sindhi, the word sirā means ‘head.’ From it is derived sirō, the extremity of anything, and, hence, the upper part of Sindh, from the northern frontier down to, say, the 27th degree of north latitude, about midway between Larkana and Sehwan. From this, again, is derived the adjective sirāikī, of or belonging to Upper Sindh or the Sirō.

Trumpp, in his Grammar (p. ii), states that there is a distinct dialect of Sindhi, spoken in Upper Sindh, and called Sirāikī, but this is not borne out by any of the specimens received by me. As an example, I may quote the specimen received from Khairpur, which lies geographically within the Sirō, and the language of which in no way differs from the Vichōli standard of Hyderabad. The same remark applies to the specimens received from the Upper Sindh Frontier and from Shikarpur, which, as explained on p. 138, it has not been thought necessary to publish. It is true that the word ‘Sirāikī’ is employed to indicate a form of speech, but this is not any dialect of Sindhi. It is the form of Lahnda spoken all over Sindh, but principally in Upper Sindh, chiefly by Jatīs, and also by some Baloch tribes (Rind, Laghūrī, etc.) and by Abbāssīs.1 This form of Lahnda is dealt with under that language, vide pp. 330ff.

There are a few very minor peculiarities found in the Sindhi of Upper Sindh, but nothing like sufficient to entitle it to claim existence as an independent dialect. Indeed, so unimportant are they,—the majority being either matters of pronunciation or the non-use of forms allowed optionally elsewhere,—that they do not make themselves observable in any of the specimens received.

According to the Gazetteer (loc. cit.) there are in Sarāikī, besides differences of pronunciation, a good many words in common use that betray the influence of Hindīstānī, such as dhōhī instead of khaṭī, a washerman, and bhangī instead of shikārī, a sweeper. In addition to this, I have extracted the following few points from the grammars of Stack and Trumpp, and from Shīrt, Thayurdas, and Mirza’s Sindhi Dictionary.

The treatment of the consonantal groups ḍr, ḍr, and ḍhr differs in different parts of Sindh. In the Lāṛ, the r is dropped both in writing and in pronunciation. In the Vichōlī, it is not usually written, but is pronounced. In the Sirō, it is written and pronounced. Thus:

<table>
<thead>
<tr>
<th>Lāṛ</th>
<th>Vichōlī</th>
<th>Sirō</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍhr</td>
<td>ḍhr(r)</td>
<td>ḍhr(r)</td>
</tr>
<tr>
<td>put(r)</td>
<td>put(r)</td>
<td>put(r), a son.</td>
</tr>
<tr>
<td>chand(r)</td>
<td>chand(r)</td>
<td>chand(r), the moon.</td>
</tr>
<tr>
<td>ḍḍadh(r)</td>
<td>ḍḍadh(r)</td>
<td>ḍḍadh(r), itch.</td>
</tr>
</tbody>
</table>

In connexion with the letter r, we may here note that, while in Standard Sindhi, the past participle of the verb waṭhōṛ, to take, is waṭhītō, waṭtō, waṭō, or waṭādō, in the Sirō it may also be waḍō.

In the declension of nouns, the only point is that feminine nouns in ḍ, like ṣadhā, a wish, may form their nominatives plural in ǣ instead of ā. Thus, ṣadhā, as well as ṣadhā.1

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1 See Gazetteer of the Province of Sindh (1907), p. 189.
In the declension of the first personal pronoun, the forms mā and mahī are more used in the Sirō than elsewhere, but we have seen that the same form is used even in the standard dialect of Karachi, where we have (first specimen) mā lāık na āhīyā, I am not worthy. The other forms of the pronoun are, of course, also used in the Sirō. In the Sirō the initial h of the demonstrative pronouns hū and hū is not dropped, as is done in the Lār, but not in the Vicholō. The interrogative pronouns kujhārō and kāō are not used in the Sirō, but the other forms given in the grammar are used. The word piug, in person, is peculiar to the Lār. According to the Gazetteer (loc. cit.), in the Sirō hesē is used instead of hetē, here, and kithrē instead of kithē, where?, and so also, I presume, for the other cognate pronominal adverbs of place.

As regards the pronominal suffixes, the suffix sā of the first person plural is not so much used in the Sirō as in the Lār, and sā is sometimes used in the Sirō instead of sī, the other available form. When pronominal suffixes are added to the oblique case singular of nouns in ā, like māthō, a head, the junction vowel in the Sirō is often ā, not ā. Thus, māthōm, instead of māthūm.

As regards the conjugation of verbs, the only point is that the infinitive of all transitive verbs in the Sirō commonly ends in āvē, whereas in Vicholō only some verbs take this termination, the others taking āvē. Thus, Sirākī Sindhi, commonly jhālivē, to seize, but Vicholō, jhālōvē.

It will be seen that, as already stated, in nearly every one of the points noted above, the peculiarity of the Sirō so-called dialect is that when in the standard form of Sindhi there are several optional forms for the same thing, in Sirō one or more of these optional forms are not used. Only in one or two instances are forms found in the Sirō which are not found elsewhere, and even these are always optional, the standard form being equally correct.

It is no doubt that for this reason none of the specimens received from Upper Sindh can be distinguished, so far as language goes, in any respect from those received from Vicholō. Standard forms could always be used, and consequently were used. I hence give no special specimens of the so-called Sirākī Sindhi dialect.
THARELI.

The most eastern district of Sindh is that of Thar and Parkar. We have already pointed out that it consists of two main tracts,—the Pat (commonly called 'Pat') or plain of the eastern Nara, and the Thar (commonly called 'Thar') or desert. To the south-east of the Thar lies the tract called Parkar, which differs from the Thar in possessing hills of hard rock instead of hills of sand. In the extreme south-east of Parkar the language is Gujarati, but elsewhere, and all over the Thar, it is the so-called Thareli or Tharechi dialect of Sindhi, also called, especially in Rajputana, Dhâtki.

In Rajputana the word 'Dhât' means 'desert,' and is applied specifically to this Thar together with the adjoining desert tract of the Rajputana State of Jaisalmer, which is a continuation of it. Native authorities say that it includes the following towns:—

A. In Thar and Parkar:—
   Umarkot.
   Chhor.
   Gadbra.
   Mitti.
   Rangidar.
   Chachra.
   Jaisinghdaar.
   Chelar.
   Parno.
   Naursar (or Nabisar).
   Gundra.

B. In Jaisalmer:—
   Mayajlar.
   Khuri of Samkhabha Pargana.

The language of this latter tract is a mixture of Sindhi and of the Mârwarî spoken in Jaisalmer.

South of the Rajputana State of Jaisalmer, and still to the east of Thar and Parkar, lies, also in Rajputana, the Mallani tract of the Marwar State. The main language of Mallani is Mârwâri, but along the common frontier between it and Thar and Parkar there is a narrow tract in which the language is called Sindhi by Mârwâris. This is a mixture of Mârwâri and Sindhi, and is spoken along the common frontier right up to the Dhât of Jaisalmer. East of this strip and of the Dhât the desert is continued into the heart of Rajputana, and the first language we meet is the Thali form of the Mârwâri dialect of Rajasthânī.

To sum up,—we have in South-West Marwar-Mallani and in the Thar or Dhât of Thar and Parkar and of Jaisalmer a number of forms of speech, all mixtures of Mârwâri and Sindhi in varying proportions. They may be considered either as dialects of Sindhi, or as dialects of Mârwâri. In Sindhi they are looked upon as falling under the
former category, and are called Tharéli, etc., as stated above. The following are the estimated numbers of the speakers of these dialects:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mixed Márwāri and Sindhi of Māllānī</td>
<td>131,960</td>
</tr>
<tr>
<td>Jaisalmer Dhākti</td>
<td>150</td>
</tr>
<tr>
<td>Thar and Parkar Tharéli or Dhākti</td>
<td>72,639</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>294,749</td>
</tr>
</tbody>
</table>

All these forms of speech have already been discussed as mixed forms of Márwāri and Sindhi under the head of Márwāri (Vol. IX, Pt. ii, pp. 122ff.) and, for statistical purposes, the above figures have been included among the figures for that language. They therefore cannot here be again entered to the credit of Sindhi. At the time of writing the account of these dialects for Vol. IX, I was under the impression that there was, besides them, a distinct dialect of Sindhi also called Tharéli, but the examination of the facts regarding Sindhi now at my disposal has shown me that this is not the case. The so-called Tharéli dialect of Sindhi is only one of these mixtures of Márwāri and Sindhi and has been already included in the statistical accounts. It might therefore be thought unnecessary to give any account of it under the head of Sindhi, but for convenience' sake I repeat here the specimen of the Tharéli of Thar and Parkar already given in Vol. IX; and also give a version of the Parable of the Prodigal Son and a popular song in the Dhākti of Jaisalmer. It will be seen that all these specimens are in the same mixed form of speech, although, curiously enough, the Jaisalmer specimens more closely resemble Standard Sindhi than does the specimen from Thar and Parkar. It will be observed that the mixture of dialects is purely mechanical. The Sindhi peculiar double consonants appear but rarely in the Thar and Parkar specimen, and not at all in the others. Moreover, the pronunciation of a final short vowel is very rarely indicated. In fact, contrary to the spirit of Sindhi, in which every word must end in a vowel, many words are, as in Márwāri, practically sounded as ending in consonants.

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1 The Thar extends also into the eastern parts of the State of Khairpur, and here, also, Tharéli is no doubt spoken, but no figures are available.
[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARELI OR DHĀTKI DIALECT. DISTRICT THAR AND PARKAR.

SPECIMEN I.

आज अबनला कूँ आविभा कहीं सजह में काम ।
याँ-रो मंकतो घर नहीं इए सुग्धी-रे शाम ॥
शहर उज्जवल हूं फिरीयो महले आविभो चाज ।
ताम अवंतो आविभो तुज बजावशा काज ॥
चंद्र मया घर आपने राजा तै भी घर जा ।
से अबरला-से वैसी बकालों तू बेहिर हँ गा ॥
बेहिर कवली बख़् खाली बख़् नाहर ।
लोखो लासो जिंद-नाँ लासों करे बिचार ॥
अब्रो गीत पचाशा हेमतल गीर अनीह ।
घर जद्दरा-रा दुखद तो त-नाँ शरमु न आवे गीन ॥ ॥
सज सहेची सिंगार राज करे पुकार ।
लोखमु लासी जिंद-नाँ लासों करे बिचार ॥
बारि हीजे खेत-नाँ बारि खेट-नाँ खाड़ ।
राजा डड़े कराल-नाँ जिंदे-रे कुक करे लग जाइ ॥
कुक मत करे रे सहेची कुक कोमाँक होइँ ।
बेहिर-ने मुख बज्जरी कूटी सुग्धी न कोइ ॥
आविभा डिखाँ आप-री आविभा मत लोखो आप ।
हँ कवली मूं ब्राह्मण हँ नेटो तूँ जाप ॥
TRANSLITERATION AND TRANSLATION.

Aj avela kyâ avia, kahi-ro muj-me kâm?
Today late why come, what-of me-in business?
Thâ-rot mah-tô ghar nahô, iô suganî-îro sam.
You-of clerk at-home not, this chaste-one-of husband.
Sâhet Ujôon hû phirio, mahîle avîô aj.
City Ujjain I walked, in-this-quarter come today.
Tus avelo avio, tuj bhalawi kaij.
Therefore late come, to-you talking for.
Chandar gyô ghar ap'ne, raja tu bhi ghar ja.
The-moon has-gone house its-own, O-king thou also house go.
Maî abhalâ-si-së kaisô bhalanô, tu kêhir hû gâ.
Me humble-like-with what talking, thou lion I cow.
Kêhir kawâll bakhe, ehalî bakhe nâbar,
Lion cow devours, goat devours wolf.
Jôkhô lâggë jind-nâ, lâkhô karê birhâra.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aî, shîf puchamâ, bêkal gir abbih.
Ah, lion fearless, alone roaring brave.
Ghar ûdri-râ dhuândî, to tu-nâ saram na âwe shîf.
Houses micc-of searching, then thee-to shame not come lion.
Saj Sahêchî sigar, raja karê pukar,
Put-on Sahêchî good-apparel, king makes command,
Jôkhâm lâgg'si jia-nâ, lâkhô karê birhâra.
Peril will-happen life-to, hundreds-of-thousands you-may-make pretext.
Bbâri dijë khêtar-nâ, bbâri khêî-nâ khaî?
Hedge put field-to, hedge the-field oats?
Raja dânée raini-nâ jiun-re, kûk kanê lagg jâi?
King injures subjects his, complaint whom near goes?
FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahêchi, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahêchi; what will you gain by complaint? Have you ever heard that a goat, once in the lion’s mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brähman. I am the daughter, you my father.
It will be observed that the above is nearly all Mārwāri. The only distinctive Sindhi characteristics are the use of a cerebral ⟨d⟩ instead of the dental letter, as in ⟨di⟩ (Sindhi ⟨di⟩), I give; ⟨bb⟩, as in ⟨bhalsam⟩, etc. (but not double ⟨d⟩, cf. ⟨di⟩); and the final * in words like ⟨bichār⟩ (Sindhi ⟨sichār⟩), etc.

While the specimen from Thar and Parkur is really Mārwāri with a few Sindhi corruptions, the specimens of Tharālī received from Jaisalmer present an entirely converse appearance. They are corrupt Sindhi, with a slight infusion of Mārwāri. In this respect the two following specimens are very interesting and it will be worth while to devote some attention to the forms used.

The final short vowels that are typical of Sindhi appear quite at random. We know that in the standard they are hardly audible, and it is plain that this is still more the case in Jaisalmer. So faint is their sound that not only are they often omitted, but sometimes, when they do appear, one is interchanged for another. Examples are:—mār̥hā-khē, for mār̥hū-khē, to a man; mānjh, mān̥jh, and mānjh, in; hūnān-khē, for hūn̥n̥-khē, to them, but hun, by him, and nōkhān-khē, to the servants; dēh, for dē̱h, in a country; both putr and putr, for put(r), a son; dūkār, for ḍūkār, a famine; ḍhān and ḍhān, wealth; tēngāčāi thōn̥ ḍhō, want began to exist, but karān ḍhādē, they began to make; vīn̥dus, for vīndus, I will go; chāwāndus, for chāwāndus, I will say; and so on.

More regular are sābh, all; mulk-ţō, of a country; mār, property, and others.

In hūn̥ and hūndū, forming a past conditional, * and ā are interchanged.

The peculiar Sindhi double sonant mutes appear only sporadically. Thus, ḍa, for ḍha, two; abā and ābbā, a father; ḍē, for ḍē̱, give; both gūd̥ and gūd, together; ḍādhō, for ḍād̥hō, severe; ḍukār, for ḍūkār, a famine; pēyō-ḍ, for pū-ḍē, towards the father; ḍīţhō and ḍīţhō, for ḍīţhō, seen, and so on. We even have the Mārwāri dīndō, with a dental d, for dē̱d̥ō, giving. Other Mārwāri words are such as kūd̥, done, gyō (instead of viō), gone, and tūchchāi, debauchery. The last word, with its double chek, is impossible in Sindhi.

The Sindhi nasal ŋ is represented by "y, as in bhāgō, for bhādō, a share, and ŋ becomes nj, as in wōn̥j"(, for wōn̥n̥j, to go. We may note the forms pēyō, for pī, a father, and nēlō, for nánd̥hō, young.

In the declension of nouns, besides the points noted above, we may note ḍhē, for khē, from, and ḍhīlē, instead of ochhīlē, husks. The word for ‘in’ has been noted above.

For the personal pronouns, note mah, mē and mu, all used as the oblique form of ḍā, I. Mē is ‘by me.’ The nominative plural ahp, we (including the speaker), is taken from Mārwāri. From tē, thou, we have as oblique forms tāh, tō and tā. The agent singular is tō. ‘Own’ is pāh-ţō, pāh-ţō, pār-ţō, and pāw-ţō. Hun, by him, is regular, but the oblique plural is hūn̥n̥. The agent singular of the relative pronoun is jēhā.

Present participles are nearly all irregular. We have khāundō, for khāundō, eating; chāwāndō, wishing; and dīndō, with dental d, giving. Note the transfer of the nasal in chāwāndō. The same occurs in chāwāndus, I will say.

The following past participles may be noted: dīnō, dīnō, and dānḥō, for ḍdīnō, given; dīţhō and dīţhō, for ḍdīţhō, seen; and pēyō, for pī, fallen.
For the verb substantive, we have \textit{ahē}, 'I am,' and 'thou art'; and \textit{āhē} and \textit{ahē}, he is.

For the future, we have \textit{cīndus} and \textit{chācīndus}, already quoted. There is also, in the third specimen, \textit{kandāsē}, for \textit{kandāsē}, we shall make.

Sindhi has no past conditional, using the imperfect, past, or pluperfect tense of the indicative instead. In this respect it differs from Mārwarī, which, like most other Indo-Aryan languages, has a past conditional formed from the present participle. So in Tharāli, we have in the second specimen \textit{karrī-hundā}, I might have made; and in the third specimen, \textit{somhā-hundā}, if I had slept (2); \textit{ḍīhē}, I would have shut (the door) (2); \textit{karrī-hundā}, thou wouldst have made (2); \textit{ḍīthā-hē}, if they had been seen (7); \textit{wahāh-hundā}, would have been caused to flow (7); \textit{vijhā-hundā}, thou wouldst have thrown (7); and \textit{hundā}, thou wouldst have been (7); of these, \textit{ṭīhē} is based on the Mārwarī old present, and \textit{ḍīthā-hē} on the pluperfect. The others are based on the present participle of \textit{hundā}; and, except the last, agree in principle of formation with the Sindhi future perfect.

No instances of pronominal suffixes appear, except the usual nominative forms used in conjugating the future indicative.
[ No. 9. ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

Thareli or Ḍhatki Dialect. State Jaisalmer.

Specimen II.

हिंक माहू खे सेव पुत्र शा. इन नाम का मिट्ठा पुत्र चारखे चरो ए चरा
माल मंडा मदक भंगी हो सी में भें दे। तारा वह इनके रागी सुराग
विकार हिमी। चरा वींह न था त निटा पुत्र समु गढ़ करे चत्रां केवळ
चरु भौ लुंबाई संभ स्थानी चन्द्रे विंताये हरो। चाँद समु
विंडाय चुकी ताही उदय मे डांटो हुकर पहो चरु इनवे तांबां धार्मिक था
सही। ताही ही इसी मुर्ते जे हिंक माहू वट हंदी हुस्के पंडन
विचन संभ समु विराय चारखे के मुखी चरु उदहे जे चिननु मिसु खाँदा का
तानी-सा पाष जे पहुं भरा चाँबरो ही से पाष इनवे कोई कीन ताही जो
ताही इनवे चछुतु भायो चरु चरु लगो त संभ भें गोचर ईश्वर ने खावा
वार्तिह मानी धे वी चरु चां भुज वो मरां। चां उदी पंजहे पेयो वट
बूंदो सच इनवे चंद्रसच चवा मे चलानो चरु ताही गुनाह को चारे
हाँ ताही पुत्र चरु लायक की भाँड़ी हुवे तानन प्रायितन संभ हिंक
जेंडो कारी पेयो उड़ी गोचर ते गोचर उड़े चरोज री त इनवे पेयो
हिंडो चरु रहु से दुखी भाकुर विभे गोचर चरु मिले हिमने। पुत्र चारे
के चारे चवा मे चलान ही चारे ताही गुनाह को चारे हाँ ताही पुत्र
चरु लायक की न पर पंजहे पंडन नीकरानी चारे त झुर भले
लेक गिनी चवी इनवे एकिया चंद्रायो चंद्रे हुने हंगरी-संभ मदकोई चंद्रे प्रेमन
संभ जो तेराय चरु चन्द्रे गारे घी। सुसी करो कम्पो को जो इसे मदे पुत्र मरी
गयो ही कोटी जीयो चारे विंताये थी वी ही, वरी ताहो चारे। ताही उड़े खसी
करा लगा।

उसी वेंल वडो पुत्र में संभ संभ ही चरु जहाँ हो घर मे सुभो भायो
ताही सरोज चरु नाव ही धूम बुधे। नीकरन संभ हिंके वेंको घुराए
पुज्यो त इहा धुम खआई चाहे, हुन चयो तहड़ी भाज चयो चहे, चइं तहड़ी पंचयो मिज्मानी वी चाहे हन खा त इहा पांजे पुच खे चंगो भलो डीठी पर इहन काच हुआ गाल दूधी बाँड़ चाई चइं घर मंभि कीन थों। तहिं खा इहा जो पंचयो बाहर निकारी हुआ सनावण लगो। तहड़ी हुन पंचयो खे वर्दी डिनी त डिसु चां छेंचन बर्णन खा तहड़ी चाकरी करां थो चइं कहड़ी तहड़ी। हुकुमु कीन रेखो। चइं तो संखे कहड़ी वकवो इं कीन डिनी, त चां महि सगलन। साण खूसी करीं बूंड़। पर तहड़ी की पुच जो कंजरिया साण तहड़ी धन मालु खाई भायो तहिंके बैदे सरी तो मिज्मानी डिनी। पंचयो हुआ चयो, पुच, तू सदा भे सां गइ चहह। चइं जे की मे चट चाहे, सो सभू ताजो चहह। पर चर्यो-खे खसी बांडी चइं राजी वेंचण लायक हों; क्यों जो तहड़ी भाज मरी थो हों, वरी जीयो चहह; विन्याजी थो हों, मोंटी लयो चहह।।
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHĪ.

THARÉLĪ OR ḍHAṬKI DIALECT.  STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Hok'-māṭhū-khē  ba  putrā  ha.  Hunan-manjhā  niṭhē-putrā
One-man-to  two  sons  were.  Then-from-among  by-the-younger
abā-khē  chayō,  'ē  abba,  māṭ-manjhā  mah-jō  bhāgō  ho,
the-father-to  it-was-said,  'O  father,  property-from-in  me-of  share  may-be,
sō  mē-khē  dē.'  Tadhī  humā  hunan-khē  pāh-ji  murāgā  birāhē
that  me-to  give.'  Then  by-him  them-to  his-own  property  having-divided
jinī.  Ghanā  dīnā  na  thyā,  ta  niṭhō  putrā  sabhā  gaddē
was-given.  Many  days  not  were,  that  the-younger  son  all  together
karō  aghā-ḍēhā  halyō-gyō,  aṣṭi  othi  luchchāi-manjhā
having-made  (to)  a-distant-country  went-away,  and  there  debanchery-in
pāh-jō  dhannā  vīnhāyē  ḍanhō.  Tadhī  sabhā  vīnhāy-chukō,
his-own  wealth  having-wasted  was-given.  When  all  was-wasted-completely,
tadhī  unhu-ḍēh-mē  ḍāḍhō  ḍukār  payō,  aṣṭi  humā-khē  tangachāi  thyanā
then  that-country-in  a-severe  famine  fell,  and  him-to  want  to-become
lagī.  Tadhī  ho  hun-i-mulkā-jā-hekā-māṭhū-watā  tīkyō,  jehā  humā-khē
began.  Then  he  that-land-of-a-man-near  settled,  by-whom  him-as-for
pāh-jan-khē-ṭran-manjhā  mirā  chāran-khē  'mukō.  Aṭi  uhō  jē  chhiā
his-own-fields-in  swine  feeding-for  it-was-sent.  And  he  what  hasis
mirā  khāumā-hā,  taḥē-sā  pān-jō  pētā  bharān  chāwado-ho;  so
the-swine  eating-were,  that-with  his-own  belly  to-fill  wishing-he-was;  those
pān  humā-khē  kōt  kē-na  dindō-hō.  Tadhī  hunā-khē  akulā  āyo,
even  him-to  anyone  at-all-not  giving-was.  Then  him-to  sense  came,
aṣṭi  chawanā  lagō  ta,  'māṭ-jē-pēyō-jē-pāρhāyan-khē  khāwan-khē
and  to-say  he-began  that,  'me-of-father-of-servants-to  eating-than
wadhandhā  māni  thē-thi,  aṣṭi  a bukalā  thō-manā.  A  utāh
exceeding  bread  is-becoming,  and  I  by-hunger  am-dying.  I  having-arisen
pāh-jē-pēyō-watā  vindus,  aṣṭi  hunā-khē  chāwadus,  "abā,  mēhē  Alāh-jō
my-own-father-near  will-go,  and  him-to  I-will-say,  'father,  by-me  God-of
and thee-of sin done-is; now thee-of son to-say fit at-all-not
ah; mu-khē tah-jan-pōrhyatan-manjhā hek'-jēō kar."

I-am; me (acc.) thee-of-servants-from-among one-like make."

Afterwards
uhō uthī pēyō-dē gyō. Paṇ uhō argō-j ho,
he having-arisen the-father-towards went. But he distant-even was,
ta hun'-khē pēyō īṭhō, aū raham" karē,
that him-to by-the-father it-was-seen, and compassion having-made,
druki, bhākur vijhē, gadhō, aū mīṭhē dinhē.

having-run, embracing having-put, he-was-met, and kisses were-given.

Puthū bābē-khē chayo, 'abā, mēh Alāh-jō aū tah-jō
By-the-son the-father-to it-was-said, 'father, by-me God-if and thee-of
gunāl khyō-āhe; hāhe tah-jō putra chawān lāyakā kī-na ahhā.' Par'
sin done-is; now thee-of son to-say fit at-all-not I-am.' But

pēyō pāh-jan-nokaran-khē chayo ta, 'mūr bhalō lēō
by-the-father his-own-servants-to it-was-said that, 'very good robe
ginhi-ačī hun'-khē pēharāyā; aū hun'-jē-anguri-manjh muldī, aū
having-brought him-to put-ye-on; and him-of-finger-in a-ring, and
pēran'-manjhā jūti perāyā; aū aḷā khāī pī
feet-in a-pair-of-shoes put-ye-on; and we having-eaten having-drunk
khusi karyā; kyō-jō ihō mah-jō puthū marī-gayō-hō;
rejoicing may-make; because this me-of son having-died-gone-was,
moṭi jiyo āhe; vinjāji-pyo-hō, wari ladhō-āhe.' Taḍhī
back-again alive is; having-been-lost-fallen-was, again got-is.' Then

uhō khusi karān lagā;
they rejoicing to-do began.

Unhi-vēlā waḍō putra khē牵引-manjhō hō, aū jahī hī ghar-khē
At-that-time the-big son the-field-in was, and when the-house-to
vejho āyō, taḍhī sarōj-ānā nach-ji dhum budhī,
near he-came, then music-and-dancing-of sound was-heard.
Nokaran-manjhā hek'-khē vejho ghrūnā puchhyō ta, 'ihā
Servants-from-among one-to near having-called it-was-asked that, 'this
dhum khyō-āhe?' Hun' chayo, 'tah-jō bhān āyō-āhe,
noise what-verily is?' By-him it-was-said, 'thee-of brother come-is,
aū tah-jō pēyō mijānāi ki-āhe, hin'-khē ta hun' pāh-jē-putr'-khē
and by-thy-father a-feast made-is, this-from that by-him his-own-son-to
chango-bhalō īṭhō.' Par' hun'-khē ihā gāl budhī kāvar
safel-(and)-sound it-was-seen.' But him-to this thing having-heard anger
āi, aū ghar-manjhā kī-na gyō. Tah'-khē hun'-jō pēyō
came, and house-in at-all-not he-scent. That-from him-of the-father
BEHAR NIKARI HUN'-KHÈ MANAWAN LAGÒ. TADHÌ HUN' PEYÖ-KHÈ
OUTSIDE HAVING-EMERGED HIM-TO TO-PERSUADE BEGAN. THEN BY-HIM THE-FA-THER-TO
WARDI DIN'T TA, 'DIS', À HETRAN-WARHAN-KHÈ TAH-JÌ CHAKÀRI
ANSWER WAS-GIVEN THAT, 'SEE, I SO-MANY-YEARS-FROM THEE-OF SERVICE
KAÑ-THÔ, ÀÀ KADHÌ TAH-JÌ HUKUM' ÀÀ KI-NA' RÉYO; ÀÀ TO
DOING-AM, AND EVER THEE-OF COMMAND AT-ALL-NOT WAS-TURNED-ASIDE; AND BY-THEE
MÈ-KHÈ KADHÌ BAKAR'-I KI-NA DINÒ, TA À MAH-JAN-SANGATYAN-SÀÀ
ME-TO EVER A-GOAT-EVEN AT-ALL-NOT WAS-GIVEN, THAT I ME-OF-FRIENDS-WITH
KHUSÍ KARÌ-HUND'. PARÀ TAH-JÌ HI PUTR'; JØ KANJARIYÀ-SÀÀ
REJOICING MIGHT-HAVE-MADE. BUT THEE-OF THIS SON, WHO HARLOTS-WITH
TAH-JÌ DHAN'-MÀLÀ KHÀL-AYÒ, TAH'-KHÈ ÍNDÈ-SAI TO
THEE-OF WEALTH-PROPERTY DEVORED, HIM-TO COMING-IMMEDIATELY-ON BY-THEE
MIJMÀNI DIN'. PEYÒ HUN'-KHÈ CHAYÒ, 'PUTR', TÀ SADÀ
A-FEAST WAS-GIVEN. BY-THE-FATHER HIM-TO IT-WAS-SAID, 'SON, THOU ALWAYS
MÈSÌ GÀD' ÀHÌ, ÀÀ JÈ-KI MÈ-WAT' ÀHÈ, SÒ SÀBH'TÀ-JÌ
ME-WITH TOGETHER ART, AND WHATEVER ME-NEAR IS, THAT ALL THEE-OF
ÀHÈ. PARÀ ÀPHÈ-KHÈ KHUSÍ KARÀJÍ ÀÀ RÀJÀ THÈWÀN' HÀYÀK'
IS. BUT US-TO REJOICING TO-MAKE AND HAPPY TO-BECOME FIT
HÒ; KYÙ-JÌ TAH-JÌ BHÀÀ MÀRÌ-GYÙ-HÒ, WÀRÌ JÌYO ÀHÈ;
WAS; BECAUSE THEE-OF BROTHER HAVING-DIED-GONE-WAS, AGAIN ALICE IS;
VINJÀJI-PYÙ-HÒ, MÒTÌ LADHÒ-ÀHÈ.'
HAVING-BEEN-LOST-FALLEN-WAS, BACK-AGAIN GÔT-IS.'

The third specimen of Thareli is an extract from the celebrated Sindhi folk-epic of Rañó and Mùmal. A full analysis of the poem is given in Burton's Sindh, pp. 114ff. The hero of the poem is Rañó Mahêndra (often called Méndhó in the poem), a Sòdhà of Umarkôt. Mùmal, the heroine, was a Rathië by caste, and lived at Ludhâva on the bank of the river Kàk, about ten miles north-west of Jaisalmer, and a hundred miles from Umarkôt. Rañó used to visit her by night, but jealous enemies captured and imprisoned him. At length he escaped and hastened to his beloved. Mùmal, in order to beguile her grief during Rañó's absence, had hit upon the curious expedient of dressing her sister Sàmal in Rañó's old clothes, and of causing her to sleep on the same couch. As it was night when the lover arrived after his escape, he merely saw that the bed contained more than one occupant, and, in the fury of his jealousy, drew his sword to kill the pair. After a few minutes' reflection, however, he put up the weapon, and planting a stick by the side of the couch, left the house in silence. When Mùmal awoke and saw the sign, she guessed the full extent of her misfortune.—

1 Thou hast ridden to Kàk, and yet thou believest thy love faithless.
O Jat! hath thine intellect fled for ever?
With grief as thine only companion hast thou departed, O Méndhó!'

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1 Most of what follows is taken from Burton.
Mūmal follows Rānō in disguise, and after several adventures is recognized by him. He charges her with having yielded to the solicitations of his rival Sītal Rāo. This she denies. The extract given as a specimen forms the messages exchanged between them. Rānō refuses to believe her, and remains inexorable to her entreaties. Whereupon the unhappy Mūmal leaves the house. Feeling sick of life, she collects a pyre of firewood, and exclaiming,—

"If we meet not now, I go where our souls will reunite, O Mēndhrō!"

sets fire to the mass, and is burnt to ashes.

Rānō, on hearing the news of her untimely fate, addresses the Manes of his Mūmal:—

"Our separation now ends, my beloved, our sorrows are over.
Fired with desire of thee, I quit the world which contains thee not.
Tell my friends, ye bystanders, that Rānō is gone to seek Mūmal."

He then makes his servants throw up a heap of wood, lights it, and precipitates himself into the flames.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.  
SINDHĪ.

Tharālī or Ḍhātkī Dialect.  
STATE JAISALMER.

SPECIMEN III.

1. मूमल भिजनानन्ता हिंद न भजन इत्य।
   धिंकू भीजाका बौिबार खत्ता भा वताहिया लक।
   चाड़े चावर खट्टे ठूँ चुले सौतन राव सां।

2. जे समा हुंदा सीतल राव सां त हिंडा पुरुं दरी।
   सन्धु करी हुंदा केंदरा ढोळ ताक ताक ताक।

3. मा डड़े मिथों महंड्रा धीया कान बाबी।
   बगन रोसाक जी तौंबे पुड़ा का यह सच।
   शेषर खित कबी बारे मारिया मंशक मुकाबलो।

4. मूमल ठड़ी काना ते हुंदुस कीन बरी।
   तौंजे बेला बहुं क्या तेह्या कान परी।

5. बायो दीर्दिस अध राति जी कहीं सींक रह।
   सूती पढ़ हो सौतन राव सां खट्टे ते बेद बढ़।

6. बैरी सीर वे हो सोटे न कन्दरसे मुलाकात।
   तौड़े सीर वैं ती भी मोटे कन्दरसे मुलाकात।

7. गढ़ डीठा हे “गाजी बे” ते सोटे कौं न हुंदा मीर।
   सचर हिंढ़े हुंदा सवाही सोटा वहं हुंदा सीर।
   पोय करणु नजीर राष्ट्रा कान्र राष्टन जो।
INDO-ARYAN FAMILY.  

NORTH-WESTERN GROUP.  

SINDHI.  

THARELI OR DHATKI DIALECT.  

STATE JAISALMER.  

SPECIMEN III.  

TRANSLITERATION AND TRANSLATION.  

1. Mūmal, mijamāman-jā hīy na bhajan hak.  
O-Mūmal, guests-of thus not let-be-broken rights.  
Hek ojākā ankhau-khē, bāya latāriyā lak.  
One waking eyes-to, second were-trampled sandhills.  
Chārē chīdār, khaṭṭ dūjē, sute Sītal-Rāw-sā.  
Having-pit-on sheet, cot having-gone, you-slept Sītal-Rāo-with.  

If I-had-slept Sītal-Rāo-with, then I-would-have-shut properly doors.  
Sādē karī-hundā kētačā, dēhi tāk.  
Calls thou-wouldst-have-made how-many, thou-wouldst-have-given (to) shutters tari.  

palm.  

My-from-direction, Sir Mahendra, became any-not bad-action.  
Rugan rōśānu-ji to-khō paṁ āryaī mači.  
Only anger-of thee-to fallen wine fermented.  
Hekār hot achi karmā parā marīyā-manjhā mukābalō.  
Once here having-gone make-thou upper-room-in confronting.  

O-Mūmal, thee-of-Kāk-on I-will-come at-all-not again.  
Tō-jē-būl babyū kyū, teh-Mā kā-na pāri.  
Thee-of-promises many were-made, them-in any-not was-fulfilled.  

5. Ayō-hōs adhi-rāc-jo, kahi-sōk pai.  
Come-I-was midnight-at, with what-love having-fallen.  
Sūṭī pai-hū Sītal-Rāw-sā khāṭṭ-tē bētā bāi.  
Sleeping fallen-thou-wast Sītal-Rāo-with cot-on two-together both.  

(La) gone the-stream having-flowed, not we-shall-make interview.  
Tōrē sir wahē, tō-bhī mōṭē kandāsē mulākā.  
Although the-stream flow (away), still back-again we-shall-make interview.
THABÈLI.

7. Gaddī dīthā-hē, Gāji chē, tū mūtē kī-na
Together (if) they-had-been-seen, Gāsi says, thou back-again at-all-not
hundā, Mīrā.
thou-wouldst-have-been, O-Prince.
Saṭṭā vījhē-hundā sarwāhī, Sōdhā, wahuē-
Slaughtered thou-wouldst-have (with) a-word, O-Sōdhā, would-have-been-
hundā sirā.
caused-to-flow the-stream.
Pōya karaṇa nazir, Rānā, kammā ranan-jō.
Afterwards to-make accusations, O-Rānō, work women-of.

FREE TRANSLATION OF THE FOREGOING.

1. Rānō Mahēndra.—O Mūmal, break not thus the rights of guests. In the first
place were there wakings of my eyes. In the second place have I trampled (many)
sandhills (to come to thee). Thou coveredst thyself with a sheet, and on a couch
didst sleep with Sital Rāo.

2. Mūmal.—If I had slept with Sital Rāo, I should have tightly shut the door.
How many calls wouldst thou have made (in vain), and how often wouldst thou have
smitten the shutters with thy palms.

3. Nothing wrong hath been done by me, O Mahēndra. It is but the wine of
(causeless) anger that is fermented within thee. Come thou here but for once, and stand
face to face with me in the upper chamber.

4. Rānō.—O Mūmal, ne'er will I come again to the banks of thy Kāk (the river
by which Mūmal dwell). How many vows didst thou make, and not one of them hath
been kept.

5. Full of a great love had I come to thee at midnight, and upon the same couch
thou and Sital Rāo were asleep together.

6. The stream (of love) hath flowed by (and is now dry). Ne'er shall we meet
again.
Mūmal.—Although the stream have flowed away, still shall we meet again.

7. Comment of the Poet.—Quoth Gāsi, 'Prince, hadst thou really seen them
together, thou wouldst not have returned the way that thou camest. A Sōdhā thou!
thou wouldst have slain them with thy sword (as they lay), and wouldst have caused
a stream (of blood, and not of love) to flow. But, Rānō, (thus to go back, and) after-
wards to make such charges is a woman's deed.'
LÅSI.

To the west of the Sindh District of Karachi lies the State of Las Bela. Here the main language is a form of Sindhi called 'Låsi.' Brähui and Balochi are also spoken. At the Census of 1911 the following numbers of speakers were recorded for each:

- Låsi .............................................. 42,413
- Balochi .......................................... 14,987
- Brähui .......................................... 8,345

Total ........................................... 65,345

Of these, Balochi is most spoken at the eastern and western ends of the State, and Brähui in the north. Låsi is the language of the rest. In Baluchistan, both Lahnda and Sindhi are commonly known as 'Jatki' (or, as the Baloch call it, 'Jagdali' or 'Jagdali'), and this has given rise to confusion which has been well described by Mr. Bray in the Baluchistan Census Report for 1911 (p. 137). In these pages, I have followed the lines of his division between Jatki Sindhi and Jatki Lahnda.

In the Karachi District, 200 speakers of Låsi were reported for this Survey as living on the south-west border of the district, close to the frontier of Las Bela. These figures, like all those of the Survey, were based on the Census of 1891, but no dialect figures of that Census were forthcoming for Las Bela. I therefore for that State take the figures of 1911. We thus get the total number of speakers of Låsi as follows:

- Las Bela (1911) ................................ 42,413
- Karachi (1891) .................................. 200

Total ........................................... 42,613

According to Mr. Bray (p. 137), the Låsi boasts that his speech is one of the purest forms of Låy Sindhi to be found anywhere. This dictum should be received with a certain reservation. If by 'pure' we mean 'resembling the Standard, and so far differing from Låri,' the statement is approximately true, for Låsi differs but little from Standard Sindhi. It has some local forms, especially prominent in the declension of pronouns and in the conjugation of the verb substantive, but it has little to do with Låri. The typical peculiarities of Låri are, as we shall see, the love for contraction and the dropping, or changes, of final short vowels. We find very few traces of these in Låsi. On the other hand, it has borrowed a portion of the Låri vocabulary.

A List of Words and Sentences and one specimen,—a version of the Parable of the Prodigal Son,—have been received from Karachi, and the following account of the dialect is based upon them. The list of words will be found on pp. 214ff.

In Låri words are very commonly contracted, but in Låsi I have noted only two instances, viz. hēkār, for hēkāro, one; and bār, for bāhār, outside.

There are some instances of the dropping of a final short vowel, so that the word apparently ends in a consonant. But here, again, such dropping is not nearly so common as in Låri. We have bār, outside; bīlī, entirely; ḍīnās, gave to him; gar, near; jar, when; and tar or tar', then; both lāi and lāi, worthy; māhr, compassion; maṭlāb, meaning; lang, contracted; yeh-jō, of this.
In Lāṛī dissipation of aspirated consonants is very common. A few instances have been noted in Lāṛī, but as a rule, aspiration is retained. The instances of dissipation noted are,—bbudō, for bbudhā, heard; dhādō, for dhādha, severe. The auxiliaries thō, etc., and thē, of the present tense and of the past habitual are always dissipated in the List of Words and Sentences, and are often, but not always, dissipated in the Parable. Thus, we have in the Parable tō woanī, I am going; tō chačēś, I am saying; tē khādhā, were being eaten, as compared with thō marē, I am dying; saubhāv thō, they are able. No doubt the instances in which the aspiration is preserved are due to the influence of the standard dialect, and do not belong to Lāṛī. In one case the letter ā has been aspirated to āh, viz. in mundhi, for mundī, a ring. This is probably a mere slip of the pen.

As regards the declension of nouns, the only general point to notice is that the oblique plural ends in the Standard ṅ for masculine nouns, not in the Standard ṁ. Thus, chābukā-ṅ, with stripes (sentence 228); suvarā tē khādhā, the swine were eating; kāturā pōriyātā-ṅ, near how many servants; thārikā dhāhā-ṅ pō, after a few days. The word rasi, a rope (fem.), has its oblique plural rasiṅ (sentence 236). As for irregular nouns, pā, a father (a Lāṛī form), has oblique singular pā, nom. plur. pāṅ, and obl. plur. pāṅ. Dāṅ, a daughter (Lāṛī dāṅ), has oblique singular dāṅ, nom. plur. dāṅ, and oblique plural dāṅ. These will all be found in the List (Nos. 101—118). Pē also occurs several times in the Parable.

The following postpositions may be noted:—gar, to, near, sign of the dative; garāś, from, sign of the ablative; naś, from, sign of the ablative; pādī, towards; sī, with, in company with, by means of.

As regards pronouns, the pronoun of the first person is ī, I, obl. sing. mā, nom. plur. esī, obl. plur. aś. For the second person, we have tē, thou, obl. sing. tō, nom. plur. aō, obl. plur. awā. These all closely agree with Lāṛī. Hō, this, has its obl. sing. hī or yē (yeh-jō maṭlab chhō, what is the meaning of this?). The emphatic form is yēhō, occurring both in the Parable (this son) and in sentence 221. Its fem, sing. nom. is īhā (‘this thing is proper,’ near the end of the Parable).

Hō, that, he, has its oblique form hōṅ or va. In the Parable, hō is twice used for the agent singular (he divided the property, and he employed him). Elsewhere in the Parable we have hōṅ. Wa is common in the List, e.g. in Nos. 225, 226, 227, 228, 234, 235, and should be noted. The nom. plur. is hā, and the obl. plur. hāṅ. The word for ‘self’ is pāṅ, gen. sing., as in Lāṛī, pāṅ-jō.

The relative and the correlative pronouns make their oblique forms singular jaṅ and tō, respectively. In one case, the Parable gives tōṅ, which is probably a slip of the pen for toṅ.

The interrogative pronoun is chhā, what?, for chhā. Its obl. sing. is chhē. Chhē-tāṅ is ‘why?’, and with jō following it means ‘because.’ Kō, anyone, has its obl. sing. kāṅ.

Pronominal suffixes are as in the Standard, except that the suffix s of the first person becomes ś. Also the final short vowels of terminations like the s of the third person are liable, as has already been observed, to be dropped. Examples of all these will be given under the head of verbs.
The present tense of the verb substantive presents several features that are strange to Standard Sindhi.

In Lahndâ there is a verb substantive ā, he is, which becomes vē after a vowel (see p. 262). A corresponding form occurs in Lâsi, where we have vay", he is, which becomes ay' when following a consonant or half pronounced short vowel (these short vowels do not occur in Lahndâ). There are also a second person singular vāi', and a third person plural vēn'. All these will be found in the List of Words (Nos. 158, 157 and 161). The original of this List was written in the Perso-Arabic character with the vowel points frequently omitted, but opposite No. 158 there is clearly written ā, so that we may be pretty certain that the spellings vay" and ay' are correct, although no vowel points are given for the latter. Other examples of these forms are:—

 tô-jō nālo chhō vay", what is your name? (220).
hetā Kashmir" kātirō ādūr" ay", how far is it from here to Kashmir? (222).

It will be observed that both of these sentences are questions. I do not know if the forms are confined to interrogations, or can also be used in direct statements.

In the neighbouring Gujarâti there is a verb substantive chhe, he is, which also reappears in the Dardic languages of the North-West Frontier, e.g. in the Kashmiri chhuā, he is. In these languages it is defective, rarely occurring except in the present tense.

In Lâsi there is a verb substantive from the same root, which, however, appears to be conjugated throughout. Anyhow, the following forms appear in the Parable:—

Infinitive.—vo-jō guzarān" tang chhan" taggō, his means of livelihood began to become contracted.

Conjunctive Participle.—hā gum" chhō viō-kō, he had been lost (cf. Hindi hō gayā-thā).

Past Participle.—jīrō chhō-āhē, he has become alive. Here the past participle makes a perfect tense.

Present Subjunctive, plur. 1.—sarvāhā chhē, (it is proper that) we may become joyful.

Present Indicative, plur. 3.—hetarā sāl" chhan", so many years are (i.e. have passed).

Corresponding to the standard āhiyā, etc., we have (List 156-161):—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āhē, āē</td>
<td>āhiyā.</td>
</tr>
<tr>
<td>2. āhē</td>
<td>āhiyō.</td>
</tr>
<tr>
<td>3. āhē</td>
<td>āhin'.</td>
</tr>
</tbody>
</table>

Similarly, in the Parable, we have:—

dēhūri āhē, I am a sinner.
tēhāmēh" mā-gar āhē, thou art ever with me.
jē-li mā-gar āhē, sō sabh' tô-jō āhē, whatever is in my possession, that all is yours.
We have an example of a negative verb substantive in ā laīq* nāhē, I am not worthy.

For the past tense of the verb substantive, see below.

It should be noted that the first person singular ends in ē, not in ā, and that the first person plural ends in ā, not in ē. This runs right through the conjugation of every verb.

As regards the conjugation of the active verb, the conjunctive participle ends in ē or ē, as in the Standard, but, if I read the word aright, the final vowel is nasalized in wānē tō-chāvās, having gone, I will say unto him.

We have an irregular past participle in punō, for pahutō, arrived (Parable). Irregular imperatives are ā*, come (80), and be, stand (82).

For the old present we have (179-181) :

**Sing.**
1. kuṭē, I strike
2. kuṭē
3. kuṭē

**Plur.**

kutyā.

The above is an example of a verb of the ē-conjugation. For the ā-conjugation we have (205-210) :

**Sing.**
1. waīnē
2. waīnē
3. waīnē

**Plur.**

waanā.

wañō.

wañānē.

Other examples from the Parable are:

khūśē kārē, I may make rejoicings.

khūśē kārē, (it is proper that) we make rejoicings.

acho, ta khāvāryā ā khūśē kārē, come ye, that we may eat and make rejoicings.

The present is formed, as in the Standard, by adding thō or piō to the old present. But, as has been said above, the h of thō is generally dropped, so that we have tō. This always occurs in the List (Nos. 179-181, 205-210). In the Parable the omission is not universal. The following examples occur in the Parable :

ā bukh* thō-marē, I am dying of hunger.

ā uchu pē-gar tō-waīnē, waōnē tō-chāvās, I having arisen will go to my father, and having gone will say unto him. Here the present is used in the sense of the future.

hū dārē be saγhān* thā, they are also able to leave unacain.

ā tō-ji bhānap* piō-kārē, I am doing thy service.

The following is the conjugation of a verb of the ē-conjugation in the future tense masculine (195-200) :

**Sing.**
1. kuśindōsē, I shall strike
2. kuśindē
3. kuśindō

**Plur.**

kuśindāsē.

kuśindō.

kuśindo.
So hândéś, I shall be (173); and passive kuṭhóś, I shall be struck (204).

The transitive past calls for no remarks. The intransitive past is thus conjugated in the masculine gender (211-216):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. viósś, I went</td>
<td>viásś.</td>
</tr>
<tr>
<td>2. viéś</td>
<td>viá, viá'.</td>
</tr>
<tr>
<td>3. vió</td>
<td>vió.</td>
</tr>
</tbody>
</table>

The past tense of the verb substantive is similarly conjugated. Thus (162-167):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hósś, I was</td>
<td>húsś.</td>
</tr>
<tr>
<td>2. huéś</td>
<td>huá, huá'.</td>
</tr>
<tr>
<td>3. huó</td>
<td>huó.</td>
</tr>
</tbody>
</table>

For the habitual past, we have mā kuṭíś-tē, I was beating him (192); ņ kuṭíś-tē, I was being struck (263); jē-kē kákš suocārā tē-kuđāhā, whatever grasses the swine were eating (Parable). Note that thē has become tē.

In attaching pronominal suffixes to verbs the usual rules are observed. We have seen that, as in kuṭíndéś, viósś, hósś, the nominative suffix of the first person singular is sē, not s'. The suffix s' of the third person is usually kept unchanged, as in (all in Parable) tō-chawēś, I will say unto him; sējhsē, put ye on him; chawēś, said to him. Sometimes, however, the final ' is dropped, as in ka' jēkōs kā-na, no one gave him anything.

The passive is formed as in the Standard. In the Parable chaś is twice used to mean 'I may be called (thy son).'

As regards vocabulary, Lāśu uses many words not found in the standard dialect. We have already discussed the forms of the verb substantive. Other words seem to be borrowed from the Lāri dialect, or occur in that dialect. Others again have not been noted by me in any other Sindhi dialect. The following is a list of words not shown as Standard Sīndhi in Shir's Dictionary. Those to which the letter 'L' is appended are given in that Dictionary as belonging to Lāri. The letter 'P' indicates that the word occurs in the Parable:

- aś, a she goat (151).
- bhīmāp, f., service (P.).
- bhāra, to cause to stand, hence to employ at a certain work (P.).
- chāpiś, to stick to, to join oneself to (P.).
- gōhrā, to buy. Past part. gōhrō (L.) (240).
- ghārā, to walk (238).
- ghātāś, to summon (P.).
- gōhō (=Standard ghāhō), much, very (224, 228, and Parable).
- jār, when (P.).
- jērō, fire (L.) (65).
- kāshō (132, etc.) or kāshū (236 and Parable), good.
khānuqás, as well as khāis, to eat (both in Parable). The former looks like an irregular causal, but this will not suit the meaning of the passage.

khāhar, a well (137).
mā, a mother (48).
mādah (L. mād'), before, in front of (238).
pē, father (L.) (47 and Parable).
phushqisi, a cat (71).
putriv, to enter (P.).
tah', down (88).
tar, tar', then (P.).
tārā (for tārō), a star (64).
uchhav (for uthav), to arise (P.).
uygūran, to spend (P.). In the Standard this means 'to chew the cud.'
vās, a robe (P.). In the Standard, 'a disguise.'
[No. II.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**SINDH.**

**Lədd Dialect.**

(District Karachi.)

Hejūk o ṯi ay bi bët hoo. Ba na a na nate ba na kityu bi koo jejoo. Aa l l a m na jeje ṯi bi njejoo ṯi. Yarn ṯi kiyi ṯi. Yo ba na jejoo la ḏi kiyi ṯi, ra a hoo ma l a ḏi kiyi ṯi. Lwar na l ya wu na ṯi, l a na jëf bi l ya bët bi koo. Lwar na l ya ḏi kiyi ṯi. Lwar na l ya ḏi kiyi ṯi, ra a hoo ma l a ḏi kiyi ṯi. Yarn ṯi la kiyi ṯi. Yarn ṯi la kiyi ṯi, ra a hoo ma l a ḏi kiyi ṯi. Lwar na l ya wu na ṯi, l a na jëf bi l ya bët bi koo. Lwar na l ya ḏi kiyi ṯi. Lwar na l ya ḏi kiyi ṯi, ra a hoo ma l a ḏi kiyi ṯi.
دوم، رایه‌ها، دل‌های کلیه انسان‌ها، هر چیزی که شما بتوانید را در این زمان، در زمینهٔ حیات، آنها را می‌توانید، ارزیابی کنید. چرا که این همیشه در زمینهٔ حیات، راحت‌تر از همه، برای انسان‌ها، به‌طور قابل توجهی، قوی‌تر است.

و در این زمان، هر چیزی که شما بتوانید، را در زمینهٔ حیات، راحت‌تر از همه، در زمینهٔ حیات، به‌طور قابل توجهی، قوی‌تر است.

و در این زمان، هر چیزی که شما بتوانید، را در زمینهٔ حیات، راحت‌تر از همه، در زمینهٔ حیات، به‌طور قابل توجهی، قوی‌تر است.

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[No. II.]

INDO-ARYAN FAMILY.  \quad NORTH-WESTERN GROUP.

SINDHI.  \quad DISTRICT KARACHI.

LÄSI DIALECT.

TRANSLITERATION AND TRANSLATION.

Hékri-mânéh-jâ bha puṭ ta hu.  \quad Tin-mâ nandhê
One-mon-of two sons scone.  \quad Them-from-among by-the-younger
pëj-pë-khê chayô, 'ë abâ, mäi-mäi jê-kâ pati
his-own-father-to it-was-said, 'O father, property-from-in whatever share
më'jî chhai, sâ më-khê ñe.'  \quad Hû pëjô mäi hâm-khê
me-of may-be, that me-to give.'  \quad By-him his-own property them-to
virâhê ddinô.  \quad Thörik-háddhô-nû pë nandhê-puṭa
having-divided. was-given.  \quad A-few-days-from after by-the-younger-son
sabh gadda karë hékri-þêr-mulk-þâdd viñ.  \quad Tite
everything, together having-made one-for-country-towards it-was-gone. There
pëjô mäi lafañâr-mê vinâe-chhaddhî.  \quad Jar sabh
his-own property debouchery-in was-wasted-by-him.  \quad When all
uggarï, ta'-garé pë ta'-mulk-mê ñe'jó dëdô dëdükä
was-spent-by-him, that-from after that-country-in severe famine
achi-pë.  \quad Wa-jô guzarän tang chhân laggô.

having-come-fell.  \quad Him-of living contracted to-become began.
Ta'-mulk-je-hékri-bhaíthakur-khê wânî chhapëjô, ëi hu
That-country-of-one-resident-to having-gone he-joined-himself, and by-him
pëjô-bhâmî-më suvarâ'-je-chhara' bihâriô.

his-own-field-in swine-of-(on-)feeding he-was-caused-to-stand (i.e. employed).
Jë-kê kakh suwarâ te-khâdhâ, se hûb-së
Whatever grasses by-the-swine were-being-eaten, those pleasure-with
khâi pëjô pës bharë, par kë dëdînôs
having-eaten his-own belly he-would-fill, but by-anyone was-given-to-him
kî-nà.  \quad Jar hû pû pës sambhâl kî, tar
anything-not.  \quad When by-him himself discretion was-made, then
chayáî ta, 'më-jë-pë-kënti-þêr-pöriyà-nô-gar ghâti mâni
it-was-said-by-him that, 'me-of-father-of-how-many-servants-near ample bread
khâj-áî àhê, ëi hu òhâre be saghân-tha; ëi bëkha
eating-for is, and they to-leave(natured) also able-are; I of-hunger
thô-marê.  \quad Ëi uchhi pë-gar to-wañê, wâñî
am-dying.  \quad I having-arisen father-near am-going, having-gone
tō-chavīs, "ō abā, ḍ Allah-ta'ālā-jō be tō-jō be
I-am-saying-to-him, "O father, I God-of both thee-of and
<dduhari āhē. ḍānā ā īāq nāhē jō tō-jō putā chavī.
sinner am. Now I worthy am-not that thee-of son I-may-call-myself.
Sō mā-khē pā-je-panārā-pōriyātā-mā hekro kārē-jhāl." 
So me (acc.) thin-e-own-hired-servants-from-among one keep." 
Pō hū uchhī pā-je-pē-pāddā viō. Parā aṅā
Afterwards he having-arisen his-own-father-towards he-went. But yet
ghātō dānā hō ta pē wa-khē pāi-warto. Wa-khē
very distant he-was that by-the-father him-to it-was-seen. Him-to
mahr pē, hū dōrī viō; ṛā ggrīthīū vijhī, compassion fell, and he having-run went; and embraces having-cost,
chumāīī. Tarā putā chayī, ṛābē, ḍ Allah-ta'ālā-jō
was-kissed-by-him-he. Then by-the-son it-was-said, 'father, I God-of
dduhāri āhē ṛā tō-jō be. Ā īāq nāhē jō tō-jō putā
sinner am and thee-of also. I worthy am-not that thee-of son
chavī.
Parā wa-je-pē pā-je-pōriyātā-khē
I-may-call-myself.' But by-him-of-the-father his-own-servants-to
chayīāi ta, 'bikul-khāshō vēs' khāni-acho, ṛā vijhōs;
it-was-said-by-him that, 'entirely-good robe bring-ye, and put-ye-on-him;
ā tō-hath-mē munīhī vijhōs, ā pēmī-mē juti
and hand-on ring put-ye-on-him, and feet-on pair-of-shoes
vijhōs. Acho, ta khawāryā ā khūshīī karyā;
put-ye-on-him. Come-ye, that we-may-eat and rejoicings we-may-make;
chhē-lā ā ā yehō mā-jō putā mari-viō-hō, ā warī jīārō
because that this me-of son having-died-gone-was, and again alive
chhō-āhē; hū gumā chhi-viō-hō, ā warī ladhō-āhē.' Āt
become-is; he lost having-become-gone-was, and again been-got-is.' And
hō khūshīī karaṅā laggā.
they rejoicings to-make began.

Wa-jō waddō putā bani-mē hō. Sō jar āō, ā ghar-khē
Him-of elder son field-in was. He when came, and the-house-to
ōddō āō, ta hō rāggā bhubo ā ā rānā dīṭhī. Tar
near came, that by-him music was-heard and sporting was-seen. Then
hūō hekro-pōriyāt-khē ghatāē puĉhīō ta, 'yeh-jō maṭlāb
by-him one-servant-to having-called it-was-asked that, 'this-of meaning
chhō?' Hūō chayīāi, 'tō-jō bhū āō-āhē, ā ā
what?' By-him it-was-said-to-him, 'thee-of brother come-is, and
ω tō-jē-pē shādmāṇī kī-āhē, chhē-lā ā ā hūō-khē
by-thee-of-the-father feast been-made-is, because that him-to
aró-salamat achi gaddijō-āhe. Wa-khē kāwar laggī, safe (and) sound having-come been-met-he-is. Him-to anger was-attached.

marjhī wañī na putriō. Tā-ā' wa-jē-pē bēr within having-gone not he-entered. Therefore by-him-of-the-father outside achi wa-khē minath kīśtē. Huē warandī-mē having-come him-to entreaty was-made-by-him. By-him answer-in pē-khē chayō ta, 'pas', leterā sāl chian ta ā to-jī the-father-to it-was said that, 'see, so-many years are that I thee-of bbanap piō-karē, kaḍdāhī be to-jō-aggiti wariō-nāhī service am-doing, ever even thee-of-order-(from) gone-back-I-am-not.

Tar a to kaḍdāhī be mā-khē hēkō bhakār be na qēdo, Then by-thee ever even me-to one kid even not was-given. jō ā pū-jō-bbēliuc'-sē khūshiū karē. Par yehō to-jō put that I my-own-friends-with rejoicings may-make. But this thee-of son ja to-jō māl kasbi-mē vīnāyo-āhe, achi punō-āhe, by-whom thee-of property harlot-on been-wasted-is, having-come arrived-is, to wa-lā shādmānī ki-āhe. Tar a chayājs, 'put', by-thee him-for feast made-is. Then it-was-said-by-him-to-him, 'son, tā hámēsh mā-gar āhe; jō-ki mā-gar āhe, sō sahī to-jō āhe; thou ever me-near art; whatever me-of is, that all thee-of is; ihā ggāhī láq āhe, jō aś khūshiū karyā, sarrāh chē; this thing worthy is, that we rejoicings may-make, joyful we-may-be; chē-lā jō yehō to-jō bhā' mō hō, sō wari jiarō cēhō-āhe; because that this thee-of brother dead was, he again alive become-is; āī gum cēhi-viō-hō, āī ladhō-āhe.

and lost having-become-gone-was, and been-got-is.
LĀRĪ.

Lower Sindh, south of Vicholō, from near Hydrabad to the sea, is known as the Lārī, and the form of Sindhī here spoken is called Lārī. This Lārī differs from the Standard Sindhī of the Vicholō, or Central Sindhī, and of the Sīro, or Upper Sindhī, in several particulars, and is considered to be an impure form of the language. So much is it looked down upon that there is a Sindhī proverb given by Trumpp on p. 111 of his grammar,—Lārī jō parīgā, Sirē jō dhaggā, a learned man of the Lārī and an ox of the Sīro (are one and the same). Uncouth though it may be, Lārī preserves ancient peculiarities that do not appear in the standard dialect. The most important of these are the dissipation of sonant aspirates, and the frequent change of cerebral r to dental r. In both these particulars Lārī shows its relationship with the Dardic languages of the North-West Frontier.

For the purposes of this Survey, Lārī is reported to be spoken by 40,000 people, all of whom belong to the Karachi District. As a specimen of Lārī I give a version of the Parable of the Prodigal Son. I also give a short vocabulary of words peculiar to the dialect, and, on pp. 215 ff., the usual List of Words and Sentences.

The following are the points in which Lārī differs from Standard Sindhī:

Pronunciation.—Contraction is very common. Thus,—pē, for pit, a father; sō, for suō, heard; āyā, for āhiyā, I am; wē, for wīwē, I went; chēs, for chayūs, said to him; ranian-mē, for ranšišan-mē, among harlots; bē, for bek, stand; cē, for cēk, sit; pōū, for pahulō, arrived; jē, for jāhē, by whom; bōr, for bōhar, outside; khēw, for kīnā, to eat; nēw or nehwē, for miaw, to take away; chāw or chāwē, for chaunā, to say; dhāw, for chaunā, to wash; hāw, for huwa, to be; nūw, for nāwāw, to bow; pāw or pawē, for pawāw, to full; rūw, for ruwa, to weep.

There is a strong tendency to drop final short vowels, except ə. The latter is generally preserved, as in garə (sentence 223), pufə (223), chūbə (223), gūthə (241), kūhə (237), wənə (230), unə (225). Sometimes, however, it is dropped, as in haraə, for haraə, dear (155). Final ə is often preserved, but is also not unfrequently dropped, as in oblique plurals such as pūnə-, jō, of fathers; third persons plural of verbs such as márin (184); sēshun (210); dēhin (161, 223); and sometimes, but not always, in the case of pronominal suffixes. Thus, rākhi, kept him, but rākhi, gave to him, within a line of each other in the Parable.

Final ə is hardly ever preserved. The only examples are pufə, a son (but once, in the Parable, pufə); nōkarə, a servant, the preceding word being paghāradə, in which the final ə has been changed to ə; rakhə, keep, in the Parable, while sentence No. 227 has rakə; and rāggə ñə charə, singing and dancing, where the second word has ə. In one case it becomes ə, viz. in də, a daughter. But most often it is either dropped or changed to ə. Thus, it is dropped in aeh, come (80); Alāh, God (60); bē, for bhā, a brother (149, 231); bēg, a sister (50, 225, 231); Baggīwān, God (60); būt, for būtə, a devil (61); chandə, for chand, the moon (63); dēlət, a devil (61); gar, a house (67), but obl. sing. always garə; haraə, a deer (153); hua, to be (160); kad, for kadə, draw (water) (237); kēh, who? (92); kēh, cat (78); mā, a mother (48); mārə, to strike (176); paggə, a foot
(33); \textit{pand}, for \textit{paundh}, travelling (224); \textit{pèr}, a foot (33); \textit{pir̥ṭ}, a devil (61); \textit{puf}, a son (55, 225, but in the Parable, \textit{puf} or \textit{puf}); \textit{Rob}, God (60); \textit{Shailān}, a devil (61); \textit{sīj} or \textit{sūrij}, the sun (62); \textit{tamām}, entire (Parable); \textit{thiav}, to be (169); \textit{uth}, a camel (75); \textit{wak}, go (77); \textit{vial}, gone (219). It is changed to \textit{t in aij}, today (224); \textit{bhakar} and \textit{bhār}, a child (54); \textit{āland}, a tooth (37); \textit{dīs}, see (Parable); \textit{ḍukār}, a famine (Parable); \textit{ḍūk} (for \textit{drōk}) and \textit{ḍūr} (for \textit{drōṛ}), run (85); \textit{gabhar}, a child (54); \textit{gum}, lost (Parable); \textit{kār}, walk (238); \textit{kak}, a hand (32); \textit{kau}, an ear (38); \textit{kukur} (for \textit{kukur}), a cock (72); \textit{laq}, fit (Parable); \textit{mat}, property (Parable); \textit{mar}, a man (51); \textit{mar}, die (83); \textit{mora}, a man (51); \textit{nāch}, dancing, with \textit{rāgg}, immediately preceding (Parable); \textit{nā}, a nose (34); \textit{paghāradar} \textit{nokar}, a hired servant, in which \textit{nokar} retains the \textit{a} (Parable); \textit{pēy}, belly (42 and Parable); \textit{rakā}, keep (227, but \textit{rakā} in Parable); \textit{rōkā} (for \textit{rōkhā}), a shepherd (59); \textit{sabh}, all (Parable); \textit{son}, gold (45); \textit{ubh}, stand (82); \textit{vajib}, proper (Parable); \textit{vār}, hair (39); \textit{vāṭ}, mouth (36); \textit{vāt} (for \textit{vath}), take (235). It will be observed that by this change of \textit{a} to \textit{e} (i.e. to the letter that becomes \textit{e} when final) is not uncommon. Thus, \textit{kukur}, for \textit{kukur}, a cock; \textit{dīn}, for \textit{dīn}, gave to him (Parable); \textit{mārindis}, for \textit{mārīndis}, I shall strike; \textit{samījāyō}, for \textit{samījāyō}, entreated (Parable). So, we have \textit{a} for \textit{a in pusī}, for \textit{pas}, by his son (Parable).

Final \textit{a} generally becomes \textit{ā}. Thus, \textit{baryā}, for \textit{bharyā}, having filled (237); \textit{babā}, father (47); \textit{puhā}, for \textit{pufhā}, behind (61, 239); \textit{barē-hā}, he was filling.

As regards consonants, the letter \textit{r} is very often interchanged with \textit{r}. Thus, \textit{chāriō}, for \textit{chārīō}, mounted (230); \textit{chār}, for \textit{chāṛ}, anger (Parable); \textit{d̄r}, for \textit{dr̄r}, run; \textit{gōrō}, for \textit{ghōrō}, a horse (68, 138, 221, 228, 230); \textit{hebōro} (1), hebōro and hebōrō (Parable), one; \textit{kuj̄arō}, and \textit{kuj̄arō}, what? \textit{kūk}, for \textit{kukur}, a cock; \textit{mōra}, for \textit{mārīa}, a man (51); \textit{mēyn}, for \textit{mēyn}, to collect (Parable); \textit{odgāriā}, for \textit{odgāriā}, near (Parable). It is well known that in the \textit{Lār} the \textit{dr} and \textit{fr} of central and northern Sindh become \textit{d} and \textit{f}, respectively. Examples are \textit{fē}, for \textit{sīfē}, three (3); \textit{pūf}, for \textit{pūf}, a son (Parable); \textit{d̄k}, for \textit{dr̄k}, and \textit{d̄r}, for \textit{dr̄r}, run (55); \textit{chand}, for \textit{chanda}, the moon (63); \textit{dīgō}, for \textit{drīgō}, tall (231).

The letter \textit{b} is often dropped. Thus,—\textit{ā}, for \textit{hū}, that; \textit{ī}, for \textit{hi}, this; \textit{bāē}, for \textit{bēh}, fire (65); \textit{pī}, for \textit{beh}, stand (82); \textit{bhār}, for \textit{bhāh}, outside (Parable); \textit{lo}, for \textit{lōh}, iron (44); \textit{ve}, for \textit{vēh}, sit (79).

In the Dardie languages of the North-West Frontier, the sonant aspires \textit{gh}, \textit{jh}, \textit{gh}, \textit{dē}, and \textit{bh} are always dissipated. The same is the case in \textit{Lārī}. The aspirate \textit{gh} regularly becomes \textit{g}; \textit{j̄h} becomes \textit{j}; \textit{ḡh} becomes \textit{g}; \textit{r̄h} becomes \textit{r}; \textit{d̄h} becomes \textit{d}; \textit{bh} becomes \textit{b}; \textit{āh} becomes \textit{a}; and \textit{v̄h} becomes \textit{v}. Thus:—

\textit{gh}.—\textit{dīgō}, for \textit{drīgō}, tall (231); \textit{gaū}, for \textit{ghāo}, much (224, 228); \textit{gar}, for \textit{ghar}, a house (67, 226, 238); \textit{gōrō}, for \textit{ghōrō}, a horse (68, 228).

\textit{jh}.—\textit{jagāhō}, for \textit{jhāhō}, plentiful (Parable); \textit{viśōs}, for \textit{viṃbōs}, put (shoes) on him (Parable).
LĀRĪ.

dh.—kod, for kaṭhā, draw (water) (237); naṇḍō, for naṇḍhō, small (233, but naṇḍhō in Parable); rēthār, for rēthār, a shepherd (59).

rh.—charō, for charō, mounted (230); mārū, for mārhā, a man (51).

dh.—dī, for dhī, a daughter (56); ladō, for ladhō, got (Parable); pand, for pandṭ, travelling (224).

bh.—bhā, for bhā, a brother (40, 231); boryā, for bhoryā, having filled (237); bōn, for bhōn, a sister (50, 225, 231); būt, for bhūt, a devil (61); jīhī, for jīhā, a tongue (41).

rh.—mārū, for mārū, a man (51); pīn, for pīṅhē, by thy father (223 and 'Parable'). So pīvīs, by his father (Parable).

rh.—varan-khā, for varan-khā, from years (Parable).

av.—atē, tavī, for avēṭ, tavēṭ, you (pl.) (23).

Beyond what has already been said regarding changes in the pronunciation, there is not much to be said regarding the declension of nouns. Pe, a father, has its oblique plural pēn, and the nominative plural of the feminine noun zālē, a woman, is zālē (130), not zālō or zālī. The following postpositions not mentioned under the standard dialect may be noted:—

aṅghē, along with (see vocabulary, below), and kanē (231) or kanē (235, 241) used to indicate the ablative.

As regards pronouns, the pronoun of the first person is declined as in the Standard. The only oblique form singular that occurs in the Parable and in the list is mē. The pronoun of the second person has its nominative plural taveṭ, aevē, or ṛī, and its oblique plural taveṭ, aevē, or ṛī. The demonstrative pronouns hi, this, and hō or hō, that, commonly, but not always, drop the initial h, so that we get i, this, and o or o, that; obl. sing. in' and mu', respectively. An optional form of hī is i, fem. ī, this. The nom. plur. of o or o is uē, ū, ō, or o, ō, ō. The genitive of the reflexive pronoun is pājō, own.

As regards the relative pronoun, it has a contracted form jē, instead of jāhē, the obl. sing. This occurs in the Parable in jē pājō māt ruanō-mē uṇāyō-ānē, who has wasted Your Honour's property among harlots.

The following forms of the interrogative pronouns occur in the Parable and list:—

kēr or kēra, who? (92).


kujjā, kujjārō, or (with the Lārī change of r to r) kujjarō, who? what? which? (93, 220).


As regards pronominal suffixes, from pē, a father, we have in the Parable pīnē, thy father (for pīṅhē), and pūn, his father (for pūṅhē); from pūn, a son, pūnīs (for pūṅhīs), by his son; and from bā, a brother, bānē, thy brother (for bānē). For kēhē, the Parable has the curious form khēs (kēhēs uṇjēhē, entreated him).

The present tense of the verb substantive has the following contracted forms:—

Sing.  
1. aṅghē (for āṅghē)
2. ō (for āḥī)
3. āhē

Pār.  
āṅghē (for āṅghē).
āṅgo (for āṅghō).
āṅgo (for āṅgo).

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In the conjugation of the verb, there are some past participles not found in the standard dialect. The verb *gēkān*, to seize, is peculiar to Lārī, and makes its past participle *gēkō* or *gēkāhō*. The verb *kāan*, to strike, in the standard dialect has its past participle *kāniō*, but in Lārī it has *kāyō*. Instead of *piō*, fallen, we have *pau*, from *pauv*, for *pauv*; for *pauv*, to fall, and instead of *pahulō*, arrived, we have *pālō*.

In the conjugation of the finite tenses, there are the contractions mentioned above, and also the tendency to elide final short vowels. As an example we have the past tense of the verb *waṇaṇ*, conjugated in the masculine gender as follows:—

Sing.                     Flar.
1. vēs (for *vius*)     vēsī.
2. vē (for *viē*)       viō (for *viu* or *viō*).  
3. viō

The old present is conjugated as in the Standard, and so is the future, except in the first person singular masculine is *mārindēs*, instead of *mārindus*; I shall strike, and in the second person plural, which has the regular Lārī change of *ō* to *ā*, having *mārinda*, instead of *mārindō*, you will strike. Similarly, in the future passive we have *mārīsē*, for *mārīsus*, I shall be struck.

We may further note the following forms occurring in the Parable:—*rakhius*, for *rakhius*, kept him; *ṭumīs*, for *ṭumus*, gave (a masculine thing) to him; *ṭumīs*, for *ṭumīsus*, gave (feminine things) to him.

Lārī exhibits many peculiar words in its vocabulary. The following is a list of the words marked as belonging to this dialect in Shirt's dictionary:—
LIST OF WORDS PECULIAR TO THE LĀRĪ DIALECT OF SINDHĪ.

ā, obl. plur. of tā, thou.
abhā, m., the heavens, air.
ārī, nom. plur. of tā, thou.
akāra, to drive an animal.
akhura, to please, suit, agree with.
āmi, n., a small unripe mango.
ārikā, m., a hook.
āthā, impure, defiled.
ālo, an embrace, turn, return, dispute.
diyā, f., mother, mamma (a term of endearment).
bhehādū, m., the bringing the bride home from her relations after the honeymoon.
bhījō, second; another, different.
bhō, m., a scorpion.
bhātārī, f., a small scorpion.
bhārā, to cause to meet; to mix, mingle (trans.).
bhara, to meet; to mix, mingle (intrans.).
bhānū, m., property, goods and chattels.
bhānā, to roam. Past part. used to form intensive compounds, as in bhānā
lihām, to keep on writing.
chābar-kādhī, the fruit of the Cassia Fistula, i.q. chhimkī.
chāiv, to cause to say or tell. Cf. chōu and chhou 1.
chāk, f., buttermilk.
chhal, f., a small earthen pitcher for raising water.
chhānā, to be strained, sifted; to fall or drop (as fruit from a tree); to settle or subside (as dirt in water); to descend, come down.
chā, interj., fie, tush; the sound by which cattle are called to water; — karu, (of a child) to make water.
chhimkī, f., the fruit of the Cassia Fistula, i.q. chābar-kādhī.
chōtā (past part. chōtā), to take up one’s residence, to settle.
chhou 1, to say, speak (for chhouā). Cf. chāiv and chūv.
chhou 2, to squeeze.
chūv, to say, tell (for chhouā). Cf. chāiv and chhou 1.
ddēba, to stop a ball in playing.
ddār, f., split pulse grains.
ddārkā, m., a play-ball.
ddāsā, m., the tenth day after death; certain funeral rites performed on that day.
ddīhā, adv., daily.
ddīha, to give (for ddian).
ddūr, f., illness, sickness, disease.
ddūrā, ill, sickly, weakly.
dharkāp, to palpitate; to give forth a pattering noise; to clean grain by tossing it in a fan.
dhūn, to wash (for dhuan).
gāgirō, m., a large fan or sieve for winnowing; a paper kite.
ggānu or ggānū, m., a kōs (two miles).
ggonē or gginē, postpos., to, near, with. Cf. ggərē.
ggərē or ggarē, postpos., to, near, with.—laggasə, to embrace. Cf. ggənē and ggarō.
ggarō or ggirō, m., the neck, bosom. ggarē laggasə, to embrace.
ggəhaə (past part. ggirō or ggidiho), to take hold of, seize; to buy, purchase.
ggidiho, see ggəhaə.
gginō, see ggənē.
ggirō, see ggarō.
ggirō, see ggəhaə.
ggīli, f., a piece of flint prepared for use; a piece in the game of chaupār.
ghubbāv, f., a sling (for casting stones, etc.).
gillī, f., the piece of wood struck in the game of tipcat.
ḥā, postpos., from, out of.
ḥerē, adv., now.
ḥuṇ, to be, to exist (for huṇ). i, see i.
ina, obl. sing. of i, this.
iə or i (f. ə), this, he (she).
jākaṇ, to take care of, to keep with care.
jānu, m., a twin.
jì or jiə, as, like. Cf. tē.
jēdaù, to fear, to dread, be afraid, frightened (for dijjə).
jībhā, m., a kind of wasp or hornet.
jīrō, m., fire.
jōp, in good case, well; wealthy.
juhārō, m., or juhārī, f., the visit paid to a newly married couple after the honey-moon.
juv, m., a marriage feast, a banquet.
hakōlō, m., the stone of a mango.
hārō, m., a rafter.
karsō, m., a kind of metal vessel or pot.
kō, what? which?
kharäh, f., a place, passage, gap.
khafō, m., buttermilk.
khōn, to eat (for khōn).
khān, m., food, dinner.
khū, f., lightning.
khirə, congratulations.
khirnīsə, m., figures made of sweetmeats.
khōjō, deceitful, one who acts with duplicity.
khuryō, m., a flat chisel-shaped instrument for scraping up grass, a grass-scaper.
Las, adv., how? in what way?

kīryō, m., a kind of coat.

kōh* 1, pronoun, what?

kōh* 2, adv., why?

kujāyō, what?

kūdirū-rād', f., a boys' game played in the water.

laaw', to tie up or fasten (a horse, etc.).

lai, f., a female friend or equal; a term of affection used in addressing a female.

lēs', adj., ready.

lauo, m., the temple of the head; the hair on the temples.

līkh', f., a moment, an instant.

lipōli, f., a coverlet, quilt.

machhaw', interj., God forbid.

madd', adv., before, in front.

māgalī or māgīti, f., a kind of silver bracelet, an ornament for the wrist.

māhāt', adv., before, in front, in advance, formerly, forward.

mahādēri or mahādēro, adj., a little before another in time or place; somewhat earlier, a short time ago; adv., a little forward, a little in front.

mahādīgyār', m., a forerunner, a guide.

mahādīgyō, first, previous, preceding; last or next (month, etc.).

mahādār', m., commencement; preface.

mahādārikō or mahādāgo, first, former, previous, preceding; last (month, year, etc.).

mātē, postpos., in presence of.

mēshāyō or mēshayō, m., a reproach, upbraiding.

miś', f., closing, contracting, covering, concealing; watching, looking after.

nā, f., a mountain torrent; the hollow stem of a hookah.

nahārī, f., a mash for horses, etc.; breakfast.

nāir', m., a coco-nut.

nēhaw', to take away, remove (for niaw'). Cf. nēw'.

nēw', to take away, carry off (for niaw'). Cf. nēhaw'.

nīghō, m., a boy, lad.

nimirō, f., recovery from sickness, restoration to health; health.

nimirō, recovered, well.

niō, m., a washerman.

nō', ninety.

nūn', to bow, bend down (for nūn').

ōchō, m., a feast given to Hindu faqirs.

ōgga', to vomit.

ōjīsāryō, m., sweepings, dirt lying about.

ōkhāyō, to exemplify; to recognize.

ōkha'ō, f., illustration, example; recognition.

pochāhāv', to dash down, fling out or down; to extract dirt from grain by tossing it in a sieve.

pagg' or pagulō, m., a foot.
pēhē or pēhē, postpos., from behind; after, following.
pēhātik, sixty-five.
pālō, m., a storehouse, storeroom.
panirā, fifteen.
pau, past part. of pau", to fall (for piō).
pau" or pū" (past part. pau), to fall (for pauu").
phahākori, m., a fish.
pharaka, f., the pod of pulse plants; the fruit of the plantain.
phas", m., an ear of corn.
phur", f., a bridge.
phurārā, clean, nice, elegant.
piʾ or pūʾ, also, too.
pūk, see pauu".
qēlō, m., a kind of red-coloured girdle.
rū", to weep (for rua").
saurā, adj. and adv., early, at an early hour.
sēh", postpos., with, along with.
sōrō, m., collyrium, antimony.
sujjau", to be heard.
šāmiri or šāminī, f., a copper pot.—haanu", to be sunburnt; to be fired with rage.
šāmiri, m., a kind of cooking-pot.
šāā, m., time.
tapāsū or tapāsō, m., a lump of purified sugar (for potāsō).
šō or šyō, m., tertian ague.
šēp", f., a kind of sweetmeat.
thāri, f., a small terrace; the stuffed pad under a camel-saddle.
thārō, m., a terrace, raised foundation, platform; the pad put under a horse's saddle.
thōkhi, f., a metal plate or dish.
thōqirō or thōqirō, m., a knock on the head with a knuckle;—hārū", to pick lice from the head.
ti or tī, so, in that manner. Cf. tiū.
tik", f., the stone of a ring; fixedness of posture, steadiness; a looking-glass.
tōlā, m., a large hulse.
tōlā, m., a plaything; a curiosity; a thing, article.
tōbnī, m., a 'dot in writing, a kind of small basket.
tōhāro, to move along (intrans.).
tōhānī, to cause to move along; to assist.
a 1, interj., an exclamation of acknowledgment.
a 2 (plur. a or a%), that, he, it.
ubhanu or ubēhanu", to stand up, stop.
ubhānā, to erect, make to stand.
ubhō, upright, erect.
ujēgū, f., or ujēggō, m., travelling.
ukaran*, or ukirav*, to descend, issue, come out; to carve, engrave.
ukárap*, to cause to descend, to take down; to accompany or escort; to settle a
dispute.
ukhaf*, f., issuing forth; disclosure, publicity.
ukhafat*, to issue, come forth; to become public; to engrave, carve.
ukiś*, f., longing for, yearning after.
ulahau*, to descend; to set (of a heavenly body); to disembark; to alight.
unikrō, thirsty.
usshahav*, to go, depart (a respectful term).
unhaiō, quickly, speedily.
unahuro, rich, wealthy.
unahanrō, m., a bridegroom.
usādiyar*, m., a term, used by Hindūs, for Musalmāns.
uskhāli, f., the time of morning. Cf. siraf*.
esghī, f., a species of earring; a kind of finger-ring.
siraf*, f., the early morning. Cf. uskhāli.
sirāf*, f., running in haste.
sirārav*, to run.
usurahv*, to go, move.
هن حوزه وقصو بخت هوطن بر هو سو جهنهن آهو، کو همی ادوزایان ابیو تر آن رازی دی اجزای سو. دهد هدن آهن وکی نو سکر کی که کی فکلی نو سکر کی همی که کهیکا نو دیه. آهن چمس در بایل ابی آهو اهی یافته می خیه سکری آهی، دیه هی او افکی وحی سالمهی آهی بادیو آهی. آهن کی دی راکی دی که می خیه سکری دیه. آهن دیهیا باری افزایش آهن که ابی آهو اهی. آهن دیهیا باری افزایش سیمه دیه. آهن واعظی که سیمی دیهیا کهی هیچون که تسیر دیه. آهن دیهیا باری افزایش آهن که ابی آهو اهی. آهن دیهیا باری افزایش سیمه دیه. آهن واعظی که سیمی دیهیا کهی هیچون که تسیر دیه.
NOTICE.

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

LAKH DIALECT.

DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hekire-manhun-khe bha puṭa huṇa. Tin-mā nandhe
One-man-to two son were. Them-from-among by-the-younger
pā-jē-pē-khe chayō ta, 'ē abā, māl-mā jēko
his-own-father-to it-was-said that, 'O father, property-from-in whatever
bhānō mū-jō thē, sō mū-khe ḍēh.' Huna jār-jō māl'
share me-of may-become, that me-to give.' By-him his-own property
unant-khe virāc-ḍāṇī. Āk thōran-ḍāṇān-khe-pō māndho
them-to having-divided-was-given. And a-few-days-from-after the-younger
puṭa sabhā mālā mēre paridēs' haliō-viū, ā utē
son all property having-collected a-far-country went-away, and there
pū-jō mālā apalachehun-mē vīnē-choradhē. Āk jādēhā
his-own property dehusheries-in were-lost-away-by-him. And when
sabhā khapē-rahiō, unant-khe-pō unant-ḍēhānd pēdāhō
all having-spent-he-remained, that-from-after that-country-in severe
ḍūkār schī-piō, āk hun-khe sōr pāwan laggi
famine having-come-fell, and him-to pain to-full began.
Unant-ḍēhā-jē-hekire-shaherawari-khe waṇi chōto. Un pā-jē-bhānī-
That-country-of-one-citizen-to having-gone he-settled. By-him his-own-fields-in
sūṣa śāraṁ-tē rakhiūs. Jēkē to sūraṁ thē-khādhaḥ,
swine feeding-on was-placed-he. Whatever huks by-the-swine were-being-eaten,
aseña khāṁ pēr pōt barū-ha, pār
he too having-eaten his-own belly filling-was (i.e. would-have-filled), but
kāhā ḍāṇīs' ki-nā. Jādēhā unant-khe yādīṃīri
by-anyone was-given-to-him anything-not. When him-to remembering
pāi ta, 'mū-jē-pē-jē-kēṭiran-kamān-wat' jāli māni khāṁ-laṅ
felt that, 'my-father-of-how-many-servants-near much bread eating-for
āhē, ā ṣānān-wat baḥī thī-poṃve, ā ā ṣānā het lanḍhān
is, and them-near being-saved falls, and I here by-fasting
piō-mārī. Ānu uthī pē-wat thō-waṇī āwān
am-dying. I having-arisen father-near go, and having-gone
thō-chāwāś ta, 'ēi abē, mū Baggīwāṁ-jō ā ṣō jō
I-say-to-him that, 'O father, by-me God-of and thee-of
gunāha' kayo-āhē, hānē ânī làiq' na āyā jō tō-jō put' sin been-done-is, now I worthy not am that the-of son kōthāya. Mū-khē pā-jō pagbāradār' nōkar' kārē I-may-be-called. Me thine-own salaried servant having-made rakh'."' ā' ū u uthi pā-dājā haliō. Par' aṅā ḍādur' keep."' And he having-arisen father-towards went. But still far hō, ta pinis' ddisi-warito, ā' uṁ-khē kō' ke was, that by-his-father having-seen-he-was-taken, and him-to compassion āl; ū ḍōri vio, ā' ggrilataṛiū pāē ehumīu came; he having-run went, and embraces having-put kisses ddinis'. Tadhā' putis' chayo, 'abā, ānī Parimēswar-jo were-given-to-him. Then by-his-son it-was-said, 'father, I God-of ā' tō-jō dduwāri āyā, ā' ānī làiq' na āyā jō tō-jō and thee-of sinner am, and I fšt not am that thee-of put' saddijā. Par' pinis' pā-je-ḥēliān-khē chayo son I-may-be-called.' But by-his-father his-own-servants-to it-was-said ta, 'tamām kāsā waggō khaṇi-chō ā' pērāyōs'; ā' that, 'very excellent dress bring-ye and put-ye-on-him; and hath-mē mundirī pāyōs', ā' pērān-mē juti hand-on a-ring put-ye-on-him; and feet-on a-pair-of-shoes vījā'; ā' halō, ta khān ā' mazā kariū; insert-ye-on-him; and go, that we-may-eat and rejoicing we-may-make; chhōjo hi mū-jō put' muō hō, so hānē jiarō thū-āhē; ā' hū because this me-of son dead was, he now alive become-is; and he gum' thī-vio-hō, ā' lādō-āhē.' ā' hū mazā karanā lost had-gone-been, and been-got-is. And they rejoicing to-make laggā began.

Hun'-jō waddō put' jō bhanī-mē hō, so jadāhā Him-of the-elder son who the-field-is was, he when āyō ā' buṛā jō oddārī thīo, ta un' rūgā ā' came and the-house-of near became, that by-him singing and nāch' so. Tadhā' un' hektārīn-khē kōtē npee hlo dancing was-heard. Then by-him one-servant-to having-called it-was-asked ta, 'hi kuṇjā thō-thē? ' Un' chōs' ta, 'bāē that, 'this what becomes? ' By-him it-was-said-to-him that, 'thy-brother āyō-āhē, ā' pīnē majīlīs' kai-āhē, chhōjō un'-khē come-is, and by-thy-father a-feast made-has-been, because him-to saḥi-salāmat' achi milīō-āhē. Un'-khē 'ehr' laggā, ā' safe-sound having-come met-he-is.' Him-to anger was-attached, and
manjh' ki-na thē-vio.  Tāh'karē pinis' bbār' āyō within at-all-not he-was-going.  Therefore his-father outside came ā' khūēs samijhāyō.  Ā' un' warāni'-mē pā'-jē-pē-khē and to-him it-was-remonstrated.  And by-him answer-in his-own-father-to chayō ta, 'ddis' ta āū ketiran'-waran'-khā tō-jī chākiri it-was-said that, 'see that I so-many-years-from thee-of service pīo-karyā, ā' kaddāh' be tō-jē-hukim'-khā bbār' na viō-āyā; do, and ever even thee-of-the-order-from outside not gone-am; taddāh' be tō mū-khē hēkarō chhēlō be na dānīnō, jō then even by-thee me-to one kid even not was-given, that āū pā'-jē-yāran'-sā mazā karyā.  Par' hi tō-jō puṭ', I my-own-friends-with rejoicing may-make.  But this thee-of son, jē pā'-jō māl' ranian'-mē viāyō-āhē, so by-whom your-Honour-of property harlots-in been-lost-is, he achi-pōtō-āhē, ta tō un'-la' majilas' dāmī-āhē.' Taddāh' having-come-arrived-is, that by-thee him-for a-feast been-given-is.' Then un' chayō ta, 'puṭ', tū sadhā mū-wat' ā', ā' by-him it-was-said that, 'son, thou always me-near art, and jēkī mū-wat' āhē so sahī tō-jō-i āhē.  Āsā-khē whatever me-near is that all thee-of-only is.  Us-to wājib' hō khush' thīn' ā' mazā mānān'; chhākān' proper was happy to-become and rejoicing to-celebrate; because jō bānē jō muō hō, so warī jīrō thū-āhē; that thy-brother who dead was, he again alive become-is; gum' thi-vīo-ho, sō ladō-āhē.' lost lost-gone-was, he been-got-is.
KACHCHHÍ.

The peninsula of Cutch (Sanskrit Kachchha, or sea-coast land) lies between the peninsula of Kathiawar on the south, and the Province of Sindh on the north. A belt of land, 160 miles from east to west and from 35 to 70 from north to south, it is almost entirely cut off from the continent of India,—being bounded on the north and east by the Ban, a salt desert for many months in each year covered by the sea,—on the south by the Gulf of Cutch, and on the west by the Arabian Sea and the eastern, or Kori, mouth of the Indus. It has long had close connexion with Sindh, and has frequently been invaded from that country.

The language spoken in Sindh, to the north of Cutch, is the Lāri dialect of Sindhí. To its east, various dialects of Gujarāṭī are spoken, and to its south, the Kathiawārdi dialect of the same language. In Cutch itself several languages are in common use. Gujarāṭī, the home-tongue of most Brāhmanas and Vāṇiyās, and of the Āhirs, Chārons, and other shepherd tribes, is the language of literature, business, and general correspondence. Kachchhi is the home-tongue of the Jādejas, Lohanās, and Bhātūs, and of other Sindh tribes in North Cutch. Though generally understood, Kachchhi is seldom written. Hindostānī is spoken by great numbers, and, except in the north, is understood by all. The Gujarāṭī is spoken in two dialects. One is the ordinary standard form of the language used by educated people. It is described in Vol. IX, Part ii, p. 524 of this Survey. For the purposes of this Survey it was reported to be spoken by 265,500 people. The other dialect of Gujarāṭī is a form of Bhili named Āhīr or Āyār. It is the Gujarāṭī used by the Āhirs and other tribes mentioned above. It is reported to be spoken by 30,500 people, and is described on pp. 63ff. of Vol. IX, Part iii of this Survey. Hindostānī is reported to be the home-language of 3,000 people.

There remains Kachchhi. This falls into two sub-dialects,—Kachchhi proper and Kāyasthi. The latter is used by Kāyasths, and is a mixture of true Kachchhi, Rājasthāni, and Gujarāṭī. The number of speakers of Kachchhi, in Cutch, was reported to be:

<table>
<thead>
<tr>
<th>Kachchhi Proper</th>
<th>Kāyasthi</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>311,000</td>
<td>300</td>
<td>311,300</td>
</tr>
</tbody>
</table>

Kachchhi is not confined to Cutch. Emigrants have carried it to neighbouring territories. From the Sindh District of Karachi, immediately to the north, 50,000 speakers are reported, and from Kathiawar 76,214. The last figures include 12,214 returned from the Amreli Prāṇ of the Baroda State, which is situated in Kathiawar. The remaining 64,000 are reported from the rest of Kathiawar. In Bombay Town and

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2 Gazetteer, p. 38.
Island 45,000 people from Cutch,—Mémans, Khójas, Khatris, and Khárwárs,—were returned as speaking Kachchhí, and a dialect called Bhátiá was also reported from the same locality as spoken by 8,000 Bhátiás from Halad and Cutch. Finally, in the Bombay District of Kolaba, 500 immigrants were reported as speaking Kachchhí. We thus get the following figures for speakers of Kachchhí, as returned for the purposes of this Survey:

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kachchhí Proper</td>
<td>311,600</td>
</tr>
<tr>
<td>Cutch</td>
<td></td>
</tr>
<tr>
<td>Kasnáhi</td>
<td>50,000</td>
</tr>
<tr>
<td>Kathiawar</td>
<td>76,214</td>
</tr>
<tr>
<td>Bombay Town and Island</td>
<td>45,000</td>
</tr>
<tr>
<td>Kolaba</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>482,714</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kájasthi</th>
<th>500</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>491,214</td>
</tr>
</tbody>
</table>

At the Census of 1911, the total number of speakers of Kachchhí for the whole of India was shown as 389,736, exhibiting a considerable reduction since the Census of 1891, on the figures of which the estimates for this Survey were based.

Kachchhí is a dialect of Sindhi, and agrees with the language of Central Sindhi rather than with that of the Lárí, or South Sindhi. It exhibits few of the peculiarities of the Lárí dialect, but it also wants two of the special peculiarities of Standard Sindhi, viz. the retention of short vowels at the end of a word, and the Sindhi double sonant consonants, ſh, ĵj, ćć, and bh. On the other hand it follows the Sindhi habit of not doubling surd consonants, so that, e.g., we have hath, a hand,—not hath, as in Pañjábi, or bôth, as in Gujaráti.

Although Kachchhí is a Sindhi dialect, it is by no means pure Sindhi. Its speakers, as we have seen, live in close contact with speakers of Gujaráti, and hence Kachchhí is largely mixed with that language. The amount of admixture varies from place to place. The specimens here printed come from North Cutch, where the admixture is least, but even here it is very considerable. Such borrowings from Gujaráti are:

The use of the conjunction anā or nē, and; and of the emphatic suffix j in such cases as mē-hérō-j, verily with me; thórē-j ēyē-pulhē, after a very few days; tērō-j, even so; tō-jū-j, only thine. In one instance there is apparently a Gujaráti neuter in kē in-kē qinē uā, no one gave to him. The use of the Gujaráti conjunctive participle in ēnē or inē is very common, as in akēnē, having come; kārēnē, having made; khāēnē, having eaten; uthēnē, having arisen; viēnē, having gone. All these occur in the Parable.

A Kachchhí Kośa, or Dictionary of the Kachchhí language, has been published by the Gujaráti Vernacular Society, and Kachchhí Kośa, or poems, have been written by Khan Sahib Nān Jāni. I have not succeeded in seeing either of these works. Kachchhí poems are reported to be
included in the great collection of Gujarati poetry entitled the **Brihat Kavya-Dohana**, but I have failed to find any in the volumes of the only incomplete set that I have been able to obtain. The Rev. James Gray, a chaplain in Cutch, translated the Gospel of Matthew into Kachchhi. It was printed and published by the Bible Society in Bombay, in 1834. The volume of the Bombay Gazetteer relating to Cutch does not describe the language, but is full of valuable information regarding the history and ethnology of the country. As for the latter, see also Dalpatram Pranjivan Khakhbar, in the **Indian Antiquary**, Vol. V (1876), pp. 167ff.

As regards pronunciation, the final short vowel of Standard Sindhi is everywhere dropped, so that words which there end in a short vowel here end in a consonant as in Gujarati and Rajasthani. Nor are the double sonant consonants of Sindhi met with. Thus we have saʃ, not saʃa, a call, a summons; de, not dē, give; lagā, not laggā, they began; waggō, not waggō, a robe. On the other hand, as in Sindhi, surds and nasals are not doubled. We have hath, not hath or hath, a hand; akh, not akk or akk, an eye; kon, not kān or kān, an ear.

In two words borrowed from Persian or Arabic the letter b has been aspirated, viz. jahbābb, an answer, and bharbhād, dissipated. So also the Lāri piaʃ, self, has become piaʃ. On the other hand, the Lāri custom of disaspirating the verbal auxiliaries thō and thē also obtains in Kachchhi. Thus, hi mirē ku-thā tē-ñō, why is this happening?; khōdh tē-voirō, the trunk continued fighting (II, 9). Similarly, there are a few instances of the Lāri disaspiration of sonant aspirates, such as dhō or dıy, a daughter (110); gišō, not giθō, past participle of the root gi, take (Lāri giθākō). As in Lāri, h, both initial and medial, is sometimes dropped. Thus, hī or he, this; hō or uh, that; kiθō or aθō, a deer (153); raθ-tō, he lives (233).

The t or t of Sindhi is not found in the Kachchhi specimens. Thus, we have putar, a son, not put or put. As in Sindhi and other languages of the North-West, the word for ‘rise’ is uth, not uth.

A medial r is liable to elision, as in chayān-tā (for chārān-tā), for grazing; kān lagā (for karañ lagā), they began to do (rejoicing); kiθō (for *kīθō), a deer (153). This is a typical peculiarity of the Dardic languages.

As regards nouns, except that the oblique plural ends in Ś, not in an or ə, the declension closely follows that of Standard Sindhi. Thus, putar, a son, sg. obl. putar, pl. nom. putar; ghōḍō, a horse, sg. obl. ghōḍē, pl. nom. ghōḍā, obl. ghōḍē. Like ghōḍō, we have dhañō, a bull (142, 144); kuttō, a dog (146, 148), and bakrō, a goat (150, 152). For mādū, a man, we have sg. obl. mādū, pl. nom. mādū, obl. mādū (110ff.). Other instances of the oblique plural are thōpō, tōpū, puthē, after a very few days; mulañ-kē, to servants; jumāmar-kē (acc. pl.), cattle (229); kathē-sē, by the hands (II, 4). The declension of pē, a father, is peculiar. The sing. nom. is pē or pēa, and its sing. obl. pē or pēa. The pl. nom. is pēa or pēa, and the pl. obl. pē or pēa, as in the singular.

For feminine nouns, we have dhi or dıy, a daughter, which is irregular in the plural (110ff.). Thus:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhi, diy</td>
<td>dhiyā, diyā</td>
<td>dhiē, diyē</td>
</tr>
</tbody>
</table>

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For regular nouns in i, we have ghōḍā, a mare, pl. nom. ghōḍā or ghōḍyā (139, 141); kutti, a h江苏, pl. nom. kutti or kutti (141, 149); mānī, loaves; mithi, kisses. From tarār, a sword, we have pl. nom. tarār (II, 7) and pl. obl. tarār (II, 8). Other nominatives plural are ajīfā, solicitations, and gōyā (from gō), cows. We have oblique plurals in ranḍ-mē, among harlots, and jhījī fāpatē-sē, with many stripes (228).

As for postpositions, the following occur. They differ in many respects from those of Standard Sindhī:

Acc.-Dat., -kē, as in pā-kē, (said) to the father; janāncar-kē (pl. acc.), cattle (229).

Dat., -lā or lāy, as in chāy-lā, for feeding (swine); ku-lāy, for what? why?

Abl., -nū (borrowed from Rājasthānī), as in tyā-nū, (as he came) from there; -wātā, as in hau-wātā, (take) from him (235); -mānīhā or mānīhā, etc., from in, from among, as in kund-mānīhā, from in the well (237); tē-mānīhā-nū, (the younger) from among them; mulād-kē-mānīhā-nū, (having called one) from among the servants; -sē, as in jhāpatē-sē, (beast) with stripes (228); khasi-sē, (he would have eaten) with pleasure; -tē, from (borrowed from Gujarātī) (104, etc.).

Gen., -The genitive postposition is jō, used as in Standard Sindhī.

Loc., -mē, as in mulak-mē, (a famine happened) in the country; -mīnīh, as in mulād-mīnīh, (keep me) among the servants; -wātē, as in pā-wātē, (I will go) to (Hindi pās) the father; -tē, as in ghōḍā-tē, (seated) on a horse (230; cf. 227, 229).

Adjectives.

Adjectives follow the general rules of Sindhī. Thus,—

khaṣā mādā, a good man (119).

mīnīhā pular, by the younger son.

hitā warā, so many years.

khāṣā bādi, a good woman (128).

takaryā tarār, swift swords (II, 7).

jījhādē fāpatē-sē, (struck) with many stripes (228).

Comparison is made as usual.—

bhēvy-thā uchā oē, he is taller than the sister (231).

mīniṣā khaṣāb, best of all (134).

khaṣā-mē khaṣāb wāgo, the best robe of all.

The pronoun of the first person is ū or ə, I. Its singular oblique form is mē, the genitive being mū-jō, my. It has two forms of the plural. One form is asē, we; obl. asē; asē-jō, our. The other form is an imitation of the Gujarātī idiom. The Sindhī word for self, pāv, is used to mean 'we, including the person addressed.' The oblique form of pāv is pāv. Thus, pāv khādī, let us (i.e. you and I) eat; pā-kē bājum huō, this was right for us (i.e. you and me).

The pronoun of the second person is tā, thou; sing. obl. tō; gen. tō-jō, thy. The plural is ū, you; obl. ū; gen. ū-jō, your. The plural of this pronoun is politely used instead of the singular, as in ū-jō nālō kuro oē, what is your name?
KACHCHHÉ.

The demonstrative pronouns are ḥā or  să this, and ḥā or  să that. Both are used as personal pronouns of the third person. They are declined as follows:

Sing. This. That.
Nom. ĥā,  să  ĥā,  să.
Obl. ĥā,  să  ĥā,  să.
Plur. ĥā,  să  ĥā,  să.
Nom. ĥā,  să  ĥā,  să.
Obl. ĥā,  să  ĥā,  să.

The final  să of the plural oblique is sometimes nasalized, so that we get ĥā,  să, ĥā,  să, and  să as optional forms.

The reflexive pronoun is pīṇḍh, self, corresponding to the South Sindh pīṇḍh; thus:

pīṇḍh-jā milkat virāī dīnā, he divided out to them his property.
pīṇḍh-jā ji-kā chabā vest hui, whatever goods he had.
un pīṇḍh-jā pēt bhāryā hu, he would have filled his belly.
pē pīṇḍh-jē mālamā-kē chē, the father said to his own servants.

Pīṇḍh sometimes has merely the force of an ordinary personal pronoun, as in:
pīṇḍh-kē langhan pōn lagā, fastings began to fall to him, i.e. he began to suffer from hunger.
pīṇḍh ghanā chhetē hu, he was at a great distance.

Sometimes we have a personal pronoun where, on the analogy of most other Indo-Aryan languages, we should expect a reflexive pronoun. Thus:
mū-jē (not pīṇḍh-jē) pē-tōsē vēdēhā, I will go to my father.

This also is common in Rājasthānī and Gujarātī.

The relative and correlative pronouns are jō, who, and sō, that, he. They are declined as follows:

Sing. Who. That.
Nom. (jō, jē) sō, sē.
Obl. jē tē.
Plur. Nom. (jē) sē.
Obl. jē, (jēnē) tē, tēnī.

I have no authority for the relative forms enclosed between marks of parenthesis, and I give them on the analogy of the correlative forms.

Examples of these pronouns are:

jē-jē tavār, whose sword (II, 1).

jē-nē tē tē majā karē, by means of which I may make rejoicing.

jē-mē Lākhōjī rājā, (Thākura) among whom Lākhōjī was the chief (II, 2).

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sō, he (26).
sē mú-kē dé, give that to me.
tē-kē chōdhōs, I will say unto him.
sē khuei kayu lāgā, they began to make rejoicing.
tē-mūnghā-nū nṣīnghē putar chīō, the younger from among them said.
tōnī-jō, their (30).

The interrogative pronouns are kēr, who? (92), and kuru, what? (98), as in ā-jō nālō kuro ae, what is your name? (220). The oblique singular of kēr is kē, as in kē-jō chhōkrō achē-tō, whose son is coming? (239); hō ā kē-wājō vikādhō gīdā, from whom did you buy that? (240). The oblique singular of kuru is kure or ku. With lā, lāy, or lāe it means what for?, why? Thus, kē mīrē ku-lāy thiē-tō, why is all this happening?, ku-lāe or kure-lāe, why? (96). If kē or ju is added to this, the whole means why that?, i.e., because. Thus, kure-lā kē i mú-jō putar mari vyo-hūō, because this my son had died; kuro-lā ja sē in-kē jurē-ay, because he has found him; ku-lā ja sō jō dā mari vyo-thō, because this thy brother had died.

The only animate indefinite pronoun occurring in the specimens is kē (Standard Sindhi kūh) (sing. agent) in kē in-kē dina wā, no one gave to him. For the animate indefinite pronoun we have kōk mulak-mē hali nīkryō, he set forth to a certain country. Corresponding to the Sindhi jō-kō, whoever, we have ju-kō mú-jō pati (fem.) thiē, whatever may be my share; sūnār ju-kō chhātā (m. pl.) khēdā-huā, whatever husks the swine were eating; pīwāh-ji jī-kē chāf-vaat (f. sg.) huī, whatever belongings he had; and mú-jō ji-kē ay, whatever I have (is yours).

Corresponding to the Standard Sindhi mīrōī, all, is mīrē, mīdē, mēdē, or mīnī. Of these, mīrē (or mīdē) appears to be indeclinable. Thus:—

mūdha putar mīrē bhos rīwā, the younger son having collected everything (went to a far country).
jōdē in mīrē wātri kachē, when he had wasted everything
hīrē mīrē (m. pl. nom.) wāre thyā, all these so many years passed.
tō-jō putar tō-jē mīrē mīlkat (f. sg.) bhārbhād kē, thy son dissipated thy entire property.
mū-jō jī-kē ay, sē mīrē tō-jō-jī ay, whatever I have, that all is thine only.
Mēdi and mīnā are declinable. We have—
kōtē mīnō mulaib-kē mānē jūrētī, all how many servants get leaves.
mīnīghā (or mēdīghā) kāsāō, best of all (134).

Other pronominal forms are the following:—
Adjectives of quantity:—
hītrē mīrē wāre, so many years.
hō ghōtō kītrē wēre-jō ae, how many years old is this horse? (221).
Kāshmir hītrē kītrē chhētē ae, how far is it from here to Kashmir? (222).
hō-jō pē-jō ghar-mē kītrē chhōkrō aīn, how many sons are there in your father's house? (223).

kōtē mīnō mulaib-kē, to how many servants?

Others:—
juō, when; tađē, then.
fēvō, as; tērō, so.
hītī, here; tītī, there.
I have not noted any instances of pronominal suffixes attached to nouns. They are frequently attached to verbs, and will be dealt with under that head.

The Verb Substantive, also used as an Auxiliary Verb, is conjugated as follows:

Present, 'I am,' etc.

Sing. | Phr.
---|---
1. aiyā, aiyā | aiyā, aiyā, aiyā
2. aiyē, aiyē, aiyō | aiyō, aiyō, aiyō
3. aē, aē | aē

The above closely follows the Sindhi āhār, the h being dropped throughout, as in the Lārā.

Past, 'I was,' etc.

Mas. Sing. | Mas. Phr.
---|---
1. huvōs, hōs | huā, hoā
2. hōē | huā, hoā
3. hō | huā, hoā

This, again, closely follows Lārī Sindhi. Note that in the first person plural the s of the Lārī huā is dropped. The above are all masculine forms. The only feminine form noted in the specimens is the third person singular huā in pīnāh-jī jī-kī chīj-saēt hū, whatever belongings he possessed.

There is a negative verb substantive, nāy, used for all persons and both numbers, as in i-lāyak nāy, I am not worthy of this; tō dīnē nāy, (a kid) has not been given by thee; suhan utāhāyū nāy, (thy) word has not been disobeyed by me.

The verb thēva, to become, will be considered under the head of the Active Verb.

As in Standard Sindhi there are an a- and an i-conjugation. The Infinitive ends in u or yō, as in thin or thīn, to become (189); māray or māravō, to strike (170). Other examples are pōs lagū, they began to fall; chāyē-lē, (sent him) for feeding (swine); mīnā viṇḍu-jō man, a mind (i.e. intention) of going inside.

In Standard Sindhi, the present participle ends in ndō, the vowel preceding the n being i in the i-conjugation, and generally a, but sometimes i, in the a-conjugation. There are also a number of contracted forms. In Kachchhi, the present participle ends in ndhō, not ndō. In the a-conjugation, the n is usually preceded by the letter a, as in disandhō, seeing; disandhā-ne tē-kē rhēmā āwai, on seeing (the son) compassion came to him. If the root ends in a long vowel, the n of ndhō becomes a simple nasalization, as in vikādhō, buying (240). In this word there has been contraction. Similarly, exactly as in Standard Sindhi, we have other contracted forms, such as khēdāh, eating (cf. Sindhi khinda); thēdā (for thiandhō), becoming (cf. Sindhi thīndō); chādhō (for chauandhō), saying (S. chūndō); vēdāh, going (S. vēndō). Altogether irregular is the feminine plural jukāthī, (leaves are) being got. Here, instead of the Kachchhi termination ndhō, a bastard termination mtō is used, on the analogy of the Gujarāti termination jō of the present participle.

The present participle of the i-conjugation ends in ōdō, as in māridhō, striking (177). Irregular is kandhō, doing, corresponding to kandō of Standard Sindhi.

The regular Past Participle is formed, as in Standard Sindhi, by adding yō to the root.
Examples are:—

<table>
<thead>
<tr>
<th>Kachchhi Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhār, fill,</td>
<td>bharyō.</td>
</tr>
<tr>
<td>kalā, send,</td>
<td>kalāyō.</td>
</tr>
<tr>
<td>jyr, be obtained,</td>
<td>jyrō.</td>
</tr>
<tr>
<td>mālā, make famous,</td>
<td>mālāyō.</td>
</tr>
<tr>
<td>mār, strike,</td>
<td>māryō.</td>
</tr>
<tr>
<td>mūr, be driven back,</td>
<td>muryō.</td>
</tr>
<tr>
<td>nıkṛ, set forth,</td>
<td>nıkṛyō.</td>
</tr>
<tr>
<td>uṭhā, raise,</td>
<td>uṭhāyō.</td>
</tr>
<tr>
<td>uṭuk, cut,</td>
<td>uṭukhyō.</td>
</tr>
<tr>
<td>veṭ (S. veṭh), fight,</td>
<td>veṭhyō.</td>
</tr>
</tbody>
</table>

As in Standard Sindhi, there are numerous irregular past participles. The following occur in the specimens. The Standard Sindhi forms are also given for the sake of comparison:—

<table>
<thead>
<tr>
<th>Kachchhi Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ak, come</td>
<td>aga.</td>
</tr>
<tr>
<td>cho, say</td>
<td>chō.</td>
</tr>
<tr>
<td>do, give</td>
<td>do.</td>
</tr>
<tr>
<td>do, see</td>
<td>do.</td>
</tr>
<tr>
<td>gin, purchase</td>
<td>gin (Lārī)</td>
</tr>
<tr>
<td>kaṣṭh, pull</td>
<td>kaṣṭhyō.</td>
</tr>
<tr>
<td>kaṛ, do, make</td>
<td>kaṛ.</td>
</tr>
<tr>
<td>labh, loṭh, be obtained</td>
<td>labhō.</td>
</tr>
<tr>
<td>lag, begin</td>
<td>laggō.</td>
</tr>
<tr>
<td>(? ) labh, be scorched</td>
<td>labhō.</td>
</tr>
<tr>
<td>ga, fall</td>
<td>ga.</td>
</tr>
<tr>
<td>pahāch, arrive</td>
<td>pahālo.</td>
</tr>
<tr>
<td>puchh, ask</td>
<td>puchhyō.</td>
</tr>
<tr>
<td>ra, remain</td>
<td>ra.</td>
</tr>
<tr>
<td>saya, hear</td>
<td>saya.</td>
</tr>
<tr>
<td>sā, sīt</td>
<td>sā.</td>
</tr>
<tr>
<td>saḥā, stand</td>
<td>saḥhyō.</td>
</tr>
<tr>
<td>sā, saṭ</td>
<td>sā.</td>
</tr>
<tr>
<td>ṡiṭ, go</td>
<td>ṡiṭhyō.</td>
</tr>
<tr>
<td>uṭj, throw</td>
<td>uṭjhyō.</td>
</tr>
</tbody>
</table>
The Conjunctive Participle, as in Standard Sindhi, is formed by adding ɨ to the root, as in mārī, having struck. The final ɨ is sometimes nasalized, as in ginē acohō, bring ye (the best robe). Irregular is thī, having become.

The Gujarati conjunctive participle in ṭad is also common, as in karinē, having done; mārinē, having struck (178); thēnē, having become (171); uṭhinē, having arisen; viṇinē, having gone. The final ɨ of this is also liable to be nasalized, as in khāinē, having eaten (the husks); achinē, (the father) having come (outside). In dhōrī karinē, having run, we have a combination of the two forms.

The second person singular of the Imperative is the same in form as the root, whether the verb belongs to the a- or to the i-conjugation. Thus:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>acohō</td>
<td>come (80).</td>
</tr>
<tr>
<td>dē,</td>
<td>give (84).</td>
</tr>
<tr>
<td>dhōd or dhōr,</td>
<td>run (85).</td>
</tr>
<tr>
<td>ha,</td>
<td>strike (81).</td>
</tr>
<tr>
<td>jam,</td>
<td>eat (78).</td>
</tr>
<tr>
<td>khā,</td>
<td>eat (78).</td>
</tr>
<tr>
<td>mar,</td>
<td>die (83).</td>
</tr>
<tr>
<td>mār,</td>
<td>strike (81).</td>
</tr>
<tr>
<td>piṭ,</td>
<td>strike (81).</td>
</tr>
<tr>
<td>rak,</td>
<td>keep.</td>
</tr>
<tr>
<td>ubh,</td>
<td>stand (82).</td>
</tr>
<tr>
<td>vē,</td>
<td>sit (70).</td>
</tr>
<tr>
<td>vi,</td>
<td>go (77).</td>
</tr>
</tbody>
</table>

Two examples occur of the first person plural, both in the Parable, and belonging to the a-conjugation. They are khyē, let us eat, and thiē, let us become.

The second person plural in the a-conjugation is formed by adding ɨ to the root, as in:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>acohō</td>
<td>come ye.</td>
</tr>
<tr>
<td>ginō,</td>
<td>take ye (235).</td>
</tr>
<tr>
<td>viṭhō,</td>
<td>put ye (227).</td>
</tr>
</tbody>
</table>

In the i-conjugation, ɨō is added, as in:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>dyō (irregular),</td>
<td>give ye (234).</td>
</tr>
<tr>
<td>kaṭhyō,</td>
<td>draw ye (237).</td>
</tr>
<tr>
<td>māryō,</td>
<td>kill ye (II, 4).</td>
</tr>
<tr>
<td>pēryō,</td>
<td>clothe ye.</td>
</tr>
</tbody>
</table>

In 227, 234, 235, and 237, the plural is politely used instead of the singular.
The following is the conjugation of the Old Present (Present Subjunctive):

<table>
<thead>
<tr>
<th></th>
<th>a-conjugation</th>
<th>i-conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I may go</td>
<td>I may strike</td>
</tr>
<tr>
<td>1</td>
<td>viinā</td>
<td>viinā, viinā</td>
</tr>
<tr>
<td>2</td>
<td>viinā</td>
<td>viinā</td>
</tr>
<tr>
<td>3</td>
<td>viinā</td>
<td>viinā</td>
</tr>
</tbody>
</table>

As examples we may quote:

a-conjugation:—chōwāja, I may be called; thiē, (whatever) may be (my share); khū āpō, (it is right that) we may eat and drink.

i-conjugation:—kariā (for karyā), I may make (rejoicing with my friends); kariā (i.e. karyā), (it is right that) we make (rejoicing). The third person singular of the root dē, give, is dē (II, 1).

In Standard Sindi, the present is formed by prefixing thō (m. pl. thā; f. sg. thi, pl. thiā) or piō (etc.) to the old present. In Knochhihi, the same principle is followed, but tō (tā, ti, tiū) is used instead of thō. Thus:

a-conjugation:

pyo-mara, I am dying.
viinā-tō, I go (205).
kē-jo ohōkro achtō, whose boy comes (239)?
mū-jo pe hun nauṅkē ghar-mē rae-tō, my father lives in that small house (233).

hi mirā ku-lāy thiē-tō, why is all this happening?

i-conjugation:

āū māryā-tō, I strike (179).
hū jandwarē-kē chārē-tō, he is feeding cattle (229).

Only one instance of the Present Definite occurs in the specimens. It is juretiā (for juretiā aini), they (leaves, fem.) are being got. It will be noticed that the auxiliary verb is omitted. Regarding the irregular form of the present participle, see p. 189.

One instance of the Imperfect occurs in the Parable. It is khōdha-hū, they (the swine) were eating. It is formed exactly on the analogy of the corresponding tense in Standard Sindi.
The conjugation of the Past tense follows the lines of Standard Sindhi. Intransitive verbs add pronominal suffixes of the nominative to the past participle. Thus:

'I went,' etc. (211ff.).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>_dense, _yeus</td>
<td>_yeus, _yeus'</td>
</tr>
<tr>
<td>2</td>
<td>_ye</td>
<td>_ye</td>
</tr>
<tr>
<td>3</td>
<td>_ye, _ye</td>
<td>_ye, _ye</td>
</tr>
</tbody>
</table>

It will be observed that the second person plural ends in ā, as in Lāri Sindhi.

With feminine subjects, the participle is in the feminine. Other examples occurring in the specimens are:

_force āyō and ā ghar aqīā pūtō, as he came and arrived near the house.
_takā hēthō, then he became angry.
_muryō, he retreated (II, 1).
_chērē-jō kōk mulak-mē hāi nikryō, he set out for a far country.
_hikrō ākār piō, a famine fell.
_hakal (fem.) piē Hothiyē-mē, a cry fell (i.e. was heard) among the Hothis (II, 4).

The Future, as in Standard Sindhi, is formed by adding pronominal suffixes of the nominative to the present participle. In the third person, no suffixes are added.

The second person singular is irregular. Instead of māridōē, as we should expect, the list of words received from Cutch gives mārīndō. Other lists received from the same locality, but not printed, make the second person singular māridōhōs, i.e. the same as the first person singular. I have not met either of these forms elsewhere.

The following is the conjugation of this tense in the masculine form of the i-conjugation. The a-conjugation follows similar lines, the present participle, of course, taking the form of that conjugation. No feminine forms have been noted in either the specimens or any of the lists received. They doubtless follow the analogy of Standard Sindhi:

'I shall strike,' etc. (196ff.).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>māridōhōs</td>
<td>māridōhōs'</td>
</tr>
<tr>
<td>2</td>
<td>mārīndō (māridōhōs)</td>
<td>mārīndō</td>
</tr>
<tr>
<td>3</td>
<td>mārīdōhō</td>
<td>mārīdōhō</td>
</tr>
</tbody>
</table>

The following further examples have been noted. They all belong to the a-conjugation:

evēdōhōs, I shall go.
chēdōhōs, I shall say.
thēdōhōs, I shall be.
ryō, he remained (with an inhabitant of the country).

khusī kaya làqā, they began to do rejoicing.
pat peā · · · ran-mē reā, they fell on the ground · · · they remained
on the battle-field (II, 11).

rūtā pir-mē, they planted themselves on the battle-ground (II, 7).
hitā mirā wārē thyā, so many years passed.

abhā chōk-mē, they stood in the field (II, 6).

The Past of transitive verbs agrees, as usual, with the object in gender and number, the subject being put into the case of the agent. Thus, when the object is masculine singular, we have:—

'I struck him,' etc. (185ff.).

<table>
<thead>
<tr>
<th>Subjict Singular</th>
<th>Subject Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>māū</td>
</tr>
<tr>
<td>2</td>
<td>tā } māryā</td>
</tr>
<tr>
<td>3</td>
<td>hun }</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subjict Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

Other examples are:—
naujhe putar pē-kē chē, the younger son said to the father.
in-jē pē in-kē āṭhā, his father saw him.
gōtē ghā kēā, the bridegrooms dealt blows (II, 5).
gōtē ṛadān̄a, the bridegrooms slew (the bride) (fem. plur.) (II, 5).

In kē in-kē dinā nā, no one gave him (anything), dinā is a neuter form borrowed from Gujarātī.

In two cases, the word āwai occurs in the Parable, and is translated 'came,' viz.
in jāgē in-kē akal āwai, when sense came to him, and tē-kē rohēm āwai, compassion came to him. These are perhaps Gujarātī third persons singular present, wrongly used in the sense of the past, but compare the Kāyasthi khulaś mentioned on p. 207, and the Bhātiā màrāi mentioned on p. 212.

The Habitual Past is formed by prefixing or suffixing tē (not thē, as in Standard Sindi) to the Past. It is often practically equivalent in meaning to the imperfect. Thus:—

khōdh tē vīryā, the trunk continued fighting (II, 9).
māū màryo-tē, I was striking (192).

Perfect

For the Perfect, which is quite regular in its formation, we may quote:—

tō-jē chākri kandhō āyō aiyā, doing thy service, I have come, i.e. I have con-
tinually been doing thy service.
tū kāmā mā bherō-j thyā-ātē, thou hast always been with me.
tō-jē bha āyō-ay, thy brother has come.
sē in-kē sajō-nīruṅ jyṛyō-ay, he has got him safe and sound.

jīvō thyō-ay, he has become alive.
mē gūnāh kīō-ay, I have done sin.
KACHCHHI.

With the negative verb substantive, we have:—

to-jō sukan uṭhāyō-nēy, I have not disobeyed thy word.

Pluperfect. For the Pluperfect, we have:—

mō māryō-huō, I had struck (193).

vēdhā ryō-huō, he had been lost.

marī cyō-huō, he had died.

As in Standard Sindhi, the pluperfect may be used as a Past Conditional. Thus,
pinōh-jō pet bhāryō-huō, he would have filled his belly.

Causal Verbs. A few Causal Verbs appear in the specimens. Thus:—

hālā, he caused to go, he sent (him into the field).

vēnāi, having caused to go, i.e. having wasted.

uthāyō, caused to rise, hence, disobeyed an order, in to-jō sukan uṭhāyō nēy; (1) have not disobeyed your word. This causal root, uthā, corresponds to the Standard Sindhi uthār. The interchange of r and l is common in North-Western languages.

In Standard Sindhi, the Passive is formed by adding īj or j to the root, and in Gujarātī it is formed by adding a to the root, with shortening of the root-vowel. The latter method is followed in the Passive forms given in the List of Words (202ff.). Thus, the passive root of the active root mōr is marā. The Present Definite and the Imperfect present forms here for which I am unable to account. "They are marānāi aiyā, I am being struck, and marānāi ḥōs, I was being struck, respectively. In Standard Sindhi the present participle of the Passive Verb has a special form ending in ṣe. This is not the case in Kachchhi, in which the future passive is marāḥōs, I shall be struck (204).

One instance of the Passive occurs in the Parable, in which we have not only the Gujarātī a, but also the Sindhi j. It occurs in to-jō pular chōwājā ṭ-lāyak nēy, I am not worthy of this,—that I may be called thy son.

Pronominal Suffixes are commonly added to verbs. They represent the accusative

Pronominal Suffixes.

in:—
pag-mō Ījō pērāyōs, put ye a pair of shoes on him.

hun-jā khō māryōs, nē ṭasē-sē bandhyōs, beat ye him well, and bind ye him with ropes (336). In these two cases, the suffix s means 'him.'

Suffixes indicating the case of the agent are very frequently added to the tenses of transitive verbs formed from the past participle. Thus:—

Past tense.—hā ē kē-watā vikādhō gīḍā, from whom did you buy that (240)?

Here the termination ē of gīḍā means 'by you.'

tadē ē chē, then he said. Here the termination ē of chē is equivalent to the Standard Sindhi termination ṭē, and means 'by him.'

As in the standard, when it is suffixed the participle does not change for gender or number. Similarly we have:—

jahābā (m. sg.) ḍīnē, he gave an answer.

milīkāt (fem. sing.) virāi ḍīnē, he divided the property.

mītīkā (fem. plur.) ḍīnē, he gave kisses.

in-kē khētār-mē hālā, he sent him into the field.

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SINDHÎ.

Jagâ mîrê wârî kaghê, when he had wasted everything.
Mînjîh viñâv-jô man na kê, he did not make a mind of going inside, i.e. he would not go inside.
Hikrê-kê saâd kari puchhê, having called one (of the servants) he asked.
In gânû nåch sê, he heard singing (and) dancing.
Sê phëw-phâtûr-mê viñâs cídê, he wasted that in debauchery.

For the Perfect, we have:—
Tô hikrê bakrî-jê bakhê-jêtrô dînê-nâ'y, thou hast not given so much as a single kid. Here the ê is the suffix of the second person singular agent.
Tô-jê pê kâwê dê-ay, thy father has made a feast. Here the d represents, as above, the Sindhî ë.

There are the usual Compound Verbs. For Intensives, we may quote the following.

Compound Verbs.

Ginâ achañ, having taken to come, i.e. to bring.
Lajhê, achañ, to be obtained.
Virât diyañ, to divide out.
Wârî kâhâñ, to waste.
Viñâs viñâhâñ, having caused to go to throw, i.e. to waste (cf. bakr viñâh, to throw an embrace, to embrace, and Hindi dâinâ).
Halt viñâñ, to go away.
Marti viñãp, to die.

As a specimen of a Statical Compound, formed with the present participle, we have ãk a tô-ji chákri kandhô ayô niyê. I have been doing thy service (all these years).

As specimens of Inceptive Compounds, formed with the Infinitive, we have:—
Ginâh-kê lôñhàñ þeñ lágà, fastings began to fall to him, i.e. he began to starve.
Sê khûñh baya lágà, they began to make rejoicings.

Two specimens are given of Kachchhi. They both come from Northern Cutch where the language is least contaminated by Gujarâtî. The first specimen is a version of the Parable of the Prodigal Son, and the second a ballad. Kachchhi has no written character of its own. Those here given were written in the Gujarâtî character as printed. Other specimens were received written in the Nagarî character, and others in the Persian character.
[No. 13.]

INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHI.

Kachchhī Dialect.  Cutch.

Specimen I.

दिखे आकृति जवा उपर बुझा। ते निकालु बिने उतर चे निकला। के, निकाल निमाते जो के पाने चोले से लुढी दे। पैदाई जिने निमाते निकल चुके निकाल निमाते निमाते। देखि घर पुरूषा बिने उतर चे निकलु बिने। निकाल निमाते उपर बुझे चे। पैदाई जिने निमाते निकल चुके निमाते निमाते निमाते। निकाल निमाते उपर बुझे चे। पैदाई जिने निमाते निकल चुके निमाते निमाते। निकाल निमाते उपर बुझे चे। पैदाई जिने निमाते निकल चुके निमाते निमाते। निकाल निमाते उपर बुझे चे। पैदाई जिने निमाते निकल चुके निमाते निमाते। निकाल निमाते उपर बुझे चे।
[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDH.

KACHCHH DIALECT.

CUTCH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hikrē-mārū-jā ba putar huā. Tē-miňjhā-nū nindē-putar
One-man-of two sons were. Them-among-from by-the-younger-son
pē-kā chō, ‘pē, milkat-miňjhā-nū ju-kō mū-ji patti
the-father-to it-was-said, 'father, property-in-from whatever my share
thē, sē mū-kē de.' Pōy in pįṅh-ji milkat in-vē-kē
may-become, that me-to give.' Then by-him himself-of property them-to
virāi dīnē. Thōrē-ji-dīyē-puṭhīā nindē-ho putar mīrē
having-divided was-given-by-him. Few-very-days-after the-younger son all
bhērō karinē chhētē-ji-kok-mulak-mē hali nikrō; nē
together having-made distance-of-some-country-in having-gone set-forth; and
tite pįṅh-ji ji-kē chīj-wast hui, sē phēn-phatūr-mē
there himself-of whatever belongings was, that dehaokery-in
vīnāi-viḍhē. Jādē in mīrē
having-wasted was-thrown-by-him. When by-him all
wāvri-kadhē, taḏē un-mulak-mē wadō hikrō dūkār
having-wasted was-thrown-out-by-him, then that country-in great one famine-
pō, anē pįṅh-kē langhān pōn lāgā. Pōy ā viṁīnē
fell, and himself-to fasts to-fall began. Then he having-gone
un-mulak-jē hikrē-rōdhal-bhērō vīnī ryo; anē tē
that-country-of one-inhabitant-with having-gone remained; and by-him
in-kē swār chāyaṁ-lā khētār-mē hāmē. Swār
him-as-for swine feeding-for field-in it-was-sent-by-him. The-swine-
ju-kō chhūtā khēdā-huā, sē khāṁī khusī-sē un
whatever luaks eating-were, those having-eaten pleasure-with by-him
pįṅh-jō pēṭ bharyō-huō, pān kē in-kē dīnē nā
self-of belly would-have-been-filled, but by-anyone him-to was-given not.
Jādē in-kē akal āwai, taḏē in chē, 'miŋ-jē-pē-jē
When him-to sense came, then by-him it-was-said-by-him, 'my-father-of
kētē-miň-mulaiṅ-kē khāpti-uprāt mānū jūḍēṅū, anē ṭū tā
how-many-servants-to need-above loaves are-being-got, and I on-the-contrary.
bhukh pyō-maṛē. Āũ uthinē mū-je-pē-watē vēdās, anē tē-kē
(by) hunger an-dying. I having-arisen my-father-near will-go, and him-to
chēdēs ja, “pē, mū Alā-je-ghar-sēmē anē tō-agīā gunāh
I-will-say that, “father, by-me God-of-house-against and thee-before sin
kīo-ay, anē hānē ānū to-jo putar chōwajā i-lāyak nāy.
been-done-is, and now I thy son I-may-be-called this-worthy I-am-not.
To-je-mulaṁ-mīnē mū-kē hikrō mulaṁ kari rakh.” Pēy
Thy-servants-among me (acc.) one servant having-made keep.” Then
u uthinē pē-watē vyo. Pan pindhī ghanū-chhētē
he having-arisen the-father-near went. But he-himself al-great-distance
huō, titē-mē in-je-pē in-kē dīthō; anē dhīnānā-nē
was, the-mean-time-in by-his-father him-as-for it-was-seen; and seeing-on
tē-kē rehem āwai, anē dhōy-karīnē in-kē bakh-vijhī
tim-to compassion came, and run-having him-to embrace-having-thrown
mīthī dinē. Tađē putar in-kē chē, ‘pē,
kinse were-given-by-him. Then by-the-son him-to it-was-said-by-him, ‘father,
mū Alā-je-ghar-sēmē anē to-ji-najār-mē gunāh kīo-ay, anē hānē
by-me God-of-house-against and thy-sight-in sin been-done-is, and now
tō-jo putar chōwajā i-lāyak nāy.’ Pan pē
thy son I-may-be-called this-worthy I-am-not.’ But by-the-father
pindh-je-mulaṁ-kē chē, ‘khāsē-mē khāsō wagō ginī
his-own-servants-to it-was-said-by-him, ‘good-among good robe having-taken
achō, anē sē in-kē pērāyōs; anē in-je-hath-mē vīdhī, anē
come, and that him-to put-ye-on-him; and his-hand-on a-ring, and
pāg-mē jōrō pērāyōs; anē pān khōjī, nē rajī
feet-on pair-of-shoes put-ye-on-him; and we may-eat, and happy
thō; kurēlā kē i mū-jo putar māri-vyō-huō, sē
let-us-become; what-for that this my son having-died-gone-was, he
pān jīrō thyō-ay; sē vēdānā-vyō-huō, nē
again alive become-is; he having-been-lost-remained-was, and
lajhī-āyō-ay.’ Pēy sē khusi kāyān lāgā,
having-been-found-come-is.’ Then they rejoicing to-make began.
In-ṭānē in-jo wadō putar khetar-mē huō, Tyā-nū sē jērō
At-this-time his older son the-field-in was. There-from he as
āyō anē ghar agiā pōṭō, tērō in gāwō nāch
come and the-house before arrived, then by-him singing dancing
sē. Tađē tē mulaṁ-mīnē-mīnē-huō nū hikrē-kē saḍ
was-heard-by-him. Then by-him the-servants-from-among one-to call
kari puchhē ja, ‘hī mīrē ku-lāy thī-tē?’
having-made it-was-asked-by-him that, ‘this all what-for becoming-is?’
Tē in-kē chyō, 'tō-jō bhā āyō-ay, anē tō-jē-pē khāwō
By-him him-to it-was-said, 'thy brother come-is, and by-thy-father a-feast
kē-ay, kūrē-lā ja sē in-kē sajō-miruwo jyryō-ay.' Tadē
made-by-him-is, what-for that he him-to sound-bale been-found-is.' Then
i lōthō, anē mijh vīnā-pō man na kē. Ėstrē-lā
he became-angry, and inside going-of mind not was-made-by-him. Thīs-for
in-jē-pē bār achē in-ji ajījē kē.
by-his-father outside having-come him-of solicitations were-made-by-him.
Tadē tē jahbhēh dinē ja, pē, hītrā-mirē-ware
Then by-him answer was-given-by-him that, 'father, so-many-years
thīa, ūē tō-jī chākri kandhō-āyō-ālyē, anē tō-jō sukan kadē-paṇ
became, I thy service doing-come-am, and thy word ever-even
uthlāyō-nēy;
ta-paṇ to mū-kē knō
become-reversed-not-is; nevertheless by-these ma-to at-any-time
hīkē-bakri-jē-hacē-jēṭō paṇ dinē-nēy, jē-nū
one-goat-of-young-one-as-much even been-given-by-thee-not-is, which-by-means-of
ūē mū-jē-bhāi-bandhē-bhērō mājā kariē;
pan in-tō-jē-putar tō-ji
I my-relations-friends-with rejoicing may-make; but by-this-thy-son thy
mīrē mīlkat ranē-vē bhārbdē kē, sē jēro āyō,
al property harlot-among dissipated was-made-by-him, he as came,
tērō-jē tō in-lā khāwō kē.'
Tadē tē tin-kē
so-even by-thee him-for a-feast was-made-by-thee.' Then by-him him-to
chyō ja, 'putar, tū tē hāmēs mū-bhērō-jē thyo-aicē, anē
it-was-said that, 'son, thou verily always me-with-verily been-art, and
mū-jō ji-kē ay, sē mīrē tō-jō-ji ay; pāṇ khyē,
mine whatever is, that all thine-only is; but we-may-eat,
pāē, nē khusi kariē, i pā-kē lājam huō; ku-lā
we-may-drink, and rejoicing we-may-make, this us-to proper was; what-for
ja i tō-jō bhā mari-vyō-huō, sē pāṇ jirō thyo-ay;
that this thy brother having-died-gone-was, he again alive become-is;
anē vēdhī-vyō-huō, sē ladhō-ay.'
and having-been-lost-remained-was, he been-found-is.'

The second specimen of Kachehhi is a ballad celebrating the heroism of the Cutch
Chieftains at the fatal battle of Jhārā (A.D. 1762), in which Ghulām Shāh Kalhōrā of
Sindh routed the Cutch army, and thereby conquered the country. An account of this
invasion will be found on pp. 148ff. of the Gazetteer of Cutch (Bombay, 1880).
[No. 14.]

INDO-ARYAN FAMILY.

SINDHI.

KACHCHI DIALECT.

NORTH-WESTERN GROUP.

CUTCH.

SPECIMEN II.

भीम देखि अधूरे प्रेम,
बेटे आनंद खुश हिरास,
बाप आनंद दादा आजी,
बीने आनंद करे मन,

जेदी गाया न दे,
बाबु आनंद नाम,
बाबु साथि आजी,
बीने साथि राह.

भीम देखि २

पत भीमानी गदा,
महि महानी गदा,
कळा विहार दिखाने,
कला विहार मनाव.

भीम देखि ३

कहारी गह नमसक,
बाबा अंडा सोंसवा,
हसल दिख लिखा,
हसले सेव्हा.

भीम देखि ४

कारिन्दु गुरु गेप,
अथि गुरा गेकि,
अथि दता पियारें दुःख,
बोगे तराई तार.

भीम देखि ५

पारसन पावा,
हंसा बालिंगा धा.

भीम देखि ६

तरिख तक पियारी,
सूर्यों ने हुया धा,
बाबा हेमा हुया.

भीम देखि ७

भीम देखि ८

भीम देखि ९
SINDHI.

नौरिँ हताहत न उधरे,
सवा ठेकी दांड़े.

कह कहार सराहनह,
आती कहार रहान.

तह नह धार देंगा
इसो रा मिँगा.

भीमकर १३६°

नौ बध देंगा
सवा रचार रहान.

भीमकर १३६°
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

SINDHĪ.

KACHORHĪ DIALECT.  CUTCΗ.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhimājī Thakar Jhārō malāyō,
By-Bhimājī the-Thākurs Jhārā was-made-renowned,
Muryō, māg na dē.
He-retreated, way not he-gives.
Jē-jī ummar huī tarār,
Whom-of immortal was the-sword,
Jāṛējē Jhārō malāyō.
By-the-Jāṛējē Jhārā was-made-renowned.
Gajī Gulām-sā charyō.
Thundering Ghulām-Shāh marched.
Sārē-Sindh-miṅjha.
All-Sindh-from-thu.
Vijhān-nū Thakar charyā,
Vijhān-from the-Thākurs marched,
Jē-mē Lākhōjī rājā.
Whom-among Lākhōjī the-chief.
Bhimājī Thakar, etc.
Bhimī Thakar, etc.
Bhar Bhimājī charyā,
The-gallant Bhimājī marched,
Bhōdhalīyē-jā asawār,
The-Bhōdhalīs-of the-horsemen,
Malāk markāi charyā,
The-Malāks proudly marched,
Aṅjār-jā jamādbhār.
Aṅjar-of the-Jamādārs.
Bhimājī Thakar, etc.
Bhimī Thakar, etc.

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2 D 2
Hakal pîû Hôthiyê-mê
A-crû fell the-Hothis-among
'Thakarê, mûryô bâl baechhâ.'
'O-Thâkurs, kill infants children.'

Unê pînh-jâ gabharû
By-them their-own little-ones
Hathê-sê rôsyâ.
Hands-by were-slain.

Bhimaji Thakar, etc.
Bhimji the-Thâkurs, etc.

Kûari kandh namâyâ,
By-virgin's necks were-bowed,
Gôthê ghâ keâ.
By-bridegrooms blows were-made.
Chôtâ jihalyû chôsâra,
The-hair-knots were-seized four-braided,
Wadhîyû kandh vîchhâ.
Were-cut neck from-the-middle.

Bhimaji Thakar, etc.
Bhimji the-Thâkurs, etc.

Kaṭâriê-nû charyâ pôy
Kaṭâriâ-from marched then
Kûwar Kâyâni,
The-princes of-the-house-of-Kâyâ;

Achi uhhâ chûk-mê,
Having-come they-stood the-field-in,
Chûdô sô nê chârî,
Fourteen hundred and forty.

Bhimaji Thakar, etc.
Bhimji the-Thâkurs, etc.

Achi rutâ pîr-mê ju-kô
Having-come planted-themselves the-battle-ground-in whoever
Pâwar-jâ pâdâ,
Pâwar-of the-buffaloes.

Haño târârû takâryû,
Strike-ye the-swords swift,
Karyô bhâlê-jâ ghâ.
Deal-ye spears-of blows.

Bhimaji Thakar, etc.
Bhimji the-Thâkurs, etc.
Tanrē-ji tār pīl,
Swords-of a-clang fell,
Bhālē keā bhungā.

By-the-spears were-made huts.

Galōlē-jā got thyū,
Pellet-of clouds became,
Dhārū dhōs keā.

By-gunpowder a-dust-storm was-made.

Bhimaji Thakar, etc.
Bhimji the-Thākur, etc.

Mathō chhañyō pāt-tē,
The-head dropped the-ground-on,
Khōdh tē-viryō.
The-trunk continued-fighting.

Jāde īstri galāyō,
When by-a-woman it was-addressed,
Tadē chhañi pāt peō.
Then having-dropped on-the-ground it-fell.

Bhimaji Thakar, etc.
Bhimji the-Thākur, etc.

Jorē juwān na upare,
In-sheets the-young-men not could-be-carried,
Tadē gade ghas keā.
Then by-the-carts tracks were-made.

Sawā-sēr-jō pāyāqō
One-and-a-quarter-seer-of stone

Ruryō rat-miṅjhā.
Rolled the-blood-amidst.

Bhimaji Thakar, etc.
Bhimji the-Thākur, etc.

Sathajār Sarāi-jā
Sixty thousand the-Sarāis-of

Chhañi pāt peā.

Having-dropped on-the-ground fell.

Chārī hajār Rā-jā
Forty thousand the-Rāo-of

Rāwata raq-mē reā.
Warriors the-battle-on remained.

Bhimaji Thakar, etc.
Bhimji the-Thākur, etc.
FREE TRANSLATION OF THE FOREGOING.

1. Bhimji Thâkur made Jhârâ renowned. Even when defeated he gave not way to the pursuers. The Jâpejâ, of the immortal sword, made Jhârâ renowned.  

2. Ghuâlâm Sháh, Lord of all Sindh, marched thundering, and to meet him came from Vinjhân the Thâkurs with Lakhoji at their head.


4. Among the Hôthis there was heard a cry, 'Ye Thâkurs, slay your babes and children.' With their own hands they slew their little ones.

5. Virgins bowed their necks, and were struck down each by her own betrothed. These seized their fourfold braided hair, and smote them across the neck.

6. Next, from Kaţariâ marched the princess of the house of Kâyâ. When they came, they stood in the battle-field fourteen hundred and forty strong.

7. Those buffaloes of Pâwar who came, planted themselves on the battle-field (shouting), 'Strike ye with the swift swords, and deal ye blows with spears.'

8. Then sounded the clang of swords, the earth became a village of huts, of which the roofs were the spears thrown in the combat. It was shadowed by the clouds that were made up of the flying bullets. It was hidden by a dust-storm,—the smoke of the gunpowder.

9. When a head dropped on the ground, the trunk kept fighting on, till it was addressed by a woman, when down on the ground it too fell.

10. The young men could not be carried off in sheets, and then the carts tracked their rutted way. So mighty was the torrent of blood that stones weighing a seer and a quarter were rolled away by it.

11. Sixty thousand of the Sarâis lay fallen on the ground, and forty thousand warriors of the Râo remained (dead) upon the field.

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1 This verse is repeated as a refrain after each of the preceding verses.

2 Presumably a reference to the custom of the Jânuva or Jânuvar, under which Rajputs slay their women and children, in order to preserve them from a conquering enemy.
Kāyasthī.

Kāyasthī is the form of Kachchhī spoken by some 500 Kāyasths in Cutch. It is a mixed form of speech, based on Kachchhī, but much mixed with the Mārvāri dialect of Rājasthānī and with Gujarātī. As a specimen, I give a folktale. It will be seen that the only point in which Kāyasthī differs from these various forms of speech is the peculiar form of the suffix of the agent case of the third person singular when added to verbs.

We may note the following points. In Kachchhī we saw that, in borrowed words, such as jahabhā, an answer, or dhurbhād, dissipated, the letter b has been aspirated to bā. A similar case occurs in the Kāyasthī specimen, in which d becomes dh in the word dharbār, a court, although, curiously enough, the very next word is jāmāb, an answer, in which the b remains unchanged. On the other hand, again as in Kachchhī, the verbal auxiliary thō becomes tō, as in kaē-tō, he says, and kā-tī, I (fem.) say. So also medial h is liable to be dropped, as in rā, I may remain; rāi, it (fem.) remained; and kā and koē mentioned above.

In the declension of nouns, the postposition of the genitive is the Mārvāri rō (rā, ri), and of the dative-accusative nō, which is a corruption of the Mārvāri nāī.

The possessive pronoun ‘my’ is represented by two words. The first is mō-jō, which is Sindhi. The other is māgyō (fem. mānī), which is a corruption of the Gujarātī nāro, with the Dardic elision of r, that we have already noted in Kachchhī, and the insertion of a euphonic y.

The word for ‘this’ is hā or i, dative iē-nō. ‘That’ has its oblique singular nē. The nominative is therefore probably hū or ū.

Other pronominal forms are:

kē, anything.
je-kē, whatever.
kō-nō-kē, something or other.

There are two forms of the negative verb substantive, nāi and nathī. The latter is Gujarātī. Similarly, we have the Gujarātī hātō, he was.

In verbs, we have the Gujarātī infinitive in nē, as in karāvē-sārū, for causing to be made; karwān lāgō, he began to make. Similarly, we have the future passive participle gēwō, fem. gēzi, it is to be given.

The conjunctive participle imitates the Gujarātī form in inē, as in nākhēnē, having put; khāy-nē, having eaten. A kind of frequentative conjunctive participle is karē karē, having done frequently, which reminds us of the Kāshmirī kārē kārī, with the same meaning. The present participle again follows Gujarātī in taking the termination tō, as in lēhī, on becoming. As in that language, it is also used as a habitual past, as in dūtō, he used to come; lejālō, he used to take away; lagāy'tō, he used to apply; dēkktī, I (fem.) used to see.

For the old present, or present subjunctive, we have rā, I may remain. The present takes the Kachchhī tō (Sindhi thō), as in kō-tī, I (fem.) say; koē-tō, he says; porē-tī, it (fem.) falls. There is also the Gujarātī negative present, dēkktī nathī, I (fem.) do not see. The past follows Kachchhī. We may note the irregular feminine khulai, opened, with which we may compare the Kachchhī dēwai, dealt with on p. 194.
The only example of a pronominal suffix of the accusative is dēkhitēs nathi, I do not see it.

Kayasthi has a peculiar form of the suffix of the agent case of the third person singular, equivalent to the Sindhi ḍā. It varies according to gender, ḍādhē being used for 'by him,' and ḍādhī for 'by her.' There does not appear to be any corresponding form for the third person plural. A list of words received from Cutch, while giving māryāḥē, for 'he struck' (lit. 'struck by him'), gives the ordinary Sindhi māryānā, for 'they struck.' This list is not printed in this volume, as this form is the only peculiarity of the dialect. The rest is merely, as in the specimen printed, a mechanical mixture of Sindhi, Gujarāti, and Mārwāri. The following examples of this suffix occur in the specimen:

ue-nā sofi kyādhē, he made her well.
paisā māgyāḥē, he demanded money (masc. sing.).
iō-nū tērayāḥē, he caused her to be summoned.
jaćā dīnāłhā, she gave an answer.
sānān dīsthālī nāt, furniture was not seen by her.
jāyāhī, she saw (that).
wādār (masc.) kēyāḥī, she made a contract.
hākal (fem.) karōyāḥī, she caused a call to be made.

It will be observed that the form of the verb is not affected by the gender or number of the object. The origin of this form is doubtful. We may perhaps compare the Kachchhi disandē-hē, on seeing him.
[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

KACHCHHI (KAYASTHI) DIALECT. Cutch.

वहीं न जाय।

हें जब सही उसीतरी नाम जाय। तां अघोरों सच्चां करवते-स हें वैयकों रहस्य करोपी ने सच्चां रखे जेंने पाका। क्षमां क्षमां हो, जो के माहिरों अस्थीयों सच्चां करव दे। क्ष्णों मिलारी उठी, वहूं गे नामवते वर्तमान न थोके तो इंकिन्या क्रोहे उठे नहीं। वह वाला भावस सीतां ई वेष लिये अवस्था इंकिन्या अस्थीयों वास-बास लीनारी खेड़ी नामे बावते, ने केवल-केवल अस्थीय स्थानों चाइ जाय। वेष दिवंगत हिमाली बे बनी ने ईम केवले रेसेंट इंकिसे निके नवकार थाल ओ। पहे जुमे पाने ने दीने करो ने मिने लिये वर आये। तां इंकिन्या नाम त्यो नाम हो न रहे प्रसबे रेसे मुझकारी। ईने जब सही उसीतरी नाम जुमे, तां निम्नीती ता पर देखी क्रोहे सबन सोनी नई। तां इंकिसे दीने क्रोहे दीनीती नई। वेष दिवंगत आये संभव; तांपुर अवस्था इंकिन्या नाम दिवंगत संभव। तां इंकिन्या परमान तेलदी। उसी परमान अवस्था दिवंगती, वो मजबूत ने बनी दे सबी वात आय, विन्हे वाला नाम लाख थोके तो इंकिन्या नहीं। देखे धाँचे इंकिन्या रेसे ही वेष धाँचे हो। काली खेड़ी ने ईम जुमे उसीतरी नहीं, दिने देखे कंठ नाम नाम रही तां देखे देखे कंठ नाम नाम नापी वास-बास ने भावस सबन देखे। ईम देखे ईम देखे ही जाने कंठ ही क्रपण करों के साथ अवस्था नहीं, धाँचे धाँचे तां देखे देखे कंठ नाम नाम नापी वास-बास ने भावस सबन देखे।
[No. 15.]

INDO-ARYAN FAMILY. NORTHERN GROUP.

SINDH.

KACHCHH (KAYASTH) DIALECT.

CUTCH.

TRANSLITERATION AND TRANSLATION.

Hék-ghay'dhí-dősíri najr thaki. Tađé ákha-sají karávē.
An old-old-woman's eyesight failed. Then eyes sound causing-to-be-made-
sārū hék-waidhů hkal karāyādhi, nē sáy'dhī for to-a-physician call was-caused-to-be-made-by-her, and witnesses
kărē-dē, tō ínā chāk'ri dévi, pān jō nej-r-mē may-make, then to-him (fee-for)service is-to-be-given, but if eyesight-in
warat-bhāv na thē, tō ínā kē δēwō nā. If recovery not may-become, then to-him anything to-be-given is-not. This
wadār bhāyal thē pē i waidh pīŋhīrū ēsār īvē-ākhānā contract confirmed on-becoming this physician his-own medicine to-her-eyes
thōrā-thōrā-dōri chhētī nākhēnē lagāy'tō, nē jadē-jadē of-a-few-a-few-days interval having-put used-to-apply, and when-when
dōsini jōwā āw'tō, tađe-tađe kē-kē-kēk the-old-woman (acc.) to-see he-used-to-come, then-then something-and-something
lē-jātō, nē im karē-karē rētē-rētē he-used-to-take-away, and so having-done-having-done remaining-remaining
īrī mírē mi'k'khat chōrāy gyō. Pachhē uē-pēsē jē-kē håto, her all property having-stolen he-went. Finally her-near whatever was,
sē mírē pīŋhīrē-hath āyō. Tađē uēnā saji kyādēhē, that all in-his-own-hand came. Then her (acc.) sound it-was-made-by-him,
nē wadār pramānē paisā mágyādēhē. Lē-ghay'dhī-dősīri and contract according-to money was-demanded-by-him. This-old-old-woman's
najr khalāt. Tađē joyādhi tō gi'armē kē sāmān eyesight cleared. Then it-was-seen-by-her behold the-house-in any furniture
dīthādhi nā; itē ínā kē δīnēdhi nā. seen by-her is-not; therefore to-him anything given-by-her is-not.
Waidh hānohan kar'wā lāgō; tō-pan ċēl The-physician importunities to-make began; nevertheless by-the-old-woman
FREE TRANSLATION OF THE FOREGOING.

THE OLD DAME AND THE OCULIST.

There was once an old dame whose eyesight failed. So she summoned a doctor to make her eyes right, and in the presence of witnesses she made a contract that if he restored her eyesight, she should pay him a fee, but that if he failed, she need give him nothing. As soon as the contract was confirmed, the physician kept coming to her every few days to apply his drugs to her eyes, and whenever he came he would carry off something or other out of her house, and in this way gradually stole all her property. As soon as he had got hold of everything, he cured her eyes, and demanded his fee according to the contract. But as soon as the old lady’s eyes were any use, she discovered that there was not a scrap of furniture left in the house, and refused to pay anything. The doctor became importunate, but still she refused, and at last he took her into court. She then pleaded as follows:—‘Everything that this man says is a perfectly true story, for I did agree that I was to pay him a fee if my eyesight was restored, but that if I remained blind I was to give him nothing. Now he claims that I can see, but I maintain that I can’t see in the least; for when my eyesight was in good order I used to see plenty of copper vessels and valuable furniture in my house; but now, in spite of his oath that he has cured me, I can’t see anything in my house at all.’
BHĀTİĀ.

A form of Sindhi, called Bhātiā, has been reported from Bombay Town and Island, as spoken by 6,000 Bhātiās from Halad and Cutch. A List of Words and Sentences has been received of this dialect, but no other specimen. From the List it appears to be ordinary Kachchhi, with a free mixture of Gujarāti words. The only grammatical form that is peculiar is mārai, which means both 'he struck' and 'they struck.' We may compare the word āṣāṭ, in Kachchhi (see p. 194). It is unnecessary to discuss this mixed dialect at greater length.
STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS SINDHI DIALECTS.
<table>
<thead>
<tr>
<th>English</th>
<th>Standard Sindhi (Hyderabad)</th>
<th>Lat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Hok⁸</td>
<td>Heok⁹</td>
</tr>
<tr>
<td>2. Two</td>
<td>Bha</td>
<td>Bha</td>
</tr>
<tr>
<td>3. Three</td>
<td>Të(thèque)</td>
<td>Të</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chār³</td>
<td>Chār³</td>
</tr>
<tr>
<td>5. Five</td>
<td>Panj³</td>
<td>Panj³</td>
</tr>
<tr>
<td>6. Six</td>
<td>Chha</td>
<td>Chha</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sāt³</td>
<td>Sāt³</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Aṭh³</td>
<td>Aṭh³</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Naw³</td>
<td>Naw³</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Džah³</td>
<td>Džah³</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Vāh³</td>
<td>Vāh³</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Panjāh³</td>
<td>Panjāh³</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sau</td>
<td>Sau</td>
</tr>
<tr>
<td>14. I</td>
<td>Aē</td>
<td>Aē</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mēh-jō</td>
<td>Mēh-jō</td>
</tr>
<tr>
<td>17. We</td>
<td>Aē</td>
<td>Aē</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Aēē-jō</td>
<td>Aēē-jō</td>
</tr>
<tr>
<td>19. Our</td>
<td>Aēē-jō</td>
<td>Aēē-jō</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Të</td>
<td>Të</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tēh-jō</td>
<td>Tēh-jō</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tēh-jō</td>
<td>Tēh-jō</td>
</tr>
<tr>
<td>23. You</td>
<td>Tavhī</td>
<td>Tavhī</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tavhē-jō</td>
<td>Tavhē-jō</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tavhē-jō</td>
<td>Tavhē-jō</td>
</tr>
</tbody>
</table>

¹ The original of this list was written in the Perso-Arabic character with very few vowel-points. Some of the spellings are therefore uncertain.

214 — Sindhi.
<table>
<thead>
<tr>
<th>Lāri</th>
<th>Eachdhol</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Halk, hakiro; or (in count.) barkat, barkhat, or barkh.</td>
<td>Likod</td>
<td>1. One.</td>
</tr>
<tr>
<td>Būs</td>
<td>Ba</td>
<td>2. Two.</td>
</tr>
<tr>
<td>Tā</td>
<td>Tē</td>
<td>3. Three.</td>
</tr>
<tr>
<td>Chār</td>
<td>Chār</td>
<td>4. Four.</td>
</tr>
<tr>
<td>Puni</td>
<td>Panj</td>
<td>5. Five.</td>
</tr>
<tr>
<td>Sā</td>
<td>Sāta</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>Alh</td>
<td>Attha</td>
<td>8. Eight.</td>
</tr>
<tr>
<td>Vi, vi</td>
<td>Vi, vī</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>Panjāh</td>
<td>Panjā, pinjā</td>
<td>12. Fifty.</td>
</tr>
<tr>
<td>Sa, so</td>
<td>Sō</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Aū, ā, mū</td>
<td>Āū</td>
<td>14. 1.</td>
</tr>
<tr>
<td>Mū-jo</td>
<td>Mū-jo</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>Asī</td>
<td>Asī, pāu</td>
<td>17. We.</td>
</tr>
<tr>
<td>Tāl</td>
<td>Tāl</td>
<td>20. Thou.</td>
</tr>
<tr>
<td>Tavi, avī</td>
<td>Āl</td>
<td>23. You.</td>
</tr>
<tr>
<td>Tawī-jo, awī-jo</td>
<td>Ā-jo</td>
<td>25. Your.</td>
</tr>
</tbody>
</table>

*Note.—In the original list from which this is taken final short vowels were not always indicated. In most cases, instead of the final * in Standard Sindhi, a final * is clearly written and is here reproduced; but in the case of some words that in the Standard end in * the vowel sign has not been written. I have left these words as apparently ending in consonants, but probably * should be supplied.*

Sindhi—215
<table>
<thead>
<tr>
<th>English</th>
<th>Standard Sindhi (Hyderabad)</th>
<th>Lād.</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. He</td>
<td>Ḥā, uḥā</td>
<td>Ḥā</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ḥunṭ-jō, unḥē-jō</td>
<td>Ṣn-jō, Ḥunṭ-jō</td>
</tr>
<tr>
<td>28. His</td>
<td>Ḥunṭ-jō, unḥē-jō</td>
<td>Ṣn-jō, Ḥunṭ-jō</td>
</tr>
<tr>
<td>29. They</td>
<td>Ḥā, uḥē</td>
<td>Ḥā</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Ḥunṭ-jō, unḥanṭ-jō</td>
<td>Ḥunṭ-jō</td>
</tr>
<tr>
<td>31. Their</td>
<td>Ḥunṭ-jō, unḥanṭ-jō</td>
<td>Ḥunṭ-jō</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Ḥathā</td>
<td>Ḥathā</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Ḵāṇā</td>
<td>Ḵāṇā</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Ḵāṇā</td>
<td>Ḵāṇā</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Ḵāṭā</td>
<td>Ḵāṭā</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Ḯāṣā</td>
<td>Ḯāṣā</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Ḫāḍāndā</td>
<td>Ḫāḍāndā</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Ḫānā</td>
<td>Ḫānā</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Ḯānā</td>
<td>Ḯānā</td>
</tr>
<tr>
<td>40. Head</td>
<td>Mathā</td>
<td>Mathā</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Ḫilā</td>
<td>Ḫilā</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Ḡāṭā</td>
<td>Ḡāṭā</td>
</tr>
<tr>
<td>43. Back</td>
<td>Ḫāṭhā, Ḫāṭhā</td>
<td>Ḫāṭhā</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Ḹohā</td>
<td>Ḹohā</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Ṣunā</td>
<td>Ṣunā</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Ṣuṇā</td>
<td>Ṣuṇā</td>
</tr>
<tr>
<td>47. Father</td>
<td>Ṣnā</td>
<td>Ṣnā</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Ḥā</td>
<td>Ḥā</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Ḥā</td>
<td>Ḥā</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Ḥā</td>
<td>Ḥā</td>
</tr>
<tr>
<td>51. Man</td>
<td>Ḫāṇā</td>
<td>Ḫāṇā</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Ḫāṇā</td>
<td>Ḫāṇā</td>
</tr>
<tr>
<td>Lard.</td>
<td>Kachchhl.</td>
<td>English</td>
</tr>
<tr>
<td>-------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Ḥu, Ḥu, 历史文化</td>
<td>Ḫu, Ḫu, 历史文化</td>
<td>26. He.</td>
</tr>
<tr>
<td>Ḫōp, Ḫōp, Ḫōp, Ḫōp.</td>
<td>Ḫōp, Ḫōp, Ḫōp, Ḫōp.</td>
<td>29. They.</td>
</tr>
<tr>
<td>Ḫaun-jo, um-jo; inan-jo, in-jo.</td>
<td>Ḫaun-jo, um-jo; inan-jo, in-jo.</td>
<td>31. Their.</td>
</tr>
<tr>
<td>Ḫathō.</td>
<td>Ḫathō.</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Pēr, pēg, pēgulō.</td>
<td>Pēr, pēg, pēgulō.</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Nakō.</td>
<td>Nakō.</td>
<td>34. Nose.</td>
</tr>
<tr>
<td>Akhō.</td>
<td>Akhō.</td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Wārō.</td>
<td>Mō.</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td>Pēṭō.</td>
<td>Pēṭō.</td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Lō.</td>
<td>Lō.</td>
<td>44. Iron.</td>
</tr>
<tr>
<td>Sūnō.</td>
<td>Sūnō.</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Chāḍi, rupō.</td>
<td>Rupō.</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Pē, bānī, abā, abā, adā.</td>
<td>Pē, bānī.</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Mā, mātā, amī, amī, āt, amī, amī, jīja.</td>
<td>Mā, khābhi.</td>
<td>48. Mother.</td>
</tr>
<tr>
<td>Bū, adā.</td>
<td>Bēyō.</td>
<td>50. Sister.</td>
</tr>
<tr>
<td>Zālō, zālt, zāhū.</td>
<td>Bānū, bānū.</td>
<td>52. Woman.</td>
</tr>
<tr>
<td>English</td>
<td>Standard Sindhi (Hyderabad)</td>
<td>Lnd.</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------------</td>
<td>------</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Jō</td>
<td>Zāl</td>
</tr>
<tr>
<td>54. Child</td>
<td>Bhār</td>
<td>Ggabhār</td>
</tr>
<tr>
<td>55. Son</td>
<td>Pūṭ</td>
<td>Pūṭ</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Dhi</td>
<td>Dhi</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Bhānḥo</td>
<td>Ḡōlō</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Kūṛimī</td>
<td>Ḥāṛī</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Rēḍhāर</td>
<td>Dhanār</td>
</tr>
<tr>
<td>60. God</td>
<td>Ḳhudā, Bhaggawān</td>
<td>Allāḥ</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Shaṭṭān</td>
<td>Shaṭṭān</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Siḍ</td>
<td>Siḍ</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chand</td>
<td>Chand</td>
</tr>
<tr>
<td>64. Star</td>
<td>Ṭāṛō</td>
<td>Ṭāṛā</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Bāḥ</td>
<td>Jēṛō</td>
</tr>
<tr>
<td>66. Water</td>
<td>Pāŋ</td>
<td>Pāŋi</td>
</tr>
<tr>
<td>67. House</td>
<td>Ḳhāṛ</td>
<td>Ḳhāṛ</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ḳhōṛ</td>
<td>Ḳhōṛ</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Ggāḷ</td>
<td>Ggāḷ</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kūṭō</td>
<td>Kūṭō</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Bhīḷī</td>
<td>Phūṣhīṛī</td>
</tr>
<tr>
<td>72. Cook</td>
<td>Kukūṛ</td>
<td>Kukūṛ</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Badak</td>
<td>Badak</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gāḍḍāḥ</td>
<td>Gāḍḍāḥ</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Ṣṭḥ</td>
<td>Ṣṭḥ</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Ṭakhi</td>
<td>Ṭakhi</td>
</tr>
<tr>
<td>77. Go (2nd sg. impv.)</td>
<td>Waṅ</td>
<td>Waṅ</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Khā</td>
<td>Khā</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Vēḥ</td>
<td>Vēḥ</td>
</tr>
</tbody>
</table>

218—Sindhi.
<table>
<thead>
<tr>
<th>Laari</th>
<th>Kunbahi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jo, garawär, wani (bride), kihwär (bride)</td>
<td>Vahin, vāū</td>
<td>53. Wife.</td>
</tr>
<tr>
<td>Bān, bhābo, bhalak, gahbhr</td>
<td>Gabbhar, gabbhrū, ninghro, bār.</td>
<td>54. Child.</td>
</tr>
<tr>
<td>Pūt, kūk</td>
<td>Chhokro, patar, chhōro</td>
<td>55. Sen.</td>
</tr>
<tr>
<td>Di, dinri, nānā, kañā</td>
<td>Chhokra, dhā, di, nānā</td>
<td>56. Daughter.</td>
</tr>
<tr>
<td>Bhānā, golū</td>
<td>Golū</td>
<td>57. Slave.</td>
</tr>
<tr>
<td>Haū</td>
<td>Khōād</td>
<td>58. Cultivator.</td>
</tr>
<tr>
<td>Rōdhar</td>
<td>Rabāri, bharwād</td>
<td>59. Shepherd.</td>
</tr>
<tr>
<td>Khodī, Allah, Rab; Bhagawān, Parmān, Paramār</td>
<td>Bhagawān, Parmān, Parmān, Prabhu.</td>
<td>60. God.</td>
</tr>
<tr>
<td>Dūtt, bāt, pīrī, shātan</td>
<td>Sotān, bāt, rākās, pālū</td>
<td>61. Devil.</td>
</tr>
<tr>
<td>Chand, chandrimā</td>
<td>Chandhar</td>
<td>63. Moon.</td>
</tr>
<tr>
<td>Thō</td>
<td>Thō</td>
<td>64. Star.</td>
</tr>
<tr>
<td>Paṭ, jal</td>
<td>Pāṭ, jal</td>
<td>66. Water.</td>
</tr>
<tr>
<td>Gar, jī, dērō</td>
<td>Khōāj, ghar</td>
<td>67. House.</td>
</tr>
<tr>
<td>Gārū</td>
<td>Ghōā</td>
<td>68. Horse.</td>
</tr>
<tr>
<td>Gāław, gā, dhagū</td>
<td>Gā, gā</td>
<td>69. Cow.</td>
</tr>
<tr>
<td>Knō</td>
<td>Knō</td>
<td>70. Dog.</td>
</tr>
<tr>
<td>Bhī, pusānt</td>
<td>Minī</td>
<td>71. Cat.</td>
</tr>
<tr>
<td>Kukir</td>
<td>Kukā, kuka, kōkā</td>
<td>72. Cock.</td>
</tr>
<tr>
<td>Badak</td>
<td>Badak, bhadak</td>
<td>73. Duck.</td>
</tr>
<tr>
<td>Gaddah</td>
<td>Gaddāh, gaddāh</td>
<td>74. Ass.</td>
</tr>
<tr>
<td>Uth</td>
<td>Uṭh, īṭh</td>
<td>75. Camel.</td>
</tr>
<tr>
<td>Pakhi</td>
<td>Pankhi</td>
<td>76. Bird.</td>
</tr>
<tr>
<td>Wāñ</td>
<td>Vīñ</td>
<td>77. Gh (2nd sg. impv.).</td>
</tr>
<tr>
<td>Khā</td>
<td>Khā, jīn</td>
<td>78. Est.</td>
</tr>
<tr>
<td>Vē (root verb)</td>
<td>Vō</td>
<td>79. Sit.</td>
</tr>
<tr>
<td>English</td>
<td>Standard Sindhi (Hyderabad)</td>
<td>Lnd.</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------------------</td>
<td>------</td>
</tr>
<tr>
<td>80. Come</td>
<td>Āchā</td>
<td>Ān.</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Mār</td>
<td>Kūf</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Beh</td>
<td>Bē.</td>
</tr>
<tr>
<td>83. Die</td>
<td>Mar</td>
<td>Marə</td>
</tr>
<tr>
<td>84. Give</td>
<td>Ḍē (root ḍē)</td>
<td>Ḍēn</td>
</tr>
<tr>
<td>85. Run</td>
<td>Ḍr</td>
<td>Ḍrn</td>
</tr>
<tr>
<td>86. Up</td>
<td>Mathā</td>
<td>Mathā</td>
</tr>
<tr>
<td>87. Near</td>
<td>Vejhō</td>
<td>Odjō</td>
</tr>
<tr>
<td>88. Down</td>
<td>Hēh</td>
<td>Tah</td>
</tr>
<tr>
<td>89. Far</td>
<td>Parā</td>
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<td>Ān</td>
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<td>Sabhīnt-gaṛā kẖāṕō</td>
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<tr>
<td>161. They are</td>
<td>Ubeh ahin⁴</td>
<td>Huh wani⁴</td>
</tr>
<tr>
<td>162. I was</td>
<td>Ah hoce⁴</td>
<td>Ah hoel</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tuh hoce</td>
<td>Tuh huhe</td>
</tr>
<tr>
<td>164. He was</td>
<td>Huh hoce</td>
<td>Ho hoce</td>
</tr>
<tr>
<td>165. We were</td>
<td>Asa huasii</td>
<td>Ase huasii</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tarhe huan</td>
<td>Ahe hua, huas⁴</td>
</tr>
<tr>
<td>167. They were</td>
<td>Ubeh huah</td>
<td>Huh huah</td>
</tr>
<tr>
<td>168. Be</td>
<td>Huj³ ; thi²</td>
<td>Huj³</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hujap³ ; thiap³</td>
<td>Hujap³</td>
</tr>
<tr>
<td>170. Being</td>
<td>Handi, hunda⁴ ; thind, thinda²</td>
<td>Handi</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hot, huj³</td>
<td>Huj³</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Ah hujæ</td>
<td>A hujæ</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Ah handus⁴</td>
<td>A hundus⁴</td>
</tr>
<tr>
<td>174. I should be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>175. Beat</td>
<td>Māre⁴</td>
<td>Kute⁴</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Māraj³</td>
<td>Kujap³</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mārindo, mārinda²</td>
<td>Kujindo</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Māre⁴</td>
<td>Kute⁴</td>
</tr>
<tr>
<td>179. I bent</td>
<td>Ah māryigh tho</td>
<td>A kutes to</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tuh mārif tho</td>
<td>Tuh kutes to</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Huh māre tho</td>
<td>Ho kute to</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Asa māryil tha</td>
<td>Ase kutes to</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tarhe māryo tho</td>
<td>Ahe kutes to</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Ubeh marin² tha</td>
<td>Hitt kujit²</td>
</tr>
<tr>
<td>185. I bent (Past Tense)</td>
<td>Mā mari⁴</td>
<td>Mā kujit</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tuh maris</td>
<td>To kujit</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Hun² mari⁴</td>
<td>Huh² kujit</td>
</tr>
<tr>
<td>Lāṭi</td>
<td>Kasohli</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>---------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Û ābin</td>
<td>Ḥt āin</td>
<td>131. They are.</td>
</tr>
<tr>
<td>Āū hōs</td>
<td>Āū huwōs, hōs</td>
<td>132. I was.</td>
</tr>
<tr>
<td>Tū huā, hōs</td>
<td>Tū hōs</td>
<td>133. Thou wast.</td>
</tr>
<tr>
<td>Û hō, hā</td>
<td>Ḥū hūo, hō</td>
<td>134. He was.</td>
</tr>
<tr>
<td>Asū huāl</td>
<td>Asū huūl, hūlā</td>
<td>135. We were.</td>
</tr>
<tr>
<td>Tavū huā</td>
<td>Áū hūa, hōa</td>
<td>136. You were.</td>
</tr>
<tr>
<td>Û huā</td>
<td>Ḥū hūa, hōa</td>
<td>137. They were.</td>
</tr>
<tr>
<td>ḫō ; thī</td>
<td>Ḫī</td>
<td>138. Be.</td>
</tr>
<tr>
<td>Huān ; thiau</td>
<td>Thin, thīp</td>
<td>139. To be.</td>
</tr>
<tr>
<td>Ḧūndō ; thūndō</td>
<td>Thūndō</td>
<td>140. Being.</td>
</tr>
<tr>
<td>Thī-harō</td>
<td>Thīn̄, thī</td>
<td>141. Having been.</td>
</tr>
<tr>
<td>Āū huā, huā ; thiī</td>
<td>Āū thiī</td>
<td>142. I may be.</td>
</tr>
<tr>
<td>Āū hūndīs ; thūndīs</td>
<td>Thūndīs</td>
<td>143. I shall be.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>144. I should be.</td>
</tr>
<tr>
<td>Mārau</td>
<td>Mārau, mārapō</td>
<td>146. To beat.</td>
</tr>
<tr>
<td>Mārauādō</td>
<td>Mārapō̄</td>
<td>147. Beating.</td>
</tr>
<tr>
<td>Mārō</td>
<td>Mārapō, māri</td>
<td>148. Having beaten.</td>
</tr>
<tr>
<td>Āū māryā̄ thō</td>
<td>Āū māryā̄ tō</td>
<td>149. I beat.</td>
</tr>
<tr>
<td>Tū mārī thō</td>
<td>Tū māryā̄ tō</td>
<td>150. Thou beatest.</td>
</tr>
<tr>
<td>Û mārī thō</td>
<td>Ḥū mārī tō</td>
<td>151. He beats.</td>
</tr>
<tr>
<td>Asū mārīyā thā</td>
<td>Asū māryā tā</td>
<td>152. We beat.</td>
</tr>
<tr>
<td>Tavū mārīyō thā</td>
<td>Áū māryō tā</td>
<td>153. You beat.</td>
</tr>
<tr>
<td>Û mārin thā</td>
<td>Ḥū mārin tā</td>
<td>154. They beat.</td>
</tr>
<tr>
<td>Mū māriō</td>
<td>Mū māryō</td>
<td>155. I beat (Past Tense).</td>
</tr>
<tr>
<td>Tō māriō</td>
<td>Tō māryō</td>
<td>156. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>Unā māriū</td>
<td>Hun māryō</td>
<td>157. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Sindhi (Hyderabad)</td>
<td>Lāl.</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-------------------</td>
<td>------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Asū marūd</td>
<td>Asū kuṭiō</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Taṛhā marūd</td>
<td>Awō kuṭiō</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Unhar marūd</td>
<td>Hun' kuṭiō</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Āū marindū ḍhīyī</td>
<td>Ā kuṭiō tō</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Āū marindū hōs'</td>
<td>Mā kuṭiō tō</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mū marūd hō</td>
<td>Mā kuṭiō hō</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Āū māryā</td>
<td>Ā kuṭiā</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Āū marindus'</td>
<td>A kuṭīndā'</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū marindē</td>
<td>Tū kuṭindā</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Hā marindō</td>
<td>Hā kuṭindō</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Asū marindāśū</td>
<td>Asū kuṭindāśū</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Taṛhī marindū</td>
<td>Aī kuṭindō</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Uḥē marindā</td>
<td>Hā kuṭindā</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>.......</td>
<td>.......</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Āū marījū thō</td>
<td>Ā kuṭjū tō</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Āū mārius'</td>
<td>Ā kuṭiāsī tō</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Āū māribus'</td>
<td>Ā kuṭbōśi</td>
</tr>
<tr>
<td>205. I go</td>
<td>Āū waṛē thō</td>
<td>Ā waṛē tō</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū waṛē thō</td>
<td>Tū waṛē tō</td>
</tr>
<tr>
<td>207. He goest</td>
<td>Hā waṛē thō</td>
<td>Hā waṛē tō</td>
</tr>
<tr>
<td>208. We go</td>
<td>Asī waṛē thā</td>
<td>Asī waṛē tā</td>
</tr>
<tr>
<td>209. You go</td>
<td>Taṛhī waṛē thā</td>
<td>Aī waṛē tā</td>
</tr>
<tr>
<td>210. They go</td>
<td>Uḥē waṛēnt thā</td>
<td>Hā waṛēnt tā</td>
</tr>
<tr>
<td>211. I went</td>
<td>Āū vinā</td>
<td>Ā vinē</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū vinē</td>
<td>Tū vinē</td>
</tr>
<tr>
<td>213. He went</td>
<td>Hā vinē</td>
<td>Hā vinē</td>
</tr>
<tr>
<td>214. We went</td>
<td>Asī vinē</td>
<td>Asī vinē</td>
</tr>
</tbody>
</table>

228—Sindhi.
<table>
<thead>
<tr>
<th>Sindhi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asā mārō</td>
<td>188. We beat (<em>Past Tense</em>)</td>
</tr>
<tr>
<td>Tavā mārō</td>
<td>189. You beat (<em>Past Tense</em>)</td>
</tr>
<tr>
<td>Unū mārō</td>
<td>190. They beat (<em>Past Tense</em>)</td>
</tr>
<tr>
<td>Āū mārindo ḍū</td>
<td>191. I am beating</td>
</tr>
<tr>
<td>Mū ṭai-mārō</td>
<td>192. I was beating</td>
</tr>
<tr>
<td>Mū mārō hō</td>
<td>193. I had beaten</td>
</tr>
<tr>
<td>Āū māryā</td>
<td>194. I may beat</td>
</tr>
<tr>
<td>Āū mārindoś</td>
<td>195. I shall beat</td>
</tr>
<tr>
<td>Tū mārindoś</td>
<td>196. Thou wilt beat</td>
</tr>
<tr>
<td>U mārindoś</td>
<td>197. He will beat</td>
</tr>
<tr>
<td>Asē mārindośā</td>
<td>198. We shall beat</td>
</tr>
<tr>
<td>Tavā mārindoś</td>
<td>199. You will beat</td>
</tr>
<tr>
<td>U mārindoś</td>
<td>200. They will beat</td>
</tr>
<tr>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Āū māryā thō</td>
<td>202. I am beaten</td>
</tr>
<tr>
<td>Āū mārō ḍū</td>
<td>203. I was beaten</td>
</tr>
<tr>
<td>Āū mārō ḍū</td>
<td>204. I shall be beaten</td>
</tr>
<tr>
<td>Āū waṅā thō</td>
<td>205. I go</td>
</tr>
<tr>
<td>Tū waṅā thō</td>
<td>206. Thou goest</td>
</tr>
<tr>
<td>U waṅā thō</td>
<td>207. He goes</td>
</tr>
<tr>
<td>Asē waṅā thā</td>
<td>208. We go</td>
</tr>
<tr>
<td>Tavā waṅā thā</td>
<td>209. You go</td>
</tr>
<tr>
<td>U waṅān thā</td>
<td>210. They go</td>
</tr>
<tr>
<td>Āū vē</td>
<td>211. I went</td>
</tr>
<tr>
<td>Tū vē</td>
<td>212. Thou wentest</td>
</tr>
<tr>
<td>U vē</td>
<td>213. He went</td>
</tr>
<tr>
<td>Asē viāśē</td>
<td>214. We went</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>215. You went</td>
<td>ताहि विय</td>
</tr>
<tr>
<td>216. They went</td>
<td>उहो विय</td>
</tr>
<tr>
<td>217. Go</td>
<td>वाँइ</td>
</tr>
<tr>
<td>218. Going</td>
<td>वेंडो, वेंडाक</td>
</tr>
<tr>
<td>219. Gone</td>
<td>विय, वियाक</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>तुहि-जो माहो चहहौ अहे?</td>
</tr>
<tr>
<td>221. How old is his horse?</td>
<td>हौँ ग्वोजो गटिरयो उमिरियो अहे?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>काश्मीरयो हेला गटिरयो परे अहे?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>तुहि-जो पात्यो गहर-मेघो केटिरयो पुत्तो अहीं?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>आज़ी मूं पांड़महो ग्वोजो कंयो अहीं।</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>माही-जो चाँघेर-जो पुत्तो हुन-मेघो बेरें-तो परिमो अहे।</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>हुऩौँ गहर-मेघो आहीं ग्वोजो जो ज़िन अहीं।</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>ज़िऩ ग्वोजो जो पुँढ़ी-ते मल्ला।</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>मौं हुन-मेघो पुत्तो ग्वोजो चाबुक़-मेघो हाँका अहीं।</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>हौँ माइ़-मेघो ताकिर-जो चोट़ि-ते पौ चाराँ।</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>हौँ हुऩौँ वान-मेघो ग्वोजो चारियो विलीची अहे।</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>हुऩौँ-जो भारव हुन-मेघो भार-मेघो दिगो अहे।</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>हुन-मेघो जामिता देती रुपाया अहे।</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>माइ-जो पात्यो हुऩौँ नांजी ग्वोजो मेघो राजे थी।</td>
</tr>
<tr>
<td>234. Give this rupee to him</td>
<td>हो रुपाया हुऩौँ भारव जो।</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>उहो रुपाया हुऩौँ-मेघो वातरा।</td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes.</td>
<td>हुन-मेघो कटिर-मेघो जामिता पुँढ़ी नेंदर-सिल कार्व बंधमहो।</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>काहल-मेघो पाँच चाँघे कायेकर।</td>
</tr>
<tr>
<td>238. Walk before me</td>
<td>माइ़ौँ-जो अगाज़े हाल।</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>काहल-जो माहोकर तुहि-जो पुत्तो अहे थो।</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>तो हौँ काहल-मेघो ग्वोजो।</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>ग्वोजो-जो बेकरे वाहात-मेघो।</td>
</tr>
</tbody>
</table>

230—Sindhi.
<table>
<thead>
<tr>
<th>Lāṛti</th>
<th>Kashchāhí</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tav̄ víā</td>
<td>Ôī ve̦, vyā</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Ū víā</td>
<td>Ḥū ve̦, vyā</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Wañ</td>
<td>Viñh</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Vendō, vindō</td>
<td>Vāṅhō</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Viñh, viñl</td>
<td>Vey̦, vyō̦</td>
<td>219. Gone.</td>
</tr>
<tr>
<td>Te-jo nālo kujā ahē?</td>
<td>Ḥ̦-jo nālo kurō ac?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Hi gōrō kōddō ahē?</td>
<td>Ḥ̦i gō̦o ḍe kīō ac?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Hōta Kashmir kōṭō parō ahē?</td>
<td>Kashmir hōta kīō ḍe̦ chhō̦ ac?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Pīr̦-jē gur-mā kētira puțā shīn?</td>
<td>Ḥ̦-jē pū̦-jē ghar-mā kīō ḍe̦ chhō̦ kē ah?</td>
<td>223. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Ajī māl gauñ pand kāō ahē.</td>
<td>Mīl aj jīhīhō pandh kōō ac</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Mū-jo gāch̦-jē puț-jē bēn-sā parōō ahē.</td>
<td>Mū-jo kākō-jo chhō̦ kō ān̦ jī bhen paṃyn̦ ac</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Archē gōrō-jo hūn̦-jē gur-mā ahē.</td>
<td>Ghar-mā acohōhē gō̦ō̦-jē jīn ac</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Un̦-jē puțā-ṭō hūn̦ rak̦ē</td>
<td>Ḥī-jo puțā-ṭē jīn vij̦ō̦</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Mū hūn̦-jē puțā-kēhē gauñ chhāk̦ kē hau̦n̦ ahīn.</td>
<td>Mū hūn̦-jē chhō̦ kē jīhīhī hāp̦aṭē-ṣē nārō̦ ac</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Hīt takri̦-jē chhō̦-ṭē māl̦-ē kē phō̦ chāl̦</td>
<td>Ḥā jān̦-ā-pad̦-kē takri̦-jē chhō̦-ṭō chāl̦ bē̦</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Û wag̦ hōț gōrō-ṭē charo vēṭō ahē.</td>
<td>Ḥā hād̦ niḥoh̦ gō̦ō̦-ṭē wāṭō ac</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Un̦-jē bā un̦-jē bēn-sān̦n̦ ḍīg̦ō ahē.</td>
<td>Ḥīn̦-jō bā bā hīn̦ jī bhūn̦ thi niḥoh̦ ac</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Un̦-jē kīmāt adhāt rup̦yā ahē.</td>
<td>Ḥūn̦-jē kīmāt adhāt rup̦yā ac</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Mū-jo pē hun̦ maṇ̦o jīeh̦-mā nāh̦ hē jī</td>
<td>Mū-jo pē hun̦ nānd̦e ghar-mā raṭō</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Ḥī rup̦yā un̦-kē āhō.</td>
<td>Ḥī rup̦yā hun̦-kē ṛ̦yō̦</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>Ḥō̦ rup̦yā hun̦-kan̦ āwaț.</td>
<td>Ḥūn̦ rup̦yā hun-waț gīn̦</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Un̦-kēhē kūṭ̦ hē mār̦ ńā nōr̦-āi kī bān̦hās.</td>
<td>Hun̦-kē kūṭ̦ hē mār̦ yō̦s, nē raș́aś bānd̦hās</td>
<td>236. Best him well and bind him with ropes.</td>
</tr>
<tr>
<td>Mū-jo aggīl hāl̦</td>
<td>Mū-jo agīł hāl̦</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Puțhīhī kā-jo chhō̦ kēhē achē thō?</td>
<td>Ḥ̦-jē puțthīhī kā-jo chhō̦ kēhē achē thō?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ū kō̦-kan̦n̦ wartō?</td>
<td>Ḥ̦ ū kō̦-waț gīd̦</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>

Stedsh—231
Lahnda or Western Paniabi.

Lahnda is the language of the Western Panjab. To its east it has Paniabi, spoken in the Central and Eastern Panjab, and it merges so gradually into that form of speech that it is impossible to fix any clear dividing line between the two. For our present purposes we may take a conventional line running north and south through the east Central Panjab and call everything to the east of it Paniabi and everything to the west of it Lahnda; but it must be understood that the change from one language to the other is so gradual that many typical Lahnda peculiarities will be found on the east of the line, and many typical Paniabi peculiarities on the west. The further west we go the less traces we find of Paniabi, and we may consider Lahnda to be finally established on the Districts of Multan and Jhang.

The conventional line adopted for this Survey commences at the south-west corner of the District of Montgomery. It was nearly north through Montgomery and Gujranwala up to the town of Rannagar on the Chinab in the latter district, dividing each into two nearly equal parts. From Rannagar it runs across the District of Gujrat up to the south-west end of the Pabbi range of hills, close to the frontier of British India.

From this place the boundary line is more definite. It runs north-eastwards along the Pabbi range, and at the frontier it turns east, along the foot of the lower Himalaya to near the river Chinab; whence it runs nearly due north to about the Pir Panjal pass on the Kashmir frontier. Here it is met by the chain of mountains forming that frontier, and the line follows this range northwards, crossing the valley of the Jehlum a little to the east of the town of Uri. It still continues north along the south side of the Kishanganga valley till it reaches the latitude of the northern extremity of Khagan in the Hazara District. Here it turns round, and follows the western border of Hazara, over nearly the whole of which Lahnda is the principal language. On reaching Attock on the Indus, the line runs a short distance to the east of that river, following its course till we arrive at Kalabagh, where it crosses it so as to include the Isk Khel Tahsil of Mianwali District. It thence embraces the greater part of the Derajat and touches the Indus again at Ahmadpur. Then it turns eastwards, across the State of Bahawalpur, so as to include its northern portion, and joins the southern end of the north and south conventional line at the southern-western end of Montgomery District, from which we started. Besides this Lahnda is spoken by Hindus in the trans-Indus Districts of Peshawar, Kohat, and Bannu, in all of which the main language is Pashto. Again, Lahnda is spoken in a more or less corrupt form by numerous immigrants over the greater part of the Province of Sind.

The existence of Lahnda as a separate language has long been recognised under various names such as Jaatki, Moolani, Hindki or Hindko, and Western Paniabi. It is called Jaatki because in some parts most of its speakers are Jaat, but the name is not applicable in places where Jaats are not numerically preponderant. It is called Moolani, but this name properly applies only to the form of Lahnda spoken round Multan and the neighbourhood. Hindki and
Hindkō, both of which mean 'the language of Hindus,' are chiefly used in the trans-Indus districts where Pathans speak Paṣṭhō and Hindus Lahndā. The only suitable general names are therefore Western Paṅjābi and Lahndā. The former name explains itself. 'Lahndā' may be used as indicating 'the language of the West,' just as Pūndi, the name of one of the dialects of Paṅjābi, means 'the language of the East.' The name Western Paṅjābi is popular and is used by eminent scholars like Sir James Wilson and Mr. Jukes, but it has inconveniences. In the first place it suggests that the language is a dialect of Paṅjābi proper, with which it has really very slight relationship, and in the second place it gives rise to awkward collocations of words, such as 'North-Western Western Paṅjābi' or 'Southern Western Paṅjābi.' Lahndā on the other hand is short and adaptable, as 'North-Western Lahndā' or 'Southern Lahndā' are at once intelligible. In the present Survey I therefore give the language its formal designation of 'Lahndā or Western Paṅjābi' but when writing about it shall simply use the shorter and more convenient term 'Lahndā.'

In the plains of the Panjāb, Lahndā has its east Paṅjābi. Towards the north, in the hill country its eastern neighbours are the Dogri Paṅjābi of Jammū, and the Kāshmiri dialects of the upper Chinab valley. Still further north it has Kāshmiri and in the extreme north Shinā on its east. Shinā also lies opposite its northern extremity. Along the western border of Khasa it has the Kōhistān dialects of the Indus. Lower down, along the western border of Hazara, as far as, and including, Dera Ismail Khan, the language on the west is Paṣṭhō, and below that, in Dera Ghazi Khan, it is Balochi. At Ahmadpur, where the boundary line turns to the east, it has Sindhi to its south, and further east, in South Bahawalpur, the language is the Thal dialect of Rājasthānī.

Kāshmiri, Shinā and the Kōhistānī are all Dardic languages, and we therefore see that in its northern section Lahndā is surrounded by languages of the Dardic type on three sides, east, north, and west. As regards the other languages Paṅjābi with its dialect Dogri, and Rājasthānī belong to the central group of Indo-Aryan languages, and are therefore distinct from Lahndā which belongs to the North-Western Group. The connexion between Lahndā and Paṅjābi will be dealt with later, and here it will be sufficient to state that Lahndā shows few points of contact with Rājasthānī. One of these is, however, important. One of the typical characteristics of Lahndā is the formation of the future with the letter s. Thus (Mālānī) masi, he will die. There is nothing like this in Sindhi immediately to the south, but the s reappears still further south, in Gujarātī where we have mar'si. The connecting link is the Western Rājasthānī immediately to the south of Lahndā. Here, in Thaḷ, we have mar'sē, and, further south, adjoining Gujarātī, in Mārwārī, mar'sū. We thus have a line of languages with s-futures extending, without a break from the north of Khasa, through the Western Panjāb, and Western Rajputana into Gujarāat.

Sindhi, on the other hand, though it has no s-future, is closely connected with Lahndā. In fact, so nearly related are the two languages that a kind of half and half language, half Lahndā and half Sindhi, is spoken over the greater part of Sind by

1 The word 'Lahndā' literally means 'West.' If we wished to be accurate we should say 'Lahndābī lāhī,' the language of the West, or some such term. Mr. Tisdall, in his Paṅjābi Grammar, calls the language 'the Lahndā dialect,' of which phrase 'Lahndā' must be taken merely as a convenient abbreviation.
INTRODUCTION.

immigrants from the Western Panjab. In Southern Lahnda even the Sindhi pronunciation is followed, and we hear the doubled consonants which are usually held to be typical of that language. There are many analogies in the declension of nouns. Here we may mention one, as it is of some importance, and is typical of all the north-western languages. In Kashmiri, to take an example of a Dardic language, there are many masculine nouns ending in *u* followed by a consonant, as, for instance, karun, the act of doing. This was originally karun‘. In the ablative singular karun* becomes karuna. Here as there is no final *, karuna does not become karun, but remains unchanged. In other words, Kashmiri nouns ending in a consonant preceded by *u*, change the *u* to *a* in the oblique cases. Exactly the same is the case in Lahnda where karun, the act of doing, has its oblique form karua. In Sindhi, the old form is still preserved, and we have karau*, the act of doing, oblique form karu*. In the conjugation of verbs there is also a close resemblance between Lahnda and Sindhi. Specially noteworthy is the fact that they both have an organic passive, as in Lahnda marīwan, Sindhi mārjan*, to be struck.

Pashto and Balochi are Eranian languages, and in no way influence Lahnda, except perhaps in one mixed dialect called Khetrawi. There remain the Dardic languages. Lahnda shows many traces of their influence, and indeed it may almost be said that its basis is Dardic. Here it is necessary to point out that this influence extends beyond Lahnda into Pashto. Thus, most Indian languages drop *a* when it comes between two vowels, while the Dardic languages usually preserve it. Thus, the Sanskrit kritah appears in Hindostani as kia, but in Kashmiri as kia* or kyua*, and in Lahnda and Pashto as kia. Similarly L. and P. sīla, sewn; sīla, drunk; but H. sīla, pta. Again, Pashto frequently uses dental letters for cerebrals and vice versa. So, in Thal Lahnda the cerebral is continually used instead of a dental *d*. Dardic is fond of dropping an *r* between vowels. This occasionally occurs in Lahnda, as in dāro or dāo, from (Dhanni). Such a loss of *r* is unknown in other parts of India.

In Dardic, the soft aspirated letters gh, jh, gh, dh, and bh are always dissipated and become g, j (or z), d, t, and b, respectively. Several examples of this occur in Lahnda. They are specially common in the Khetrawi dialect, but they also occur elsewhere. Thus, the Derawal dialect has gidda, instead of ghidda, taken, bukkh for bukkh, hunger. Another peculiarity of Dardic is that soft letters are liable to be hardened. Thus the Sanskrit śvā-pada, a bear, is hū-pa in Kasimiri. In Lahnda there is a common word ghidh or ghūdh meaning belly. In Hazara Lahnda it becomes tēd, and in the Pitvāri dialect of the Murree Hills, ghiddha, taken, becomes khiddhā. In teō the aspiration is dropped both at the beginning and end of the word, and the resultant initial ō (for ghūd) is hardened to ō.

A marked feature of the Dardic languages is the tendency to openthesis. By this is meant that the sound of a vowel is changed by the influence of one in the next syllable. Thus, in Kashmiri the *a* of baq‘, great, under the influence of the following *e* becomes o and we have baq‘. So mār‘, a father, becomes mōr‘, and māj‘, a mother, becomes mōj‘. Exactly the same occurs in Lahnda, where :—

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kukkur̥, a cock, becomes kukkur̥;
vāhur̥, a young bull, becomes vāhur̥;
kukkur̥, a hen, becomes kukkur̥; and
vāhur̥, a heifer, becomes vāhur̥.

We have seen on the preceding page how this epenthesis, in the case of karus, the act of doing, affects the declension of nouns both in Kāshmirī and in Lahndā.

The case of the personal pronouns is very noteworthy. All over the rest of India the words for ‘we’ and ‘you’ are hàm and tūm or some such form. Only in Pañjābī, Lahndā and Sindhī do we get different words, and these are closely related to Dardic forms. This will be evident from the following:

<table>
<thead>
<tr>
<th></th>
<th>We.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dardic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāshmirī</td>
<td>aːṣ</td>
<td>tōkː (tōː)</td>
</tr>
<tr>
<td>Kohistānī</td>
<td>...</td>
<td>tūṣ</td>
</tr>
<tr>
<td>Lahndā</td>
<td>aːṣi</td>
<td>tūṣi</td>
</tr>
<tr>
<td>Pañjābī</td>
<td>aːṣi</td>
<td>tūṣi</td>
</tr>
<tr>
<td>Sindhī</td>
<td>aːṣi</td>
<td>tawḥī</td>
</tr>
</tbody>
</table>

The Kohistānī word for ‘we’ is not given as it is formed from a different base.

These resemblances are most striking, and it must be borne in mind that the forms extend over the whole of North-Western India.

Dardic languages conjugate their verbs largely with the help of pronominal suffixes. Thus, ‘I beat him’ is in Kāshmirī mōr̥-m, he (was) beaten-by-me. Lahndā and Sindhī do exactly the same. Lahndā has mār̥-um and Sindhī has máryu-um. It is unnecessary to multiply examples here.

The conjugation of the past tense of the verb substantive is also worth noting. In Hindōstānī it is thā, but in Pañjābī it is sā or s̥i, and in Lahndā āhā, āh, aːs̥, aːs̥a, or s̥a, according to locality. If we bear in mind that in these dialects s̥ is often changed to h̥, we see at once the resemblance to the following Dardic forms:

<table>
<thead>
<tr>
<th></th>
<th>Bashgali Kāfīr</th>
<th>Veron Kāfīr</th>
<th>Kalāshā Kāfīr</th>
<th>Khōwār</th>
<th>Shīna</th>
<th>Kāshmirī</th>
<th>Gārwi</th>
<th>Maiyā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aːz̥</td>
<td>aːzz̥</td>
<td>aːz̥i</td>
<td>oːkh̥i</td>
<td>aːs̥i</td>
<td>ːs̥ (fôr ːn̥)</td>
<td>aːsh̥u</td>
<td>aːs̥</td>
</tr>
</tbody>
</table>

The conjugation of verbs does not call for special notice. It may, however, be remarked that in North-Eastern Lahndā the present participle ends in nā. Thus, mār̥nā, striking. So, in Kāshmirī we have mār̥n, striking, Bashgali Kāfīr viːnː, striking, and so on.

Finally, there are remarkable coincidences in vocabulary. The forms for the verb ‘to go’ will suffice as an example. In Pañjābī and the rest of India this is jāːs̥, or some such form. In Kāshmirī it is gatːkː-un, and so in Northern Lahndā it is gachːkː-uːn.
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So much do these languages resemble each other that difficult Kāshmiri words can be explained by their Lahndā equivalents. Thus, there is a famous pass in Kashmir called Hasti-nanj, over which there is a story of elephants going. In Kāshmiri hasti means 'of an elephant' but there is no word nanj. It is not till we hear the South Lahndā woñǐ or woñā, Sindhi woñān, 'to go,' that we recognize that the name means 'the pass of the elephant.' The tradition of the passage of the elephants and of a subsequent disaster is preserved in Kashmir, but all memory of the meaning of the name has been lost.

The above considerations lead us to conclusions of some importance for the linguistic history of the North-West of India.

We know that Pañjābī belongs to the Central Group of Indo-Aryan languages. The principal member of the Group is Western Hindi. In the section of this Survey dealing with Rājasthān it was pointed out that in Rājputāna and Gujarāt the Aryan languages originally spoken belonged (like Lahndā) to the Outer Circle of Indo-Aryan languages. Over them the language of the Central Group, now represented in its purity by Western Hindi, gradually spread in a wave which diminished in force the further it proceeded from the place of origin. At present the whole of the country between the Gangetic Doab and the sea-coast of Gujarāt is occupied by immigrant Aryans who found there other Aryan tribes previously settled. These latter spoke a language belonging to the Outer Circle, and were either absorbed or driven farther to the south, or both, by the new-comers from the Doab.

We have historical records of this migration from the Gangetic Valley into Rajputana, but such notices are wanting in the case of the Panjab. It is, however, reasonable to suppose that the same occurred in their case also, for the linguistic conditions are exactly parallel. In the Eastern Panjab the language is an almost pure member of the Central Group, but as we go west traces of Lahndā influence grow stronger and stronger, till, at last, Lahndā is finally established in supersession of Pañjābī in the Districts of Jhang and Multan. It is evident from the phonetic conditions that some language akin to the Modern Lahndā was once spoken over the whole of the Modern Panjab, but that, in the east, it has been superseded by a language hailing from the Gangetic Doab, though traces of its former existence, stronger and stronger as we go westwards, are still observable.

Although, therefore, Pañjābī belongs to the Central Group, it is, to a certain and varying extent, a mixed language. Instances of the survival of Lahndā forms have already been quoted, and here one other general fact may be mentioned.

It is a commonplace of the history of all Indo-Aryan languages that the various Prakrits from which they are derived are full of words containing double consonants. As an example we can take the Sanskrit word bhaktah, cooked rice, which becomes bhattu, with a double tt, in Apabhramśa Prakrit. In most of the modern Indo-Aryan vernaculars (especially in Western Hindi and Gujarātī) these double letters are simplified by the rejection of one of them, and the preceding vowel is lengthened in compensation. Thus, almost universally bhattu is represented in the modern languages by bhāt. But in

\textsuperscript{1} Vol. IX, Part II, p. 2ff.
Lahndā and Pañjābī this is not the case. The double letter is retained and the preceding vowel remains short. In Sindhi and the Dardic languages and sometimes in Lahndā the compound is, it is true, simplified, but the preceding vowel almost always remains short. There is no compensatory lengthening. Thus, Sindhi has bhat, not bhāt, and the Dardic Kāshmirī bata, not bāta. This absence of compensatory lengthening is a most important distinction between the Aryan languages of the North-West, and those of the rest of India. It separates them at once as two definitely distinct groups. In the North-West a double letter is either preserved or is simplified without affecting the preceding vowel. In the rest of India it is nearly always simplified and the preceding vowel is then always lengthened.

The following are further examples of this treatment of double letters:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Apabhraṃsā Prakrit</th>
<th>Pañjābī</th>
<th>Lahndā</th>
<th>Sindhi (Kāshmirī unless otherwise stated)</th>
<th>Western (Hindi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>daśkāh, a kind of grass</td>
<td>daśkāh or daśkhu</td>
<td>daśk</td>
<td>daśk</td>
<td>daśk*</td>
<td>daśk</td>
</tr>
<tr>
<td>saśkāsh, high</td>
<td>saśkāś</td>
<td>saśkāś</td>
<td>saśkāś</td>
<td>saśk</td>
<td>saśk</td>
</tr>
<tr>
<td>saśkāsh, true</td>
<td>saśkāš</td>
<td>saśkāš</td>
<td>saśkāš</td>
<td>saśk*</td>
<td>saśk</td>
</tr>
<tr>
<td>rīchā, a bear</td>
<td>rīchāh</td>
<td>rīchāh</td>
<td>...</td>
<td>rīchh*</td>
<td>rīchh</td>
</tr>
<tr>
<td>saśā, a sound</td>
<td>saśā</td>
<td>saśā</td>
<td>...</td>
<td>...</td>
<td>saśā</td>
</tr>
<tr>
<td>dūndhā, milk</td>
<td>dūndhā</td>
<td>dūndhā</td>
<td>dūndhā</td>
<td>dūndh</td>
<td>dūndh</td>
</tr>
<tr>
<td>agni, before</td>
<td>agṇi</td>
<td>agṇi</td>
<td>agṇi</td>
<td>agṇi*</td>
<td>agṇi</td>
</tr>
<tr>
<td>aṅga, to-day</td>
<td>aṅga</td>
<td>aṅga</td>
<td>aṅga</td>
<td>aṅga</td>
<td>aṅga</td>
</tr>
<tr>
<td>chakram, a wheel</td>
<td>cakrama</td>
<td>cakram</td>
<td>cakram</td>
<td>cakram*</td>
<td>cakram</td>
</tr>
<tr>
<td>devakṣati, he ascertains</td>
<td>devakṣati</td>
<td>devakṣi</td>
<td>devakṣi</td>
<td>devakṣ</td>
<td>devakṣ</td>
</tr>
<tr>
<td>suśkāksh, dry</td>
<td>suśkāk</td>
<td>suśkāk</td>
<td>suśkāk</td>
<td>suśk</td>
<td>suśkāk</td>
</tr>
<tr>
<td>kharan, an action</td>
<td>kharan</td>
<td>kharan</td>
<td>kharan</td>
<td>kharan*</td>
<td>kharan</td>
</tr>
<tr>
<td>charma, skin</td>
<td>charma</td>
<td>charma</td>
<td>charma</td>
<td>charma*</td>
<td>charma</td>
</tr>
<tr>
<td>kornā, an ear</td>
<td>kornā</td>
<td>kornā</td>
<td>kornā</td>
<td>korn</td>
<td>korn</td>
</tr>
<tr>
<td>sarpa, a snake</td>
<td>sarpa</td>
<td>sarpa</td>
<td>sarpa</td>
<td>sarpa</td>
<td>sarpa</td>
</tr>
<tr>
<td>svaratā, mother-in-law</td>
<td>svaratā</td>
<td>svaratā</td>
<td>svaratā</td>
<td>svaratā</td>
<td>svaratā</td>
</tr>
<tr>
<td>bhatā, boiled rice</td>
<td>bhatā</td>
<td>bhatā</td>
<td>bhatā</td>
<td>bhat</td>
<td>bhat</td>
</tr>
<tr>
<td>raktāk, red</td>
<td>raktāk</td>
<td>raktāk</td>
<td>raktāk</td>
<td>raktāk</td>
<td>raktāk</td>
</tr>
<tr>
<td>karmāgāt, he cuts</td>
<td>karmāgāt</td>
<td>karmāgā</td>
<td>karmāgā</td>
<td>karmāgā</td>
<td>karmāgā</td>
</tr>
<tr>
<td>bhatā, a hand</td>
<td>bhatā</td>
<td>bhatā</td>
<td>bhatā</td>
<td>bhat</td>
<td>bhat</td>
</tr>
<tr>
<td>prīshān, the bee</td>
<td>prīšān</td>
<td>prīšān</td>
<td>prīšān</td>
<td>prīš</td>
<td>prīš</td>
</tr>
</tbody>
</table>

1 There are a few instances of the double letter being preserved without simplification, as in the Sanskrit mākṣṣāhānuḥ. Prakrit mākṣṣāhānuḥ, Hindi mākṣāh or mākṣāh, butter. But these are quite sporadic.
INTRODUCTION.

Lahndā has three main dialects, a Southern, or Standard, a North-Eastern, and a North-Western. Each of these has several sub-dialects.

The form of Lahndā which has been taken as the standard is that spoken in the Doáb of the District of Shahpur and illustrated in Sir James Wilson’s Grammar and Dictionary of Western Pańjābī. It is the typical form of the Southern dialect, which covers the whole of the Lahndā area south of the Salt Range. It has three sub-dialects,—the Standard proper, Mūltānī, and Thālī. The Standard proper is spoken in the Districts of Shahpur, Jhang, Lyallpur, Montgomery, Gujranwala, and Gujrat, and has several local or tribal names, which sometimes indicate slight variations. In Shahpur it is spoken in the Jēch Doáb between the Jehlam and the Chināb. In Jhang and Lyallpur it goes by various names, according to the people who speak it. The most general name is Jākī, or the language of the Jaṭṭs. ‘Pańjābī’ is the broken Lahndā spoken by the Pańjābī immigrants in the Canal Colony in Lyallpur, and Jāṅgali is the language of the nomad tribes now settled in that district. The Jākī spoken on the banks of the Chināb is called Chināwārī in Jhang, and in the north of that district the dialect of the Niśwānī tribe is called Niśwānī. In the Kāchhī, or alluvial portion of Jhang District on the right bank of the Jehlam, we have Kāchhī, which is the standard merging into the Thālochhīrī form of Thālī spoken further west. With the exception of Thālochhīrī, of which more anon, all these are simply slightly varying forms of the standard of the Shahpur Doáb.

In Montgomery, we have, as explained above on p. 233, Pańjābī in the eastern and Lahndā in the western half. The latter is the Standard, as spoken in Lyallpur, gradually merging into Pańjābī. In Gujranwala the state of affairs is the same. Lahndā, very similar to that of Lyallpur, is spoken in the western third of the district, while the language of the eastern two-thirds is Pańjābī. The Lahndā of Gujranwala is locally known as Bārdī Bōlī, or the speech of the Bār or uncultivated upland.

In Gujrat, there is a similar division between Lahndā and Pańjābī. The Lahndā of this district has various names according to locality. West of the Pabbi Range, which is here the dividing line, it is Pōthwārī, a form of the North-Eastern dialect of Lahndā, and does not now concern us. Further south it is known as Jālātardi Bōlī, or Bārdī Bōlī, and resembles the dialect of the Shahpur Doáb.

The estimated number of speakers of this Standard form of Lahndā is as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahpur</td>
<td>447,000</td>
</tr>
<tr>
<td>Jhang and Lyallpur</td>
<td>433,832</td>
</tr>
<tr>
<td>Montgomery</td>
<td>204,995</td>
</tr>
<tr>
<td>Gujranwala</td>
<td>275,000</td>
</tr>
<tr>
<td>Gujrat</td>
<td>147,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,507,827</strong></td>
</tr>
</tbody>
</table>

We now come to the Mūltānī sub-dialect of the Southern dialect of Lahndā. This is spoken in the Districts of Multan, Muzaffargarh, Dera Ghazi Khan, in the north of the State of Bahawalpur, and by numerous immigrants in Sind. Mūltānī is well-known, owing to its having been described in Mr. O’Brien’s Glossary. In Multan it is spoken over the whole district,
except in tracts, such as the Sidhmai Canal area, where immigrants from the Panjab have settled. The dialect of North Bahawalpur is the same as that of Multan and is locally known as Bahawalpuri. In Muzaffargarh, Multāni is locally known as Hindi, Hindi, or Jātki. It closely resembles the dialect of Multan except that in the northeast, on the bank of the river Chinab, adjoining Jhang District, it more nearly resembles the Chināwari of Jhang, and is known as Chināwari.

Across the Indus from Muzaffargarh lies the District of Dera Ghazi Khan, the principal languages of which are Balochi, spoken by the Baloches, and Lahnda. The latter is locally known as Hindi, Hindi, Jātki, or Dērawāl. The Baloches call it Jaghdali. It resembles Multāni, but is much influenced by the neighbouring Sindhī spoken to its south.

The local name of Upper Sind is Sirō, and the language of the country is a form of Sindhī known as Sirākı, or ‘Up-country’ Sindhī. All over the Sirō and, diminishing in number as we go south, also over the rest of Sind, there are numerous immigrants whose native language is Lahnda. The form of Lahnda spoken by them most nearly resembles the Hindī of Muzaffargarh, and is also known as ‘Sirākı’ or the ‘Up-country language.’ In order to distinguish it from the Sirākı form of Sindhī it is called Sirākı Hindī in the following pages.

Finally, in this connexion we may mention Khētrāni and Jāfri, two cognate dialects spoken by independent tribes living beyond our border in the Sulaimān Range. Their language is a mixed one. Its basis resembles the Hindī of Dera Ghazi Khan, but it also shows undoubted points of connexion not only with Balōchī, but also with the Dardic languages spoken far to the north below the Hindū Kush.

Multāni and its cognate sub-dialects differ from the Standard of the Shahpur Dēāb mainly in pronunciation. It often employs the peculiar doubled consonants of Sindhī, and at the same time is almost as fond of cerebralizing a dental d as the Thal dialect shortly to be mentioned. The vowels ā and ē of the Dēāb have disappeared, and have become ə and ɛ, respectively. There are also differences of vocabulary.

The number of speakers of the various forms of Multāni has been estimated as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multan</td>
<td>331,838</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>465,000</td>
</tr>
<tr>
<td>Muzaffargarh</td>
<td>720,000</td>
</tr>
<tr>
<td>Dera Ghazi Khan</td>
<td>382,270</td>
</tr>
<tr>
<td>Sirākı Hindī of Sind</td>
<td>154,575</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,176,983</strong></td>
</tr>
</tbody>
</table>

The number of speakers of Khētrāni and Jāfri is put down at 14,581.

The sandy desert west of the river Jehlam is known as the Thal. It has the Indus to its west and extends from the Salt Range on the north to the District of Muzaffargarh on the south. It includes parts of the Districts of Mianwali, Jehlam (Jehlam), Shahpur, Jhang, and the north of Muzaffargarh. In Muzaffargarh the language is the Multāni form of Lahnda. Over-
the rest of the Thali it is called Thali, and varies very little from place to place. Thali has crossed the Indus, and is also spoken in the Districts of Dera Ismail Khan and Bannu. In the last named district the main language is Pashto, and Thali is only spoken by some 33,000 Hindus scattered over the country. The main difference between Thali and the Standard Southern Lahnda of the Shahpur Doab is the frequent substitution of a cerebral for a dental d. There are also differences of grammar and vocabulary. Thali has other names, varying according to locality. Over the whole area it is called Jatki. In Dera Ismail Khan it is sometimes called Hindki and sometimes Derawal, the latter being considered to represent the more polished form of the speech. In Mianwali and Bannu it is called Hindko and Mulki, and in Jhang Thalochri.

The following is the estimated number of speakers of Thali:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mianwali</td>
<td>400,000</td>
</tr>
<tr>
<td>Jhelum</td>
<td>131,562</td>
</tr>
<tr>
<td>Shahpur</td>
<td>21,000</td>
</tr>
<tr>
<td>Jhang</td>
<td>2,948</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>170,000</td>
</tr>
<tr>
<td>Bannu</td>
<td>83,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>752,210</strong></td>
</tr>
</tbody>
</table>

Although, in the later pages of this volume, the North-Eastern dialect is, for practical reasons, considered before the North-Western, it will here be most convenient to deal with the latter first. North-Western Lahnda begins in the middle of the Salt Range, having the Thali (Southern Lahnda) of Jhelum immediately to its south. In the Salt Range, immediately to its east and west it has dialects of the North-Eastern Group which it separates like a wedge. It extends northwards through Western Jhelum, where it is called Dhanari into the eastern part of the Attock District. Thence it spreads over North Attock into the Hazara District of which it is the main language, and also westwards over Peshawar, where the main language is Pashto, and where it is spoken only by scattered Hindus. In East Attock it is called Sawain. Elsewhere it is generally known as Hindko or Hindki, but the dialect of Peshawar City is called Peshawari, while the Tinawal tribe in Hazara has a special variety of its own called Tinauli.

The North-Western dialect possesses all the appearances of a mixed form of speech, partly agreeing with Southern Lahnda, and partly with North-Eastern Lahnda. Thus it forms its genitive by adding da, as in the south, but the oblique form singular of masculine nouns ending in a consonant is formed by adding oc, as in the North-Eastern dialect. In vocabulary, also, it often agrees with the North-Eastern dialect, when the latter differs from the Southern. In some respects its vocabulary is independent of both. Thus the verb 'to go' is wana in the south, pachhna in the north-east, but jana in the north-west.

The following is the estimated number of speakers of North-Western Lahnda:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhelum</td>
<td>291,982</td>
</tr>
<tr>
<td>Attock-</td>
<td></td>
</tr>
<tr>
<td>Sawain</td>
<td>106,010</td>
</tr>
<tr>
<td>Hindko</td>
<td>82,041</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td><strong>189,051</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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The proper home of the North-Eastern dialect of Lahndā is the eastern third of the Salt Range and the Pothwār plain. The latter consists of the eastern part of the District of Jhelum and the plains portion of the District of Rawalpindi. From here it extends northwards into the Murree Hills of the latter district, taking in at the same time a small tract on the east of the neighbouring District of Hazara, inhabited by Dhunds and Kairāls. It then covers the Chihbāl country or outer hill region of Kashmir between the rivers Chenab and Jehlam, including the Jāgir of Punch. It also covers the Jehlam valley in Kashmir between Muzzafarabad and Uri, and, according to Drew, the greater part of the valley of the Kishangangā, up from where it joins the Jehlam at Muzzafarabad. No specimens have been received from the Kishangangā valley, and we must content ourselves with Drew's authority. For the rest of the tract above mentioned plentiful materials are available, and there is no doubt about all the local dialects being various forms of North-Eastern Lahndā.

North-Eastern Lahndā has several names, often based on the names of the tribes which use some particular form, and not always connoting special dialectic differences. The form spoken in the Pothwār tract is always known as Pothwāri. That of the Murree Hills is simply called Pahāri or the Hill Language. The speech of the Dhunds and Kairāls is called either Dhundī or Kairāli, according to the tribe of the speakers, but it is practically the same as the Pahāri just mentioned. The Chihbāl country is named from the Chibb tribe which is here important, and the local dialect is called Chibbāli. In Punch, where the language is much affected by the neighbouring Kashmiri, the dialect is called Punchī.

So far we have traced North-Eastern Lahndā in its proper direction to the north-east. On its west, as the map will show, it has, throughout, some form of North-Western Lahndā. In the Salt Range, where it has the Dhanī North-Western dialect to its west, in the west of the Pind Dadan Khan Tahsil of Jhelum, it re-appears again in the western third of the range in the north of the District of Shahpur. The Salt Range has, therefore, North-Eastern Lahndā at each end, and North-Western Lahndā in its centre.

The North-Eastern Lahndā at the Shahpur, or western, end of the Salt Range is due to the presence of Awāns. Sir James Wilson claims their form of speech as the Salt-Range dialect par excellence. The Awāns have spread over the south of the District of Attock, where their dialect is called Awānkhōri, and across the Indus into Kohat, where it is spoken by Hindūs and Awāns scattered amongst the Pashtō-speaking Pāṭhān population. Here the Lahndā is called by various names, such as Awānkhōri, Awānkhari, Hindki, Hindkā, and Kohātī. The first two represent the dialect as spoken
by Awänas, the third and fourth, the same dialect as spoken by Hindüs, while Kohät is the general name of the dialect throughout the district.

Finally, North-Eastern Lahndā has spread further north in Attock over the Pindi Gheb Tailâ in the centre of the district. Here it is known as Ghebî.

We thus see that North-Eastern Lahndâ is spoken in two distinct tracts, separated from each other by the North-Western dialect. There is, first, the true North-Eastern dialect of the north-east, and there is, secondly, an overflow to the west covering the north of Shahtpur, the south and centre of Attock, and crossing the Indus into Kohat. The dialects of the two tracts are very similar. They differ mainly in vocabulary, the Western dialects showing a tendency to agree with the neighbouring Southern dialect. For instance they use the southern word vazun for 'to go,' while the true North-Eastern dialects all have gachk'accâ.

The North-Eastern¹ dialect of Lahndâ differs from the Southern dialect in several important particulars. There are wide differences of vocabulary. A list of a number of words peculiar to the north-east is given in the section dealing with the dialect. Some of these are actual shibboleths. Such are gachk'accâ, to go; achhûnâ, to come. These are peculiar to the north-east, the south having vaun and avun, and the north-west fân and aânâ, respectively. Another shibboleth is the words for 'my' and 'thy.' In the north-east they are mänjâ and tâjâ, while in the south they are mërâ and têrâ.

In Grammar, very noticeable is the frequent change of s to h, as in the root høy, for sák, to be able. Again, in the south and the north-west the postposition of the genitive is dâ, but in the north-east it is nâ. Similarly the terminations of the present participle are dâ and nâ, respectively. In the declension of nouns, masculine nouns ending in a consonant of the Southern dialect are unchanged in the oblique singular. Thus, ghar-dâ, of a house. But in the North-Eastern dialect, with which in this particular the North-Western dialect agrees, the oblique singular adds the letter ñ; thus, gharë-nâ (North-Western gharë-dâ), of a house. Feminine nouns ending in a consonant similarly add ñ in the north, but not in the south. These are the most striking points of difference between the North-Eastern and Southern dialects. Others will be found noted in the sections referring to them.

The following is the estimated number of speakers of North-Eastern Lahndâ:

<table>
<thead>
<tr>
<th>True North-Eastern Dialects</th>
<th>684,362</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pothârî</td>
<td>684,362</td>
</tr>
<tr>
<td>Pahârî (including Dhanût)</td>
<td>87,777</td>
</tr>
<tr>
<td>Kashmir dialects</td>
<td>741,407</td>
</tr>
<tr>
<td></td>
<td>1,513,546</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>North-Eastern Dialects of the western tract</th>
<th>1,722,755</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Salt Range (Shahtpur)</td>
<td>23,000</td>
</tr>
<tr>
<td>Awakhârî (Attock and Kohat)</td>
<td>123,501</td>
</tr>
<tr>
<td>Ghebî (Attock)</td>
<td>99,098</td>
</tr>
<tr>
<td>Total</td>
<td>1,722,755</td>
</tr>
</tbody>
</table>

¹ These remarks apply particularly to the true North-Eastern dialects. The North-Eastern dialects of the western tract just described sometimes show more points of agreement with the language of the south.
We are not in a position to give the number of speakers of Lahnda outside their proper home. Outside the Pañjab they are everywhere confused with speakers of the Pañjabi. From the above figures we see that the number of speakers of Lahnda in its proper home, as estimated for this Survey on the figures of the Census of 1891, is:

<table>
<thead>
<tr>
<th>Southern Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td>1,597,827</td>
</tr>
<tr>
<td>Multani</td>
<td>2,175,983</td>
</tr>
<tr>
<td>Khatri and Jafri</td>
<td>14,881</td>
</tr>
<tr>
<td>Thali</td>
<td>722,216</td>
</tr>
<tr>
<td>North-Western Dialect</td>
<td>4,458,601</td>
</tr>
<tr>
<td>North-Eastern Dialect</td>
<td>881,425</td>
</tr>
<tr>
<td>True North-Eastern</td>
<td>1,518,546</td>
</tr>
<tr>
<td>Western Sub-Group</td>
<td>239,209</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,692,781</strong></td>
</tr>
</tbody>
</table>

The total figures for Lahnda in the Census of 1911 were 4,779,138. But these cannot be compared with the above figures, as in many cases, for census purposes it is impossible to distinguish between Lahnda and Pañjabi. As already stated there is a large area over which it is debatable which of these two languages is spoken.

The following, so far as I have been able to collect them, are the works which deal with Lahnda:

**BAVER, Theophillus Siegfried.** *Historia Regni Gramorum Bactriani*. Petropoli, 1738. On p. 119ff., are given the numerals up to 10, viz., 1, buku; 2, āthu; 3, thay; 4, tāyā; 5, pανς; 6, ṭαče; 7, ṭατθ; 8, aαδβ; 9, ṭα; 10, ṭατθ. Bayer says that he got these words from a native of Multan. So far as I am aware this is the first attempt made in Europe to record any words in Lahnda. See the next.

**Vrobev, Io. Arvydovis.** *Theaauri Epistolei laCrozieni: Ex Bibliotheca Jordaniana edidit Io. Lichtenstein*. Lipsiae, 1742. This is a collection of letters written by, and addressed to, Maturin Veyssiere La Croyse, the famous librarian of Berlin. On p. 38 of Vol. I, Theophilus Siegfried, Bayer sends to La Croyse a collection of the first four numerals in various languages, Those for the 'Mogulenses Indi' are:—1, bēt; 2, gūm; 3, ṭay; 4, ṭahr. These are not so correct as those given in the preceding entry.


**P[riest], J.** *Note on A Grammar of the Sindhi language, dedicated to the Right Honorable Sir Robert Grant, Governor of Bombay*. By W. H. Wathen, Esq., with Plate showing the Mārwāri, Multani or Sawī, and Sindhi or Khudwāri Alphabets. Journal of the Asiatic Society of Bengal, Vol. VI (1837), pp. 347ff.

**Burton, Lieut. (Sir R. F.).** *A Grammar of the Jâdski or Belochki Dialect*. Journal of the Bombay Branch of the Royal Asiatic Society, Vol. III (1849, 50, 51), pp. 84 and ff. This is a very full grammar. Burton identifies 'Jâdski' with 'Sirdhi Sindhi.'

**Campbell, Sir G., K.C.S.I.** *Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. Specimens of Punjabi of Mooltan on pp. 244ff.

**Wack, E. G.** *Report of the Land Revenue Settlement of the Hinsar District of the Punjab, etc.* Lahore, 1876, p. 74.

**Peters, Sir F. W. R.** *Final report on the Settlement of the Dera Ghazi Khan District, in the Derajat division, etc.* Lahore, 1876. Glossary, pp. vi-.
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"",— Report on the . . . . . . Settlement of the Muzaffargarh District, etc. Lahore, 1882.


"",—Grammar of the Shahpur District. Lahore, 1897. P. 89.

"",—Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur District with Proverbs, Sayings and Verses. Lahore, 1899.


MACLAGAN, E.,—Notes on Western Patshah collected by B. M. Lahore, 1900.


SKEMP, F. W.,—Multani Stories. Collected and translated by F. W. S. Lahore, 1917.
SKETCH OF LAHNDĀ GRAMMAR.

A few general remarks on the pronunciation of Lahndā may be made here. The language possesses several vowels which are unusual elsewhere in India. As in Kāshmirī they are generally due to epenthesis. These are ̄a, pronounced like the a in ‘tall’; ̄a, like the German å in ‘wärè,’ or like the e in ‘there,’ as pronounced in Scotland or the North of England; and ̄ai, the short sound of ai, something like the first i in ‘mightily’ as compared with the i in ‘sigh.’ The ̄a represents what would be ai, elsewhere. Thus, bhaɪ, a sister, pronounced bhān. In the Paṇjābī of the neighboring District of Wazirābād ai is, according to Mr. Bailey’s Grammar, sounded something like the a in ‘man,’ and we see the diphthong on its way to becoming the Lahndā ̄a.

This ̄a-sound is most common in the two northern dialects, but also occurs in the south, gradually becoming an ordinary e in the most southern dialect, Māltānī, much as the e of the Scotch and Northern English “there” changes to the ordinary long ̄o-sound of the Southern English pronunciation of the same word.

Similarly the ̄o of the north shows a tendency to become a simple ̄a in the extreme south. In other words, in the case of both these letters, epenthesis diminishes as we go south. While Northern Lahndā, as well as Shahpur Dūbā and Thālī, have ̄ūhr, a young bull, Māltānī prefers ̄ūhār. Sindhi goes a step further and has only ̄uhrā.

As regards consonants, mention must first be made of the sound represented in the Survey by ̄, and by Sir James Wilson and Mr. Jukes by nj. Sir James Wilson describes its sound as the nasal part of the final sound in ‘sing’ with the j-sound not completed. Mr. Jukes says, the sound is something between nj and ny, sometimes leaning more to one side, and sometimes more to the other. It rarely occurs except in the word ̄uṇja, to go, and never as an initial letter. In the Imperative ̄uṇj, the j-sound is pronounced; in the other tenses, as Present ̄uṇjēdā, the pronunciation is more like ̄uṇjēdā.

In Dera Ghazi Khan, Lahndā has borrowed the peculiar double consonants of Sindhi. These are described in the section dealing with that district.

The preference for cerebral sounds is manifest in several parts of the Lahndā area. The letter ñ is always pronounced with an extreme cerebralization, closely resembling an English nr, which letters are often written for it. In this, Lahndā agrees with the neighboring Brānian language, Paṣhtō. In the Thālī, and also to a less extent in the extreme south, almost every ̄d is changed to d̄, while in the two northern dialects r often becomes ̄d, as in mād̄ for mērā, my.

In the Pūthwāri form of the North-Eastern dialect, the vulgar pronounce chh as sh. Thus, gaʃhā, instead of gachhā, to go. All over the north, there is a strong tendency to nasalization, nearly every final long vowel being nasalized at option, as in baʃ or bah̄, many; na or ṇa, of.

The cerebral l is common over nearly the whole of the Lahndā tract. It only disappears in the extreme north, where we approach the Dardic languages. It is not heard in Hazara or in the Chibliāl country.
Lahnda has no written character of its own. It contains no prose literature, and the poetry written in it is of the nature of folk-poetry, stored in the memory, and seldom committed to writing. Perhaps the Persian character is the one most commonly employed for literary purposes, but this is only because it is the character familiar to the educated men who may wish to record a piece of Lahnda for some special need. The Gurmukhi character is also sometimes used, under the same circumstances. But the character used all over the country by Hindus is that current over the whole of the Panjab and Sind, and known as the Landha or 'clipped' alphabet. It is closely related to the Mahâjâni character of Marwar, and also to the Tâkri of the Panjab Hills and, through it, to the Sâradâ alphabet employed in Kashmir. It is a very incomplete alphabet, vowel signs being hardly ever used except when initial. It is in fact generally legible to no one but the original writer, and not always to him. European students of Lahnda invariably write it in the Roman character, and this is followed in the present account. But specimens written in the Persian character will be found on pp. 312 and 349, and a specimen in the Landha character on p. 315.

The Gurmukhi alphabet is an improved and polished form of Landha, said to have been invented by Afgad, the second Sikh Guru (1538-1552 A.D.), for the purpose of recording the Scriptures of the Sikh religion. It is said that he found that Sikh hymns written in Landha were liable to be misread, and he accordingly improved it by borrowing signs (especially vowel signs) from the Nâgârî alphabet and by polishing up the forms of the existing Landha consonants.

The following table shows the Landha alphabet compares with Gurmukhi:

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1 The Janam Sâkhî, a well-known Sikh book, is written in a dialect which is half Punjabi and half Lahnda. This is the dialect described as Lahnda by Mr. Tisdall. The book is usually printed in the Gurmukhi character.

2 Several specimens of the Landha character will be found in Dr. Leitner's *Collection of Specimens of Commercial and other Alphabets and Handwritings as also of Multiplication tables current in various Parts of the Panjab, Sind and the North-West Provinces*, 'Anjuman-i-Punjab' Press, Lahore, no date. These are not accompanied by any explanation, and are hence of little help to the learner. It is hardly necessary to point out that the word 'Landha' has no connexion whatever with the word 'Lahnda.'
<table>
<thead>
<tr>
<th>Gurmukhi</th>
<th>Landé</th>
<th>Transliteration</th>
<th>Gurmukhi</th>
<th>Landé</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਡ ਲ</td>
<td>ᴍ</td>
<td>a (‘āirā’)</td>
<td>ਰ ਲ</td>
<td>ᵃ</td>
<td>ḍa</td>
</tr>
<tr>
<td>ਢ ਲ਼</td>
<td>ᴬ</td>
<td>i (‘īrī’)</td>
<td>ੱ ਲ</td>
<td>ᵇ</td>
<td>ḍha</td>
</tr>
<tr>
<td>ਣ ਠ</td>
<td>ᴭ</td>
<td>u (‘ūrā’)</td>
<td>ੳ ਲ</td>
<td>ᵯ</td>
<td>na</td>
</tr>
<tr>
<td>ਵ ਵ</td>
<td>ᴧ</td>
<td>o</td>
<td>੫ ਲ</td>
<td>ᵫ</td>
<td>ta</td>
</tr>
<tr>
<td>ਵ ਵ</td>
<td>ᴨ</td>
<td>sa</td>
<td>੬ ਲ</td>
<td>ᵬ</td>
<td>tha</td>
</tr>
<tr>
<td>ਹ ਹ</td>
<td>ᴫ</td>
<td>ha</td>
<td>੭ ਲ</td>
<td>ᵭ</td>
<td>da</td>
</tr>
<tr>
<td>ਝ ਝ</td>
<td>ᴧ</td>
<td>ka</td>
<td>੮ ਲ</td>
<td>ᵮ</td>
<td>dha</td>
</tr>
<tr>
<td>ਞ ਞ</td>
<td>ᴪ</td>
<td>khu</td>
<td>੯ ਲ</td>
<td>ᵯ</td>
<td>no</td>
</tr>
<tr>
<td>ਟ ਟ</td>
<td>ᴧ</td>
<td>gu</td>
<td>ੰ ਲ</td>
<td>ᵰ</td>
<td>po</td>
</tr>
<tr>
<td>ਡ ਲ</td>
<td>ᴭ</td>
<td>gha</td>
<td>ੱ ਲ</td>
<td>ᵱ</td>
<td>pha</td>
</tr>
<tr>
<td>ਢ ਲ਼</td>
<td>ᴬ</td>
<td>na</td>
<td>ੲ ਲ</td>
<td>ᵲ</td>
<td>ba</td>
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<tr>
<td>ਣ ਠ</td>
<td>ᴧ</td>
<td>cha</td>
<td>ੳ ਲ</td>
<td>ᵳ</td>
<td>bha</td>
</tr>
<tr>
<td>ਵ ਵ</td>
<td>ᴧ</td>
<td>chha</td>
<td>ੴ ਲ</td>
<td>ᵴ</td>
<td>ma</td>
</tr>
<tr>
<td>ਵ ਵ</td>
<td>ᴧ</td>
<td>ja</td>
<td>ੵ ਲ</td>
<td>ᵵ</td>
<td>yu</td>
</tr>
<tr>
<td>ਡ ਲ</td>
<td>ᴭ</td>
<td>jha</td>
<td>੶ ਲ</td>
<td>ᵶ</td>
<td>ru</td>
</tr>
<tr>
<td>ਢ ਲ਼</td>
<td>ᴬ</td>
<td>no</td>
<td>੷ ਲ</td>
<td>ᵷ</td>
<td>la</td>
</tr>
<tr>
<td>ਣ ਠ</td>
<td>ᴧ</td>
<td>ta</td>
<td>੸ ਲ</td>
<td>ᵸ</td>
<td>va</td>
</tr>
<tr>
<td>ਵ ਵ</td>
<td>ᴧ</td>
<td>tha</td>
<td>੹ ਲ</td>
<td>ᵹ</td>
<td>ya</td>
</tr>
</tbody>
</table>
The following sketch of the system of declension and conjugation which prevails in Lahnda, is, with the author's kind permission, almost entirely based on Sir James Wilson's very complete Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur District, to which the student is referred for many further details, which the limits of the present work do not allow me to repeat.

Sir James Wilson gives the following account of the dialectic variations which obtain in the narrow limits of the Shahpur District. For the purposes of this Survey the number of speakers of Lahnda in Shahpur was estimated at 493,000. In the various censuses since 1891, the language of Shahpur has been confused with Pañjâbī:

The dialects spoken in the Shahpur District may be further classed into two groups,—(a) the dialects of the Plains and (b) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an e or i to the root, e.g., ḍhāke (house), ma̱jha (buffalo-cow); (2) the genitive postposition of is nā instead of dē; (3) several other postpositions are different, e.g., ḍhē for dē (to), ḍhēs for thē (from); (4) the ending of the present participle is nā instead of dē; (5) a number of common words are different, e.g., hē for hā (become), ḍhīsum for lē (take), jē for chil (move), hāg for sak (be able); (6) there is a stronger tendency towards nasalisation of vowels: (7) and a tendency to substitute r for ṛ, e.g., ḍhī for ḍhīr (who), thā for thādr. These characteristics are also found in the dialects spoken in the western tubs of the Rawalpindi District as far north as Attock, and probably in the intervening tubs of the Jhelum District. * * *

The dialects spoken in the plain portion of the district may be further sub-divided into those spoken between the rivers Jehlam and Chenab, in what is called the Dāb, and those spoken west of the Jehlam in the sandy desert called the Thal. The chief differences are that in the Thal (1) ṛ is often substituted for ṛ, e.g., ḍhēs for ḍhēs (grandfather), ḍhē for ḍhē (to give), ḍhēs for ḍhē (ten), ḍhē for ḍhē (hither); (2) ṛ is also substituted for ṛ in other letters, e.g., ḍhē for ḍhē (my), ḍhēs for ḍhēs (you); (3) the present participle ending in transitive verbs is often -dēs or -dēs instead of -dēs; (4) a number of common words are different, e.g., ḍhēs for ḍhē (other), ḍhās for mār (man), sāl for sātā (woman), thōs for thē (little), ḍhēs for ḍhēs (small), aṣā for aṣā (we), ḍhē for ḍhē (two).'*

In the following pages I have dealt only with what may be called the Standard dialect of Shahpur Lahnda, viz. that spoken in the Jech Dāb. The peculiarities of the Thal and Salt Range dialects will be dealt with separately.

VOWEL-SOUNDS.—Vowels.—Sir James Wilson distinguishes the following vowel-sounds. I have slightly altered his system of transcription, so as to make it accord with the rest of the Survey:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Pronunciation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>as the vowel-sound in ‘sun,’ ‘rub.’</td>
<td>ṛabh,</td>
</tr>
<tr>
<td>ā</td>
<td></td>
<td>tār,</td>
</tr>
<tr>
<td>ā</td>
<td></td>
<td>vākur,</td>
</tr>
<tr>
<td>ā</td>
<td>ā in the German ‘wäre.’</td>
<td>vāhir,</td>
</tr>
<tr>
<td>ē</td>
<td>the short sound of ē.</td>
<td>mārē,</td>
</tr>
<tr>
<td>ē</td>
<td>as the vowel-sound in ‘they,’ ‘tale.’</td>
<td>tēl,</td>
</tr>
<tr>
<td>ē</td>
<td></td>
<td>pēr,</td>
</tr>
<tr>
<td>ē</td>
<td></td>
<td>pēr,</td>
</tr>
<tr>
<td>ē</td>
<td></td>
<td>pēr,</td>
</tr>
<tr>
<td>o</td>
<td>first o in ‘promote.’</td>
<td>gōhrē,</td>
</tr>
<tr>
<td>ō</td>
<td>second o in ‘promote.’</td>
<td>sōnē,</td>
</tr>
<tr>
<td>ō</td>
<td>vowel-sound in ‘hot.’</td>
<td>lōh,</td>
</tr>
<tr>
<td>u</td>
<td>‘full.’</td>
<td>unn,</td>
</tr>
</tbody>
</table>

WASHINGTON UNIVERSITY.
### Vowel

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Pronunciation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā</td>
<td>as the vowel-sound in 'fool,' 'moor.'</td>
<td>kāp, a lie.</td>
</tr>
<tr>
<td>ē</td>
<td>the short sound of ai.</td>
<td>gāi-i, gone.</td>
</tr>
<tr>
<td>āi</td>
<td>as the vowel-sound in 'my,' 'sigh.'</td>
<td>baith, sixty-two.</td>
</tr>
<tr>
<td>ou</td>
<td>'now,' 'owl.'</td>
<td>kau, olive.</td>
</tr>
</tbody>
</table>

With regard to the above we may note that Sir James Wilson transcribes ā by ē, ā by ḍ, ē by ḍ, ā by ȍ, and āi by ei.

### Epenthesis

In common with Kāshmirī, Lahndā is a language in which epenthesis is frequent. By epenthesis is meant a change caused in the sound of a vowel by the presence of a vowel in the next syllable. It occurs in such cases as the English words 'man' and 'men.' The latter word is derived from the old Anglo-Saxon *manna*, in which the a has become e under the influence of the following i. Similarly, in Kāshmirī the word meaning 'to strike' is properly māru, but (as the a is affected by the following u) is pronounced, and written, mārun; mālu, a father, is pronounced māl; myānu, my (masc.), pronounced myānu; myāni, my (fem.), pronounced myōnē.

Just so, in Lahndā, we find the vowel a with u in the next syllable become itself u, the original u being elided. Thus, a common termination of the nominative singular masculine is u. The word kuhkār means 'a fowl.' To form the nominative singular masculine we add u, so that we get kuhkur, which then becomes kuhkur, 'a cock'; but the u is not added to the oblique singular or to the nominative plural, and so they remain kuhkur.

Similarly the letter ā (notated ‘au’) is the result of the influence of a following u upon ā. Thus, the word shāhar, a village, takes u in the nominative singular. This u reacts on the ā and makes it ō, and on the ō and makes it ū, so that we get, for the nominative singular, shāhar. But the oblique singular and the nominative plural are shāhar, because they do not take this u.

Again, a great many feminine nominatives singular end in ā. This ā acts just like the masculine u. It changes a preceding a to ā. Thus, from kuhkar, a fowl, we have kuhkar, for kuhkar, a hen. Similarly an ā preceding this ā becomes ā just as ā preceding ā becomes ō. Thus, vāhar means 'a young animal of the ox species'; the nominative singular masculine is vākār (for vāharu), a young bull, while the nominative singular feminine is vāhīr (for vāhīru), a heifer.

There is this difference between the feminine termination ā, and the masculine termination ā, that the former is retained in the oblique singular, so that the oblique singular of vākār is vākār, not vāhar, which is the oblique singular of vāhar. The feminine nominative plural of vākār ends in ā, which similarly affect the preceding vowels, so that it is vākār or vāhār.

When the vowel ē is followed by ē it becomes ō, and when it is followed by ē it becomes ō. Thus we have gēa, gone; masculine plural, gēē; feminine singular, gēē.

### Consonants

In the south of the Lahndā area we find Sindhī sounds in force. These are the double consonants bh, ḷh, ḻh, and gg, represented in Sindhī by ƶ (ڜ), ƹ ([Z]), ƴ ( [$^*$]), and ḻ ( [$^*$]), respectively. In Lahndā Mr. Jukes represents them by ƶ, ƹ, ƴ and ḻ, respectively. In each case the letter is pronounced with a certain stress as if an attempt were made to double it at the beginning of a word.
The letters ऋ, ऋ correspond to the Gurmukhi ऋ, ऋ. Its pronunciation is said by Mr. Jukes to be 'something between ऋ and ऋ, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word ऋन, wajjun, to go, and never as an initial letter. In the Imperative ऋ, wajj the j-sound is pronounced; in the other tenses, as ऋज, wajjēdā, the pronunciation is more like wajjēdā. I shall in future transliterate ऋ by s. In Shahpur it also occurs in a few other words, such as ऋ, thus, and ऋ, a marriage procession. Sir James Wilson, in a private communication, describes the pronunciation as that of ऋ with the j left out.

The cerebral v is generally written (as in Pashto) व, व. Sometimes it is simply represented by व. The cerebral sound is very strong, so that a word like वान kān is pronounced almost like kāf. In other words, such as kāvak, wheat, the r-sound is less distinctly heard.

The cerebral f is common, although not denoted in the vernacular character by any special sign. ए is used for both l and l.

The pronunciation of the letter h is the same as in the western dialects of Pakhto. Mr. Grahame Bailey gives the best description of the two sounds of this letter in his Wazirabad Grammar. There, he is referring to Pakhto, not to Lahnda, but he informs me that the same rules apply to the latter language.

When h commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly accented ए ‘ain in Arabic. We might compare the Cockney pronunciation of ‘ham’ as ‘am (not ‘am). Thus, hīya, the sides of a bed, is pronounced ‘ygā, and pīhā, the wages of grinding, piśā.

In other positions, i.e. when it is not at the beginning of a word or preceding the accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, lāh, bring down, is very different in sound from lā, attach, although the h in the former is often quite inaudible. Similarly, the first a in kāha, speedy, is pronounced in a high tone, while in kāla, black, it has the ordinary tone, although the h in the former word is not itself sounded.

The same remarks apply to the h shown in transliteration of soft (not hard) aspirated consonants, viz. gh, jh, dh, dh, bh, nh, nh, nh, r̥h, r̥h, etc., but not in the case of the hard aspirated consonants, kh, chh, th, th, ph, or of ūh. Thus, bhrā, a brother, is pronounced bhṛa, phumā, a measure of land, is pronounced pumā, and Chhānā, the Chinab river, is pronounced Chanā. Similarly, the name of the dialect spoken on the bank of that river is reported as ‘Chināwarī’ from Jhang (p. 280), and as ‘Chināwarī’ from Muzzafargarh (p. 323). On the other hand, in kār, in which r̥k follows an accented vowel, the h is inaudible, but the ū is pronounced in a higher tone than in kār, the joint of a plough; and the a of bagghī (pronounced bagga, not baggi) is higher in tone than the a of baggi (feminine), white.

Nouns.—Gender. There is no neuter gender except in the interrogative pronoun.

Masculine nouns and adjectives ending in ā and past participles in ēd with the e short, form the feminine in ī. Thus, ghōrā, a horse; fem. ghōrī: mārā, struck; fem. mārī.
But nouns, adjectives, and participles ending in ēd (with the ē long) form the feminine in ēdī. Thus:—

geē, gone; fēm. goēī.

Many masculine nouns ending in a consonant form the feminine by adding ı, ī, or Ṽī, or, if the final consonant is r, sometimes by adding ńī. Thus:—

Mās.
lōhēr, a blacksmith
bāl, a boy
dām, a musician
fakīr, a beggar

Fēm.
lōhērī.
bālī, a girl.
dāmī.
fakīrī.

According to the principles explained under the head of the pronunciation of vowels, masculine nouns, of more than one syllable, which end in a followed by a consonant, form the feminine by changing u to ı, and if the penultimate vowel is ā, they also change that to ā. Thus:—

Mās.
kukkūr, a cock
chōkūr, a boy
kēkūl, a boar
raṇḍūs, a widower
vahūr, a young bull

Fēm.
kukkūrī, a hen.
chōkūrī, a girl.
kēkūlī, a sow.
raṇḍūsī, a widow.
vahūrī, a heifer.

If a masculine noun or adjective ends in ī, its feminine is sometimes formed by changing the ī to īu, and sometimes (principally in the case of nouns indicating professions) by changing the ī to īwī, and shortening the vowel of the preceding syllable. Thus:—

Mās.
tēlī, an oilman
mushkī, black
mōchī, a cobbler
kāsī, a judge

Fēm.
tēlīī.
mushkīū.
muchēsīū.
kaseēsīū.

If a masculine noun ends in ā, this is generally changed to āv to form the feminine. Thus:—

Mās.
bhātī, a brother
ātī, a master
kūṇā, a butcher

Fēm.
bhātīē.
ātīū.
kūṇāū.

There are many words which are quite irregular in the formation of the feminine. These will be found on p. 6 of Sir James Wilson’s Grammar.

Declension.—We find three declensions of masculine nouns and three of feminine nouns,—six in all.

The first declension consists of masculine iadbhara nouns whose nominative ends in ā, as gōrā, a horse; māreō, struck; geē, gone.

The second declension consists of masculine nouns of more than one syllable ending in the vowel ū followed by a consonant; as kūkūr, a cock; vahūr, a young bull.

The third declension includes all other masculine nouns.
The fourth declension includes most feminine nouns, which form their plural in ē, as bhān, a sister; mā, a mother.

The fifth declension includes feminine nouns (mostly monosyllables or polysyllables ending in ē followed by a consonant), which form their plural in ē, as akkhā, an eye; ga, a cow; chhād, a girl.

The sixth declension includes feminine nouns (mostly monosyllables) which form their plural in ē, as ka, a tear.

**Number.**—Nouns of the first declension form the nominative plural by changing the final ā of the singular to ē. Participles ending in ēā change ēā to ē. Words ending in ēā, change ēā to ēē. Thus:

- **Nom. Sing.**
  - ghōrā, a horse
  - mārē, struck
  - gēē, gone

- **Nom. Plur.**
  - ghōrē
  - mārē
  - gāē

Bhrā, a brother, is irregular. Its nominative plural is bhrā.

Nouns of the second declension form the plural by changing the ā of the last syllable to ā, and, if the penultimate vowel be ā, by further changing that to ā. Thus:

- **Nom. Sing.**
  - kukkur, a cock
  - chhōhur, a boy
  - raŋdā, a widower
  - vāhur, a young bull
  - shāhur, a village

- **Nom. Plur.**
  - kukkār
  - chhōhār
  - raŋdān
  - vāhār
  - shāhār

In nouns of the third declension the nominative plural is the same as the nominative singular. Thus:

- **Nom. Sing.**
  - ghār, a house
  - ā, a crow
  - nāi, a barber
  - pēē, a father
  - taślā, a pony

- **Nom. Plur.**
  - ghār
  - ā
  - nāi
  - pēē
  - taślā

Feminine nouns of the fourth declension form the plural by adding ā to the nominative singular. If the noun in the singular ends in ā, then the plural is formed by adding wā. Thus:

- **Nom. Sing.**
  - bhān, a sister
  - gōl, a word
  - dhi, a daughter
  - ghōrī, a mare
  - gaī, gone (fem.)
  - mā, a mother

- **Nom. Plur.**
  - bhānā
  - gōlā
  - dhiā
  - ghōrā
  - gaīā
  - māā

The word gaddē, a donkey-mare (masculine gaddē), forms its plural irregularly. It is gaddē, the same as the singular.
Feminine nouns of the fifth declension form the nominative plural by adding Ꞡ to the nominative singular. The nouns of this declension are nearly all either monosyllables, or else feminine nouns of more than one syllable ending in Ꞩ followed by a consonant, corresponding to masculine nouns ending in Ꞩ Ꞡ followed by a consonant (e.g. chhōhīr, feminine of chhōhūr). Nouns of the latter kind drop the Ꞩ of the singular in the plural. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>akkē, an eye</td>
<td>akkēh.</td>
</tr>
<tr>
<td>gā, a cow</td>
<td>gāē.</td>
</tr>
<tr>
<td>ṭar, a pony mare</td>
<td>ṭērē.</td>
</tr>
<tr>
<td>chhōhīr, a girl</td>
<td>chhōhīh.</td>
</tr>
<tr>
<td>vāhīr, a heifer</td>
<td>vāhīh.</td>
</tr>
</tbody>
</table>

Feminine nouns of the sixth declension are mostly monosyllables, and form the plural by adding ā. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hānā, a tear</td>
<td>hānāh.</td>
</tr>
<tr>
<td>khumābh, a mushroom</td>
<td>khumābhē.</td>
</tr>
</tbody>
</table>

Case.—Including the nominative, there are six organic cases, the nominative, the general oblique case, the agent, the locative, the ablative, and the vocative. The agent is always the same in form as the general oblique case, and will not be considered separately. The general oblique case is that form of the noun to which postpositions are added to form other cases. The locative seems to be employed only in the case of nouns signifying place, time, or the like. It is sometimes used in the sense of an instrumental, as in zōrē, by force; hattēh, by the hands. The Ablative will be described subsequently.

First Declension. Singular.—The general Oblique Case (including the Agent) and the Locative are both the same in form as the nominative plural. The Vocative is formed by changing the final Ꞩ of the oblique form to ㄛ.

Plural.—The Oblique Case (including the Agent) is formed by changing the Ꞩ (or Ꞡ) of the nominative plural to ㄛ. The Locative is formed by changing the Ꞩ of the locative singular to Ꞩ  iht is very rare. The Vocative is formed by adding Ꞩ or ǐ to the oblique plural. We thus get the following forms. Those within marks of parenthesis are only given to show the declension. They are not used for these particular words:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>FLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōrē, a horse</td>
<td>ghōrē</td>
</tr>
<tr>
<td>vēsē, time</td>
<td>vēsē</td>
</tr>
<tr>
<td>māreś, struck</td>
<td>mārē</td>
</tr>
<tr>
<td>gēś, gone</td>
<td>gēś</td>
</tr>
</tbody>
</table>
There are two irregular nouns of this declension; viz. (1) bhīrū or bhīrā, a brother; sing. obl. bhīrē or bhīrā; voc. bhīrūā; plur. nom. bhīrū or bhīrā; obl. bhīrāvē or bhīrāvā; voc. bhīrūvā. (2) habā, all; sing. and nom. plur. regular; obl. plur. habā.

Second Declension. Singular.—The Oblique Case (including Agent) is the same as the nominative plural. The Locative is the same as what would be the feminine of these nouns. The Vocative is formed by adding ā to the oblique form, the vowel of the last syllable being at the same time dropped.

Plural.—The Oblique Case (including Agent) is formed by adding ā to the nominative plural, with the elision of the vowel of the last syllable. The Locative is formed by adding ā or ē to the locative singular, with similar elision. The Vocative is formed by adding ə or ĕ to the oblique form. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kābā, a cock</td>
<td>kābār</td>
<td>...</td>
<td>kābār</td>
<td>kābār</td>
<td>...</td>
<td>kābār</td>
<td></td>
</tr>
<tr>
<td>adsēr, a village</td>
<td>adsēr</td>
<td>...</td>
<td>adsēr</td>
<td>adsēr</td>
<td>...</td>
<td>adsēr</td>
<td></td>
</tr>
<tr>
<td>ērāk, the end</td>
<td>ērāk</td>
<td>...</td>
<td>ērāk</td>
<td>ērāk</td>
<td>...</td>
<td>ērāk</td>
<td></td>
</tr>
<tr>
<td>jahīqā, forest</td>
<td>jahīqā</td>
<td>jahīqā</td>
<td>jahīqā</td>
<td>jahīqā</td>
<td>jahīqā</td>
<td>jahīqā</td>
<td>jahīqā</td>
</tr>
</tbody>
</table>

Third Declension. Singular.—Like the nominative plural, the Oblique Singular is the same as the nominative singular. The Locative is either the same as the nominative, or, optionally, adds ē. The Vocative adds ā to the oblique form.

Plural.—The Oblique Case is formed by adding ā to the nominative plural. If the nominative plural ends in ī, this is shortened in the oblique form. The Locative adds ē or ē to the oblique form. If the nominative plural ends in ā, ē is inserted before the oblique termination ā. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ghar, a house</td>
<td>ghar</td>
<td>ghar, gharē</td>
<td>gharā</td>
<td>ghar</td>
<td>gharē, gharē</td>
<td>gharē, gharē</td>
<td>gharē, gharē</td>
</tr>
<tr>
<td>hē, a crow</td>
<td>hē</td>
<td>...</td>
<td>hē</td>
<td>hē</td>
<td>...</td>
<td>hē</td>
<td>...</td>
</tr>
<tr>
<td>nāt, a barber</td>
<td>nāt</td>
<td>...</td>
<td>nāt</td>
<td>nāt</td>
<td>...</td>
<td>nāt</td>
<td>...</td>
</tr>
</tbody>
</table>
The following nouns of this declension are irregular:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pēṣ, a father</td>
<td>pēṣ</td>
<td>pēṣ</td>
</tr>
<tr>
<td>jā, barley</td>
<td>jā</td>
<td>jā</td>
</tr>
<tr>
<td>ḍhēr, much, many</td>
<td>ḍhēr</td>
<td>ḍhēr</td>
</tr>
<tr>
<td>āṭhik, one (pl. some)</td>
<td>āṭhik</td>
<td>āṭhik</td>
</tr>
<tr>
<td>hōr, other</td>
<td>hōr</td>
<td>hōr</td>
</tr>
<tr>
<td>hōṭ, his honour (plural of respect)</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Fourth, fifth, and sixth Declensions.**—These are the feminine declensions. In all, the Oblique Singular is the same as the nominative singular, and the Oblique Plural as the nominative plural. The Locative singular and plural both end in ḍ. The Vocative singular is formed by adding ṣ, and the Vocative plural by adding o or ḍo to the respective oblique forms. Thus:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāṣa, a sister</td>
<td>bhāṣa</td>
<td>bhāṣa</td>
</tr>
<tr>
<td>zādān, a month</td>
<td>zādān</td>
<td>zādān</td>
</tr>
<tr>
<td>ghoṛī, a mare</td>
<td>ghoṛī</td>
<td>ghoṛī</td>
</tr>
</tbody>
</table>

**Fourth Declension.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>akkā, an eye</td>
<td>akkā</td>
<td>akkā</td>
</tr>
<tr>
<td>chākūr, a girl</td>
<td>chākūr</td>
<td>chākūr</td>
</tr>
</tbody>
</table>

**Fifth Declension.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kōṇ, a tear</td>
<td>kōṇ</td>
<td>kōṇ</td>
</tr>
</tbody>
</table>

**Sixth Declension.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>
Irregular are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mā, mother</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
</tr>
<tr>
<td>dī, daughter</td>
<td>dī</td>
<td>dī</td>
<td>dī</td>
</tr>
</tbody>
</table>

**Fourth Declension.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mā, mother</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
</tr>
<tr>
<td>dī, daughter</td>
<td>dī</td>
<td>dī</td>
<td>dī</td>
</tr>
</tbody>
</table>

**Fifth Declension.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>gī, a cow</td>
<td>gī</td>
<td>gī</td>
<td>gī</td>
</tr>
</tbody>
</table>

Other cases are formed by adding terminations or postpositions to the oblique form.¹

Thus,—The Instrumental is generally the same as the organic locative described above, as halīṭhē, by the hands; sōrē, by force; zābānē, by word of mouth. Sometimes it is formed by postpositions, such as nāl, with, as in chhilīṭhē-nālī, (he wished to fill his belly) with the husks; rassīṭhē-nālī bannē, bind with ropes.

The Dative is formed by suffixing the termination nē to the oblique form. Thus, ghorēnē, to the horse; ghorēnē, to the horses.

The Ablative has two forms. One is by origin organic, like the locative, and ends in ọ or hō. Thus, shāharō, from the village; dukkāhō chārhi dādī, the clouds are risen from the south; baddīṭhā mūkñē chāmū, the moon has emerged from the clouds. It is appended to the oblique form of a noun, as in Tūlīṭhē gaṭī, it has thundered from the Tūlī hill; es khakkīṭhē urē jajjīō, Nāṅkā rakbē lō Kirttār, O Nānak, may God save us from this Khakkīṭhē (the letter ke), urē (the letter o), and jajjīō (the letter j); i.e. may God save us from the Khajā. It is thus seen that though by origin, like the organic locative, an organic ablative, it is now treated like any other termination, and is added to the oblique case. This form of the ablative is very frequently added to other postpositions, as vičē, in; vičē, from inside: uttē, above; uttō, from above: kōl, in possession of; kōlē, from the possession of. Note that in uttō, the ọ is not added to the oblique form.

Another form of the ablative is got by suffixing the postpositions tū, tō, tō, thō, thō, thō, or lō to the oblique form, as ghorē-thō, from the horse.

¹ A termination is a syllable added directly to the end of a word, and forming one word with it. Thus, ghorē, ghorē. A postposition is a separate word added to a word like one of our prepositions. It is not incorporated with the main word, so as to form part of it, but the two form a compound of which each member retains its distinct meaning as in the English 'therefrom.' Dī and nē are terminations, and most other suffixes indicating case, such as lē, from; vičē, in (but vičē, in, is a termination), are postpositions. The difference between a termination and a postposition is one of derivation, which need not be discussed here. In writing Lahnda I append a termination directly to the main word, but connect a postposition with the main word by means of a hyphen. Thus, ghorē (termination); ghorē-thē (postposition).
The Genitive termination is दा, which, as in Panjâbi, is an adjective. Thus:—

- जानेदा गोरा, the man’s horse.
- जानेदा गोरेदा, of the man’s horse.
- जानेदा गोरे, the man’s horses.
- जानेदा गोरेदा, of the man’s horses.
- जानेदा गोरे, the man’s mare.
- जानेदा गोरिदा, of the man’s mare.
- जानेदा गोरी, the man’s mares.
- जानेदा गोरिदा, of the man’s mares.

The Locative is not infrequently formed organically as described above. It is also more often made, as in Panjâbi, by suffixing इँच or विन्च to the oblique form, as in गोरेइँच or गोरेविन्च, in the horse. इँच is a termination and विन्च is a postposition. The former is derived from the latter, the इ being dropped, when the postposition became a termination.

Regarding the Accusative it follows the usual rule. When not definite, it is the same as the Nominative, and when definite it is the same as the Dative.

We are thus able to write in full the following declension of गोरा, a horse:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>गोरा (gora)</td>
</tr>
<tr>
<td>Agent</td>
<td>पीत (pita)</td>
</tr>
<tr>
<td>Acc.</td>
<td>गोराँ (goran)</td>
</tr>
<tr>
<td>Instr. (organic)</td>
<td>गोरेन (goren)</td>
</tr>
<tr>
<td>Instr. (non-organic)</td>
<td>गोरेनुल (gorenul)</td>
</tr>
<tr>
<td>Dat.</td>
<td>गोरु (goru)</td>
</tr>
<tr>
<td>Abl.</td>
<td>गोरेदा (goreda)</td>
</tr>
<tr>
<td>Gen.</td>
<td>गोरेण (goran)</td>
</tr>
<tr>
<td>Loc. (organic)¹</td>
<td>(गोरेन (goren))</td>
</tr>
<tr>
<td>Loc. (non-organic)</td>
<td>गोरेविन्च (gorenvinch)</td>
</tr>
<tr>
<td>Voc.</td>
<td>गोराः (gora)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>गोरा (gora)</td>
</tr>
<tr>
<td>Agent</td>
<td>पीत (pita)</td>
</tr>
<tr>
<td>Acc.</td>
<td>गोरेन (goran)</td>
</tr>
<tr>
<td>Instr. (organic)</td>
<td>गोरेन (goran)</td>
</tr>
<tr>
<td>Instr. (non-organic)</td>
<td>गोरेनुल (goranul)</td>
</tr>
<tr>
<td>Dat.</td>
<td>गोरु (goru)</td>
</tr>
<tr>
<td>Abl.</td>
<td>गोरेदा (goreda)</td>
</tr>
<tr>
<td>Gen.</td>
<td>गोरेण (goran)</td>
</tr>
<tr>
<td>Loc. (organic)¹</td>
<td>(गोरेन (goran))</td>
</tr>
<tr>
<td>Loc. (non-organic)</td>
<td>गोरेविन्च (goranvinch)</td>
</tr>
<tr>
<td>Voc.</td>
<td>गोराः (gora)</td>
</tr>
</tbody>
</table>

1 Used only in a few words.
**Adjectives.**—An adjective agrees with the noun it qualifies in gender, number, and case. The following examples are taken from Sir James Wilson’s Grammar:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>chāngā ghōrā, a good horse</td>
<td>chāngē ghōrē, good horses.</td>
</tr>
<tr>
<td>chāngē ghōrēdā, of a good horse</td>
<td>chāngē ghōrēdā, of good horses.</td>
</tr>
</tbody>
</table>

**Feminine.**

| chāngi ghōrī, a good mare | chāngi ghōrīdā, good mares. |
| chāngi ghōrīdā, of a good mare | chāngi ghōrīdā, of good mares. |

The formation of the gender, and the declension of adjectives are the same as those of nouns substantive.

Comparison is generally made by putting the postpositions nālō or thō after the noun with which comparison is made, as in e us-nālō chaṅgā hē, this is better than that; e habhū-thō chaṅgā hē, this is better than all, this is the best.

The termination ṇērā added to an adjective means either ‘more’ or ‘rather.’ Thus, chaṅgā, good; chaṅgērā, better, or, rather good.

Some of the numerals are given in the List of Words. The rest will be found in Sir James Wilson’s Grammar. Many of these differ widely from the forms current in Paṅjābi, and closely resemble those used in Śindhi.

Certain numerals have an oblique form, which they take before a noun in an oblique case, and have also an intensive form which they assume when standing by themselves without a noun. They are:—

<table>
<thead>
<tr>
<th>Ordinary.</th>
<th>Intensive.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nominative.</strong></td>
<td><strong>Oblique.</strong></td>
</tr>
<tr>
<td>dōē</td>
<td>dōō, two</td>
</tr>
<tr>
<td>trā</td>
<td>trā, three</td>
</tr>
<tr>
<td>chār</td>
<td>chā, four</td>
</tr>
<tr>
<td>pāh</td>
<td>pāh, five</td>
</tr>
<tr>
<td>dāh</td>
<td>dāh, ten</td>
</tr>
</tbody>
</table>

The Ordinals are pēhā, first; dūjā, second; tījā, third; chāthā, fourth; pāṅkā, fifth; chēṅkā, sixth; sattā, seventh; and so on, adding u to the cardinal.

**PRONOUNS.**—The following are forms of the first two Personal Pronouns:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mū</td>
</tr>
<tr>
<td>Agent</td>
<td>mū, (emphatic) māhā</td>
</tr>
<tr>
<td>Gen.</td>
<td>mērā</td>
</tr>
<tr>
<td>Obl.</td>
<td>mū</td>
</tr>
<tr>
<td>Dat.</td>
<td>mānū</td>
</tr>
<tr>
<td>Suffix</td>
<td>-s, -m</td>
</tr>
</tbody>
</table>

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The forms called suffixes will be explained later on.

The following are the **Pronouns of the third person**, and also of the **Demonstrative Pronouns**, proximate and remote:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Proximate</th>
<th>Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>He, this.</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>e, oh</td>
<td>o, oh</td>
</tr>
<tr>
<td>Gen.</td>
<td>is</td>
<td>us, os</td>
</tr>
<tr>
<td>Obl.</td>
<td>is, ih</td>
<td>us, uh</td>
</tr>
<tr>
<td>Dat.</td>
<td>inhū</td>
<td>umū</td>
</tr>
<tr>
<td>Suffix</td>
<td>-s</td>
<td>-s</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>e, eh, neh, in</td>
<td>o, oh, un</td>
</tr>
<tr>
<td>Agent</td>
<td>inhā, (emph.) ināhā</td>
<td>uninhā, (emph.) unāhā</td>
</tr>
<tr>
<td>Gen.</td>
<td>ināhādā</td>
<td>uninhādā</td>
</tr>
<tr>
<td>Obl.</td>
<td>inhā</td>
<td>uninhā</td>
</tr>
<tr>
<td>Dat.</td>
<td>inhānū</td>
<td>unhānū</td>
</tr>
<tr>
<td>Suffix</td>
<td>-nē</td>
<td>-nē</td>
</tr>
</tbody>
</table>

Lahnda shares with Kashmiri and Sindhi the use of **pronominal suffixes**. In Kashmiri they are only attached to verbs, while in Lahnda and Sindhi they are attached to both nouns and verbs. These are employed in exactly the same way as in Persian or Hebrew, and can be used for any case. An example of a pronominal suffix attached to a noun is *ghar-am*, (it is) my house, literally, a house (is)-to-me. An example of a pronominal suffix attached to a verb is *māre-a-m*, struck by me, i.e. I struck. I have given the suffixes in the above paradigms. I have repeated them, with some variant forms, for facility of reference. They may be divided into two classes—those referring to the nominative case only, and those referring to any case including the nominative.

**A. Suffixes of the nominative only.**

| 1st person | -s | -s. |
| 2nd person | -h | ... |
| 3rd person | ... | ... |
B. Suffixes of any case.

Sing. | Plur.
---|---
1st person | -m | -sē, -ahē.
2nd person | -i, -ā, -ō, -ṓ | -nē, -nihē, -innihē.
3rd person | -s | -nē.

-Ahē must not be confounded with āhase, we were, nor -nihē with nāhē, you are not.
Note that -s represents both the nominative of the first person, and any case of the third person singular, and that -nē represents both the second and the third person plural. All the suffixes mentioned under head B. can be used to refer to either gender, and for any case. It is probable that when there are two or more optional forms, one originally represented one case, and the other another, but the distinction has been lost.

These suffixes are connected to the word to which they refer by any one of the vowels a, e, i, o, or u. I have not ascertained any rule on which the selection of the junction vowel depends.

I here give examples (mainly taken from Sir James Wilson’s grammar) of the use of these pronominal suffixes when attached to nouns. Their use with verbs will be dealt with in the section referring to verbs.

First Person Singular.

Genitive Case—Kufri gharom or gharhim, Kufri is my home.

Dative Case—Kasser or kassim, fever (kass) is to me, I have fever.

First Person Plural.

Genitive Case—Kufri gharahē or gharhisse, Kufri is our home.

Dative Case—Kassissē, we have fever.

Second Person Singular.

Genitive Case—Kē nā, what is thy name (nā)?

Dative Case—Kassē, hast thou fever?

Second Person Plural.

Genitive Case—Kē nānē, what is your name?
Kehrā shāhūrniḥē, which is your village?
Kufri gharē, Kufri is your home.

Dative Case—Kassinē or kassinē, have you fever?

Third Person Singular.

Genitive Case—Kē nām, what is his name?
Kufri gharus, Kufri is his home.

Dative Case—Kassus or kassis, he has fever.

Third Person Plural.

Genitive Case—Kehrā shāhūrnē, which is their village?
Kufri gharēnē, Kufri is their home.

Dative Case—Kassēnē or kassinē, they have fever.

The above examples show that pronominal suffixes can, in Lahnda, be attached to a noun substantive. They also show that in every case in which they are attached to a noun, although they may sometimes be translated as genitives, they are all really datives of possession. Thus, Kufri gharom, Kufri is my home, is, literally, 'Kufri is a home to me.'
Another point is also worth noting, that in every instance, a verb substantive has to be supplied. Thus, ‘Kufri is a home to me,’ ‘fever is to me,’ and so on. Really, when these suffixes are attached to nouns, they often include the verb substantive. Thus we have not only gharum, house-to-me, but also gharhim, in which him is the third person singular of the verb substantive with the suffix of the first person, hē, there is, -m, to me, and hō + m becomes him. Similarly, hīsē in gharhisē means there is to us, and again isē in kassisē is a contracted form of hisē. Again eī in kassei is a contracted form of hisē and means ‘there is to thee,’ and imēhē in kassimēhē is for himēhē, ‘there is to you.’ Finally, in kassus, we have the bare pronominal suffix s added to the noun kass, with the junction vowel u, so that the word means ‘fever-to-him,’ the verb substantive being understood, but kassis is for kass-his, in which his = hō + s, and means ‘there is to him.’

The Relative Pronoun is jehra, who, and its oblique singular is fis or jā. Obl. Plural jin.

The Interrogative Pronoun is kīn, who? oblique singular kā; and (neuter) kē, what? oblique singular kī. Where used as an adjective, we have kehrā.

The Indefinite Pronoun is kōi, anyone, someone. In the nominative singular it has a feminine kī, anyone, someone, and a neuter kujhā, anything, something. Its oblique form singular for all three genders is khal or kile. The masculine and feminine have a plural kēi, some, with an oblique form kināhā.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**

The present tense of the Verb Substantive has three forms, a full form, a contracted form, and an emphatic form. Thus:

**Present—'I am,' etc.**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th></th>
<th>Plural.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hā</td>
<td>ā</td>
<td>ahā</td>
<td>lē, haį</td>
</tr>
<tr>
<td>2</td>
<td>kā</td>
<td>ī</td>
<td>ūhā</td>
<td>kāh</td>
</tr>
<tr>
<td>3</td>
<td>hē</td>
<td>ē (ē)</td>
<td>ēhā</td>
<td>hīn</td>
</tr>
</tbody>
</table>

The first person singular ē is often contracted with a word ending in ā to ē. Thus, kordā-hā or kordā, I am doing. Similarly in of the third person plural is often contracted with a previous word ending in ān, ēn, or īn. Thus, tērī hīnā ghôrān (for ghôrā īn), how many mares have you? marīndān (for marīndā-īn), they are striking; bhū kuchérīn (for kuchērijā īn), there are many female mules. On the other hand, ē of the third person singular becomes ē after a vowel. Thus, ē kēnē (kē + ē), what is this?
The Past Tense is conjugated as follows:—

**Past Tense**—I was;’ etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Phrasal</th>
</tr>
</thead>
<tbody>
<tr>
<td>āhus, āhis</td>
<td>āhese.</td>
</tr>
<tr>
<td>āhe</td>
<td>āhe.</td>
</tr>
<tr>
<td>āhā, (fem.) āhī</td>
<td>āhin, (fem.) āhī or āhin.</td>
</tr>
</tbody>
</table>

**Note.**—Gender is distinguished only in the third person. The other two persons are formed by adding pronominal suffixes to the third person.

There is also a negative verb substantive. It is thus conjugated:—

**Present**—‘I am not,’ etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Phrasal</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīmhē or nīseē</td>
<td>nīseē.</td>
</tr>
<tr>
<td>nāhē or nāh</td>
<td>nāhē.</td>
</tr>
<tr>
<td>nīseē or nāth</td>
<td>nīne or nīnhe.</td>
</tr>
</tbody>
</table>

The Past Tense negative is formed by prefixing a to the affirmative form. Thus, nāhus, I was not; nāhā, he was not, and so on.

The root hō, become, is conjugated regularly in the Jech Dōāb. Elsewhere in the Lahnda tract it is often irregular. The irregularities will be noted when we come to deal with dialectic variations.

**B.—Active Verb.**

The Active Verb has three voices, the Active, the Passive, and the Causal.

**(a) Active Voice.**

Root; mār, strike.

Present Participle; marēndā, striking.

Past Participle; māreā, struck.

Future Passive Participle; mārūa, it is to be struck.

Conjunctive Participle; mār, mārī, mār-ke, having struck.

Infinitive; mārne, to strike, the act of striking.

Verbal noun; mārneā, the act of striking.

Noun of Agency; māravālā or mārneālā, one who strikes.

**Remarks.**—**Present Participle.**—If the verb is an intransitive one, and the root ends in consonant, the present participle is formed by adding ā to the root. Thus, mār, dīs, mārēdā; nīkāl, go out, nīkālēdā. Irregular is su, go, sundā.

Intransitive verbs with roots ending in a vowel or ā add nādā to the root. If the radical vowel is ā, it is changed to ā. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres. Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mār, be beaten</td>
<td>marēndā.</td>
</tr>
<tr>
<td>leh, descend</td>
<td>lehēdā.</td>
</tr>
<tr>
<td>pū, lie</td>
<td>pūnēdā.</td>
</tr>
<tr>
<td>sk, sleep</td>
<td>skēdā.</td>
</tr>
<tr>
<td>Note d, come</td>
<td>sundā or sundē.</td>
</tr>
<tr>
<td>jī, live</td>
<td>jīndā or jīndē.</td>
</tr>
<tr>
<td>hē, become</td>
<td>hūndā.</td>
</tr>
</tbody>
</table>
Most transitive verbs form the present participle by adding ānā to the root, with a weakening of the radical vowel if possible. If the root ends in ṣ, this ṣ is elided, and the termination is ānā or ānā. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres. Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar, do (see below)</td>
<td>karānādā</td>
</tr>
<tr>
<td>mar, strike</td>
<td>mārānādā</td>
</tr>
<tr>
<td>sār, burn</td>
<td>sārānādā</td>
</tr>
<tr>
<td>dā, give</td>
<td>dānādā</td>
</tr>
<tr>
<td>cēch, sell</td>
<td>cēchānādā</td>
</tr>
<tr>
<td>fōr, make to move</td>
<td>fōrānādā</td>
</tr>
<tr>
<td>chhōr, let go</td>
<td>chhōrānādā</td>
</tr>
<tr>
<td>mōr, turn</td>
<td>mūrānādā</td>
</tr>
<tr>
<td>pūnī, cause to drink</td>
<td>pūnīnādā</td>
</tr>
<tr>
<td>bhōj, make to run</td>
<td>bhōjānādā</td>
</tr>
<tr>
<td>uppārā, cause to reach</td>
<td>uppārānādā</td>
</tr>
</tbody>
</table>

Note ść, moisten

hāt, out

ghī, take

pī, drink

Some transitive verbs take simply the termination dā. Thus:

| kar, do                      | karānādā (see above)             |
| kājā, put out               | kājānādā or kājānādā             |
| cēk, see                    | cēkānādā                         |

Note ść, say

In the Definite Present tense, the udā or dā of a present participle is often changed to nā. Thus, karānādā kā or karānādā nā, he died on my coming, i.e. just as I came.

The Present Participle is used as a verbal noun, in the locative case, ending in nā. Thus, mārā ānādā nāsā, he died on my coming.

Past Participle.—This is usually formed by adding ǣ to the root. Thus, mārā, struck. Some intransitive verbs only add ǣ. Thus, cēhā, escape, past participle cēhānādā; buḍ, sink, p. p. buḍā; ḍhā, be given, p. p. ḍhānādā. Many verbs form their past participles irregularly. The following list is mostly taken from Sir James Wilson’s Grammar, and it does not profess to be complete:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rāh, stay</td>
<td>rāhā.</td>
</tr>
<tr>
<td>āhā, turn</td>
<td>āhānādā.</td>
</tr>
<tr>
<td>kār, be forth young</td>
<td>jānā.</td>
</tr>
<tr>
<td>mar, die</td>
<td>mārā.</td>
</tr>
<tr>
<td>pū, lie</td>
<td>pūnā.</td>
</tr>
<tr>
<td>ṭā, take</td>
<td>ṭānā.</td>
</tr>
<tr>
<td>rā, go</td>
<td>rānā.</td>
</tr>
<tr>
<td>tā, sit</td>
<td>tānā.</td>
</tr>
<tr>
<td>pūlī, grind</td>
<td>pūlīnādā.</td>
</tr>
<tr>
<td>bōh, butcher</td>
<td>bōhānādā.</td>
</tr>
<tr>
<td>āhā, fall</td>
<td>āhānādā.</td>
</tr>
<tr>
<td>nāv, flee</td>
<td>nāvānādā.</td>
</tr>
<tr>
<td>nās, rain</td>
<td>nāsānādā.</td>
</tr>
<tr>
<td>cēk, see</td>
<td>cēkānādā.</td>
</tr>
<tr>
<td>kar, do</td>
<td>karānādā.</td>
</tr>
<tr>
<td>ḍhā, know</td>
<td>ḍhānādā.</td>
</tr>
<tr>
<td>jō, yoke</td>
<td>jōnādā.</td>
</tr>
<tr>
<td>ḍhā, bathe</td>
<td>ḍhānādā.</td>
</tr>
<tr>
<td>nāhā, bathe</td>
<td>nāhānādā.</td>
</tr>
<tr>
<td>nīkāl, to come out</td>
<td>nīkālā.</td>
</tr>
</tbody>
</table>

1 Note the occurrence of the letter ǣ, kā, in a word of Indian origin.
Root.

प्र, drink
वज्द, be lost
स्त, to sew
सिनां, recognize
सैठ, recognize
अॊ, give
सैठ, earn
लिन, plaster
मूर,send
सैठ, sleep
पूश, be heated
गृह, mistake
लैठ, descend
क्ष, eat
बना, bind
श्ब, to be milked (of a cow)
गुण, plain, knead
लैठ, be obtained
कर, wither
सिर, be sold
सैठ, bring
पुजी, arrive
क्षा, break
क्ष, run
सैठ, be moistened

Past Part.

गृह, गृहित.
सैठ, रहित.
सैठ.
सैठ.
क्षा.
लैठ.
लैठ.
लैठ.
लैठ.
लैठ.
लैठ.
लैठ.
लैठ.
लैठ.
लैठ.
सिर.
सिर.
सिर.
सिर.
सिर.

Infinitives.—The infinitive is formed by adding ḫ to the root; or if the root ends in a vowel by adding ḫ. Thus, मा, to strike; अॊ, to give. The Infinitive can be declined like a noun of the second declension, its oblique singular and nominative plural ending in ḫ.

Note that, although of the second declension, the s of the last syllable does not affect a preceding ḫ by changing it into ḫ. Thus the infinitive of चर is मा, not मा, as we might expect from the analogy of nouns like चरा. Exactly the same is the case in Kashmiri.

Verbal noun.—This is formed by adding ḫ to the root. Thus, सैठ, go, verbal noun सैठा; बहात, stand, verbal noun बहाता. If the root ends in r or l, the termination is ḫ. Thus, मा (not मा), the act of striking; निकाला, the act of coming out. If the root ends in any vowel except s, the termination is ḫ. Thus, क्षेत्र, the act of eating; पुजा, the act of drinking; अॊ, the act of giving. This verbal noun is declined like a noun of the first declension.

Noun of Agency.—This is formed by adding ḫ to the oblique form of the infinitive or of the verbal noun. Thus, मा, or मा, a striker. It is declined as a noun of the first declension.

RADICAL TENSES.—Four tenses are formed from the root, the Old Present or Present Subjunctive, the Imperative, the Future, and the Past Conditional.

The Old Present has the sense of the present indicative in proverbs and in poetry. Otherwise it has the force of a present subjunctive. It is thus conjugated:—

Old Present or Present Subjunctive—‘I strike,’

‘I may strike;’ ‘(if) I strike,’ etc.

Singular.

1. मार  
2. मार  
3. मार  

Plural.

मार, मारहा.
मारो.
मारे.

If the root ends in a vowel, o is inserted. Thus from the root अॊ, give, we have देवा.
The following verbs have irregular forms of this tense:—

Root. Third person singular

\( pə \), lie \( pəvə \).
\( lə \), take \( lawə \).
\( bəhə \), turn \( bhəwə \).
\( sə \), sleep \( səwə \).
\( dəhə \), be given \( dhəwə \).

The Imperative in the second person singular is the same as the root. Thus, \( mərə \), strike thou; \( á \), come thou.

The second person plural is formed by adding \( o \) or \( hə \) to the root. Thus, \( mərəo \), strike; \( áo \) or \( ahə \), come; \( dəhə \), give; \( tərəhə \), walk.

Irregular are:—

Root. 2nd sing. Imperative.

\( ewə \), go \( ewə \) or \( jək \) \( ewəo \).
\( ləhə \), descend \( ləh \) \( ləhə \).
\( pəhə \), lie \( pə \) \( pəo \).

The respectful imperative is formed by adding to the root \( ə \) for the singular and \( səhə \) for the plural. The latter shortens the vowel of the root if possible. If the root ends in a vowel the terminations are \( ə \) and \( əsəhə \). Thus:—

Root. Respectful Imperative.

\( uʃhə \), get up \( uʃhə \) \( uʃhəhə \).
\( mərə \), strike \( mərə \) \( mərəhə \).
\( á \), come \( áwə \) \( áwəhə \).

An impersonal imperative passive is formed by adding \( ə \) to the root. Thus, \( mərəhə \), it is to be struck, one must strike; \( kə ākəhə \), what is to be said? Irregular is \( kə həhə \), what is to be done?

The characteristic letter of the Future is \( s \). The tense is thus conjugated:—

Future—‘I shall strike,’ etc.

Singular. Plural.

1. \( mərəsə \) \( mərsəhə \), \( mərsəhə \).
2. \( mərəsə \) \( mərəsəhə \).
3. \( mərəsə \) \( mərəsəhə \).

In transitive verbs, the root vowel is shortened (as above) before the \( ə \) of the second syllable.

Intransitive verbs omit the \( ə \) in this tense, so that we have forms like \( mərsə \) (not \( mərəsə \)), I shall die. When the intransitive root ends in a vowel it sometimes inserts \( u \) before the \( s \). Thus, \( ávəsə \), I shall come.
The following are irregular:—

Root. | Third Singular Future.
---|---
pā, lie | pāśī.
bhā, turn | bhāśī.
sā, sleep | sāśī.
lā, take | lāśī.
vā, go | vāśī.
dhā, be given | dhāśī.

When a pronominal suffix is added, the radical vowel is liable to be shortened, and the e to be omitted. Thus, mārāsū, I will beat him.

The Past Conditional is formed by adding hā to the Old Present. Thus, mārēhā, I should have struck, (if) I had struck; mārēnāhā, they would have struck, (if) they had struck.

The Present Participle may be used in the meaning of this tense; as in āundē, we should have come, (if) we had come. To this the pronominal suffixes may be added, as in āndūs, I should have come, (if) I had come.

The following are the principal Participial tenses (including the second form of the Past Conditional). Tenses of transitive verbs formed from the past participle are, as usual, construed passively with the subject in the agent case. I hence give two examples for each of these tenses, one formed from mārēa, the past tense of the transitive verb mār, strike, and the other formed from gēa, the past tense of the verb vaṅ, go.

Past Conditional: marēndā, (he) would have struck, (if) he had struck.
Present Definite: marēndā-hā (or marēndā-ā), I am striking.
Imperfect: marēndā-āhus, I was striking.
Past: ā gēa, he went.
US māre, by him (he) was struck, he struck him.
Perfect: ā gēa-hē (or -ē), he has gone.
US māre-hā (or -ē), by him (he) has been struck, he has struck him.
Pluperfect: ā gēa-āhus, he had gone.
US māre-āhā, by him (he) had been struck, he had struck him.

In the Present Definite the auxiliary verb is often contracted with the participle, and the nū or dū of the participle is changed to nū. Thus, marēnā, I am striking; marnā (present participle mardā), I am dying.

Similarly, in the perfect, the auxiliary is often contracted with the past participle. Thus, gēa, I have gone; āe, I have come; āin, they have come.

Pronominal suffixes are often used with all these tenses. For examples, see below.

(6) Passive Voice.

A verbal root is made passive by adding ā and shortening the vowel of the root. Thus, mār, strike, mari, be struck. If the root ends in ā, the ā is changed to ā. Thus, pānā, marry, pānāi be married.
The following (amongst many other) Passive roots are formed irregularly (see remarks on the Causal Voice):

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍa, give</td>
<td>ḍā, be given.</td>
</tr>
<tr>
<td>ḍā, eat</td>
<td>ḍā, be eaten.</td>
</tr>
<tr>
<td>ḍa, take</td>
<td>ḍā, be taken.</td>
</tr>
<tr>
<td>sē, moisten</td>
<td>sē, be moistened.</td>
</tr>
<tr>
<td>sēr, burn</td>
<td>sēr, be burned.</td>
</tr>
<tr>
<td>sē, burn</td>
<td>sē, be burned.</td>
</tr>
<tr>
<td>sē, plough</td>
<td>sē, be ploughed.</td>
</tr>
<tr>
<td>sē, heat</td>
<td>tēp, be heated.</td>
</tr>
<tr>
<td>sē, sew</td>
<td>sēp, be sewed.</td>
</tr>
<tr>
<td>sē, milk</td>
<td>ḍuhr, be milked.</td>
</tr>
<tr>
<td>sē, grind</td>
<td>sē, be ground.</td>
</tr>
<tr>
<td>sē, seize</td>
<td>khūs, be seized.</td>
</tr>
<tr>
<td>sē, squeeze</td>
<td>phēs, be squeezed.</td>
</tr>
</tbody>
</table>

Having got our passive root ending in ṛ, it is conjugated like an active verb. Thus, marisṭ, I shall be stricken. Or the passive root may remain unchanged, and be prefixed to the various tenses of the verb vok, go. Thus, marī vākā, I shall be stricken; marī gāc, they were stricken.

(c) Causal Voice.

The causal of a transitive verb has a causal meaning. Thus, mār, strike, marā, cause to strike. The causal of an intransitive verb may have a causal meaning, as bhajj, run, bhajā, cause to run; or it may have simply a transitive meaning, as cha, rise, chā, raise.

A root becomes causal (or transitive) by adding ā (or, after a vowel, ō), and weakening the radical vowel if possible; viz.—ō or ā to a; ē or ē to i; and ā or ā to u. If the root ends in a double consonant, the double consonant becomes a single one. A transitive verb, thus formed, may itself form a causal. Examples are:

<table>
<thead>
<tr>
<th>Root</th>
<th>Causal or Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>mār, strike</td>
<td>marā, cause to be struck.</td>
</tr>
<tr>
<td>appār, reach</td>
<td>appārā, cause to reach.</td>
</tr>
<tr>
<td>bhāl, turn</td>
<td>bhālā, cause to turn.</td>
</tr>
<tr>
<td>vēch, sell</td>
<td>vēchā, cause to be sold.</td>
</tr>
<tr>
<td>pī, drink</td>
<td>pīwā, cause to drink.</td>
</tr>
<tr>
<td>khōh (causal of khuss), seize</td>
<td>khūhā, cause to seize.</td>
</tr>
<tr>
<td>bhajj, run</td>
<td>bhajā, cause to run.</td>
</tr>
<tr>
<td>chā (causal of cha), raise</td>
<td>chawā, cause to raise.</td>
</tr>
<tr>
<td>pā (causal of pā), put</td>
<td>pāwā, cause to put.</td>
</tr>
</tbody>
</table>

Numerous verbs form their causals (or transitives) irregularly. The following list is taken from Sir James Wilson’s Grammar, but is differently arranged.

(a) Some verbs simply strengthen the radical vowel. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>gāh, be threshed</td>
<td>gāh, thresh.</td>
</tr>
<tr>
<td>cha, rise</td>
<td>cha, raise.</td>
</tr>
<tr>
<td>char, go up</td>
<td>char, put up.</td>
</tr>
<tr>
<td>sur, go into</td>
<td>sur, put into.</td>
</tr>
<tr>
<td>sār, burn</td>
<td>sār, burn (transitive).</td>
</tr>
<tr>
<td>gāh, knock down</td>
<td>gāh, knock down.</td>
</tr>
<tr>
<td>pā, fall</td>
<td>pā, fall.</td>
</tr>
</tbody>
</table>
SKETCH OF LAHNDĀ GRAMMAR.

Root.

_lāh_, come down
_ehhā_, go to pasture
_rīḥ_, roll
_jur_, be joined
_fur_, move
_mur_, go back
_rāph_, be swept away

Causal.

_lāḥ_, take down.
_ehhā_, take to pasture.
_rīḥ_, roll (transitive).
_jur_, join.
_fur_, make to move.
_mur_, turn back.
_rāph_, sweep away.

Irregular are:

_dīs_, be seen
_mīkkhār_, separate

_dīs_, point out.
_mīkkhār_, separate (transitive).

(b) Some verbs merely change the final consonant. Thus:

_bhājā_, break
_bājān_, break (transitive).

_bājāh_, be fastened
_bānkh_, fasten.

_pāṭ_, be torn
_pār_, tear.

_pūṣ_, be ground
_pūth_, grind.

(c) In the following, the final consonant has been dropped. Usually with a change of the radical vowel:

_khāf_, be eaten
_khāf_, eat.

_ūphak_, arrive
_ūphā_, carry.

_tayp_, be hot
_ūta_, heat.

_pahix_, be squeezed
_phē_, squeeze.

_legiy_, be applied
_ūl_, apply.

_sījī_, be moistened
_sē_, moisten.

_sīp_, be sewed
_sē_, sew.

(d) In the following, not only is the radical vowel changed, but also, the final consonant:

_vāt_, be sold
_vāch_, sell.

_χhātti_, escape
_χhān, χhāndā_, set free.

_tur_, break
_tur_, break (transitive).

_bāj_, be drowned
_bāgh_, drown.

_mādh_, be cheated
_mād_, cheat.

_dubh_, be milked
_dū_, milk.

_phāzz_, be snared
_phāh_, snare.

_khās_, be seized
_khāb_, seize.

_reḥ_, stay
_rekh_, place.

(e) The following are altogether irregular:

_ā_, come
_ā_, bring.

_uph_, be ploughed
_ahā_, plough.

_jāmm_, be born
_jāmm_, bring forth young.

_ghā_, be given
_∂a_, give.

_ukh_, go out
_kaṭṭhā_, put out.

Note that the transitive form of _jām_, is the same as the intransitive one. But their past participles are different. That of the former is _jān_, while that of the latter is _jāmmā_.

Many of the words in the first column of these lists might be considered as passives of the corresponding words in the second column. It all depends on the point of view. Several of them will be found noted as irregular passives in the section on the passive voice.

Causal roots are conjugated exactly like active ones.

Pronominal Suffixes are very freely used with all tenses, especially those formed from participles. Most of the following examples of their use are taken from Sir James Wilson's Grammar.
First Person Singular.

**Nominative Case**—āndus, I would have come.

+nā thāi suttum, I slept there.

us màream, I was beaten by him, he beat me.

jāleum, I knew.

**Agent Case**—usnā màream or màream, I beat him.

dānd dīthum, the bullock was seen by me, I saw the bullock.

gā dīthum, the cow was seen by me, I saw the cow.

+ jutām jārā, pānā hācam, I yoked the pair, I brought water.

**Dative Case**—na vissaruun (vissarsī + m), it will not be forgotten for me, it will not escape my memory.

khār hōrum (hōrō + m), (if) there is health to me, if I am well.

je khār hundhum, tē āndus, if there had been health to me (if I had been well), I should have come.

+ ṛishā tērādī gā pēum pārī, the snare of thy love has fallen to me on the neck, i.e. on my neck.

+rōndē rōndē bhoçchāa thīam jhabārū, from constantly weeping my sheet has become wet (lit. became wet for me).

First Person Plural.

**Nominative Case**—ās màreāaḥā, by him we were beaten, he beat us.

**Agent Case**—usānā màreāaḥā, we beat him.

dānd dīthās (dīthā + sē), we saw the bullock.

gā dīthās (dīthā + sē), we saw the cow.

**Dative Case**—mēdhiēhālā dhālā peósē (pēō + sē), a fancy for the girl with the braids occurred to us.

Second Person Singular.

**Nominative Case**—kā màrādi, by whom wast thou beaten, who beat thee?

**Agent Case**—kēnvā màrādi, whom hast thou beaten?

dānd dīthā (dīthā + i), hast thou seen the bullock?

kē sikhlāti, Gāmanā yār, who taught thee, Gāman (my) beloved?

+ apū bējā bōr dittēi, thou didst swamp thine own boat.

+ usādā kamm kītoi, hast thou done his work?

**Accusative Case**—mārādī or mārādū, I will strike thee.

**Dative Case**—khār hōnum (hōnum + i), may there be health to thee, blessings on thee.

kē hukum dhēcī, what order was given to thee?

hath bhūnum ghatṭēnī, I will break the hand for thee, I will break thy hand.

+ taras na āsū, did not pity come to thee?

kē ās hōnum (for hē + ā) what name is to thee, what is thy name?

1 A kind of Dative commodity.
Second Person Plural.

Nominative Case—kā mārēănē or kī mārēānihē, by whom were you beaten, who beat you?
Agent Case—kisā mārēānihē or mārēānihē, whom did you beat?
kē ākheānihē, what did you say?
dānd dīshānē (dīthā + nē), did you see the bullock?
gā dīshānē (dīthē + nē), did you see the cow?
cārī kitānē, did you commit theft?
e gāl vi sačchā ē, jō ākhiinhē (for ākhi + ē + nihē), this also is true, what you have said.
pūrē pūrē pattē udē utthē dāssēnē, did you tell him all about his camel?

Dative Case—I have not come across any instances of this case with verbs. It is common with nouns, as kassinihē, is there fever to you, have you fever?

Third Person Singular.

Nominative Case—mā mārēās, he was struck by me, I struck him.
mārīus yār, her lover beat her.
kītus mūtā, he has made it fat.
jāteōs, he knew (intransitive verb).
Agent Case—mānē mārēās or mārēas, he struck me.
puchchheōs, he asked (transitive verb).
vuchchhā jācāsas, she has produced a male calf.
vuchchhā jāīs, she has produced a female calf.
rupaiā dittēas, he gave a rupee.
rupaiā dittēs, he gave rupees.
kamm kītōs, has he done the work?

Accusative Case—mārēās, I will beat him.
vañān dēōs or dēs, let him go.

Dative Case—puttur jāmās (jamnē + as), a son is born to him.
dīth jāmāis (jamnē + hē + is), a daughter is born to him.
kass (for kass + hē + is), he has fever.
puchchhā pitūlādē hundīs, to him the hinder part (i.e. his hinder part) is of brass.

Third Person Plural.

Nominative Case—mā mārēānē, I beat them.
Agent Case—mānē mārēānē, they beat me.
āpas vichch saleō kīitiōnē, they agreed among themselves.
jīs cēle zimē pāttōnē, when they dug up the ground.
sārē pattē dāssēnē, they told me all about (it).

Dative Case—kassinihē (for kass + hē + nē), fever is to them. They have fever.

Sometimes a double pronominal suffix is used as in rupaiā dittēmus, I gave a rupee to him. Compare the Kāshmirī dēōnu, I gave to him.
The above grammatical sketch describes the form of Lahnda spoken in the Doab of Shāhpur. No version of the Parable of the Prodigal Son has been received from that tract, and as a specimen I gave a folktale taken from Sir James Wilson's Grammar. All the forms occurring in it are explained in the foregoing pages, but, if any difficulty is experienced in reading it, the text printed in Sir James Wilson's work, which has copious notes, can be consulted. Sir James Wilson's transliteration has been altered in the copy here given, so as to agree with the system of transliteration adopted in this Survey.
[No. 1.]

**INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.**

**LAHNDĀ OR WESTERN PÂNJĀBĪ.**

*(Str James Wilson, K.C.S.I.)*

**SHARFUR DOAB.**

Aglē velē Missardā hikk bāṭshāb āhā. Usdē trā puttar

_In-the-former time of Egypt one king was. Of him three sons_  
āhin. Khudādī marāṭ iñe āhī, o vaddā bimār hōēa. Tōrē  
were. God's will thus was, he very sick became. Although  
hakimā usdē dārū dawā dil-nāl kitā, par usdē  
by-the-physicians his medicine remedy heart-with was-done, but his  
bachnā nazīr na ēsēa. Ḍūlē bāṭshāh dehāri dehāri āpū ānā  
recovery (within)-sight not came. At-last by-the-king daily daily his-own  
ghattādā hāl ṭēk-kē jāto-ōś, 'bachdā nāhā.'  
of-failing the-condition seen-having it-was-known-by-him, 'recovering I-am-not.'  
Nālē mulk-vičch rālā vēk-kē ānē trāhā putṭrānū  
Moreover the-country-in disturbance seen-having his-own the-three to-sons  
sadēsōs. Vatt unānū akhe-ōś, 'chhōṛē hō, ajē  
it-was-called-by-him. Then to-them it-was-said-by-him, 'boys O, as-yet  
tussī nikrē hō, te mērā hāl e vē. Mā marnā,  
you young are, and my condition this is. I am-dying.  
Dushmanāē e gāll vēk-kē mērē mulakhēnū chavānē pāsū  
By-enemies this thing seen-having my to-country the-four on-sides  
ā vēpēā. Mānu tuhādā fidkar ē. Mā nāhē  
having-come it-is-surrounded. To-me of-you anxiety is. I am-not  
jaudā jē mērē marāq-tō pichchē huke jussādā ke hāl hōēi.  
knowing that my death-from after your what condition will-be.  
Eh vēk-kē mā ajj tusānō suddēā. Mērē māl-vičch  
This seen-having by-me today to-you it-was-called. My palace-in  
falānī jāgē hikk chōṛ-khānā vaddēdē vēsēā baṇēā hōēa, te  
a-certain in-place a secret-chamber ancestors' of-time made became, and  
us-vičch trā lāl pāē hōē-in. Lakhā rūpācēdē mullēe  
it-in three rubies placed become-are. Lakh of-rupees of-value  
ehīnā. Tussī unānū lā-kē kithāī vakkhrī jāh-te  
they-are. You them taken-having somewhere other place-at  
chhāpā makkhō, jītie tusā-thō suwā hōī kahuṇū khabar  
concealed put, where you-from except other-even to-anyone knowledge

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अ हो, म, खुदा ना करें, बास्कार हूसादें कोझ
ना यही-बी, इसे, गोड ना मय-माइकर-ए, थी-किंग्डम ऑफ-यून फ्रॉम
क्हास-वाना, ते बास्कार रुपालादी लॉर पावे, ते तस्सी कहाज़े
बे-सीज, एंड टू-यू ऑफ-मन्य नीड मय-फल, तो तू ऑफ-एन्यो
मिताह सा हो,।' बास्कार हूसेह लाई पयाप पिनादे काहान
dependent not may-become.' The-king's by-sons their-own father's saying
मुजिब त्राहेल लाल भई हिट विच्छो 'कण्डह़े-केए, उस
according to the-three rubies the-palace from-within taken-out-having, तो
शहादे बाहिर-वार हिक पुर्य-होर जाह-विच्छ, जिती लोकादा अवन वाना
of-city outside a deserted place-in, where of-people coming going
गहित आई, वान दाबे। few was, having-gone they-were-buried.

किना जा देहारे-तो रिच्छे बास्कार मार-हेगा, बास्कार हूसा धुश्माना।
Some days from after the-king died, the-kingdom by-the-enemies
क्हास-लाई, ते बास्कार हूसेह पत्रान वर्य पुर्य-हेगा। जेहरे वेले
was-seized, and the-king's is-sons affliction fell. At-what time
क्हास-हो, अपा विच्छो सालह
from-expenditure straitened they-become, themselves among consultation
कितौ-नीँ, 'जेहरे लाल पिण असाई दितै-अहिन, उन्हाँनी
was-made-by-them, 'what rubies by-the-father to-us given-were, them
वेच-चिहा, हे खिसे होर मुलख-विच्छ वान-केए अपाह हयादी
we-may-sell, and some other country-in gone-having our-own life's
देहारे काटाहा।' त्राहेल भिरा उथे गाई, जितिरा लाल
days we-may-spend.' The-three brothers arose went, where the-rubies
dाबे अहिन। जिस वेले झिमि पात्तो-ने, डोहे लाल
buried were. At-what time the-ground was-dug-up-by-them, only-two rubies
निकते, हे हिक का लाडहा। वाद्दे हिरा हो, ए
come-out, and one not was-got. Very perplexed they-become, 'this
के गाल ए? जी कदाह़ा कौं चोर पादा, ताइ ना
what affair is? If ever any thief had-befallen, then thus not
होंदा, जे हिक चाला वांदा, ते
it-would-have-happened, that one having-token-up he-would-have-gone, and
do है-रेंढ़े। Bishakk asa त्राहेल-विच्छो
the-two would-have-remained-as-they-are. Without-doubt us three-from-among
कहुः नियत मृि-गाना-ए। Tussa-thोस सवा होर काहाड़ा
of-someone the-motive gone-wrong-is. You from except other of-anyone
eh cāmm nāह। Changl gāल ए वें, जे अस्सी
this deed is-not. Good thing this is, that we
काती कोह वान-केए हे सरा हाल दासिहा, ते ओ असादाः
the-Qāzi near gone-having this entire condition may-tell, and he our
Lahnda of Shahrpur.

faislā karē, te o mukaddama khutāē. Sāreē eh gall
decision may-make, and he the-case may-finish. By-all this thing
manzār kitā, te kāzi dhīr tūrē.
approvd was-made, and the-Qāzi direction they-went.

Rāḥ-vičchā vāndaē-hoeā hikk ōthī unhaēē mileā.
The-road-in by-them-going-become a camelman to-them was-met.
Unha-kolō puchche-os, 'tussā idde kot utthi vāndaē
Them-from-near it-was-asked-by-him, 'by-you in-this-direction any camel going
dīṭthā.' Vadhē bhrā ākheā. 'Mā, tërā utth kānā āhā?'
was-seen?' By-the-big brother it-was-said, 'Sir, thy camel one-eyed was'
Os ākheā, 'ji-hā, mērā utth kānā āhā.' Vichkarē
By-him it-was-said, 'Sir-yes, my camel one-eyed was.' By-the-middle
bhrā puchche-hoeā je, 'utthī utte sirkā laddē-hoeā āhā?'
brother it-was-asked that, 'the-camel on vinegar loaded-become was'
Os ākheā, 'hā-jī, e vi gall sachchē ē, jō ākhi-innhē.'
By-him it-was-said, 'yes-Sir, this also thing true is, which is-said-by-you.'

Nikhē ākheā, 'tērā utth lundēē bī āhā?' Os
By-the-youngest it-was-said, 'thy camel tailless also was?' By-him
ākheā, 'hā-jī, e gall vi sachchē ē, jō ākhi-innhē.
it-was-said, 'yes-Sir, this thing also true is, which is-said-by-you.'
Huṇ dassō, mērā utth kidē gēā.' Trāhā bhrāwāhass-kē
Now show, my camel whither it-went.' By-the-three brothers laughed-having
ākheā je, 'assē tërā utth nahē dīṭthā.' Asanū kehrī khabār
it-was-said that, 'by-us thy camel not was-seen. To-us what news
ē, je kidē gēā?' Ōthī eh gall suṇ-kē
is, that whither it-went?' By-the-camelman this word heard-having
unhaēē ākheā, vāh, vāh, tussē eh gall ajab āhīēō.
to-them it-was-said, 'Wah, Wah, you this thing strange saying-you-are.
Mērā utthi nahē dīṭthā, tā sāreā pattē kikun dēndē-hō?
My camel not was-seen, then all tokens how giving-you-are?
Mērā utthi zarār tusādē kōl ē. Changgi gall e vē, mērā
My camel certainly of-you near is. Good thing this is, my
utthi bhāwā dehō, nah-tē kāzi hōrādē kōl turhāhī.
camel back-again give, otherwise the-Qāzi of-His-Honour near come.'
Shāh-zadeē ākheā, 'assē āp kāzi hōrā kōl
By-the-princes it-was-said, 'we ourselves the-Qāzi His-Honour near
vāndaē-pāē-hā. Tē bi asādē nāīl tur.'
happen-to-be-going. Thou also of-us with come.'
Mukkāē gall, chārē kāzi hōrā kōl gāē.
Of-conclusion the-thing, the-four the-Qāzi His-Honour near went.

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Firstly by-the-camelman his-own claim (to)the-Qāzi His-Honour was-shown.

Kāzi hāl sun-kē shāhzāde ē kōlē puchchheā, By-the-Qāzi the-circumstances heard-having the-princes from-near it-was-asked,

tusādā kē jabāb ē? Shāhzāde ē ākheā, ‘assā isdā 'your what answer is?' By-the-princes it-was-said, 'by-us this-one's

uttū ukkā nahī diēthā. Zōrē asādē utte kūr baṅāna ē, camel at-all not was-seen. Unjustly of-us upon lies making he-is!

Othī kāzi horā ākheā, 'garib-parwar salāmat, By-the-camelman (to)the-Qāzi His-Honour it-was-said, 'poor-cherisher hail,

eh kūr marēndēn. Tussā umāthē thō puchchhā, sāre pattē mērē these lies wielding-are. You them-from ask, all tokens my

uttūdē dāssē-nē ke nahī. Muṛ ehi kītī mukārdēn?' of-camel were-shown-by-them or not. Then these why denying-are?'

Kāzi othiā ēh hāl sun-kē shāhzāde ē By-the-Qāzi of-the-camelman this circumstance heard-having the-princes

kōlē puchchheā. Shāhzāde ē ākhe ē ē, 'bishakck from-near it-was-asked. By-the-princes it-was-said that, 'without-doubt

jīkūn othi ahdā ē, sāre assā pattē dāssē-im.' Kāzi as the-camelman saying is, all by-us tokens shown-are.' By-the-Qāzi ākheā ē ē, 'tussā isdā utthā nahī diēthā, tē kivē it-was-said that, 'by-you of-this-one the-camel not was-seen, then how

usnī pūrē purē pattē usdē utthā dāssē-nē? Eh gall to-him full full tokens his of-the-camel were-shown-by-you? This word

ajab ē. Vatt vaddē shāhzāde dhir mūh kar-kē strange tsā. Then the-big prince's direction face made-having

puchchheā, 'tussā dāssō ē ē, ehi kīkūn tussā nē malām hōčā ē ē, je it-was-asked, 'you show that, this how to-you known became, that

uttū kānā āhā?' Shāhzāde ē ākheā, 'is mūjīb the-camel one-eyed was?' By-the-prince it-was-said, 'for-this reason

mā jātsā ē ē, rē utte mā diēthā āhā, bikk-i by-me it-was-known, that the-road on by-me seen it-was, one-only

pāsēdē pattar darakhē ē khaḍē-hōē malām hōndē-āhin. Bas, of-side the-leaves of-the-trees eaten-become evident becoming-were. Enough,

jāte-um ē ē utthā kānā āhā, nāhī-ṭā dūē pāsēdē it-was-known-by-me that the-camel one-eyed was, other-wise both of-sides

pattar khaḍē-hōē zārūr hōndē.' Kāzi vichē leaves eaten-become certainly would-have-been.' By-the-Qāzi the-middle

bhīnā kōlē puchchheā ē ē, 'tē kīkūn āhnā (for āhrā-ē) ē ē, brother from-near it-was-asked that, 'thou how saying-art that
FREE TRANSLATION OF THE FOREGOING.

THE TALE OF THE PRINCES OF EGYPT.

In olden times there was a King of Egypt. He had three sons. Such was God’s will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, ‘I shall not survive.’ Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, ‘boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on four sides: I am anxious about you. I do not know what will become of you after my death. Seeing this I
have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lāhās of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying) 'how is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzi and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzi.

On the way a camelman met them. He asked them, 'have you seen a camel going this way?' The eldest brother said, 'Sir, was your camel blind of an eye?' He said, 'yes, Sir, my camel was blind of an eye.' The second brother asked, 'was there vinegar laden on the camel?' He said, 'yes, Sir, it is also true, as you have said.' The youngest said, 'was your camel also without a tail?' He said, 'yes, Sir, it is also true as you have said. Now tell me where has my camel gone?' The three brothers laughed and said, 'we have not seen your camel, so how do we know where it has gone?' The camelman hearing this said to them, 'indeed! You say a strange thing. If you have not seen my camel, then how is it that you describe it so perfectly? You certainly have it in your possession. You had better give me back my camel, or else come to the Qāzi.' The Princes said, 'we happen ourselves to be going to the Qāzi. Come along with us.'

In short, all four went to the Qāzi. First the camelman made his claim before the Qāzi. The Qāzi heard his story and asked the Princes, 'what is your answer?' The Princes said, 'we never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzi, 'hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?.' The Qāzi on hearing this from the camelman asked the Princes. The Princes said, 'certainly, as the camelman says, we told him all about it.' The Qāzi said, 'if you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince, he asked, 'explain how you knew that the camel was blind of an eye.' The Prince said, 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten too.' The Qāzi asked the second brother, 'how do you say that vinegar was laden on the camel?' He said, 'usually if vinegar fall on the ground the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzi asked the youngest brother, 'how did you
know that the camel was without a tail? He said, 'Sir Qâzî, usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.'

The Qâzî on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[The story ends here. Those who wish to know how the missing ruby was found are referred to Vol. I, Pt. 1, p. 445, of this Surrey.]
THE LAHNDĀ OF JHANG-CUM-LYALLPUR.

Immediately to the south-east of Shahrur lies the District of Jhang, to the east of which lies the District of Lyallpur. These two will be treated in this Survey as one unit. Except in a few minor points their dialects are the same as that of Shahrur. In Lyallpur the great canal colony has brought in over a million speakers of Panjābī from other parts of the province, and these have given rise to a mixed dialect, half Panjābī half Lahndā, which is spoken by over 48,000 people. The dialect of Lahndā generally spoken in the two districts is commonly known as 'Jaṭki,' but a number of sub-dialects are recognised, as follows. In each case I give the estimated number of speakers, as based on the figures of the Census of 1891:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Estimated Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaṭki</td>
<td>254,324</td>
</tr>
<tr>
<td>'Pañjābī'</td>
<td>48,033</td>
</tr>
<tr>
<td>Jāngli</td>
<td>30,687</td>
</tr>
<tr>
<td>Chināwāri</td>
<td>73,479</td>
</tr>
<tr>
<td>Niswāni</td>
<td>9,432</td>
</tr>
<tr>
<td>Kāchhīrī</td>
<td>17,972</td>
</tr>
<tr>
<td>Thalōchhīri</td>
<td>2,948</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>486,780</strong></td>
</tr>
</tbody>
</table>

In the Census of 1911 the total number of speakers of Lahndā in Jhang District is given as 485,785, and in Lyallpur as 224,886; but the population of Jhang in 1891 was 436,841, while in 1911 the population of Jhang-cum-Lyallpur was 1,373,237. The enormous increase is due to the presence of immigrants to the Chenab Canal Colony. The figures are therefore incapable of comparison.

Of the above dialects, Jaṭki is the general Lahndā spoken over the whole of both districts, except as noted below. 'Pañjābī' and Jāngli belong to Lyallpur. 'Pañjābī' is the mixed dialect already referred to. Jāngli is spoken by the nomad tribes who used to roam over the Jaṅgal Bār before the foundation of the Canal Colony, and who are now settled with definite rights. Chināwāri is spoken in Jhang on the banks of the Chenab, and is identical with Jaṭki. It does not deserve separate mention. Regarding the pronunciation of the name, see p. 251. Niswāni, called after the Niswāni tribe, is spoken in the north of Jhang, while Kāchhīrī is spoken in the Kāchhī or alluvial country on the right bank of the Jehlam, between it and the Thal or desert. It too belongs to Jhang. So does Thalōchhīrī which is the dialect of the Thal itself, of which, however, only a small portion falls within the borders of the district. Thalōchhīrī differs somewhat from the other Jhang dialects, and will be considered in connexion with the Lahndā of Mianwali immediately to the west (see pp. 381, 393ff.). With the exception of Thalōchhīrī and the so-called Pañjābī all these dialects are practically the same. If we take 'Jaṭki' as the standard dialect of the two districts I can trace no great difference between it and Niswāni, while Kāchhīrī and Jāngli differ only in a very few particulars in which they approach the dialect of Shahrur. I shall give full speciments of Jaṭki-cum-Chināwāri, and short examples of Niswāni, Kāchhīrī, and Jāngli.

1 Lyallpur was separated from Jhang in the year 1904, after the materials for this Survey had been collected.
A list of proverbs and sayings, together with a collection of songs in the local dialect, will be found in Mr. Steedman’s Settlement Report of Jhang District. A sequel to the story of Hir and Rājhā in the Jhang dialect will be found on p. 287. It was placed at my disposal by Mr. Longworth Dames. The same gentleman has published other specimens of the Jhang dialect, viz.:—


The following are the main points in which I have found that the Lahnda of Jhang and Lyallpur differs from that of Shahpur.

**In Pronunciation**, the verb ‘go’ seems to be universally pronounced *wanj*, and not *uan* or *vani* as we usually hear in Shahpur. The cerebral *i* does not occur in any of the specimens.

In the **Declension** of nouns, the oblique form of *meō* or *piō*, a father, is *piō*, not *piū* as in Shahpur. The use of *āpē* for *āpēnā* in *āpē-μajūrā-cīchā*, from among thine own servants, is an instance of borrowing from Pańjābī or Hindōstānī.

In **Pronouns** note the contracted form *uddār* for *ohda* or *udā*, of him. The word for ‘what?’ is *kā* not *ką*.

In the **Verb Substantive** we have *āi* or *hāi*, not *āha*, he was; and *hāin*, not *āhin*, they were.

In the **Active Verb**, the first person singular of the present subjunctive of verbs whose roots end in *ā* ends in *ā*. Thus, *khēdā*, I may give to eat; *piēdā*, I may give to drink; *sēdā*, I may be called. Other verbs take the form in *ā*, as in Shahpur. Thus, *wanjā*, I may go; *ākhā*, I may say.

The past participle usually ends in *iā* or *iyā*, not *eā*. Thus, *akhīyā*, said; *giyā*, he went; *piyā*, fallen. This is probably a matter of spelling, not of pronunciation.

The respectful imperative is used in the first person in the words *bahwīyē*, let us sit; *kariyē*, let us make; *khāoīyē*, let us eat; *piōyē*, let us drink.

Irregular forms are the curious *dìtā* (as well as *dìtā*), he gave, and *nikīr*, having emerged.

The first specimen of the principal form of Lahnda spoken in Jhang is a version of the Parable of the Prodigal Son. It came in two copies, one as a specimen of the so-called ‘Jaṭki’ and the other as a specimen of Chīnāwarī. The two copies were word for word the same, and it was reported at the time that the dialects were identical.
INO-ARYAN FAMILY.  NORTH-WESTERN GROUP

LAHNDÁ OR WESTERN PÁNJÁBÍ.

SO-CALLED JÁTKI DIALECT.

SPECIMEN 1.

Hikk shahsdí dě puttar háin. Unhá-vichú nadghé-puttar
One of persons two sons were. Them-from-among by-the-younger-son
piónú ñákhíyá ki, ‘jheñá mál méré-hissádá há, oh máñú
to-the-father it-was-said that, ‘what property of-my-share is, that to-me
wand dé.’ Taddán píó unstnú wand-ké dé-dítía. Átè
dividing give.’ Then by-the-father to-him divided-having it-was-given. And
us-chhóté-puttar sárú mál ašńátha kar-lyyá, tè dír kiss-
by-that-small-son all the property in-one-place was-made, and far to-a-certain-
mulakhrú wag-gíyá. Öthú wanj-ké apná mál kharáb
country he-went-away. There gone-having his-own property destroyed
kar-dít-us. Jheñá-véélé oh sárú mál apná khá-pí-
was-made-by-him. At-what-time he all the-property his-own eating-drinking-
chkkía, us-véélé wadá kál pá-gíyá, tè oh bhukkhá hó-gíyá; tè
finished, at-what-time a-great famine fell, and he hungry became; and
hikk wadá-ádmí-kól wanj kháló-róbá. Us ohnú lukkam
one great-man-near going be-standing-remained. By-him to-him order
ditrá jì, ‘áñ wáñ-vich wanj-ké sür chará-lyá-á.’
was-given that, ‘than cultivation-in gone-having swine graze-(and)-bring-(home).’
Tè usdá díl mangiyá jì, ‘jheñá chhillaí sür khándé-hin,
And of-him the-heart desired that, ‘what husks the-swine eating-are,
oh má vi kháwá,’ kíjú jì oh bhukkh-núl piyá-márdá-áí. Tè	hose I also may-eat;’ why-that he hunger-with fallen-dying-was. And
usntú kól náñ déndá. Us-véélé unstú hôsh át-us
to-him anyone not used-to-give. At-what-time to-him senses came-to-him
jì, ‘méré-píódé-kól bahú-sáro májúr hin, tè oh unháñú rótí
that, ‘of-my-father-near very-many servants are, and he to-them bread
déndá-hé. Má usdá-kól wanjú, tè ákhí jì, “má térk to
giving-is. I of-him-near may-go, and I-may-say that, “by-me of-thy and
Khudá gunáh kétá-hé, tè má is-lákda náñ rëhí jì tér
of-God sin done-is, and I of-this-likeness not remained that thy
Pittar sadārī. Tā mānā āpuē-majūrān-vaichī gīn." Taddān
son I-may-be-called. Thou me thine-own-servants-from-among count." Then
oh piōde-wal tur-piye; ajjān oh dūrē dāi jū
he of-the-father-towards started; still he at-a-distance was that
piō usnū dīṭṭhā, tē bhaij-ke hādē-nāl
by-the-father to-him it-was-seen, and un-having of-bosom-with
chā-lāi-os, tē usnū chūṁ-yi-os. Pittar
it-was-up-and-applied-by-him, and to-him it-was-kissed-by-him. By-the-son
usnū akhiyā jū, 'mā tērā tē Khūdā-ā fāsūr kūh-i-hē, mā
to-him it-was-said that, 'by-me of-there and of-God fault done-is, I
is-lāk nāhī jū tērā pittar sadār.' Piō āpē-
this-like am-not that thy son I-may-be-called.' By-the-father to-his-own-
naukranī akhiyā, 'chāngē chāngē iṣnū kāpṛē pawāo, hōr
servants it-was-said, 'gōd good to-this-one clothes put-ye-on, and
munday hattē dēō, jutti pairē pawāo, hōr assī rul-nil
a-ring on-the-hand give-ye, shoe on-the-foot put-ye-on, and we together
bahwiyē, khūsī kariyē, khāwiyē, pīwiyē jū eh mērā
may-sit, happiness may-make, may-eat, may-drink, that this my
pittar mar-giyā-hāi, tē hūp jī-piye-hē; khari-pīyā-hāi, tē
son dying-gone-was, and now living-fallen-is; being-lost-fallen-was, and
hun labbh-piye-hē.
now being-found-fallen-is.'
Uddā wadda pittar khēti-wal giyā-hūyā-hāi. Jehēt-vēlē
His great son the-field-towards gone-become-was. At-what-time
gharā-nerē āyā, gāwaṭ-tē-nāchāndā awāj suni-hus.
of-the-house-near he-came, of-singing-and-dancing the-sound was-heard-by-him.
Tē naukranī-kūlī pučchhi-us ki, 'el ki
Awd the-servants-from-near it-was-asked-by-him that, 'this what
piye-hōndā-hē?' Unhā akhiyā jū, 'tērā bhīrā āyā-hē; tērē-piō
happening-is?' By-them it-was-said that, 'thy brother come-is; by-thy-father
wadi khūsī kūth-hē; kiō-jū usnū chāngā-hählā dīṭṭhā-ḥi-s.'
great happiness made-is; why-that to-him safe-(and-)sound seen-he-is-by-him,'
Uṣdē-bhīrānī gharat āt, tē diā na māngi-us jū,
To-his-brother jealous came, and his-heart not wished-for-him that,
'andar waujā.' Piō ohā bāhir nikhi-āyā, tē puttānū
'within I-may-go.' The-father of-him outside emerging-come, and to-the-son
manāi-us. Pittar piōnā akhiyā jū, 'mē tērī
it-was-remonstrated-by-him. By-the-son to-the-father it-was-said that, 'I thy
khiyāmat karēndā-hā, hōr kadi vi te re-ākhe har-khiliāt nahī
dervice doing-am, and ever even (of-)thy-word against not

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kitā; tē mānū hikk bakkrādā kann vi nahl dittā,
it-was-done; and to-me one of-a-she-goat the-ear (sic) even not was-given,
jō mā āpyā-yārā-tē-dostānū khwāi piwāi. Tē
that I to-my-own-lovers-and-friends may-give-to-eat may-give-to-drink. And
jaddan tērā eh puttur āyā, jā tērā māl kanjhrānū khwā-
when thy this son came, by-whom thy property to-harlots given-to-eat-
piwā-dittā-hē, tē ītiyā khushiā manāiyā-hēn.' Piō
given-to-drink-given-is, by-thee so-much happinesses celebrated-are. By-the-father
usnū ākhiyā jū, 'tē sadā mēre-kol rēhēndā-hē, bēr
to-him it-was-said that, 'thou always of-me-near remaining-art, and
jō kujjh mērā hē, sō tērā hē. Tānū khushi karnā atē
what anything mine is, that thine is. To-thee happiness making and
khush hōwanā hāi, kiū-jiū tērā bhirā mar-giyā-hāi, tē
happy becoming was(-proper), why-that thy brother dying-gone-was, and
hun ji-piyā-hē; khāri-piyā-hāi, tē hun labbh-piyā-hē.'
now living-fallen-is; being-loul-fallen-was, and now being-found-fallen-is.'
I am indebted for the following folk-tale to Mr. M. Longworth Dames. It was recorded by him as told by a Jhang Zamindar in 1884-85. The narrator was a Muslim, and the text is full of Persian words. It also well illustrates the mixed character of the Jhang dialect, which, while in the main a form of Lahnda, also uses Panjâbi, and even Hindustani, idioms.

Examples of the employment of Hindustani forms are kuchh as well as kuch, anything, something; âdimiyâ as well as âdimiyā, the oblique plural of âdimi, a man; hâ, I am, as well as hâ; hai, he is, as well as há; hâr, they are, as well as han; labhâ, instead of labbhâ, I may take; dêvâ, we may give.

We may also draw attention to the frequent employment of a single, instead of a double letter, as in hîk for hîkk, one; tussâ for tussâ, you. These may, however, be mere varieties of spelling, dependent on the personal equation of the writer. Of more importance is the entire absence of the cerebral ˌ.

The declension of nouns and pronouns (with the exception of the occasional use of Hindustani forms) closely agrees with that current in the Lahnda of the Shahpur Doab and need not be dealt with further.

The conjugation of verbs is also, in the main, the same as that of the Shahpur Doab, but there are a few variations from the standard type.

The following forms of the verb substantive occur:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th></th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hâ</td>
<td>.....</td>
<td>hâ-em (Shahpur âhan)</td>
</tr>
<tr>
<td>2</td>
<td>hai (Shahpur hê)</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>3</td>
<td>hê</td>
<td>hân (Shahpur hâm)</td>
<td>hê (fem. hî) (Shahpur âhê, fem. âhî)</td>
</tr>
</tbody>
</table>

In the phrase tainê Jhang Syâl-vich pokhunohâ-dênon-hâ, we shall cause you to reach (lit. with regard to you it is to be caused to reach) Jhang Syâl, dênon-hâ seems to be used for dênon-hê, but the true explanation of the clause is not clear to me. In aîgâ-âî, he came (to my great-grandfather), âî is used instead of hâ, as in the preceding specimen.

The old present of active verbs (in the Specimen always used as a present subjunctive) closely follows the Shahpur Doab dialect. We have vanjâ, I may go; lâgyâvedî, I may apply; dêvedî, I may give; châtê, (if) thou wish; mîlê, thou mayest meet; but âkhê (not ákhê), (if) thou say; pokhunohâgyô, you may cause to arrive. The first person plural of roots ending in â ends in hê, not hâ. Thus, dâssâhê, we may show. In the preceding specimen it ends in î, not hê.
In the future, also, the first person plural generally ends in \( h\), but once in \( h\). There are also minor irregularities in the other persons. Thus, \( as\) (not \( aus\)), I shall come; \( des\), I shall give; \( ruhs\), thou wilt remain; \( as\), thou wilt come (Shahpur has \( as\)); \( farmac\), he will command; \( bokeh\), he will give; but \( h\), (my age) will be; \( po\)kunches\, we shall arrive; \( turs\), we shall go; \( as\)h, we shall come; \( h\)s\, they will be (Shahpur -\( vin\)); \( v\)s\, he will go (honorable plural).

The verbal noun in \( m\), often appears as a future passive participle, equivalent to the Latin participle in \(-endus\). Thus, \( hajj karn\)h, the \( hajj\) is to be done, (I) must (or will) do the \( hajj\); \( akkh\)h \( h\)et \( karn\), (your) eyes are to be closed, close your eyes; \( san\)h \( dev\)n, an affectionate message is to be given. It is sometimes employed impersonally, and the termination is then nasalised, which is a relic of the old neuter gender. Thus, \( vanj\)h, it is to be gone (by you), you must (or will) go, \( eu\)n\, \( vanj\)h; \( h\), it is to be gone (by us), we shall go.

Amongst stray forms we may note the pronominal suffix in \( k\)h\, I made, and the causal root \( kw\), give to eat.

The loves of Hir and R\=ajh\=a, the Indian Hero and Leander, form the basis of a well-known legend current throughout the Panjab, and have been narrated in many forms, especially in the famous poem of W\=ars Sh\=a\=h. The tale is a tragedy. Although the love of the hero and heroine was illicit and ended disastrously, they are celebrated throughout the Panjab as the types of constant lovers. When the intrigue was discovered Hir (the heroine) was murdered by her relations. After her body had been placed in the tomb, but before it was closed, R\=ajh\=a appeared, and, entering it alive, was buried with her. Mr. Dames has discovered a sequel to this story current both in Baluchistan and in Jhang, which resuscitates the lovers, and places them alive again and happy together in an unknown island somewhere near Arabia. The Bal\=och\=i version has been published, and the Jhang one is now, I believe, printed for the first time.

It may be explained that Hir's home was in the Muzaffargarh District. Her tomb, however, is in the Jhang District, not far from the civil station, in an old bed of the Chinab. This is the \( R\)osa mentioned in the specimen.

As the specimen is of considerable length, I have not overloaded it with an interlinear translation. Most of it is very easy, and the free translation by Mr. Dames ought to remove any difficulties which may appear.

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1 See Colonel Sir Richard Temple's *Legends of the Panjâb*, ii, 177h. Much of the above remarks have been taken therefrom.
AŞHIK SACHCHE NAHI MARDE.

Maî yâd rakhtâ-hâ, jô méri umar us vêle chaudah pandrah varhiyâdi hui, jô hik âdmi musaâfir châlih pintilâh varhiyâdi, hâji âkhîdâ-hâ, mère dâda-buzurg Hâfiz Ahmad (‘afâ’llâhu ‘anhu)de kòl âiâyâ-âl. Us eh kissa kar-sunâiyâ, jô:—


FREE TRANSLATION OF THE FOREGOING.

TRUE LOVERS DO NOT DIE.

I remember when I was fourteen or fifteen years old that a traveller of about forty or forty-five years, said to be a Háji, came to my great-grandfather Háfiz Ahmad (God efface from him his sins) and told this tale—

I am a native of the country round Chachh Hazâra (evidently a mistake of the writer for Takht Hazâra) and left my home to make the pilgrimage to the house of the Ka'aba: travelling and travelling I mounted on a ship. By God's decree this ship was knocked to pieces in a certain place, and as God willed I was left on a plank; I cannot say how many days after by chance I arrived at a place on shore. I was hungry, thirsty, and weary, and there was no strength in me for moving or wandering. Bare life was left me. I ate the leaves and berries of trees, and when I had recovered some strength I climbed the highest hills and trees, and searched for signs of habitation and cultivation. After I had looked for some time I saw a place with tracks of buffaloes, and I perceived signs of cultivation. Then I said in my mind that in the jungle where female buffaloes are found there will be consideration in the heart. I examined the prints of their feet and arrived at a place where milk was set to curdle and all around were shady wild trees, of which I do not know the name, and which I have never seen, all collected there. There was one tall tamarisk tree, the middle wood of which, when it becomes old, is hollow like a drum. I got into this through fear, as I had heard from people that there were demons (pâshak) in that place who keep catching and eating men; and hiding myself sat there in terror.

Then when the time of sunset came, at that time I heard the sound of a pipe, and I saw a man wearing a black waistcloth and playing on the pipe coming from the direction of the jungle, and the buffaloes following behind him. When I saw this sight I said to myself: 'God knows who this is, and what appearance it is.' Coming to that place the man sat down, and the buffaloes all sat down round him. After a little while a woman, wearing light-coloured (sâkâ, lit. green') and neat clothes and a line drawn on her forehead came carrying on her head some food and bread newly-baked, and sat down by him. They both embraced each other and then she brought out the food and gave it to him.

As soon as he began to eat the woman said, 'Mîr Râjîhâ, there is a traveller from your country come to stay with us, first give him to eat, and then eat yourself.' He said, 'where is he?' His said, 'call, and he will come.' Mîr Râjîhâ called, 'come, traveller, do not hide!' I then perceived, as in my country of Takht Hazâra His and Râjîhâ are spoken of and they sing songs of their love, that perhaps these persons were they, and being glad in my heart I came towards them. They asked my news and I told them. They were pleased and gave me bread and milk, and I ate and drank and they made me rest there.

Afterwards they said, 'will you stay here, or have you anywhere to go?' I replied, 'I came from my home with the intention of making the pilgrimage to the House of the Ka'aba, but now, as I know nothing of the road and have no money left with me, where can I go?' They laughed and laughed and began to say, 'we too have to go on the Hajj

1 The garments of Paradise are said to be green.—G. A. G.
to the House of the Ka’aba; if you wish we will take you with us and show you the way.’ I was pleased and rejoiced and asked so much as ‘how far is the House of the Ka’aba from here?’ They said, ‘you go about three hundred kāns.’ I said, ‘if it is so far, how shall I get there?’ Again they said, ‘don’t be anxious, Sir.’ By God’s will I kept silent. When the moon of the Hajj arrived, that day I said: ‘you say the House of the Ka’aba is about three hundred kāns from here. When shall we start?’ They said: ‘what anxiety have you? we have to go too.’

When the exact day of the Hajj came they asked me, ‘will you come back here with us, or stay there?’ I said, ‘I will come with you.’ They said, ‘when the orders for the Hajj have been all fulfilled, then meet us on a certain hill, and we will take you back here with us,’ and again they said, ‘take hold of our hands and shut your eyes.’ I seized their hands and closed my eyes. In a little while they said, ‘open your eyes.’ When I opened my eyes I saw thousands of men standing in that place, telling their beads and reciting God’s names. I asked them (i.e. Hir and Rājhā), ‘what is happening? and what place is this?’ They replied, ‘these are all Musalmāns, and this is the place of the Hajj. You have fulfilled your orders to perform the Hajj.’ At that time by reason of the assembly and crowd of men they became hidden from me. I stayed there two days, and met men of my own country who had gone on the pilgrimage a year before me, and asked and gave the news. In my heart I knew that these two persons, Hir and Rājhā, were saints of God, and determined to search for them and find them, and spend my whole life in their service. I sought for the hill-defile that they had described to me, and saw them both sitting there. I rejoiced and thanked God (glorious and exalted). They recognized me and called me to them and said, ‘are you now at liberty?’ I replied, ‘I am now idle.’ Then seizing my hands they said in the same way, ‘shut your eyes.’ When after a little while I opened my eyes I was back in the same place as at first.

In this way I passed a space of five or six months pleasantly in their service, and had sometimes bread and sometimes rice and milk to eat. One day the thought of my children and home came into my mind. I could not bear it and involuntarily began to weep. They asked me why I wept. At first I was ashamed, but when they asked me again and again, I said, ‘I have remembered my home, my children, my friends and familiar, so I weep.’ They said one to the other, ‘everyone loves his own country, so if you truly say so we will convey you there.’ Then I said, ‘if you will take me there, it is my desire.’ Then Hir said, ‘it is necessary to take you to Jhang of the Syāls, and there you must give my affectionate message in my own words to the Chief of that place, as follows: “Māi Hir and Māi Rājhā are living, not dead, and do not act evilly with regard to their rights, for they are not wicked. Māi Rājhā grazes the buffaloes as of old, and Māi Hir lives with him. Distress, poverty, and misery be upon you unless you go to my shrine and there pray to the Lord, the Merciful and Compassionate. God will accept your prayers and bestow on you joy, ease, and wealth.”’ I then said, ‘should I arrive alive at that town of Jhang-Syāl, please God Almighty, I will most certainly tell them, the Chiefs of Jhang, all the circumstances. Then Hir and Rājhā took me by the hands saying, ‘close your eyes.’ I did so and in a little while they said, ‘open your eyes.’ I opened them and saw myself under a large Jand tree to the west of Māi Hir’s tomb.
A short time I sat there and then setting out I arrived at Māi Hir’s shrine and asked the custodians of the shrine, ‘whose tomb is this?’ They said, ‘this is the tomb of Māi Hir the Syāl.’ I stayed three or four days in the mosque at that place, and then by asking I learnt your name, that you are a man of position, of great age, a scholar and protector of the Blessed Qur’ān and the old laws, and a Chief of the Syāls of this place. I must deliver the message delivered by Māi Hir in her own words to the Chief of the Jhang Syāls, so if you will take me with you, then I will in my language repeat the message as Māi Hir said it to me in her own words.

At that time the Mother of Khān Ṣāhib Muḥammad Isma’īl Khān Bahādur, Chief of Jhang, was living, and my grandfather Ḥāfiz Ahmad (God’s pardon on him) and I (being at that time fourteen or fifteen years old) went to the Khān-Ṣāhib’s house with that Ḥājī, and he sat outside the lady’s purdah and told all the facts which have been narrated in his own language. The Māi-Ṣāhiba kept him there two days, and gave him money for his journey; and then the Ḥājī went away. I can remember that the Māi-Ṣāhiba used always every Thursday to go to the building famed as Māi Hir’s Rōza.
NISWÂNÎ OF JHANG.

This so-called dialect is spoken in the north of Jhang District and is named after the Niswânûs who inhabit that part. It scarcely differs from the ordinary 'Jaţkî' of the district, as will be seen from the following short section of a version of the Parable of the Prodigal Son. The only real difference is the use of an oblique form in ĉ for words ending in consonants such as hîk, oblique hîkkê, one; jaň, oblique jaňê, a man. This points to North-Eastern Lahudâ and especially the Pôthwâri of Jhelum and Rawalpindi, where this oblique form is the rule. We may also note unhê, to him.

[NO. 4.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÃ OR WESTERN PAŇJÂBI.

NISWÂNÎ DIALECT. (DISTRICT JHANG.)

Hîkê-japêdê doê puttar hâin. Unhê vichô nîkê-puttar
Of-one-man two sons were. Them from-among by-the-younger-son
pionâ akhê, 'mêrê-bhâgêdê dhôr-dhappa anjê-har-dê.'
to-the-father it-was-said, 'of-my-share cattle-property separating-give.'

Taddañ us unhû dhôr-dhappa wand-ditt-us.
Then by-him to-him the-cattle-property dividing-was-given-by-him.

Kinhâ-lihânî-pichehâ äpûnâ dhôr-dhappa le-kê kisi-thâh
Some-days-after his-own cattle-property taken-having a-certain-place
vândâ rêhâ. Uthê já-kê bhûrî-kammê-vich jân-kit-us.
going he-remained. There gone-having evil-works-in it-was-wasted-by-him.

Jaddañ wanjâ-chukiâ, taddañ us-mulakh-vich kâr pâ-gêâ.
When it-was-caused-to-go-completely, then that-country-in a-famine fell.

Uh garib hî-gêâ, atê hîkk-raisdê-kôr gêâ. Us usnû
He poor became, and of-a-leading-man-near he-went. By-him as-to-him
äpûn-niâhê-vich sûr charawan ghallê, atê usdê-dil ahâ ke
his-own-fields-in wine to-feed it-was-sent, and (in-)his-heart it-was that
uh unhê-chhlirêdê-nâl äpûnâ dêdh bharsi, kiî-jû unhê kôi
he those-hunks-with his-own belly he-will-fill, why-that (i.e. because) to-him anyone
na dêndâ-ahâ.
not giving-was.
KACHHRI OF JHANG.

Kāchhri is said to be the dialect of the Kāchhi or alluvial land on the west bank of the river Jhelum. In this district it is a very small tract, and has immediately to its west the Thal or desert of Shahpur and Mianwali. The dialect only differs from the ordinary language of Jhang in being, as might be expected, nearer to the standard of Shahpur. Thus while ‘they were’ is kēš in Jhang proper, in the Kāchhi it is āhan, and in Shahpur āhin.

A few lines of a version of the Parable of the Prodigal Son in Kāchhri will show this.

[ No. 5.]

INDOARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHNĐA OR WESTERN PANJĀBI.

KACHHRI DIALECT.  (DISTRICT JHANG.)

Hikk-shakhdo doē puttar āhan.  Unhē-vichhō naddhe
Of-a-man two sons were.  Them-from-among by-the-younger
pīōnī ākhīā, ‘pio, jehrā hissa mālā mānī āndā-hē,
to-the-father it-was-said, ‘father, what share of-property to-me coming-is,
uh mānī wand-dē.’  Taddān us unhānī māl
that to-me dividing-give.’  Then by-him to-them the-property
wand-dittā.  Thōrē (sic) dihāřā pīchchēhō naddhe-puttar;
dividing-was-given.  A few days from-after by-the-younger-son
māl aṅkāṭhā kar-kē hikk-dūr-mulakhnū āṅgāśā, tē
the-property together made-having to-a-far-country it-was-gone-away, and
uthē māl āṇā mandē-kammā-vich wanjā-ditt-us.  Taddān
there the-property his-own bad-acts-in was-caused to-go-by-him.  When
sārā kharač-kar bāṭhā us-mulakh-vich waddā kal pā-gēā, tē uh
all expended-having he-sat in-that-country a-great famine fell, and he
garīb hoan lāgā.  Taddān us-mulakh-dē hikk-waddē-ādmī-dē-kōl jā
poor to-be began.  Then of-that-country of-a-great-man-near going
reha.  Us usnī āṇī-vāhīnā-vich mirhā charāwan ghallāi,
he-remained.  By-him as-to-him of-his-own-fields-in swine to-feed it-was-sent.
Uthē uddā dil māngā jō, ‘sūrdē khāwāndē chhillār mā
There his heart asked that, ‘of-the-swine of-eating havsks I
khāwā, tē dijjēh bharā, kīū-jī usnī koi nāhī dēnā,
may-eat, and belly may-fill,’ why-that to-him anyone not used-to-give.
JAÑGLÍ OF LYALLPUR.

Another so-called Jhang-Lyallpur dialect is Jañgli, spoken by the nomads of the tracts known as the ‘Jañgal Bār.’ It differs little from the ordinary ‘Jañki’ of the district as will be seen from the following short extract. Like Kachhri, when it differs, it agrees with the standard of Shahpur.

[ No. 6. ]

INDOARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PÀNJÁBL.

JAÑGLÍ DIALECT. (DISTRICT LYALLPUR.)

Hik-kas-admídē doē puttar šhān. Ḫārā lāhrā puttā puttā šhā,
Of-one-person-man two sons were. Who the-younger son was,
us pînû ākhū jā, ‘māl-rijak jāhā hā, mānū
by-him to-the-father it-was-said that, ‘goods-chattels what are, to-me
mērē-bhāgēdā wandh dē,’ Lāhrē māl wandh-kē
of-my-貨-dividing give.’ By-the-younger the-property divided-having
le-līā. Uh pardsnī ātur-gā, tē māl
was-taken. He to-a-foreign-land departed, and the-property
mandē-kammā-vich gāwā-ditt-ns. Jaddān khā-pī-kē,
bad-deeds-in was-caused-to-go-by-him. When eaten-drank-having,
tē wanjā-wunjū-kē nang-bharang hō-gēā, us-mulak-vich
and caused-to-go-and-the-like-having naked-and-the-like he-became, that-country-in
wādā kāl pā-gēā. Taddān uh hik-kas-wāddē-admídē-kōl wanj
a-great famine fell. Then he of-one-person-great-man-near going
reühā. Us usnī āpna-aṣā-nādē-vich mirhō charāwan-wistē
remained. By-him as-for-him of-his-own-flocks-in swine feeding-for
ghall-ns. Usdā dīl mangā jō, ‘maī Ḫādhā bhukkhā hā,
it-was-sent-by-him. His heart desired that, ‘I very hungry am,
mirhōdē jūthē chhillār khāwā, kiū-jū mērā
of-the-swine the-refuse hůsts I-may-eat, why-that (i.e. in-order-that) my
dhiddh bharivē,’
belly may-be-filled.'
LAHNDĀ OF MONTGOMERY.

The conventional line separating Pañjābi from Lahndā divides the district of Montgomery into two equal parts. In the eastern, i.e. roughly corresponding to the Tahsils of Pakpattan and Dipalpur, the language has been classed as Pañjābi, while in the western, i.e. Tahsils Montgomery and Gugera, it has been classed as Lahndā. The Lahndā of Montgomery is not very incorrect. Here and there we come across a Pañjābi idiom, but these are few in number. It is practically the same as the Lahndā of Lyallpur and Jhang, with similar irregularities, such as puttar for putton, son; āhē for āhin, they were, and so forth. A few lines of the local version of the Parable of the Prodigal Son will suffice as a specimen. A glossary of many of the agricultural terms used forms an Appendix to Mr. Purser’s Settlement Report of the District.

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBI.

(DISTRICT MONTGOMERY.)

Hikk-bandé dé puttar āhē. O̱nā-vichehō nikrē-puttar
Of-one-man two sons were. Them-from-among by-the-younger-son
ākhā, 'pūs, mera bhāgā jhuggēdā mānū düē-nājā
it-was-said, ‘O’father, my share of-the-property to-me the-second-from
wand-dē.’ Peō-nē deō-puttraṅū jhuggā
divide(-and)-give.’ The-father-by to-the-two-sons the-property
wand-dittā. Thērē-dēh-pichehō nīkhrā puttar usdur sārā
was-divided(-and)-given. A-few-days-after the-younger son his all
māl ikāṭṭhā kar-kē kisē-mulakhmū wag-gīlā, tē ōtēhē
goods together made-having to-a-certain-country went-away, and there
jā-kē os āppā sārā māl bhārī-kammā-vicheh wannā-dittā.
gone-having by-him his-own all property bad-deeds-in was-wasted.
LAHNDĀ OF GUJRANWALA.

The conventional line adopted in this Survey as the boundary between Pañjābī and Lahndā runs north and south through the heart of the District of Gujranwala. It commences in the north at Ramnagar on the Chinab and extends to the common junction of the Lahore, Gujranwala, Lyallpur, and Montgomery Districts in the south. The tract to the east of this line, in which Pañjābī is spoken, occupies about two-thirds of the area of the district. In the remaining third, to the west of the line, Lahndā is spoken. This western third part of the district is mostly uncultivated upland known (as elsewhere) as the Bār. The inhabitants who are for the most part descendants of the nomad tribes that have roamed at will over this tract with their cattle and families for centuries, have only settled down to agriculture within the last generation or two, and have not yet abandoned their predatory traditions. The language of this tract is locally known as Bārdī Bōlī, and it is estimated that it is spoken by 275,000 people, the total population of the district in 1891 being 690,160. Since then it has largely increased owing to the reclamation of waste land by the Chenab Canal, and in 1911 the total population was 923,419. The estimate of 275,000 speakers of Bārdī Bōlī was made in the year 1867.

Bārdī Bōlī is practically the same as that of Jhang-cum-Lyallpur, as the following short specimen will show. It is, perhaps, slightly more inclined to agree with the Pañjābī spoken to its east. Note that the nominative singular of the word for ‘son’ is puttur, not putlar.
INDO-ARYAN FAMILY.

Lahnda or Western Pahari.

Bardi Bohi.

(District Gujranwala.)

Hikki-bandede doch puttah ahe. Unhich nich-puttar
Of-one-man two sons were. They-from-among by-the-younger-son
uppe-pioun akhiya pi o, manu jaedae vich jitha
to-his-own-father it-was-said, father, to-me the-property-from-in what-much
my share coming-is, so-much give-up(to-me). By-the-father his-own
jaedate manu vand-ditti. Apo bahl dohi nahi ho, jis
property to-them dividing-was-given. Still many days not became, the
nikka puttah habba jaedate akathhi karke pardeshu
the-younger son all property together made-having to-a-fur-country
tur-giyan, te utho luchpani-vich habbo-kujh gawah-chhadhiya.
departed, and there debauchery-in every-thing was-wasted-and-left.
Jehre-velhe habba gawah-baitha, us-velhe us-des-vich waddo
At-what-time all having-wasted-he-sat, at-what-time that-country-in a-great
kal pah-giyan. Eh au-muthaj heca, te us-desde
famine fell-down. He poverty-stricken became, and of-that-country
hikki-bandede-nal jariha. Us-bandhe aunu apna-paldee vich
a-men-with going-he-remained. By-that-man as-for-him his-own-fields-in
hiya charawin ghelliyah. Ehdai dil kawenda ahah joo 'dhid
swine to-feed it-was-sent. Of-him the-heart doing-was that, the-belly
unichhildren bastard, jehre sarr chaghik ke sat-ghat-de-han;
those-husk-with I-may-fill, which the-swine food-defiled-having abandoning-are;
par oh-bhi aunu kor naho danda.
but that-even to-him anyone not used-to-give.
LAHNDÄ OF GUJRAT.

North of the District of Gujranwala lies the District of Gujrat. The conventional line between Lahndä and Pañjabi commences in the latter at the south end of the Pabbi range of hills, and crosses the district nearly due south to the town of Ramnagar on the Chinab. Everything spoken to the east of this line has been dealt with under the head of Pañjabi.

The Pabbi range runs obliquely across the north-west of the district, its northern end being near the town of Bhimber, and its southern end some thirty miles distant on the Jhelum. This range thus cuts off the north-western corner of the district which is mainly inhabited by Pothwâri speaking Chibhs. The language of the rest of the district to the west of the conventional line, i.e. of the Bār and of the South-Western Bīthâr or Lowlands of the Phaliâ Tabâsil, is a form of Lahndä, locally known as 'Jatatârdi Böli,' or as 'Bârdi Böli.'

This dialect is the same as that of West Gujranwala and of Jhang-cum-Lyallpur, as will be evident from the following short specimen. As elsewhere in the Lahndä tract the Future is formed with a, as in ufâsâ, I will arise; jásâ, I will go; ðkâsâ, I will say, in a part of the Parable not here printed.

As in the Niswâni of Jhang there are occasional instances of masculine nouns ending in a consonant making an oblique form in a, as in mâl-e-etoohenâ, from in the property. This is due to the influence of the Pothwâri of Jhelum immediately to the west.
[ No. 9.]

INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBĪ.  
(DISTRICT GUJRET.)

JATĀTARDI BOLĪ.

Hikkē-jaṈēde dō puttar bāṛē, tē unhā-vichē ṭhā njkrē
do one man two sons were, and them-from-among by-the-younger
piūnā ākhiyā, 'piūnā jē-kuja māl-vichē ṭhā mēra bhisā
too-th-father it-was-said, 'father, whatever the-property-from-in my share,
āundā-hai, ṭē mānā de.' Tē os unhā-vichē māl-rijak
coming-is, that to-me give.' And by-him them-among property-provisions
wānd-dittā. Tē thōṛā-dihā hācī-giā, njkrē appā habbō-kuja
was-divided. And a-few-days passed, by-the-younger his-own everything
akāṭhā kar-liya, tē durāājādē hācī-vichē tūr-giā, tē ōthāi
together was-made, and of-distance a-country-in he-departed, and there
apnā habbō-kuja bāṛāñkamā-vichē wānja
his-own everything evil-deeds-in having-caused-to-go
chhaḍḍī-us. Jit-vēčē har shāi wānja-bāthā,
was-squandered-by-him. At-whāt-time every thing was-wasted,
us-lōg wādā kāl pā-giā, tē ō ājat (for Arabic ḫajat)
in-that-country a-great famine fell, and he poor
hō-giā, tē ṭhā us-mulkā hikk-āpṛadā-kol jā rihā, tē
become, and he of-that-country of-a-rich-man-near having-gone remained, and
os ohnā apnā māl-vichē ēhdē chāgawān ghilliā. Tē
os ohnā apnā māl-vichē ēhdē chāgawān ghilliā. Tē
by-him as-for-him his-own-home-fields-in swine to-feel it-was-seen. And
ōhdā dril wag-piā jē, 'mā bhi ēh chhillī khā-lawā jehriā
his heart flowed that, 'I also these husks may-eat-up which
ōhdē khāndā-āhrā. Tē ohnā kōtī kuja dēndā nāh.
the-sewing-eating-were.' And to-him anyone anything used-to-give not.
MÜLTĀNĪ OF MULTAN.

The language of the Multan District may be taken as the standard form of the Mūltānī dialect of Lahnda. For the purposes of this Survey, out of a population which in 1891 amounted to 632,930, there were 531,828 speakers of Mūltānī. In 1911 the figures were 814,571 and 763,388. The only other language spoken by a considerable number of people was Standard Pañjābī, which in 1891 was the vernacular of 87,102 Sikh settlers on the area irrigated by the Sidhmai Canal. In 1911, the number of speakers of Pañjābī recorded in Multan was 31,753. Mr. O’Brien’s well-known Glossary (see list of authorities) is based on this form of Lahnda.

The following are the principal points in which the Mūltānī of the Multan District and of the neighbouring District of Muzaffargarh differs from the Lahnda of Shahpur. The remarks are nearly all based on Sir James Wilson’s edition of Mr. O’Brien’s Mūltānī Glossary:—

NOUNS.—Gender.—As in Shahpur, a few masculine adjectives are rendered emphatic by the addition of ò. In Mūltānī this ò becomes ń in the feminine. Thus:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabbhā, all</td>
<td>sabbhā,</td>
</tr>
<tr>
<td>hikka, only one</td>
<td>hikka,</td>
</tr>
<tr>
<td>thō, this very</td>
<td>thō,</td>
</tr>
<tr>
<td>nho, that very</td>
<td>nho,</td>
</tr>
</tbody>
</table>

Declension.—Towards the west, especially in Muzaffargarh, nouns of the second declension, which in Shahpur have nominatives ending in a consonant—preceded by the vowel u (which becomes a in the oblique form), have a, not u, also in the nominative singular. This affects the epenthetic change in a preceding syllable, described on pp. 250ff. Thus, kukkar (not kukkyr), a cock; vāhar (not vāhur or vāhar), a young bull. It follows that in these cases the oblique singular and the nominative plural are the same as the nominative singular. Thus, kukkar-kā, to a cock; vāhar, young bulls.

In other respects the oblique singular and the nominative and oblique plural are formed as in Shahpur. Thus:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (masc.)</td>
<td>gharā, a horse</td>
<td>gharā</td>
<td>gharā</td>
<td>gharā</td>
</tr>
<tr>
<td>2. (masc.)</td>
<td>kukkar (kukkyr), a cock</td>
<td>kukkar</td>
<td>kukkar</td>
<td>kukkar</td>
</tr>
<tr>
<td>3. (masc.)</td>
<td>ghar, a house</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
</tr>
<tr>
<td>4. (fem.)</td>
<td>dhī, a daughter</td>
<td>dhī</td>
<td>dhī</td>
<td>dhī</td>
</tr>
<tr>
<td>5. (fem.)</td>
<td>akhi, an eye</td>
<td>akhi</td>
<td>akhi</td>
<td>akhi</td>
</tr>
<tr>
<td>6. (fem.)</td>
<td>kari, a tear</td>
<td>kari</td>
<td>kari</td>
<td>kari</td>
</tr>
</tbody>
</table>

Some nouns, which in Shahpur Lahnda belong to the fourth declension, belong to the fifth in Mūltānī. Thus, in Shahpur, dhārā, a sister, plural dhārā; Mūltānī, dhāvā, a sister, plural dhāvā. In Mūltānī, dhī, a daughter, may optionally have dhīrā for its nominative plural. This latter agrees with the form used in the Dardic languages.

In Muzaffargarh, however, the oblique plural of the first four declensions ends in ō; thus, gharā, kukkyr, gharā, dhīrā. In the fifth and sixth declensions, it is unchanged. Thus, akhi, kari.
The other organic cases, as in Shahpur, are the Agent, the Locative, the Ablative, and the Vocative. The Agent is always the same as the Oblique form.

In the first declension the locative is formed, in the singular, by changing the final ā to ē, and is hence the same as the oblique form. Thus, celā, time, locativo celē; Tibbē, at Tibbā; Lodhrē, at Lodhrā. There do not seem to be any examples of the locative plural in this declension. In the second declension, the locative singular is formed as in Shahpur. Thus, orukk, end; orikk, at last; Bakkhir, at Bakhur; shāhur, a village, shāhīr, in the village. I have not come across any instance of the locative plural in this declension. In the third declension, the locative singular, like the oblique singular, is the same as the nominative. Thus, ghar, in the house; hatti, in the hand. It does not take ē as it does optionally in Shahpur. In the plural ē is added, as in gharē, in the houses; undē hatthē, in his hands; gū pāhrē, at two watches (pāhar), at noon. Nouns of the feminine declensions either remain unchanged or take ō or ō as the locative termination. Thus, rāl or rātē, at night; zabānī, by word of mouth; hatti, in the shop.

The organic ablative ends in ā or ō. Thus, tallā, from below; agā, from in front; uttē, from above.

The Vocative Singular is formed as in the case of masculine nouns, is formed by adding ā to the oblique form. E.g. sashehā Rabā, O true God; pōtrā, O son. Feminine nouns sometimes add ē to the nominative, as in ghōrē, O mare. In the plural, the Vocative always ends in or or ō, as in pōtrō, O sons; ghōreō, O horses; ghōrō, O mares; bhirāwō, O brothers.

The inorganic cases are formed as follows:

The genitive termination is dā, etc., as in Shahpur.

So also, the inorganic Locative is formed by adding vīch or ikh, and the inorganic Ablative by adding thē.

The Dative postposition, however, is kū or kē, not the termination nē. Thus, ghōrē-kē, to the horse.

Adjectives.—Adjectives (excluding numerals) are treated as in Shahpur, and call for no remarks.

Numerals.—As will be seen from the List of Words on pp. 412 ff. the cardinals differ slightly, following Thalī in changing ō to ō. Thus, Multāni and Thalī dū, Shahpur doē, two; Multāni and Thalī dāh, Shahpur dāh, ten.

The Oblique and Intensive numerals also slightly differ as compared with Shahpur. They are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1ō</td>
<td>gōdā, two</td>
<td>gōdē</td>
<td>1ō</td>
<td>gōdā, both</td>
<td>dē</td>
</tr>
<tr>
<td>2ō</td>
<td>tēhō</td>
<td>tēhā</td>
<td>2ō</td>
<td>tēhō, all three</td>
<td>tēhā</td>
</tr>
<tr>
<td>3ō</td>
<td>chār</td>
<td>chār</td>
<td>3ō</td>
<td>chār, all four</td>
<td>chār</td>
</tr>
<tr>
<td>4ō</td>
<td>puṣā, five</td>
<td>puṣē</td>
<td>4ō</td>
<td>puṣā, all five</td>
<td>puṣē</td>
</tr>
<tr>
<td>5ō</td>
<td>gōhā, ten</td>
<td>gōhē</td>
<td>5ō</td>
<td>gōhā, all ten</td>
<td>gōhē</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Multāni</th>
<th>Shahpur</th>
<th>Intensive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>doē</td>
<td>dōē</td>
<td>dōē</td>
</tr>
<tr>
<td>dāh</td>
<td>dāh</td>
<td>dāh</td>
</tr>
</tbody>
</table>
The Ordinals also differ slightly. Thus:—

Mūltānī.  

paîhā  pēhā, first.
dājha  dūjā, second.
trijā  trījā, third.
chāthā  chāthā, fourth.
pānuč  pānūcā, fifth.
chhēwē  chhēwē, sixth.
sottā  sottā, seventh.

Shahpur.

Pronouns.—The declension of the first two personal pronouns differs slightly. It is briefly as follows:—

Maî, maî, I  
Maî, maî, (Agent case)
Mēlā, mādā, of me, my
Mē-kē, mā-kē, to me
Assē, we
Assē, (Agent case)
Assādā, sādā, of us, our
Assā-kē, sā-kē, to us
tē, thou.
tē, tē, (Agent case).
tēdā, tēdā, of thee, thy.
tē-kē, tē-kē, to thee.
tussē, you.
tussē, (Agent case).
tussādā, tussādā, of you, your.
tussā-kē, tussā-kē, to you.

Similarly, the Demonstrative pronouns, and pronouns of the Third Person are:—

c, this, he, she, it  
ǐ, (Agent case)
Undā, of this, his, etc.
ǐ-kē, to this, etc.
c, these, they
Inhē, (Agent case)
Inhādā, of these, their
Inhā-kē, to these, to them
ō, that, he, she, that.
ō, (Agent case).
ōndā, of that, his, etc.
ō-kē, to that, etc.
ō, those, they
Unhē, (Agent case).
Unhādā, of those, their.
Unhā-kē, to those, to them.

The pronominal suffixes agree, with one exception, with Shahpur Lāndā. In Shahpur, nē or nhē is employed for the 2nd and nē for the 3rd person plural. In Mūltānī, nē is confined to the 3rd person plural. Thus we have:—

Shahpur, kisnē mārā-nē,  
Mūltānī, kē-kē mārē-hīve,  
Shahpur, kē nē-nē,  
Mūltānī, kēa nā-hīve,  
Shahpur, kehrē shākhur-nihē,  
Mūltānī, kehrē shākhur-hīve,  
Shahpur, kassī-nihē,  
Mūltānī, mārōr-hīve,  

whom did you beat?  
what is your name?  
which is your village?  
have you fever?

The relative pronoun is jō, or jērēhā, who; not jēhrē, as in Shahpur. Its oblique form is jē or jērēhē.
The Interrogative Pronouns are:

(b) *Kēa or ekah, what?* Obl. sing. *kīt;* plural, as usual, wanting.

The animate Indefinite Pronoun is *kōi, anyone, someone. In the nominative singular it has a feminine *kōi or kāi.* The oblique singular is *kāhē or kāihē.* The nom. plur. is *kōi or kāi,* some; obl. *kinhēhē. ‘Anything’ is *kujhā,* which does not change in declension.

**VERBS. — Auxiliary Verbs and Verbs Substantive.**

The present tense of the verb substantive closely agrees with that of Shahpur, except that there does not appear to be any emphatic form (Shahpur *āhee, etc.*). The only other points of difference are that the first person plural is *hāi or ai,* and that the third person plural may be *han* as well as *hin.* The third person plural, when combined with a preceding word ending in a vowel becomes *ān,* not *ān, ēn,* or *in,* as in Shahpur. Thus, *teōi kītā āhārī gāndān* (for *gārdā-han;* how many mares have you?

The past tense differs from that of Shahpur, viz.: —

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>ham, hām, hām, hāus</em></td>
<td><em>lāsē.</em></td>
</tr>
<tr>
<td>2. <em>hāē, hāē</em></td>
<td><em>hāvē.</em></td>
</tr>
<tr>
<td>3. <em>hā, fem. hāī</em></td>
<td><em>hāīn, āhīn.</em></td>
</tr>
</tbody>
</table>

Except in the 3rd person singular, the feminine is the same as the masculine. In Bahawalpur and Muzaffargarh, *han* or *hin* means ‘they were’ as well as ‘they are.’

The negative verb substantive also differs from that of Shahpur. It runs as follows:—

<table>
<thead>
<tr>
<th>Present—‘I am not,’ etc.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>nimēi</em></td>
<td><em>nāhē, nīsē.</em></td>
</tr>
<tr>
<td>2. <em>nēhi, nēhī</em></td>
<td><em>nīvē, nēhē.</em></td>
</tr>
<tr>
<td>3. <em>nēhi, nāhī, nahē</em></td>
<td><em>nīnūhē, nēhu.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past—‘I was not,’ etc.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>nāhīm, nāhīs</em></td>
<td><em>nāhāsē.</em></td>
</tr>
<tr>
<td>2. <em>nāhē</em></td>
<td><em>nāhōvē.</em></td>
</tr>
<tr>
<td>3. <em>nāhē</em></td>
<td><em>nāhīu.</em></td>
</tr>
</tbody>
</table>

The person in the case of these verbs may refer to any case. Thus, *nimēi* may mean ‘I am not,’ or ‘is not by me,’ or ‘is not to me.’ E.g.—

*nēmēi gēē,* I am not gone.

*nimēi āśhīhē,* by me it was not seen—I have not seen it.

*ajān hūkm nimēi dhēē,* no order has yet been given to me.

To signify ‘become,’ two roots, viz. *hō* and *thī,* are used. The following are examples of their forms:—

<table>
<thead>
<tr>
<th>hō</th>
<th>thī.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hōhā</td>
<td>thīwā, existence.</td>
</tr>
<tr>
<td>hōwān</td>
<td>thīcō, to be.</td>
</tr>
<tr>
<td>hōndā</td>
<td>thīndā, being, becoming.</td>
</tr>
</tbody>
</table>
The Active Verb.—The conjugation of the active verb is almost the same as in Shahpur.

The Present Participle is formed as in Shahpur, except that in a few cases, owing to the root being different in form, the resultant participle is different too. Thus, Shahpur sê, sleep, makes sôumdâ, but Multani sâm, sleep, makes sôumndâ. The irregular present participles are:

Root. | Present Participle.
--- | ---
don, seen | dôndâ.
doh, say | dhôda.
vast, go | vândâ.
pân, lie | pôndâ.
pâ, put | pôndâ.

Note that the root for 'see' is dékh (with a cerebral ḍ), as in the Shahpur Thal, not sêkh, as in the Shahpur Doab.

The Past Participle also closely follows that of Shahpur. We may, however, note the following irregularities which depart more or less from that standard:

Root. | Past Participle.
--- | ---
mor, die | môdâ or môdâ.
the, become | thêdâ.
dakh, be given | dôdhâ.
bah, sit | bôthâ, bôlhâ.
dôkh, see | dôsthâ.
vaas, rain | vusthâ.
vêh, be ploughed | vurhâ.
kôr, do | kîdâ, kîdâ.
khôr, stand | kharôtâ.
pânch, arrive | pâhtâ.
pî, drink | pîtâ.
pîch, be watered | pûrânâ.

sûndâ, recognise | sûndâ.
dhâ, bathe | dhântâ.
dô, give | dîtâ.
jô, yoke | jîtâ.
lîm, plaster | lîtê.
sâm, sleep | sûtê.
nikkal, come out | nikâtâ.
râh, sow | râdhâ.
ghin, take | giđdâ.
gunnâ, plait, knead | gunâdâ.
kumhâ, wither | kumâdâ.
In the east of Multān the infinitive is formed, as in Shahpur, by adding *wa* to the root, and is then declined as a noun of the second declension, with an oblique form singular in *wā*. In the west, however, especially in Muzaffargarh, the nominative (as in the case of the nouns of the second declension) ends in *v*, not *w*.

The verbal noun is formed exactly as in Shahpur by adding *vā*, *nā*, or *wā*, according to circumstances. It is declined like a noun of the first declension.

The noun of agency is formed by adding *wālā*, not *ālā*, to the oblique form of the infinitive or of the verbal noun. Thus, *mārwālā* or *mārwālā*, a striker. It is declined like a noun of the first declension.

**Radical Tenses.**

The *Old Present* differs slightly from that current in Shahpur. It is conjugated as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>mārā</em></td>
<td><em>mārē</em></td>
</tr>
<tr>
<td>2. <em>mārē</em></td>
<td><em>mārē</em></td>
</tr>
<tr>
<td>3. <em>mărē</em></td>
<td><em>mărē</em></td>
</tr>
</tbody>
</table>

As in Shahpur, a *v* is inserted when the root ends in a vowel.

Irregular are:

Root:  

<table>
<thead>
<tr>
<th>2nd sing.</th>
<th>2nd pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>lēh</em>, descend</td>
<td><em>lēh</em> lahū.</td>
</tr>
<tr>
<td><em>pā</em>, lie</td>
<td><em>pā</em> pūvō.</td>
</tr>
</tbody>
</table>

The *Impersonal Imperative* is formed as in Shahpur. Irregular are:

- *dēkh*, see
- *ustā*, rise
- *ā*, come

The *Respectful Imperative* is formed by adding *ā* for the singular (as in Shahpur). In the plural the termination is *āhē* or *āhē*, with the root vowel shortened. If the root ends in a vowel, *v* is inserted, and the singular may take *ē* instead of *ā*.

Thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>dēkhē</em> or <em>dēkheō</em></td>
<td><em>dēkhē</em> or <em>dēkheō</em></td>
</tr>
<tr>
<td><em>ustēhē</em> or <em>ušēhē</em></td>
<td><em>ušēhē</em> or <em>ušēhē</em></td>
</tr>
<tr>
<td><em>āwē, āvē</em></td>
<td><em>āwē</em> or <em>āvē</em></td>
</tr>
</tbody>
</table>

The *Impersonal Imperative* is the same as in Shahpur.

The *Future*, like the Old Present, differs slightly from the Shahpur forms.

Thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>mārēsā</em></td>
<td><em>mārēsā</em></td>
</tr>
<tr>
<td>2. <em>mārēsē</em></td>
<td><em>mārēsē</em></td>
</tr>
<tr>
<td>3. <em>mārēsē</em></td>
<td><em>mārēsē</em></td>
</tr>
</tbody>
</table>

'I shall strike.'
As in Shahpur, intransitive verbs have no medial ę. Thus, märə́, I shall die. Irregular are the following:

<table>
<thead>
<tr>
<th>Root</th>
<th>3rd Singular Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ə́, come</td>
<td>ə́si (not ə́usi, as in Shahpur).</td>
</tr>
<tr>
<td>voə́, go</td>
<td>və́si.</td>
</tr>
<tr>
<td>pə́, lie</td>
<td>pə́si.</td>
</tr>
<tr>
<td>ə́hə́, fall</td>
<td>ə́hə́si.</td>
</tr>
<tr>
<td>rə́hə́, stay</td>
<td>rə́hə́si.</td>
</tr>
<tr>
<td>ə́hə́, be given</td>
<td>ə́hə́si.</td>
</tr>
<tr>
<td>ə́kkə́, see</td>
<td>ə́kə́si.</td>
</tr>
<tr>
<td>khə́, eat</td>
<td>khə́si.</td>
</tr>
<tr>
<td>ā́hə́, say</td>
<td>ā́hə́ or akhə́si.</td>
</tr>
<tr>
<td>bṓl, speak</td>
<td>bułə́si.</td>
</tr>
<tr>
<td>pə́, put</td>
<td>pə́si.</td>
</tr>
</tbody>
</table>

The Past Conditional is formed as in Shahpur, by adding kə to the Old Present, or by using the present participle.

The Participial Tenses are as follows:

- Past Conditional: marə́ndə́ (he) would have struck, (if) he had struck.
- Present Definite: marə́ndə́-hə́ (or -ə́), I am striking.
- Imperfect: marə́ndə́-hə́im, I was striking.
- Past: ə́gə́, he went.
  - (ə́ mə́réa, by him (he) was struck, he struck him.
- Perfect: ə́gə́-hə́ (or -ə́), he has gone.
  - (ə́ mə́réa- hə́ (or -ə́), by him (he) has been struck; he has struck him.
- Pluperfect: ə́gə́-hə́, he had gone.
  - (ə́ mə́réa-hə́, by him (he) had been struck, he had struck him.

In the Present Definite and Perfect, the auxiliary verb is often compounded into one word (with certain contractions) with the participle. Thus, the contracted (and more usual) forms of the present definite are:

'I am striking.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| 1. marə́nə́də́ or marə́nə́ | marə́nə́.
| 2. marə́nə́də́ or marə́nə́ | marə́nə́.
| 3. marə́nə́də́ or marə́nə́ | marə́nə́nə́ or marə́nə́din.

Examples of the contraction of the Perfect are:

- ə́də́ (for ə́də́-hə́), I have come.
- moı́ə́-kə́̂ mə́ré (for mə́ré-hə́), I have struck him.
- malık-hə́rə́ ə́́ı́ (for ə́-hə́), His Honour the Malik has come.

Passive Voice.—A verbal root is made passive, as in Shahpur, by adding ı́, and shortening the root vowel. Thus, mə́r, strike; mə́rə́, be struck. So also if the root ends...
in ā, the ā is changed to ī, as in parnā, marry; parnā, be married. But in Multānī a j is often added after the ī.¹

This occurs:—

(a) Before a vowel. Thus in the Old Present, marīj-ā, I may be beaten.
(b) In the Infinitive and in the verbal noun. Thus, marījān or marīja (oblique marījau), to be struck; marījā, being struck.
(c) In the Conjunctive Participle. Thus, marīj, having been struck.

The past participle of a Passive verb is formed by adding gēā, gone, or pēā, fallen, to the conjunctive participle. Thus, marīj-gēā, or marīj-pēā, been struck.

In other respects, the passive is conjugated regularly like an intransitive verb. Thus, marījān, I shall be struck; marījau (for marījē+hāin), they have been struck.

A certain number of passive bases are formed irregularly. We may note the following:—

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>kkā, eat</td>
<td>kkēj</td>
</tr>
<tr>
<td>vāh, plough</td>
<td>vēh</td>
</tr>
<tr>
<td>dē, give</td>
<td>gāh</td>
</tr>
<tr>
<td>ghēinn, take</td>
<td>ghēinn</td>
</tr>
<tr>
<td>khōh, seize</td>
<td>khus</td>
</tr>
<tr>
<td>pih, grind</td>
<td>pās</td>
</tr>
<tr>
<td>chhōr, leave</td>
<td>chhuff</td>
</tr>
<tr>
<td>tā, heat</td>
<td>tōp</td>
</tr>
<tr>
<td>si, sew</td>
<td>sēp</td>
</tr>
<tr>
<td>jō, yoke</td>
<td>juppp</td>
</tr>
<tr>
<td>jēv, know</td>
<td>jāp</td>
</tr>
<tr>
<td>dōh, milk</td>
<td>dūbh</td>
</tr>
<tr>
<td>sār, burn</td>
<td>sar</td>
</tr>
<tr>
<td>ugar, collect (revenue)</td>
<td>ugar.</td>
</tr>
<tr>
<td>ugar, build</td>
<td>ugar</td>
</tr>
</tbody>
</table>

Another form of the passive voice is obtained by adding the verbs vāh, go, or pā, lie, to the passive root as formed above. Thus, marī vējē, or marī pējē, I shall be beaten.

Causal Voice.—Regular causals are formed as in Shahpur. The list of irregular causals is not quite the same as in that district. It is as follows:—

(a) Radical vowel strengthened.

<table>
<thead>
<tr>
<th>Root</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>gāh, be threshed</td>
<td>gāh, thresh.</td>
</tr>
<tr>
<td>cha, rise</td>
<td>chá, raise.</td>
</tr>
<tr>
<td>charh, go up</td>
<td>charh, put up.</td>
</tr>
<tr>
<td>ear, go into</td>
<td>ear, put into.</td>
</tr>
<tr>
<td>sar, burn (neut.)</td>
<td>sar, burn (active).</td>
</tr>
<tr>
<td>ḍhē, fall down</td>
<td>ḍhē, knock down.</td>
</tr>
</tbody>
</table>

¹ Correctly speaking, the full termination is really ī, and the j is sometimes dropped. I, however, put the change as above, so as to accord with the Shahpur Grammar.
<table>
<thead>
<tr>
<th>Root.</th>
<th>Causal.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pā</strong>, lie</td>
<td><strong>pā</strong>, put.</td>
</tr>
<tr>
<td><strong>lāh</strong>, come down</td>
<td><strong>lāh</strong>, take down.</td>
</tr>
<tr>
<td><strong>vēh</strong>, be ploughed</td>
<td><strong>vāh</strong>, plough.</td>
</tr>
<tr>
<td><strong>chēr</strong>, go to pasture</td>
<td><strong>chēr</strong>, take to pasture.</td>
</tr>
<tr>
<td><strong>rēr</strong>, roll (neut.)</td>
<td><strong>rēr</strong>, roll (active).</td>
</tr>
<tr>
<td><strong>jōr</strong>, join</td>
<td><strong>jōr</strong>, join.</td>
</tr>
<tr>
<td><strong>fōr</strong>, move</td>
<td><strong>fōr</strong>, make to move.</td>
</tr>
<tr>
<td><strong>mōr</strong>, turn back</td>
<td><strong>mōr</strong>, turn back.</td>
</tr>
<tr>
<td><strong>lēr</strong>, sweep away</td>
<td><strong>lēr</strong>, sweep away.</td>
</tr>
</tbody>
</table>

Irregular, under this head, are:

| Diss, be seen                             | **dēbh**, see; **dass**, point out.          |
| **nīkhār**, separate (neut.)              | **nīkhār**, separate (active).               |

(b) Final consonant changed.

| **bōjī**, break (neut.)                   | **bōjī**, break (active).                    |
| **bōjī**, be fastened                     | **bōjī**, fasten.                           |
| **pēt**, be torn                           | **pēt**, tear.                              |
| **jāp**, be known                          | **jāp**, know.                              |
| **jamm**, be born                          | **jamm**, bring forth young.                |
| **pēs**, be ground                         | **pēs**, grind.                             |

(c) Final consonant dropped. Radical vowel usually modified.

| **dōuk**, arrive                          | **dōuk**, carry, fetch.                     |
| **lōg**, be applied                       | **lōg**, apply.                             |
| **khōj**, be eaten                        | **khōj**, eat.                              |
| **tāp**, be hot                           | **tāp**, heat.                              |
| **sīp**, be sewed                         | **sīp**, sew.                               |
| **jūpp**, be yoked                        | **jūp**, yoke.                              |
| **phēs**, be crushed                      | **phēs**, crush.                            |

(d) Change of both final consonant, and final vowel.

| **vēk**, be sold                          | **vēk**, sell.                              |
| **chīf**, escape                          | **chīf**, or **chhaḏī**, set free.          |
| **trēf**, break (neut.)                   | **trēf**, break (active).                   |
| **bōdī**, be drowned                      | **bōdī**, drown.                            |
| **dōbī**, be milked                       | **dōbī**, milk.                             |
| **khōs**, be seized                       | **khōs**, seize.                            |
| **mōs**, be cheated                       | **mōs**, cheat.                             |
| **phēs**, be snared                       | **phēs**, or **phēssā**, snare.             |
| **rēh**, stay                             | **rēh**, place.                             |

(e) The following are altogether irregular:—

| **ā**, come                                | **ā**, bring.                               |
| **dāhī**, be given                         | **dāhī**, give.                             |
| **nikkal**, go out                         | **nikkal**, put out.                        |
| **pi**, drink                              | **pi**, cause to drink.                     |
PONOMINAL SUFFIXES.—These are used with verbs as in Shahpur, except in regard to the 2nd person plural, for which see p. 303.

The specimen of Multâni is a version of the Parable of the Prodigal Son. It is written in the Persian character, and also in the Landâ character as used in Multan. Both are facsimiles of the documents received from the District Officer. The Landâ character differs from district to district, and I accordingly in the following table repeat the Landâ alphabet given on p. 248 ante, and along with it the alphabet as used in the Landâ specimen received from Multan. This specimen will show the imperfect nature of the Landâ alphabet. There are no characters for non-initial vowels, short medial vowels being omitted, while long medial vowels are represented when signs are available, by the initial forms. There are only three signs available even for the initial vowels. Moreover, the supply of signs for aspirated consonants is quite inadequate, many being represented by their unaspirated forms, as in the cases of chha, jha, tha, and dha. On the other hand, as it stands this copy follows the transliterated version much more closely than does that in the Persian character. The latter presents numerous divergencies in spelling, due in some cases to a desire to follow the forms of literary Panjâbî, and in other cases to simple carelessness. Most of the divergencies in the Landâ copy are due simply to the deficiencies of the alphabet-Occasionally, also, there are variations of spelling, which do indicate variations of sound.
<table>
<thead>
<tr>
<th>Urdu</th>
<th>Multani of Multan</th>
<th>Urdu</th>
<th>Multani of Multan</th>
</tr>
</thead>
<tbody>
<tr>
<td>a (‘āmā‘)</td>
<td>m</td>
<td>da</td>
<td>3</td>
</tr>
<tr>
<td>i (‘ipī‘)</td>
<td>2</td>
<td>dha</td>
<td>v</td>
</tr>
<tr>
<td>u (‘ūpā‘)</td>
<td>6</td>
<td>6</td>
<td>e</td>
</tr>
<tr>
<td>o</td>
<td>m</td>
<td>a</td>
<td>3</td>
</tr>
<tr>
<td>o</td>
<td>6</td>
<td>thā</td>
<td>7</td>
</tr>
<tr>
<td>a</td>
<td>6</td>
<td>da</td>
<td>6</td>
</tr>
<tr>
<td>ha</td>
<td>5</td>
<td>da</td>
<td>5</td>
</tr>
<tr>
<td>ka</td>
<td>2</td>
<td>na</td>
<td>3</td>
</tr>
<tr>
<td>kha</td>
<td>2</td>
<td>po</td>
<td>3</td>
</tr>
<tr>
<td>ga</td>
<td>2</td>
<td>pha</td>
<td>3</td>
</tr>
<tr>
<td>gha</td>
<td>2</td>
<td>ba</td>
<td>3</td>
</tr>
<tr>
<td>na</td>
<td>2</td>
<td>bha</td>
<td>3</td>
</tr>
<tr>
<td>cha</td>
<td>8</td>
<td>ma</td>
<td>8</td>
</tr>
<tr>
<td>chha</td>
<td>8</td>
<td>ya</td>
<td>8</td>
</tr>
<tr>
<td>ja</td>
<td>7</td>
<td>ra</td>
<td>7</td>
</tr>
<tr>
<td>jha</td>
<td>6</td>
<td>la</td>
<td>6</td>
</tr>
<tr>
<td>na</td>
<td>6</td>
<td>va</td>
<td>6</td>
</tr>
<tr>
<td>sa</td>
<td>5</td>
<td>ra</td>
<td>5</td>
</tr>
<tr>
<td>tha</td>
<td>8</td>
<td>yha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5d</td>
</tr>
</tbody>
</table>
[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHINDA OR WESTERN PAJABI.

MULLANI DIALECT. District Multan.

پی بھوٹے پیسی دن کی ایک اور بہتری ہے، جب ہمارے پاس ہی ہے کہ یہ بھوٹے پیسے ہیں۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد واقع ہے۔ پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

کون وہ بھی کہا - ہم یہاں ہیں۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

رمیڑ نہ ہو گئے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

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پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

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پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

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پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

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پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے۔

پی بھوٹے پیسے کے تھوڑے بیچ عہد ہے।
لاک بیت یا ہو گئی ہے، اپنے معایر پر بنا بہت کرنا چاہیے۔ اکثر روایتی راستے رکھنے کی ضرورت ہے۔

کا نہر نے پھر ایسے ہونے لگے کہ یہ دوسرے نیچے ہر روزہ وہاں رہنے والوں کو دیکھنے لگا ہے۔

یہ بارہ بھی ہے ہر روزہ پھر ایسے ہونے لگے کہ یہ دوسرے نیچے ہر روزہ وہاں رہنے والوں کو دیکھنے لگا ہے۔

بیٹھے ہوئے بھی ہوئے پھر ایسے ہونے لگے کہ یہ دوسرے نیچے ہر روزہ وہاں رہنے والوں کو دیکھنے لگا ہے۔
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBI.

MūLTĀNĪ DIALECT.  
DISTRICT MūLTĀN.

[No. 10.]

52 देख भू 86 नौंध 51: देख एका

गाँगा मत 48 देख नौंध: देख 50 नौं

52 गाँगा नौंध 50 नौंध नौंध 85 नौंध 84 नौंध नौंध

51: मेम 6 नौंध नौंध 65 नौंध 26 एका

मेम नॉम 85 नॉम 84 नॉम नॉम नॉम

देख नॉम मार 22 नॉम 52 नॉम नॉम नॉम

88 एका 85 नॉम 80 नॉम नॉम 84 एका

88 नॉम 88 नॉम 80 नॉम नॉम 88 एका

88 नॉम 80 नॉम नॉम 88 एका

88 नॉम 80 नॉम नॉम 88 एका


\[ 6 \times 27 \times 52 \times 15 \times 7 \times 26 \times 23 \times 22 \]

\[ 5 \times 8 \times 62 \times 29 \times 8 \times 54 \times 26 \times 24 \]

\[ 55 \times 36 \times 67.5 \]

\[ 31 \times 7 \times 65 \times 51 \times 45 \times 56 \]

\[ 38 \times 56 \times 25 \times 62 \times 33 \times 38 \times 56 \]

\[ 27 \times 23 \times 7 \times 26 \times 15 \times 62 \times 46 \times 23 \times 3 \]

\[ 38 \times 56 \times 62 \times 46 \times 54 \times 26 \times 22 \times 21 \]

\[ 38 \times 56 \times 62 \times 46 \times 856 \times 56 \]
ترجمہ ۶ مہینے پر ۵ مہینے ۵ مہینے بہ ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینے ۶ مہینه
563 5 4xm 6 4m 4xm 463d 45d E8
5m ऐ5dm 4xm 6 4m 4m 43m हिंदी 4m
1dm 4653m नेत 4m 484 पर में
3646n 0 4xm 52 4x5 26 नरिम
4686n 36 4m 2m 5m 6 436n नब
38m नम 4m 4653m 5m 43m 38m
46 485 नम23 र535 5m 26 नब
32 485m हxm नxm 5m 6 42m नब
2m मदे 4314 लम 85m 5 453m
6 4m 46 धु5d 4m 2m 626 हिंम
0 46 26 जे8 48 म4m 84 म35
465m ए65 385 नक्त3 रंग 669
43m र855 38m 562 म 246 ध5d
हे दोन उंच रचाव ५२ घरे उंच
भर घाट हर नर वाह उंच उंच जो नी
हीं तपस धोकर लिंग योद्ध राहे
सुद होझ ३८म होझ २५६ होझ हीं ५म
उं उं ३८म होझ रक्षक ३८ ६८म उं
उं उं होझ होझ ३८म रक्षक रक्षक रक्षक
मौम कोट हूक ५म होझ ३६
नर होझ २६० ५म मौम जो नो होझ
होझ ५म उं ३८म ५म उं वोकर रोज़
उं वोकर कोट फाटे राहे ५म २६ जो
३८म २५६ होझ हीं ५म हो धराम
इं तौम उं ३८म रचाव ५म हो धरां ५मः
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBI.

Mūlānī Dialect. (District Multan.)

Hikk-shahksdē ḍū puttar hain. Unhā-vicchū mandhē
Of-one-man two sons were. Their-from-among by-the-younger
āpnē-piū-kū ākheā jō, ‘hā peō, mā-kē dē jitti hissā
his-own-father-to it-was-said that, ‘O father, me-to give as-much share
mālā mā-kē āndā-hā.’ Attē ī āpnī jācēdād unhā-kī
of-the-property me-to coming-is.’ And by-him his-own goods them-to
wandd dittā. Attē tholē-dhārē-kaṇī-pīchchē mandhā puttur
having-divided was-given. And a-few-day-from-after the-younger son
sabh-kujjh kathā kar-kē hikk-parācēdē-mulk-vicchē vañ
everything together made-having of-a-distance-country-in having-gone
rēhā, jittā āppā māl bad-chalā-vicchē uđāe-us. Attē
remained, where his-own wealth evil-conduct-in was-wasted-by-him. And
uttā jaddā sabbh-kujjh kharā kar-ditt-us, tā māl-mulk-vicchē
there when everything expenditure was-made-by-him, then that-country-in
waddā kāl pēs, attē huṇ o muthāj (for muthāj) thīwan laggeā. Taddē
a-great famine fell, and now he destitute to-become began. Then
ū-mulkō hikk-rassē-kol wāñ tīkka, jē
of-that-country of-a-leading-man-near having-gone he-stayed, by-uchom
āpnē-rarhē-vicchē ū-kē sūhar charāwan patṭheā. Attē āndu
his-own-cultivations-in him-as-for swine to-feed it-was-sent. And of-him
marzī hāi jō unhā-chhilī-nāl, jo sūhar khānde-hāin, āpnā
the-wish was that those-huskls-with, which the-swine eating-were, his-own
dhiddē bharē, par kāhē ū-kē nā dittē. Taddē
belly he-may-fill, but by-anyone him-to not were-they-given. Then
hosh-vichē ā-kē ākhe-us, ‘māde-piūdē kīlē-kammi-kē
senses-in come-having it-was-said-by-him, ‘of-my-father how-many-servants-to
rajj roi jhati mīldī-hē, mā bhukkhā pēsā mardā-hā.
sufficient bread fallen being-obtained-is, I hungry fallen dying-am.
Mī utth-kē āppē-piū-kol vēsā, attē ū-kē ākhē jō,
I arisen-having my-own-father-near will-go, and him-to I-will-say that,
‘hā bābū, Khudādā attē tādē-sāmē gunāh kīt-um, attē huṇ
‘O father, of-God and of-thee-before sin was-done-by-me, and now
that-up-to I-am-not, that again thy son I-may-be-called; me
one your-own-servants-from-among make.'" Then arisen-having

āpne-piū-ōddhī turča. Jaddā o ajjaṇ parē hā,
his-own-father-towards he-started. When he as-yet at-a-distance was,
undē-piū ū-kī diṭṭhā, tē taras āe-us, attē
by-his-father him-as-for it-was-seen, and compassion came-to-him, and
druk-kē ū-kī gal lāe-us, attē chumme-us.
run-having him-lo neck was-joined-by-him, and he-was-kissed-by-him.

Puttar ū-kū ākheā jō, 'hā bābu, Khudāā attē tādē-sāmne
By-the-son him-to it-was-said that, 'O father, of-God and of-there-before
gunāh kitt-um, attē hun ū-tak nimhi, jō wall tāḍā
sin was-done-by-me, and now that-up-to I-am-not, that again thy
puttur ākhwāwā.' Piū āpneā-nankre-kū ākheā jō,
son I-may-be-called.' By-the-father his-own-servants-to it-was-said that,
changi-kănū changi pōshāk kaddh-ghinn āo, attē ū-kī pawāo,
'good-then good rainment having-taken-out come, and him-to cause-to-put-on,
attē undē-hathth-vicechh mundri, tē pārađē-waśē ū-kī juttī ḍēo; attē
and his-hand-in a-ring, and affection for him-to shoe give; and
khāwū tē khushi manāwū, kiū-jo mågā ē puttur mōā
let-us-eat and rejoicing let-us-celebrate, why-that my this son dead
hā, wall jindā thēā; vahij-pē āā, laḍḍhā hē.' Taddāā o
was, again living became; lost-fallen was, got is.' Then they
khushi karaṇ lagge.
rejoicing to-do began.

Huṇ ū-vēle ūndā waddā puttur ragh-vicechh hā. Jerhē-vēle
Now at-this-time his great son the-crop-in was. At-what-time
ō āeś, attē mārēdē-nēre pāhta, āvāna-tē-nachhaṇḍi awāz
he came, and of-the-mansion-near arrived, of-singing-and-dancing the-sound
sunī-ūs. Ū-vēle hikk-bēl-kā saddā-kē puchche-ūs
was-heard-by-him. At-what-time a-servant-to called-having it-was-asked-by-him
jo, 'ē keā hē?' Ū ākhe-ūs jō, 'tāḍā bhīrā
that, 'this what is?' By-him it-was-said-to-him that, 'thy brother
ā pāhta-hē, attē tādē-piū waddī ziyāfat kītā-hē, kiū-jo
having-come arrived-is, and by-thy-father a-great feast made-is, why-that
ū-kī changi-bhālā laḍḍhā-h-ūs.' Ū khūśā thi-kē
him-as-for well-sound it-obtained-is-by-him.' By-him angry become-having
andar vaṇāṇ nā chāheā. Ū-wēte ūndē-piū bahīr ā-kē
within to-go not it-was-wished. This-for by-his-father outside come-having

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mahānā, ū piā-kū jawāb-vicheh ākheā, him-to it-was-remonstrated. By-him the-father-to answer-in it-was-said, 'dēkh, itlē-varhē-tōrī tādī khidmat karēndā reh-um, attē kadhāhī 'see, so-many-years-during thy service doing remained-I, and ever tādē-hukm-kānū bāhir nā the-um, par tē kadhāhī hikk bakkridā thy-order-from outside not became-I, but by-thee ever one goal's bachchā mī-kū nāhī dītā, tē-jō mī āpneś-dōstā-nāl young-one me-to not was-given, in-order-that I my-own-friends-with khushi kara. Hāththō, jāddā tādā i-hō puttur āēa rejoicing may-make. On-the-other-hand, when thy this-very son come he, jē tādā māl kanjriā-vicheh udāeā, tē ūndē-kitē is, by-whom thy property harlots-among was-squandered, by-thee of-him-for wadji ziyāfat kitī. Attē ū ū-kū ākheā, 'hā pōtrā, a-great feast was-made! And by-him him-to it-was-said, 'O son, tū sadā māde-kol hē, attē jō-kujjha māda hē, tādā hē. Par thou always of-me-near art, and whatever mine is, thine is. But khushi karaṇ tē khushi thiwaṅ làzim hā, kīū-jō tādā rejoicing to-make and rejoicing to-become necessary was, why-that thy i-hō bhirā mēh hā, sō jindā theē; attē vāñj-pēā hā, sō this-very brother dead was, he living became; and lost-fallen was, he laaddha hē.'

got is.'
MÜLTĀNĪ OF MUZAFFARGARH.

Mültānī is also spoken in the District of Muzaffargarh immediately to the west of that of Multan. It is locally known as Hindi, Hindī, or Jātkī. The revised estimates made for this Survey give about 372,000 as the number of speakers. The Census of 1911 gives the total number of speakers of Lahudā in the district as 563,217; but, in the interval, the population of the district has increased from 379,599 to 569,461. It is said that in the north-east of the district in the Ranpur Tahsil on the bank of the river Chinab, the dialect varies slightly and is locally known as Chināwari. Here it is said to approach the form of dialect spoken in the neighbouring District of Jhang. It will be remembered that the main dialect of Jhang is itself known as Jātkī or Chināwari (p. 280). No estimate of the number of speakers of this Chināwari has been forwarded, nor are specimens of it required. Regarding the pronunciation of the name, see p. 251.

The Mültānī of Muzaffargarh closely resembles that of Multan. Sir James Wilson, in his grammar, has noted the following points of difference:

**DECLENSION.**—Nouns of the second declension, which in Multan have nominatives ending in a consonant preceded by the vowel *a* (which becomes *a* in the oblique form), have *a*, not *e*, in the nominative singular also. This affects the epenthetic change in a preceding syllable described on pp. 250ff. Thus, *kūkār* (not *kūkār*), a cock; *vēhar* (not *vēhar*), a young bull. It follows that in these cases, the oblique singular and the nominative plural are the same as the nominative singular, and that the second declension has ceased to exist, all nouns which in Multan belong to that declension now becoming members of the third, and being declined like ghar, a house.

Thus, *kūkār kē*, to a cock; *vēhar*, young bulls.

In the first, third (including the second), and fourth declensions, the oblique plural ends in *ē*, not *ē*. Thus, *ghōrē, kūkērē, ghārē, akē*. The following is, therefore, the method of declining nouns in Muzaffargarh:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (masc.)</td>
<td>gōorē, horse</td>
<td>gōorē</td>
<td>gōorē</td>
<td>gōorē</td>
</tr>
<tr>
<td>2. (masc.)</td>
<td>kūkār, cock</td>
<td>kūkār</td>
<td>kūkār</td>
<td>kūkār</td>
</tr>
<tr>
<td>3. (masc.)</td>
<td>ghar, house</td>
<td>ghar</td>
<td>ghar</td>
<td>ghar</td>
</tr>
<tr>
<td>4. (fem.)</td>
<td>akē, daughter</td>
<td>akē</td>
<td>akē</td>
<td>akē</td>
</tr>
<tr>
<td>5. (fem.)</td>
<td>kūkār kē, to a cock</td>
<td>kūkār kē</td>
<td>kūkār kē</td>
<td>kūkār kē</td>
</tr>
<tr>
<td>6. (fem.)</td>
<td>akē, eye</td>
<td>akē</td>
<td>akē</td>
<td>akē</td>
</tr>
</tbody>
</table>

The various cases are formed as in Multan.

**Adjectives** follow the same rule in the formation of the oblique plural. Thus, changē ghōrēdā, of good horses; changē ghōrēdā, of good mares.

**Pronouns** are as in Mültānī of Multan.

In **Verbs** the oblique infinitive ends in *ay* as in Multan, but its nominative also ends in *ay*, not in *aw*, as in that district. In other respects, the conjugation of the verb does not differ.

As specimens of the dialect of Muzaffargarh, I give a short extract from a version of the Parable of the Prodigal Son, and a popular folk-tale. The language of these specimens is, in its grammar, much nearer Standard Mültānī than the form of dialect described by Sir James Wilson. This is specially the case in regard to the oblique plural
forms of nouns of the first three declensions, which do not end in ः, as they should according to Sir James Wilson, but in e ः or ए म, as they do in Mālānī proper. Thus in the Parable we have bureह-कम्माक-वीचह, not bureह-कम्माक-वीचह, in bad actions.

Among the local peculiarities, we may note the use of shaहत, instead of shaहस, a man. There is a great tendency to cerebrilise an r. Thus, we find baहर, cat; baहरह, the market; saउदाग, trade; धिहया, a day; पारहत, morning; मोहर, a mohar; चौर, a thief; खहर, news.

In the verb substantive, besides the Mālānī forms, we have naह, I am not; हात, he was; हात and han, they were; (han also occurs in the Bahawalpur specimen, on p. 329). In other verbs we may note ghिड, not ghिडह, taken; and अन (also in Bahawalpur), having come.

In धिहे-अन-अस, they were shown by him, we have double pronominal suffixes, the form agreeing with धिह-अन-अस, they were given by him, in the Bahawalpur specimen. It is reasonable to assume that forms which occur both in Mūzaffargarh and in Bahawalpur, are also employed in Multān, which lies between these two tracts.

The word lāत, put, is a past participle of a verb of which the other parts are wanting. It seems to be a causal form of rततह, the past participle of the root rतह, descend.

[ No. 11.]

INDO-ARYAN FAMILY.

LAHNDĀ OR WESTERN PAJHĀBI.

LAHNDĀ OR WESTERN PAJHĀBI.

MĀLĀNĪ DIALECT.

(DISTRICT MŪZAFFARGARH.)

SPECIMEN 1.

Hikk-shakhthē ḍū puttar han. Unह-विचह chhōtē
Of-one-person two sons were. Them-from-among by-the-younger
piu-kā ḍheā jō, 'ā pū, mūldā hissā jiḥά
the-father-to it-was-said that, ‘O father, of-the-property the-share which
mādā thindā-hē mā-kē ḍa.’ Taddā ā māl unhē-kē
mine becoming-is me-to give.’ Then by-him the-property them-to
wānd ḍittā. O thulē-dīḥē-piechhā chhōtē-puttar
having-divided was-given. And a-few-days-after by-the-younger-son
sabh-kujjh kāṭthā kar-kē hikk-lambē-mulkdā safar kītā,
everything together made-having of-o-far-country journey was-made,
attē ā-jā āpā māl bureह-कम्माक-वीच वालाआ.
and in-that-place his-own property bad-deeds-in was-squandered.
Attē jiḥात-vāle sabh-kujjh kharch kar-chukeā, आ-मुलक-वीचह
And at-what-time everything expended was-completely-made, that-country-in
vāddā kāl pā-gēā, attē ō muthāj thiwaŋ laggā.
a-great famine fell, and he poverty-stricken to-become began.
[No. 12.]

INDOARYAN FAMILY. NORTH-WESTERN GROUP.

Lahndā or Western Paṃjābi.

Mūltāni Dialect. (DISTRICT MUZAFFARGARH.)

SPECIMEN II.

KISSA CHHAJJU-BHAGIT.

STORY-(OF) CHHAJJU-THE-SAINTLY.

Hikk shokht hái. O báhi r vándā-rehndá-háí. Saudāgarídá uttē
A man was. He out. Of-trade upon
hikk-daffa o báhi ġeā. Ūndí trimit-kū pēt hái. Jerhē-vēlē
one-time he out went. His wife-to belly was. At-what-hour
samū najik āeā, āndē-kolhū kharch kō pē na há.
(her-)time near came, of-her-near (for-)expenditure anything not was.
Ū sochā, 'keā karā?' Chhekar bajār gal,
By-her it-was-thought, 'what may-I-do?' At-last (to-)the-market she-went,
hikk-Chhajjū-Bhagit-sarāt-kanī ġū mohrā udhārā ghidd-us.
a-certain-Chhajjū-the-Saint-banker-from-near two mohars on-loan were-taken-by-her.
Ū-kū ākhe-us, 'jerhē-vēlē mādā khasam āsi, mā
Him-to it-was-said-by-her, 'at-what-time my husband will-come, I
vihāj-nāl tā-kū ġē-vēsā.'
interest-with theo-to will-go-and-give.'

Kāī-jhārē-pichchhū āndā khasam āeā. Rāt-kū ān-kar astāb
Some-days-afterwards her husband came. Night-at come-having goods
baddhā-badhāe ākkh-ditt-us. Parbhāt-kū utthī-kē bāhi ār insān
bound-tied-up were-pulled-down-by-him. Morning-at arisen-having out bathing
karaṇ laggā-geā. Pichchhū āndā-trimit astāb khol-kē ġū mohrā
to-do he-went-off. Afterwards by-his-wife goods opened-having two mohars
vichchhū kādēh-ghiddū. Dil-vichch ākhe-us, 'mohrā ġū
from-within were-taken-out. Heart-in it-was-said-by-her, 'the-mohars two
Chhajjū-Bhagit-kū ġē-āwā. Mādā āndē-nāl vādā
Chhajjū-the-Saintly-to I-will-give(-and)-come(-home). My of-him-with promise
hāi, 'jerhē-vēlē mādā khasam āsi, ģē-vēlē mā mohrā
was, 'at-what-time my husband will-come, at-that-time I the-mohars
dēsā.' Mohrā ġē-āwā, vihāj pichchhē
will-give.' The-mohars let-me-give(-and)-come(-home), the-interest afterwards
van-dësä.' Chhajjû-Bhagittedi hættûdë-uttë chali-gai. Chhajjû
gōng-I-will-give.' Of-Chhajjû-the-Saintly of-the-shop-upon she-went-off. Chhajjû
kû na bæthâ-hâin. Trappær vichhâ-pæh-hâin. Trappardâ-talë
anyone not sealed-was. Goat-hair-mats spread-laid-were. Of-a-mat-under
mohrû dû rakkhi ët.
the-mohars two having-placed she-came(=home).

Jêphê-vëlë undâ khasam âeë, û-kû akhun bhull-gëa.
At-what-time her husband came, him-to the-saying was-forgotten.
Khasam undâ mohrû chû-kar vëchan chalë-gëa. Õ
The-husband of-her mohars taken-up-having to-sell went-off. He
pâihû Chhajjû-Bhagittedi hættû-uttë wuû bæthâ. Mohrû
at-first of-Chhajjû-the-Saintly the-shop-on having-gone sat-down. The-mohars
dîkhaa-on-as. Sauda na baquea. Mohrû gîn-kar
were-shown-they-by-him. Bargain not was-made. The-mohars counted-having
apnu gûthî-urchch pœwañ laggâ. Mohrû dû khût-t-paûë. Chhajjû-kû
his-own bag-in to-put he-began. Mohars two short-fell. Chhajjû-to
âkhaa laggâ, 'tû mohrû dû chhapaâû-hin.' Chhajjûû akheë,
to-say he-began, 'by-thee mohars two concealed-are.' By-Chhajjû it-was-said,
'ma nahi chhapaâû.' Apat-ich larañ laggë.
'by-me not were-they-concealed.' Themseetees-among to-fight they-began.

Lârdë-lârldë trappardâ lar chawij-pëëa. Tâjë
In-fighting-in-fighting of-the-mat the-corner lifted-up-became. Underneath
mohrû dû láthiâ-hâin. Saudâgar dîtthô. Akhun laggã,
mohars two put-were. By-the-merchant they-were-seen. To-say he-began,
'bâhru vadhe Bhagit najir-ûndë-hûë. Lachehhañ tussaadë chûrû-wâlë
'outwardly very Saintly appearing-you-are.' Deeds your thieees-of
hin ?' Bëe-log bahû bajiûr-urchch kharë hâë. Sârû
are ?' Other people many the-market-in standing were. The-scooldings
sun-kar Chhajjû-Bhagitteda gilla karhaan laggë. Khabar
heard-having of-Chhajjû-the-Saintly reproach to-make they-began. News
udâ-ûndû sârû-shabar-urchch hawâi-pûl-gûë.
flaying-flying the-whole-town-in was-spread.

Saudâgardi trimit sunâëa. Õ-hû-vëlë dhrukkë.
Of-the-merchant by-the-wife it-was-heard. At-that-very-time she-ran.
Gallide mohrûtë an kharë. Kahi-uchhokre-kû
Of-the-street the-head-on having-come she-stood. Some-boy-as-for
pathe-us, apnu-khasam-kû sadwa-kar-kû akhe-us,
it-was-sent-by-her, her-own-husband-to got-called-having it-was-said-by-her,
'mohrû dû mâ kaâddh-kar Chhajjû-Bhagittedë trappar-talë
the-mohars two I taken-out-having of-Chhajjû-the-Saintly the-mat-under
rakh-ha-m.'  Pichhā  hāl  ā-kū  kar-su-pāe-us.
placed-I.'  The-subsequent  story  him-to  was-caused-to-be-heard-by-her.

Ō  su-n-kē  Chhajjū-Bhagitā  pārē  vānī  pēnā  ākhān
He  heard-having  of-Chhajjū-the-Saintly  at-the-feet  having-gone  fell,  to-say
laggā,  'mā-kū  bakhshō.'  Lākī  su-pēcā.  Pāhlē
he-began,  'me-to  forgive.'  By-people  it-was-heard.  Formerly
Chhajjū-Bhagitā  gillā  karēndé-pāe-hāc.  Hūṇ  saudāgārā
of-Chhajjū-the-Saintly  reproach  making-they-were.  Now  of-the-merchant

Teh-merchant  at-what-time  home-towards  to-go  began,  by-Chhajjū-the-Saintly
hikk  bukk  sāhādā  bhar-kār  sajī,  tē  hikk
one  double-handful  of-ashes  filled-having  to-the-right,  and  one
khabīyū,  cha-sat-ē-us.  Saudāgārā  trimit  ā-kū
as-to-the-left,  was-taken-up-(and)-thrown-by-him.  Of-the-merchant  by-the-wife  him-to
ākheā,  'Chhajjū  ajan-tērī  gussā  bēthā-hē.  Tē  watt  māfi
it-was-said,  'Chhajjū  still-up-to  angry  seated-is.  Thou  again  forgiveness
mang.'  Ā  watt  māfī  māngī.  Chhajjū  ākheā,
ask.'  By-him  again  forgiveness  was-asked.  By-Chhajjū  it-was-said,
'mā  tādē  uttē  narāj  nahē.  Ė  sāhā  mā  gillā  tē  ustat
'I  of-thee  upon  offended  am-not.  These  ashes  by-me  reproach  and  praise
karn-waleādē  mūh-vichch  ghatti-hē.'
of-the-makers  the-face-in  thrown-are.'

Kissa  gēa  pār,
The-story  went  across,
Tē  assē  rehyō-se  urwār.
And  we  remained-we  on-this-side.

FREE TRANSLATION OF THE FOREGOING.
THE STORY OF CHHAJJŪ THE SAINTLY.1

There  was  a  man  who  used  to  go  out  for  trade.  Once  he  went  out  leaving  his  wife
at  home  in  the  family  way.  When  her  time  approached  she  found  herself  short  of
money.  She  thought  to  herself,  'what  am  I  to  do?'  She  finally  made  up  her  mind
and  went  to  the  market  where  she  borrowed  two  moharā  from  a  banker  known  as  Chhajjū

1 The  word  Bhagat  or  Bhagat,  or  saintly,  is  a  title  indicating  that  a  person  belongs  to  a  particular  sect  of  Hindu,  or  is
generally  a  pious  man.  It  is  frequently  used  as  a  title,  and  ordinarily  speaking  the  hero's  name  would  be  represented  by
Chhajjū  Bhagat.  As,  however,  a  part  of  the  story  depends  on  the  literal  meaning  of  'Bhagat,'  it  is  better,  in  the  present
case,  to  translate  it.
the Saintly, and told him that she would repay them with interest when her husband returned.

One night her good man came back and put down his baggage just as it was, all fastened up. When he got up in the morning he went out for a bath. While he was away his wife unpacked his baggage for him and took out two mohars. 'I must go,' she said to herself, 'and give these two mohars to Chhajjû the Saintly, for I promised to pay him back when my husband returned. I can pay him the mohars now, and the interest can wait till afterwards.' So she went off to Chhajjû the Saintly's shop, but neither he nor anyone else was there. There were a number of goat-hair mats spread about, and she slipped the mohars under one of them and returned home.

When her husband came back from his bath, she forgot to tell him what she had done. Shortly afterwards her husband took the rest of his mohars out of his baggage, and went to the market to sell them. He first went to the shop of Chhajjû the Saintly and showed them to him, but they could not come to terms. So he picked them up and counted them as he put them back into his bag. They fell short by two, and he accused Chhajjû of concealing them. This Chhajjû denied and they began to wrangle. As they quarrelled the corner of a mat got turned up, and there they saw the two mohars which had been lying under it. The merchant cried out: 'Outwardly you look as if you were Saintly, but your actions are those of thieves.' There were a number of people standing about in the market who heard this, and they all began to reproach Chhajjû the Saintly. The news took wings and spread over the whole town.

The merchant's wife heard what was happening and at once ran off to the head of the street whence she sent a boy to call her husband. When he came she told him that it was she that had taken the two mohars and had put them under Chhajjû the Saintly's mat. In fact, she repeated the whole story to him. He returned and fell at Chhajjû the Saintly's feet and asked his forgiveness. The people heard this, and just as they had at first been reproaching Chhajjû the Saintly, now they began to reproach the merchant.

When the merchant turned to go home Chhajjû the Saintly picked up a double handful of ashes and threw it to his right. Then he threw another to his left. The merchant's wife said to her husband, 'Chhajjû is still sitting there angry. You had better ask his pardon again.' He did so, and Chhajjû replied, 'it is not against you that I bear any grudge. I have thrown this dust in the faces of those who have been finding fault and giving praise.'

The story went across
And we remained at this side.¹

¹ This is a kind of tag put at the end of folk-tales, like the present, to show that the story is ended.
BAHĀWALPURĪ.

The language of the greater part of the Bahawalpur State is known as Bahāwalpuri. This is identical with the Mūltāni of Multan. Towards the north-east of the State about 160,000 people speak Pañjābī of the mixed character found in the east of Montgomery District. Bikānerī is spoken along the eastern frontier of the State bordering on Bikaner and Jaisalmer, while Sindhi is spoken in the south, on the Sindh frontier.

The estimated numbers of speakers of these various languages, as reported for the Survey, are as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahāwalpuri</td>
<td>458,000</td>
</tr>
<tr>
<td>Pañjābī (mixed)</td>
<td>150,000</td>
</tr>
<tr>
<td>Mārwārī</td>
<td>10,770</td>
</tr>
<tr>
<td>Sindhi</td>
<td>21,418</td>
</tr>
<tr>
<td>(Other languages)</td>
<td>9,565</td>
</tr>
</tbody>
</table>

**Total population of the State (1891)** 650,042

At the Census of 1911 the corresponding figures were as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahāwalpuri</td>
<td>565,502</td>
</tr>
<tr>
<td>Pañjābī</td>
<td>162,278</td>
</tr>
<tr>
<td>Mārwārī</td>
<td>21,184</td>
</tr>
<tr>
<td>Sindhi</td>
<td>22,138</td>
</tr>
<tr>
<td>(Other languages)</td>
<td>9,238</td>
</tr>
</tbody>
</table>

**Total (1911)** 780,641

After allowing for the growth of population in the interval the figures show either that the estimate for Mārwārī was too low, or else that there has of late years been a heavy influx of speakers of that language.

As a specimen of Bahāwalpuri I give a copy of a statement made by a person accused in a criminal court. It will be seen that the language is the same as the Mūltāni of Multan. The only points of difference are the use of tuādā, instead of tuhādā, to mean 'your,' of the word karāhī to form conjunctive participles, as in charh-karāhī, having mounted (which also occurs in Dera Ghazi Khan), and of the Pañjābī āv, having come (which is also used in Muzaffargarh). We may also notice the use of khan or hūn to mean 'they were' as well as 'they are.'

We may note the occurrence of a double pronominal suffix in dītt-ōn-ās, given-they-by-him, *i.e.* they were given by him.
[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PAŃJĀBĪ.

MULTĀNI DIALECT. (State Bahawalpur.)

Hikk mahnà theā-hōe Bulāqi Kirār tē Rakhyā tē Nabbū tē
One month been-it-will-be Bulāqi Kirār and Rakhyā and Nabbū and
mē rēl-tē echarh-karāhī Bōgē vañ lattb-ūsē.
I rail-on mounted-having at-Bōgā going descended-see.
Mēlē-Gharib-Shāh-vichch gā-ōsē. Rakhyā tē Nabbū utthā-hī
The-fair-(of-)Gharib-Shāh-in went-see. Rakhyā and Nabbū there-indeed
tiikk-pāe. Mā utth-raleh-hōe chhūr gēā-ham.
Stayed. I camel-exhausted-being-become having-left gone-was.
û-hū-kitē mele-uttō wall pē-um. Digir-kū
That-indeed-for the-fair-from-on back I-became. Time-of-evening-prayer-at
rēl-uttē echarh-karāhī ighā-vēlē Himātī aṇ
rail-upon mounted-having at-sunset-prayer-time to-Himātī having-come
deresided-I. The-rail-on mounted by-Bhānē and by-Gopālā (I)-seen-was.
Rāt-kū Gāmā Dāya attē Ghulāmī diṭṭhā-hā. Khamīśa-Kanjārā
Night-at (by-)Gāmā Dāya and by-Ghulāmī (I)-seen-was. Of-Khamīśa-Kanjār
ghar rōṭī khā-karāhī Jindē-Balōehdē-kōl ān sutt-um.
in-the-house bread eaten-having of-Jindē-Balōeh-near having-come slept-I.

Dū-đihārē-kanaṇ-hād Muhammad-muddhābūdī puttar ākheā
Two-days-from-after of-Muhammad-the-complainant by-the-soon it-was-said
jo, ˈmādē-sārōh ākheā jo, “utth Khārā mele-uttō
that, ‘by-my-father-in-law it-was-said that, “a-camel Khairā fair-on
vañ-a-ḥa-hē, mā-kū utth guḷāwān jēl.” Vāndē-hī
to-ōme-is, me-for camel to-seek go.” On-going-immediately
Kachōlī Muhabbat kharā āhā. Ō āpūi-bhāndā shubbō
at-Kachōlī Muhabbat standing was. He of-his-own-sister expection
rakkhdā-hā. Mā-kū gāhī diṭṭh-ōn-as.
keeping-was. Me-to words were-given-they-by-him.

Attē Muhabbat bin rannē sa kāpī māri-hē.
And by-Muhabbat without from-permission a-hundred resters struck-is.
Nablā ˈdū-kū ākheā, “dāh rupāe bī tā-kū
By-Nablā (diminutive of Nabbū) him-to it-was-said, ‘ten rupees also thee-to
dōnū, sā karī bī tū-kū bakhshī, tū
we-will-give, a-hundred rafters also the-to (is-)granted, thou
Khudā-Bakhsh-tē bak, attē ī-kū chatī
Khudā-Bakhsh-on speak, and him-to armful
mār.
strike (i.e. get-him-into-your-clutches).

Atṭhwē-dīhārē Muhabbat-kū ghinn āē.
On-the-eighth-day Muhabbat (acc.) having-taken they-came.

‘Ishā-vēlē mā-kū saddī-ōnē. Nambardār
At-sunset-prayer-time me-to it-was-called-by-them. The-Lambardār
chaukidār bī sārē Shādūdē ghar kaṭṭhē-ṭhīē bēthē han.
the-watchman also all of-Shādū in-the-house together-become seated were.
Unhā ākheā, ‘tūgā pār Nūr-Muhammadī gōth-kōl
By-them it-was-said, ‘thy footsteps of-Nūr-Muhammad the-village-near
kaṭṭē hin.’
Nambardār ākheā, ‘tū apṇī safāi
hidden are.’ By-the-Lambardār it-was-said, ‘thou thine-own clearance
wān kar.’ Muddāī attē Muhabbat mā-kū ghinn
having-gone make.’ The-complainant and Muhabbat me having-taken
ṭurē. ‘Rah-vichch bannh-karāhī kuṭṭe-ōnē. Dīta-attē-Suhrahā
started. The-way-in bound-having (I-)was-beaten-by-them. By-Dīta-and-Suhrahā
the-commotion was-heard. Kachōliā-in also (I-)was-beaten-by-them.
Pār ghinn gāē. Utthā dhakkādē dār-kānī
Across having-taken(-me) they-went. There of-the-thrusting fear-from
chhōṛ-dīttē-ōnē.
(I-)was-left-by-them.

Dānū mūḍī māmī jāḍdē arzī mār-kūṭṭīādī
By-Dānū my mother’s-brother’s-wife when petition of-striking-beating
ittā dīttī pāhūlū ī-hī-kū jhalwā-ōnē. Pichchhē
text was-given at-first her-indeed-as-to arrest-was-caused-by-them. Afterwards
kurē ugāh sōtr attē jāwāi baṇā-karāhī mā-kū
false witnesses the-father’s-brother’s-son and son-in-law made-having me-to
hatth-kaṛi marwā-dittē hin-nē.
handcuffs caused-to-be-put were-by-them.

Na kōī sarāghī jaundā-hē na sarkārī he. Mūḍē-nāl
Not any tracker knowing-is not Government-official is. Of-me-with
māhāqq thēā-hē, mūḍī ādālāt thiṅwē.
injustice become-is, my justice may-he.

VOL. VIII, PART I.
FREE TRANSLATION OF THE FOREGOING:

(The statement of Khudā Bakhsh, a camelman, charged with theft by Muḥammad, the Complainant.)

Perhaps about a month ago, Bulāqī Kīrūr, Rakhyā, Nabbū, and I got into the train and travelled to Bōgā where we alighted. We went to the fair in honour of Gharib Shāh. Rakhyā and Nabbū stayed there, but I, being tired out by camel-riding, returned. I got into the train at the hour of evening prayer, and at the time of sunset prayer got out at Himātī. Bhanā and Gopālā saw me in the train, and the same night I was seen by Gāmaṇ Dāyā and Ghulāmū. I ate my dinner in the house of Khamīsā Kanjar and slept in that of Jindā Baloch.

Two days afterwards the son of Muḥammad, the complainant, brought me word from his father-in-law that Khairā had returned from the fair after losing a camel, and asking me to go and search for it. As soon as I arrived at Kacholīā, I met Muḥabbat standing there. He had a suspicion (that I was intriguing with) his sister, and he abused me.

Now Muḥabbat had cut down a hundred rafters without getting (Nabbū’s) permission, and Nabbū promised to let him off any claim for them, and also to give him ten rupees if he could get me into trouble.

Eight days afterwards they came with Muḥabbat at the hour of sunset prayer, and called me. I found the Lāmadār and the village watchman seated with them all in the house of Shādū. They told me that footprints showed that I had been paying secret visits (to Muḥabbat’s sister) in Nūr Muḥammad’s village.

The Lāmadār told me I must clear myself, and the complainant and Muḥabbat took me off with them (to the place where the footprints were). On the way they tied me up and beat me. Dīttā and Suhrāb heard the noise created by this. In Kacholīā I was again beaten by them. They took me across (the river) (or beyond the village) and, as they were afraid of the consequences of beating me, left me there.

When my Aunt Dāṅā made a complaint of assault about this, they first had her arrested, but afterwards they made my cousin and my son-in-law false witnesses and got me handcuffed.

No professional tracker knows anything (about these footprints) nor does any government official. I have been wrongfully entreated, and ask that justice may be done.
HINDKÌ OF DERÀ GHÁZI KHÁN.

Immediately to the west of Muzaffargarh and Bahawalpur across the Indus, lies the District of Dera Ghazi Khan. To its west, again, lies Baluchistan, of which the main language is Balochi, while to its south lies Sind, of which the main language is Sindhi.

The main language of Dera Ghazi Khan is, as in Muzaffargarh, Lahndá, but most of the Baloches speak Balochi. Many of the Baloches of the plains, however, speak Lahndá. The Lahndá of Dera Ghazi Khan goes by several names, such as Hindi, Hindki, Jatá, and Dhráwál. The Baloches call the Jatás Jaghdále, and Lahndá Jaghdále. I call it Hindki in these pages.

Roughly speaking, the west and the south of the district are occupied by speakers of Balochi, and the rest is occupied by speakers of Hindki. The dividing line, as shown in the map, has been very kindly marked by Mr. M. L. Dames, late of the Indian Civil Service, the well-known authority on Balochi. He makes the following remarks (he is speaking from the point of view of Balochi, and by ‘outside’ he means ‘on the east, or Lahndá side’): ‘Of course there are many persons outside the line who speak Balochi, and many inside it who speak Western Punjabi, especially in the towns. I have left Choti outside, as Balochi is certainly not habitually used by the mass of the inhabitants there, while in Rojhan, on the contrary, even the Hindu traders understand it and can speak it perfectly well, though they do not employ it among themselves. At Asni, the head-quarters of the Drishak tribe, it is very little used, and this tribe, being very much mixed with Jatt, has nearly lost the use of Balochi. The same applies to all the sections of tribes living far from the hills, although Balochi generally extends some miles into the plains. The Mazáris keep the use of it very thoroughly, even on the left bank of the Indus.’

In 1891 the following were the numbers of speakers of these two languages in Dera Ghazi Khan:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindki</td>
<td>362,270</td>
</tr>
<tr>
<td>Balochi</td>
<td>27,728</td>
</tr>
<tr>
<td>Other langs</td>
<td>14,033</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>404,031</strong></td>
</tr>
</tbody>
</table>

Since 1891 the population of the District has materially increased, and the figures of the Census of 1911 are:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindki</td>
<td>449,511</td>
</tr>
<tr>
<td>Balochi</td>
<td>68,921</td>
</tr>
<tr>
<td>Other langs</td>
<td>9,915</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>528,347</strong></td>
</tr>
</tbody>
</table>

I am indebted to Dr. Jukes, the author of the Western Punjabi and English Dictionary, for an excellent list of words in the Hindki of Dera Ghazi Khan, which is reproduced below on pp. 412ff. The following remarks on the dialect are mainly based on this list, and on his dictionary. Two specimens have been forwarded by the district authorities, one a version of the Parable of the Prodigal Son, and the other the statement of an accused person in a court of justice. They are reproduced below.
As the Hindki of Dera Ghazi Khan has been endowed by Dr. Jukes with an alphabet, based on the Persian character, I print the specimens in that alphabet, and also in the Roman character.

The Hindki of Dera Ghazi Khan, on the whole, belongs to the same group of dialects as Muzaffargarh Multani, but it shows much greater affinities with Sindhi.

**ALPHABET.**—Mr. Jukes has supplied Hindki with a set of written characters based on the Persian alphabet. The consonants are as follows:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>अलिफ</td>
<td>a, d</td>
</tr>
<tr>
<td>ब</td>
<td>b, d</td>
</tr>
<tr>
<td>ब्ब</td>
<td>b, d</td>
</tr>
<tr>
<td>प</td>
<td>p, z</td>
</tr>
<tr>
<td>ट</td>
<td>t, r</td>
</tr>
<tr>
<td>ठ</td>
<td>t, r</td>
</tr>
<tr>
<td>ठ</td>
<td>t, z</td>
</tr>
<tr>
<td>ज</td>
<td>j, sh</td>
</tr>
<tr>
<td>झ</td>
<td>j, sh</td>
</tr>
<tr>
<td>झ</td>
<td>j, z</td>
</tr>
<tr>
<td>क</td>
<td>k, g</td>
</tr>
<tr>
<td>ख</td>
<td>kh, g</td>
</tr>
<tr>
<td>न, नू</td>
<td>n, u</td>
</tr>
<tr>
<td>ह</td>
<td>h, v, y</td>
</tr>
<tr>
<td>र</td>
<td>r, y</td>
</tr>
</tbody>
</table>

The vowels are a, ã, i, t, u, ü, ê, ai, ò, au, which are represented as in Hindostani. No provision is made for the representation of the short vowels e and o, but they probably occur and appear as i and u, respectively. As for ã, ã, and ã, which we have seen in Multani, they do not seem to occur. Where Multani has a, Hindki generally has a: where Multani has ã, Hindki has ã or a; and where it has ã, Hindki has ê. Thus—

<table>
<thead>
<tr>
<th>Multani</th>
<th>Hindki</th>
</tr>
</thead>
<tbody>
<tr>
<td>vāhir, a heifer</td>
<td>vāhir.</td>
</tr>
<tr>
<td>vākur, a young bull</td>
<td>vākur.</td>
</tr>
<tr>
<td>pākur, a watch</td>
<td>pākur.</td>
</tr>
<tr>
<td>haithá, seated</td>
<td>haithá.</td>
</tr>
</tbody>
</table>
Most of the consonants are pronounced as in Hindostani. Only the following require notice:

\[ \text{bb, jj, dd, gg, n, and v.} \]

Dr. Jukes' system of transliteration of these sounds is not the same as that adopted for this Survey, and his system is given in the following table for ready reference. All the sounds represented by these letters also occur in Sindhi, and, in another column of the same table, I give the corresponding letters of the Government Sindhi alphabet.

<table>
<thead>
<tr>
<th>Hindi letters</th>
<th>Corresponding Sindhi letters</th>
<th>Dr. Jukes' System of Transliteration</th>
<th>System adopted for this Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>ब</td>
<td>ब</td>
<td>⁴</td>
<td>ब</td>
</tr>
<tr>
<td>त</td>
<td>त</td>
<td>⁷</td>
<td>त</td>
</tr>
<tr>
<td>थ</td>
<td>थ</td>
<td>⁴</td>
<td>थ</td>
</tr>
<tr>
<td>ध</td>
<td>ध</td>
<td>⁷</td>
<td>ध</td>
</tr>
<tr>
<td>न</td>
<td>न</td>
<td>०</td>
<td>न</td>
</tr>
</tbody>
</table>

The first four letters, which I represent in transliteration by a double consonant, are all pronounced with a certain stress in prolonging and somewhat lengthening the contact of the respective closed organs, as if one tried to double (but not to repeat) the sound. These letters are very common at the beginning of a word. Thus, बीं बें, other; जैं जैं, a Jat; दूं दूं, two; गैं गैं, gone. In many cases these are by origin double letters, but, as in Sindhi, there is a strong tendency to substitute at the beginning of a word these stress-consonants for the corresponding simple ones, even when there is no etymological reason for doing so.

The letter ड ̃ ड is common all over the Lahnda area. Dr. Jukes says that its sound is 'something between ौ and ै, sometimes leaning more to one side, sometimes to the other.' It rarely occurs except in the word वाान, to go, and never as an initial letter. In the Imperative वाान, the ड-sound is distinctly pronounced, while in वाान, वाान, he goes, the pronunciation is more like वान्न. This letter usually corresponds to the Dēvā-nāgarī ड, and I therefore transliterate it by ड.

ज़ ू is pronounced as in Pashto, i.e. almost like a nasalized ौ. Thus, ज़ ू वाान is pronounced almost as if it were वान्न.

It will be observed that the cerebral ॉ, which is common in other Lahnda dialects, does not occur. It is also wanting in Sindhi.

The nasalization of vowels is very common in this form of Lahnda. When the vowel is final, the nasalization is represented by a न without the dot. Thus, गा गा, a cow. When the nasalized vowel is in the middle of a word it is represented by an ordinary न, over which the sign ॑ is placed. Thus, गा़वे गावे, cows.

This form of Lahnda, like Sindhi, is not fond of doubled letters (except the four specially doubled letters mentioned above). Where other dialects have doubled letters
it usually has the single one, and this, be it observed, without lengthening the preceding vowel in compensation. Thus, while Mūltānī has ṭaddāh, obtained, Hindī has ṭadhā (not ṭadhā); Mūltānī has ṭīṭhā, seen, but Hindī ṭīṇāthā; Mūltānī sūttā, slept, Hindī sutā; Mūltānī latthā, descended, Hindī laṭhā, and so on.

Hindī, moreover, is very fond of changing an ṇ to a simple nasalization of the preceding vowel. Thus present participles which in Mūltānī end in ēndā, in Hindī end in ēdā. Thus Mūltānī has marīndā, beating, but Hindī marīdā. So also in many other cases, even with a preceding short vowel. Thus, kūḍ (not kand), the back; chāgā (not changā), good; pādh (not pandh), distance.

**Nouns.**—**Gender.**—Gender is formed much as in Mūltānī. Thus the feminine of ghōrpā, a horse, is ghōrī.

Examples of the feminines of nouns ending in a consonant are:—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lōhār, a blacksmith</td>
<td>lōhārī,</td>
</tr>
<tr>
<td>bālī, a boy</td>
<td>bālīṣṭā,</td>
</tr>
<tr>
<td>ḍīḍom, a musician</td>
<td>ḍīḍomī (Mūltānī dāmōd).</td>
</tr>
</tbody>
</table>

In Shāhpūr and Mūltān there are several masculine nouns of more than one syllable, forming the second declension, which end in u followed by a consonant (thus, Mūltānī chōhūr, a boy). In Muzaffargarh we have seen that in all these words the u is changed to a (thus, chōhūr, a boy). The same is the case in the Hindī of Dera Ghazi Khan. I have met only one word in which the ū appears, and that is kūkūr, a cock. In all others the ū has become a. In all cases, the feminine is formed by changing this a to ĩ. Thus:—

<table>
<thead>
<tr>
<th>Mūltānī</th>
<th>Hindī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>sahār or sahēr, a young bull</td>
<td>sahārī,</td>
</tr>
<tr>
<td>chōhūr or chōhūr, a boy</td>
<td>chōhūrī,</td>
</tr>
<tr>
<td>rāndār or rāndēr, a widower</td>
<td>rāndārī,</td>
</tr>
<tr>
<td>kūkūr or kūkūr, a cock</td>
<td>kūkūrī,</td>
</tr>
</tbody>
</table>

The following are examples of the formation of the feminine of masculine nouns in ī:—

- tōli, an oilman
- muski, black
- arāū, a gardener
- rāmalī, an astrologer
- chāki, an oil-presser
- háthī, an elephant
- nāī, a barber

It will be observed that the termination ānī corresponds to the Mūltānī cānī. Gūr, a spiritual preceptor, makes its feminine gūrānī, and sūt, a master, has sūnī or sain, a mistress. So, tattā, a pony, fem. tattwānī.
DECLENSION.—This is nearly the same as in Multāni. Nearly all nouns which in Multāni end in u followed by a consonant, and which belong to the second declension, in Hindki change the u to a, as in Muzaffargarh, and belong to the third declension. The only exception which I have noted is kukkur, a cock,—not kukkar. Thus:—

Multāni. Hindki.
chhōkur, a boy chhōkar.
vākur, a young bull vākar.
pākur, a watch pākar.
rāhuk, a farm-servant rāhak.

NUMBER.—1st Declension.—This, mutation, is the same as in Multāni. Thus:—

Sing. Plur.
ghōrā, a horse ghōrē.
mārīā, struck mārē.
gaiā, gone gaiē.

Note that the plural of past participles is not quite the same as in Multāni. Irregular is jjanē, a person, nom. pl. jjanē or jjanīē.

2nd Declension.—The only noun of this declension across which I have come is kukkur, a cock. It is declined as in Multāni. Other nouns which belong to this declension in that dialect, belong to the 3rd in Hindki.

3rd Declension.—As in Multāni.—

Sing. Plur.
ghar, a house ghar.
kāy, a crow kāyē.
nāē, a barber nāē.
pīē, a father pīē.
tattē, a pony tattēē.
But ādmē, a man ādmēē.

4th Declension (fem.).—This forms its plural as in Multāni. Thus:—

Sing. Plur.
bhēē, a sister bhēēē.
ghōrīā, a mare ghōrīāē.
gaiē, gone (fem.) gaiēē.
mēē, mother mēēē.

Irregular are:—
lāē, a rope lāēē.
varēi, a year varēi or varēīē.
nēē, a daughter-in-law nēēē, nōhrē, or nōhrēē.

5th Declension (fem.).—This forms the plural by adding ē as in Multāni. Thus:—

Sing. Plur.
akh, an eye akhēī.
ggāē, a word ggāēē.
ggāēē, a cow ggāēēē.
chhōhrīē, a girl chhōhrīēē.
dēē, a daughter dēēē or dēēīē.
trēmēī, a woman trēmēīē.
6th Declension (fem.).—This, as in Multani, forms the plural by adding ū. Thus:

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hañū, a tear</td>
<td>hañūū.</td>
</tr>
<tr>
<td>tādūi, yarn</td>
<td>tādūū.</td>
</tr>
<tr>
<td>pīthū, a certain fruit</td>
<td>pīthūū.</td>
</tr>
<tr>
<td>pīḍū, a ripe date</td>
<td>pīḍūū.</td>
</tr>
</tbody>
</table>

Case.—The oblique form of the singular of the 1st declension ends in ē and of the plural in ē. Thus, ghōrēdā, of a horse; ghōrēdā, of horses.

In the 2nd declension we have kūkkardā, of a cock; kūkkṛdā, of cocks.

In the 3rd declension, the oblique singular, like the nominative plural, is the same as the nominative singular. In the oblique plural ū is added. Thus, ghar, a house; gharā, of a house; ghar, houses; gharēdā, of houses.

Exception—ādī, a man; ādīdā, of a man; ādī, men; ādīdā, of men.

In the 4th declension (feminine) the oblique singular is the same as the nominative. The oblique plural changes the final ū of the nominative plural to ū. Thus, ghōṛī, a mare; ghōṛēdā, of a mare; ghōṛīā, mares; ghōṛēdāā, of mares.

In the 5th and 6th declensions (feminine), the oblique singular is the same as the nominative singular, and the oblique plural is the same as the nominative plural. Thus:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>NOMINATIVE.</th>
<th>OBLYQUE.</th>
<th>NOMINATIVE.</th>
<th>OBLYQUE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aḥū, an eye;</td>
<td>aḥūā, of an eye.</td>
<td>aḥūā, of an eye.</td>
<td>aḥūā, of an eye.</td>
<td>aḥūā, of an eye.</td>
</tr>
<tr>
<td>aḥūū, eyes;</td>
<td>aḥūūā, of eyes.</td>
<td>aḥūūā, of eyes.</td>
<td>aḥūūā, of eyes.</td>
<td>aḥūūā, of eyes.</td>
</tr>
<tr>
<td>hañū, a tear;</td>
<td>hañūā, of a tear.</td>
<td>hañūā, of a tear.</td>
<td>hañūā, of a tear.</td>
<td>hañūā, of a tear.</td>
</tr>
<tr>
<td>hañūū, tears;</td>
<td>hañūūā, of tears.</td>
<td>hañūūā, of tears.</td>
<td>hañūūā, of tears.</td>
<td>hañūūā, of tears.</td>
</tr>
</tbody>
</table>

Exception—dī, a daughter; dīdā, of a daughter; dīrī or dīū, daughters; dīrēdā or dīūdā, of daughters.

The following table shows the regular formation of the oblique forms of each declension at one view:

<table>
<thead>
<tr>
<th>Declension.</th>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ghōṛī, a horse</td>
<td>ghōṛī</td>
</tr>
<tr>
<td>2</td>
<td>kūk̄ār, a cock</td>
<td>kūk̄ār</td>
</tr>
<tr>
<td>3</td>
<td>ghar, a house</td>
<td>ghar</td>
</tr>
<tr>
<td>4</td>
<td>ādī, a man</td>
<td>ādī</td>
</tr>
<tr>
<td>5</td>
<td>aḥū, a mare</td>
<td>aḥū</td>
</tr>
<tr>
<td>6</td>
<td>hañū, a tear</td>
<td>hañū</td>
</tr>
</tbody>
</table>

It will be observed that the oblique forms are the same as those in use in Muzaffargharh.
The Agent case is always the same as the oblique form.

The Locative case is formed for a few nouns as in Mālāni. Thus, vēlē, time; vēlē, at (a certain) time. In nouns of the 3rd declension, the locative singular is the same as the nominative and the oblique form. Thus, ghar, at home.

As specimens of the organic locative plural, we have, in the first specimen, hathē, on the hands; and paire, on the feet.

The following are the usual case suffixes:—

- Genitive
- Dative
- Ablative
- Locative

Adjectives follow the usual rules. Thus:—

- mādē ghorē
dā, etc.
- kē, to.
- kannē, from.
- wich, in.

- mādē ghorēdē
dē, of.
- mādē ghorē
dē, a.
- mādē ghorēdē
dē, of.
- mādē ghorē
dē, a.

- mādē ghorēdē
dē, of.
- mādē ghorē
dē, a.

Many adjectives in ā nasalize their final syllables. This nasalization is carried out through all forms. Thus, chāgē, good; masc. obl. sing. chāgē; nom. and obl. plur. chāgē; fem. chāgē; obl. sing. chāgē; nom. plur. chāgē; obl. plur. chāgē.

Comparison is effected as usual. Thus:—

- bhān-kannē lambā, taller than the sister; sabhrān-kannē chāgē, better than all, best.

Hikkō, one, only one; sabhō, all, the whole; and bētā, another, are thus declined:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Masculine</th>
<th>Feminine</th>
<th>PLURAL (COM. GEN.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>hikō</td>
<td>hikē</td>
<td>hikē</td>
</tr>
<tr>
<td>Oblique</td>
<td>hikē</td>
<td>hikē</td>
<td>hikē</td>
</tr>
<tr>
<td>Nominative</td>
<td>sabhō</td>
<td>sabhē</td>
<td>sabhē</td>
</tr>
<tr>
<td>Oblique</td>
<td>sabhē</td>
<td>sabhē</td>
<td>sabhē</td>
</tr>
<tr>
<td>Nominative</td>
<td>bētā</td>
<td>bētā</td>
<td>bētā</td>
</tr>
<tr>
<td>Oblique</td>
<td>bētā</td>
<td>bētā</td>
<td>bētā</td>
</tr>
</tbody>
</table>

The first ten numerals are given in the List of Words. A fuller list is given below:—

1. hik, hikārā, hikrā.
2. dēkē.
3. trācē.
4. chārā.

5. paū.
6. chhi.
7. σat.
8. ath.
| 9. nō. | 55. paṅcaṁhā. |
| 10. āḍāh. | 53. chhīcaṁhā. |
| 11. gārāhā. | 57. satvaṁhā. |
| 12. bārkhā. | 58. athvāṁhā. |
| 13. tērhā. | 59. unāīśh. |
| 14. chauḍēhā. | 60. sath. |
| 15. pāḍraḥā. | 61. ikāṁhā. |
| 16. sōthā. | 62. bhāṁhā. |
| 17. satārkhā. | 63. tīṭhīśh. |
| 18. aṭhārā. | 64. chūṭhī, chūvīṯh or chauṁhā. |
| 19. unci. | 65. paṇāṁhā. |
| 20. uḥh. | 66. chhēṁhā. |
| 21. ikci. | 67. satvāṁh. |
| 22. bhōci. | 68. aṭhāṁhā. |
| 23. trēci. | 69. unhattar. |
| 24. chauvī. | 70. sattår. |
| 25. paṇci. | 71. ikattår. |
| 26. chhauvī. | 72. bhāhattar. |
| 27. satāvā. | 73. tīrhattar. |
| 28. aṭhāvā. | 74. chaurattar. |
| 29. unatr. | 75. paṇhattar. |
| 30. trīh. | 76. chhhattar. |
| 31. ikatrī. | 77. sattattar. |
| 32. bhātī. | 78. aṭḥattar. |
| 33. tētī. | 79. uṇaśi. |
| 34. chahtrī. | 80. assi. |
| 35. paṭhrī. | 81. ikāśi. |
| 36. chhistrī. | 82. bhēśi. |
| 37. satistrī. | 83. trīśi. |
| 38. aṭṭhattstrī. | 84. chaurāśi. |
| 39. unāśi. | 85. paṇāśi. |
| 40. chāḥhī. | 86. chhāśi. |
| 41. ikāṭhī. | 87. satāśi. |
| 42. bhēṭhī. | 88. aṭhāśi. |
| 43. tīrṭhī. | 89. uṇāṁmē. |
| 44. chhāṭhī. | 90. nīvē. |
| 45. paṭṭhī or pūṭhī. | 91. ikāmnē. |
| 46. chhīṭhī. | 92. bhēṃmnē. |
| 47. sathī. | 93. triāmnē. |
| 48. athāṭhī. | 94. chaurāmnē. |
| 49. uṇaḥhā or unāḥhā. | 95. paṇāmnē. |
| 50. paṅhā. | 96. chhēmnē. |
| 51. ikvaṁhā. | 97. satāmnē. |
| 52. bhavcaṁhā. | 98. aṭhāmnē. |
| 53. tīraṁhā. | 99. wadhāmnē. |
| 54. chauvaṁhā. | 100. sōu. |
I have no information as to whether the first ten numerals have oblique forms as they have in Mūltāni, but we may assume that such is the case from phrases such as ḍaḍō vārī, twice. There are the usual intensive forms such as:—

ḍaḍār, both.
triḥ, all three.
chār, all four (oblique chawāhā).
ḍaḍār, all ten.

The ordinals are pāhrefā, first; ḍaḍāhā, second; tārifā, third; chāthō, fourth; poṁso, fifth; chhēvar, sixth; satvar, seventh, and so on as usual.

PRONOUNS.—The first two personal pronouns are declined as follows:—

\[
\begin{array}{ll}
\text{Sing.} & \text{Plur.} \\
\text{Nominative} & \text{ō or ēh, this} & \text{ō or ēh, that.} \\
\text{Agent} & i & ō \\
\text{Obl. form} & y & ō \\
\text{Genitive} & ṭā & ůdā \\
\end{array}
\]

The Pronominal suffixes are much as they are in Mūltāni. The following examples are partly based on those given by Dr. Jukes in his dictionary:—

1st person singular.
Chāgā laggā-im, is it good for me, does it become me?

1st person plural.
E gūlāk swyēdā hā-sē, we were hearing these words.

2nd person singular.
Jērēh hūn dāhīdā-ē, as now it is being given to you.

2nd person plural.
Māi-kē alāwō na dāhīdō-e, you (se) did not allow me to speak.

3rd person singular.
Bēē ākhīdā hīs, another is saying to him.
Ū-kē minnāl khit-ōs, he made remonstrance to him.

3rd person plural.
Rayh karāhī ākhi-ōnē, crying out they said.
The Relative Pronoun is *jō* or *jēr̥ā*; obl. sing. *jai*; nom. plur. *jināḥ*; obl. *jināh.*

The Interrogative Pronouns are:
2. *kīa, kē* or *ca*, what? Obl. sing. *kī* or *kaṅi.*

The Indefinite Pronouns are: *kāi, kāi* or *kālē*, some, any; *kujē*, anything. The oblique sing. of *kāi* is *kēhē,* and the plural is *kinēhē* or *kīnēh.*

The Reflexive Pronoun is *āp,* genitive *āpārē*; *āp-ārēch* is ‘amongst themselves,’ equivalent to the Hindustani *āpas-mē*; *āp-kārē* is ‘Your Honour.’

**VERBS.**—A.—Auxiliary Verbs and Verbs Substantive.

The present tense has two forms, a full and a contracted. They are as follows, and closely follow Mūlānāi:

<table>
<thead>
<tr>
<th>Present.—‘I am,’ etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td>Full Form.</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>1 <em>kā</em></td>
</tr>
<tr>
<td>2 <em>kē</em></td>
</tr>
<tr>
<td>3 <em>kē</em></td>
</tr>
</tbody>
</table>

The present tense is liable to be compounded with a present participle as in Mūlānāi. It is also frequently compounded with past participles, and even with nouns. Thus, we have in the specimen, *kīt-ā,* it is done; *kītē,* (fem.) she is done; *āgūtē,* it is given; *ā-ē,* he is come; *āgūtē,* it, is seen; *mātē,* it is mine; *tākē,* it is thine; *zārūr-ē,* it is necessary; *dāmākātē,* there is a tree.

The Past Tense is conjugated as follows:

<table>
<thead>
<tr>
<th>Past Tense—‘I was,’ etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td>1 <em>kōn, kām, kāns, kās</em></td>
</tr>
<tr>
<td>2 <em>kōn</em></td>
</tr>
<tr>
<td>3 <em>kā</em> (fem. <em>kāt</em>)</td>
</tr>
</tbody>
</table>

*kās* besides meaning ‘I was,’ also means ‘there was (*kā*) to him (*us*).’
From the root *kō,* to become, we have infinitive, *kōnē,* present participle, *kōdā,* past participle, *kōlāh,* *kōwē,* he may be; *kōsī,* he will be.

Similarly from the root *thē,* become, we have *ṭhē,* *ṭhēdā,* *ṭhē,* *ṭhōc,* and *ṭhē.*
It should be distinguished from the root *ṭhā,* *ṭhān,* *ṭhādā,* *ṭhē,* *ṭhōc,* *ṭhōsē,* which means ‘become’ in the sense of becoming, being suitable, being befitting.
The Negative Verb Substantive is thus declined:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nimbā</td>
<td>nissē</td>
</tr>
<tr>
<td>2. ...</td>
<td>nichē.</td>
</tr>
<tr>
<td>3. nhē</td>
<td>...</td>
</tr>
</tbody>
</table>

Dr. Jukes gives no forms for the 2nd person singular or for the 3rd person plural. It is used with past participles in phrases like nimbē rah ggiā, I was not.

ACTIVE VERB.—The conjugation of the regular verb is almost the same as in Māltāni. We may note the following points:

Present Participle.—In Māltāni many verbs form the present participle by adding ndā or ēndā. In Hindī, in such cases, the n is weakened to a mere nasalization of the preceding vowel, so that we have ḍā and ēdā. Thus:

<table>
<thead>
<tr>
<th>Māltāni</th>
<th>Hindī</th>
</tr>
</thead>
<tbody>
<tr>
<td>āndā, coming</td>
<td>ṣādā.</td>
</tr>
<tr>
<td>marṇūndā, striking</td>
<td>marṇēdā.</td>
</tr>
</tbody>
</table>

Dissyllabic roots of which the vowel of the second syllable is ē, drop the ē, when the participle ends in ēdā. Thus:

Present participle aṭrēdā.

<table>
<thead>
<tr>
<th>Present participle</th>
<th></th>
<th>Present participle</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>aṭrēdā</td>
<td></td>
<td>ubbēdā or ubbēkdā.</td>
<td></td>
</tr>
</tbody>
</table>

Dissyllabic roots of which the vowel of the second syllable is ो, drop the ो in the same form of the present participle and insert a n in the preceding syllable. Thus:

Present participle udrēdā (here the 1st r is also dropped).

| akhōr, take to pieces. |  | ukhēdā. |
| ghasōr, press in (trans.). |  | ghuēdā. |
| lapōr, cut the ears of tall crops. |  | lapēdā. |
| nāchōr, wring out. |  | nūchēdā. |
| phalōr, search. |  | phulēdā. |
| tahōr, circumcise. |  | tuhrēdā. |
| tatōl, feel. |  | ṭuṭēdā. |
| trōp, sew. |  | tuṭēdā. |

The following present participles are more or less irregular:

Present participle ākhēdā or āhēdā.

<table>
<thead>
<tr>
<th>Present participle</th>
<th></th>
<th>Present participle</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bah or bhah, sit.</td>
<td></td>
<td>bāḥēdā, bābhēdā or bābdā.</td>
<td></td>
</tr>
<tr>
<td>pakrē, seize.</td>
<td></td>
<td>pakarēdā or pakrēdā.</td>
<td></td>
</tr>
<tr>
<td>jā or jē, be born.</td>
<td></td>
<td>jāēdā or jēdā.</td>
<td></td>
</tr>
<tr>
<td>chē, lift.</td>
<td></td>
<td>chaēdā.</td>
<td></td>
</tr>
<tr>
<td>sūnēr, understand.</td>
<td></td>
<td>sūnēdā or sūnēdā.</td>
<td></td>
</tr>
<tr>
<td>kharē, dig.</td>
<td></td>
<td>kēḥēdā (not khaēdā).</td>
<td></td>
</tr>
<tr>
<td>lā, apply.</td>
<td></td>
<td>lēdā.</td>
<td></td>
</tr>
<tr>
<td>mā, be contained in.</td>
<td></td>
<td>māēdā or māēdā.</td>
<td></td>
</tr>
<tr>
<td>wēdā, go.</td>
<td></td>
<td>wēdā.</td>
<td></td>
</tr>
<tr>
<td>nakrē, put apart.</td>
<td></td>
<td>nikrēdā.</td>
<td></td>
</tr>
</tbody>
</table>
**Past Participle.**—This ends in * tô, not eô; thus, mûriâ, not mâreô, struck. The following is a list of irregular past participles. It will be seen that many of them are also regular:—

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>chûk, be finished</td>
<td>chûkô or chûkîô.</td>
</tr>
<tr>
<td>dûhi, be given, be obtained</td>
<td>dîhiô or dîhiîô.</td>
</tr>
<tr>
<td>jjam, be born</td>
<td>jjîmîô or jjîmîîô.</td>
</tr>
<tr>
<td>khor, stand</td>
<td>khorô.</td>
</tr>
<tr>
<td>laggî, be applied, begin</td>
<td>laggô.</td>
</tr>
<tr>
<td>mrô, die</td>
<td>mûô.</td>
</tr>
<tr>
<td>mórô or mórîô.</td>
<td></td>
</tr>
<tr>
<td>pô, fall</td>
<td>piô.</td>
</tr>
<tr>
<td>rôh, remain</td>
<td>rîhô.</td>
</tr>
<tr>
<td>wôô, go</td>
<td>ggiô.</td>
</tr>
<tr>
<td>bôh or bbôh, sit</td>
<td>bôhô or bôhîô.</td>
</tr>
<tr>
<td>dûrôh or dûrôhî, drag along the ground</td>
<td>dûrôhô or dûrôhîô.</td>
</tr>
<tr>
<td>dûosôh or dûosôhî, see</td>
<td>dûosôhô or dûosôhîô.</td>
</tr>
<tr>
<td>dûhûôh or dûhûôhî, fall</td>
<td>dûhûôhô or dûhûôhîô.</td>
</tr>
<tr>
<td>khulô, be exhausted</td>
<td>khûthô or khûthîô.</td>
</tr>
<tr>
<td>kôhô, slaughter</td>
<td>kûthô.</td>
</tr>
<tr>
<td>mûhô, allure</td>
<td>mûthô.</td>
</tr>
<tr>
<td>muôhô or muôhîô.</td>
<td></td>
</tr>
<tr>
<td>nûhô or nûhîô.</td>
<td></td>
</tr>
<tr>
<td>nûhô.</td>
<td></td>
</tr>
<tr>
<td>phûthô.</td>
<td></td>
</tr>
<tr>
<td>pûhô.</td>
<td></td>
</tr>
<tr>
<td>ruôhô or ruôhîô.</td>
<td></td>
</tr>
<tr>
<td>trûhô.</td>
<td></td>
</tr>
<tr>
<td>wûthô or wûsiô.</td>
<td></td>
</tr>
<tr>
<td>wûrûhô.</td>
<td></td>
</tr>
<tr>
<td>chûtô or chûtîô.</td>
<td></td>
</tr>
<tr>
<td>dûlîô.</td>
<td></td>
</tr>
<tr>
<td>dûlîô.</td>
<td></td>
</tr>
<tr>
<td>dûlôtô.</td>
<td></td>
</tr>
<tr>
<td>jhûtô.</td>
<td></td>
</tr>
<tr>
<td>jhûtô.</td>
<td></td>
</tr>
<tr>
<td>jôô, yoke</td>
<td>jôthô.</td>
</tr>
<tr>
<td>jûô, yoke</td>
<td>jôthô.</td>
</tr>
<tr>
<td>jjôô or jjôîô, be born</td>
<td>jjîjôôô or jjîjôôîô.</td>
</tr>
<tr>
<td>jjûô, know</td>
<td>jjîjôôô.</td>
</tr>
<tr>
<td>jjáp, become known</td>
<td>jjîjôôô.</td>
</tr>
<tr>
<td>karô, do</td>
<td>kîô.</td>
</tr>
<tr>
<td>limôbô, plaster</td>
<td>lîlô or lîmîlô.</td>
</tr>
<tr>
<td>nûhô, bathe</td>
<td>nûhîô.</td>
</tr>
<tr>
<td>nîlô.</td>
<td></td>
</tr>
<tr>
<td>nikhtô (not nikhtô as in Mûltânî) or</td>
<td></td>
</tr>
</tbody>
</table>
Root.
πη, drink
πό, thread, string
σπυ, or σφυ, sleep
σω, sew
σφή, know
ταπ, be heated
ταλ, seize
tvilhopp, be divided
фλα, win
καμα, work
μαχ, be noised abroad
μυθ, send
ραγ, dye
ρφό or ρφόκ, carry
γρασ, err
κρόκ, pluck, snatch
λαθ, descend
φας, φας, or φαθ, be entangled
ραθ, cause to flow
φις, be pulverised
εττ, wander
γρύ, milk
γρύη, be milked
γνη, take
γνα, plait
καθ or καθ, eat
λαθ, be obtained
ραθ or ραθ, sow
ραφ, be engaged, occupied
γαθ, lie with (a woman)
βαθγ, run
βαργ, be roasted
μα, be contained in
παγ or παργ, arrive
καθα, wither
αν, bring
καμμ, be brought into use
τρόπ, sew

Past Participle.
πιλα.
πόλα.
σολα or σαμιλα.
σιλα.
σφηλα or σφηλια.
ταλα or ταπλα.
ταλια or ταλιλα.
tvilhoppia or vilhoppia.
tvilhoppia or vilhoppia.
jhutlα or jhugila.
kamait.
mallα or maclla.
mallα or mulhla.
rallα or rαgliα.
ρφηλα or ρφηλια.
ρφηλα or ρφηλια.
kφηλα.
lαθα.
ραθα.
cαθα or caθia.
ρφιθα.
cαθα.
ραθα.
ρηθα or ρηθα.
gαθα.
gαθα.
κλαθα.
lαθα or labla.
rαθα or rahα.
rαθα or rαθα.
yαθи (fem.).
bαθα or bαθια.
bαθα, bαθια, or bαθιgια.
mανα or maαα.
pωα, pωα, pωjια, pαθα or pαθα.
kαμαια or kуmαια.
cαια or καια.
kumμια or kumμια.

The following past participles which are irregular in Mūltāni are regular in Hindiki:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>bbadh (Mūltāni bnuh), bind</td>
<td>bbdhια</td>
</tr>
<tr>
<td>bbadh (Mūltāni bnuq), sink</td>
<td>bbdhια</td>
</tr>
<tr>
<td>jiau (Mūltāni jann), bring forth young</td>
<td>jiauια</td>
</tr>
</tbody>
</table>

VOL. VIII, PART I.
Root.

sukk, become dry
vik (Múltání vikk), be sold

Past Participle.

Múltání. Hindu.
sukká sukkhá.
vikáyá vikhá.

The Conjunctive participle is formed by suffixing kar, ká, or karáhá to the root. The last also occurs in Bahawalpur, but none of them are mentioned by Sir James Wilson.

Infinitive.—The infinitive ends in av, as in Muzaffargarh, not in ups, as in Multan. Thus, márav, to strike.

The Old Present or Present Subjunctive follows Múltání. Thus:

'I may strike,' etc.

Singular.

1. márá
2. máré
3. márá

Plural.

márá.
máró.
márá.

The Imperative is also the same as in Múltání. Thus, már, strike thou; máró, strike ye. Irregular are:

Root.

apr, seize
vajh, seize

Imperat. 2nd Sing.

appr.
vajhí (not vajh).

In the Parable, we have a polite imperative gádekhá, be good enough to see.

The regular Future is formed and conjugated exactly as in Múltání. Thus, márásá, I shall strike; márásá, I shall die.

As in the present participle, a dissyllabic root, with ā in the second syllable, rejects the ā in the future, inserting, at the same time, an u in the preceding syllable. Thus:

Root.

adhróp, unravel
ghasór, press in (trans.)
lapór, cut the ears of tall crops
mochór, wring out
tahór, circumcise
tafól, feel
tróp, sew

Future 3rd Sing.

udhrési (the first r is also dropped).
ghusési.
luprési.
muchési.
lufrési.
tufési.
turpési.

The following futures are irregular:

Root.

ákh, say
chá, lift
jjá or jja, be born
lá, apply
má, be contained in
súján, know
vik or viká, be sold
uá, go

Future 3rd Sing.

ákhisí.
chaisí.
jjaísí or jjanésí.
lésí.
máísí or máwáí.
sújáísí or sújfrésí.
vikásí, vikósí, vikáwáí or vikísí.
vésí.
The **Past Conditional** is formed as in Múltáni by adding ḍhā to the old present, as in māi kora-ḥā, I might have made.

The **Participial Tenses** are also formed as in Múltáni. The following is the conjugation of the contracted form of the—

**Present Definite**—'I am striking;' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. marēdā</td>
<td>marēdā.</td>
</tr>
<tr>
<td>2. marēđē</td>
<td>marēđē-ḥō.</td>
</tr>
<tr>
<td>3. marēdē</td>
<td>marēdān.</td>
</tr>
</tbody>
</table>

The second person plural does not appear to be contracted.

The List of Words gives, quite regularly, māriā, for 'he struck,' but for 'thou strikest' it gives mārā. The final ē is evidently the pronominal suffix of the 2nd person singular.

The **Passive Voice**—The regular passive is formed exactly as in Múltáni. Thus, mūrijaś, to be struck.

The compound passive is formed nearly as in Múltáni, the root of the active verb (not of the passive verb as in Múltáni) being conjugated with the verb cohaṇ, to go. Thus, mār vēsi, he will be struck, corresponding to the Múltáni māri vēsi.

The irregular passives will be found under the head of causal verbs. Here we may note the unexplained form saṭhā gṛiā, (my hair) was caught hold of, in the second specimen.

The **Causal Voice**—The Regular Causal verbs are formed as in Múltáni.

Thus, mārav, to strike; mārav, to cause to strike.

The following is a list of the principal irregular causal or transitive verbs. From another point of view, the roots in the first column may be considered as passives of those in the second:

(a) **Verbs in which the vowel is strengthened**

<table>
<thead>
<tr>
<th>Root</th>
<th>Transitive or Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>chaṛh, ascend</td>
<td>chaṛh, put up.</td>
</tr>
<tr>
<td>gaṛh, be threshed</td>
<td>gaṛh, thresh.</td>
</tr>
<tr>
<td>var, enter</td>
<td>vār, put into.</td>
</tr>
<tr>
<td>saṛ, burn</td>
<td>saṛ, burn (transitive).</td>
</tr>
<tr>
<td>ḍha, fall down</td>
<td>ḍha, throw down.</td>
</tr>
<tr>
<td>pō, lie down</td>
<td>pō, put.</td>
</tr>
<tr>
<td>laḥ, come down</td>
<td>laḥ or laḥā, take down.</td>
</tr>
<tr>
<td>ekhṛ, be taken to pasture</td>
<td>ekhṛ, drive to pasture.</td>
</tr>
<tr>
<td>riḥ, roll</td>
<td>riḥ, roll (transitive).</td>
</tr>
<tr>
<td>miṭ, be effaced</td>
<td>miṭ or miṭa, efface.</td>
</tr>
<tr>
<td>juṛ, be joined</td>
<td>juṛ, join.</td>
</tr>
<tr>
<td>tvar, go</td>
<td>tōṛ, make to go.</td>
</tr>
<tr>
<td>mer, be twisted</td>
<td>mōṛ, twist.</td>
</tr>
<tr>
<td>ḍdāś, be seen</td>
<td>adāś, point out, but ḍdēkh, see.</td>
</tr>
<tr>
<td>nikhor, be separate</td>
<td>nikhēṛ, put apart.</td>
</tr>
</tbody>
</table>
(b) Verbs which change the final consonant—

- **Root.**
  - **bbajh**, be fastened
  - **yabh**, copulate (neut.)
  - **ptf**, be torn

- **Transitive or Causal.**
  - **bbadh**, tie.
  - **yah**, lie with.
  - **pft**, tear.

(c) Verbs which drop the final consonant. Usually with a change of the radical vowel—

- **chop**, rise
- **dhuuk**, arrive
- **lagg**, be applied
- **phas**, phas or **phah**, be snared
- **tap**, be hot
- **sip**, be sewed

(d) Verbs which change both the radical vowel and the final consonant—

- **bbah**, sit
- **bbudd**, sink
- **chhuuf**, escape
- **dhis**, be seen
- **dhuuh**, be milked
- **kuss**, be slaughtered
- **mus**, be undone
- **phiss**, be pulverised
- **traul**, be broken
- **cik**, be sold
- **rah**, stay

(e) Other verbs—

- **s, come**
- **dah**, diheh, or **dhiheh**, be given
- **dah**, bathe oneself; **dhop**, be washed
- **ijamm**, jjah or **jjah**, be born
- **nikul**, go out

- **ân**, bring.
- **ddê**, give.
- **dheh**, wash.
- **fjam**, bring forth young.
- **kaugh**, put out.
INDOARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PÁNJÁBL.

HINDKÍ DIALECT.

(District Dera Ghazi Khan.)

SPECIMEN I.
یہ ہمہ پڑھیں، کہ میں ہوں یا نہیں، میں ہوں یا نہیں، میں ہوں یا نہیں۔

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Hindi

**SPECIMEN I.**

**TRANSLITERATION AND TRANSLATION.**

Hik-shakhsā ċḍū putr han. Unhe-vichō nikkē
Of-one-person two sons were. Them-from-among by-the-younger
apra-püh-kū ākhiā, 'bāhu-sāi, jērhā-kujīh maiđđē-hissē-vich āwē
his-own father-to it-was-said, 'father-sir, whatever my-share-in may-come
mai-kū ċḍū-čḍū.' Ĉāhā aprā tarkā ā-kū wādā
may-to give-away.' By-that-person his-own property him-to divide
čḍītā. Aṭṭē thōḷē-čḍīhāṛē-kannū pichhē chhōṭē-putr sahō-kujīh
waś-given. And A-few-days-from after by-the-younger-son everything
kāthā kītā aṭṭē parēṛē-hik-mulk-vich chaliā-ggiā, aṭṭē utthaṛ
there together was-made and of-distance-a-country-in he-went-away, and there
apra sārā tarkā aubhāṛ-vich waṭā-čḍītā. Aṭṭē jērhē-vēlēhā
his-own all property debauchery-in was-squandered. And at-what-time
ō sahō-kujīh waṭā-chukā, ċā-mulk-vich čḍāḍhā kāl
he everything had-squandered-completely, that-country-in a-severe famine
pāi-ggiā, aṭṭē ō muhttāj thiwaṅ laggā. Aṭṭē ā-kū mhp-vich
fell, and he poverty-stricken to-become began. And of-that-very-country
hik-maś-kannē waṛ-pōhtā. Aṭṭē ā-kū mhp-vich
a-great-man-near going-he-arrived. And by-him him-as-regards field-in
sūmrē-čharāwân-wāstē paṁth-čḍītā. Aṭṭē ō khūshē-nāl aprā pēt
some-feeding-for it-was-sent. And he happiness-with his-own belly
unhe-chhūṛē-nāl bhar-ghinda-hā, jinhē-kū sūar khāḍē-han; kī-ṭō
any person him-to any thing not giving-was. And at-what-time he
samajh-wāla ā-thiā, ā ākhiā, 'maïđđē-püh-kannē kē-jitti
comprehender became, by-him it-was-said, 'my-father-near how-many
bbēlī rōṭē paē-khāḍē-han, aṭṭē bācchā
servants leaves having-got-eating-were, and what-remained-over
saṁdhē-han, aṭṭē mai bukh pīa mardā. Mai uṭhāṛ,
throwing-away-were, and I in-hunger fallen am-dying. I will-arise,

Atte o uthās, atte appê-piū-do tur-juliā. Ajjā o And he arose, and his-own-father-towards set-out. Still he bbahû-parē hā, ūdē-piū ñi-kē ddēkh-chhūdā, atte ñi-kē at-great-distance was, by-his-father him-as-regards he-was-seen, and him-to jhubbā a-ggiā, atte durk-karāhī ñi-kē ggal chā-lāyā, atte compassion came, and run-having him-to the-neck was-up-and-applied, and chūnā. Attē putr ñi-kē ākhīā, ‘ambah, mai Allāhādā it-was-kissed. And by-the-son him-to it-was-said, ‘father, by-me of-God atte taiddā gunāh kit-ē, atte hun mai taiddā putr saddwāwande jōgā and of-thee sin done-is, and now I thy son to-be-called fit nimmhī rah-ggiā.’ Bhal ūdē-piū appê-naukē-kē ākhīā, ‘ddādēghī not-I remained.’ But by-his-father his-own-servants-to it-was-said, ‘extremely chāgī pūshāk ghinn-ōō, atte ñi-kē pawaō; atte ūdē-hathē hik mūdri, good garment bring, and him-to put-on; and his-on-hands a ring, atte paiē hik juttī pawaō; atte assū-kē khawālā, atte and on-feet a pair-of-shoes put-on; and us-to give-to-eat, and khusī thīwan ddeō; kiū-jō iḥō putr maiqādā mar-ggiā-hā, atte rejoicing to-become allow; why-that this son my dead-gone-was, and hun jīdā thi ā-ē; atte o rul-ggiā-hā, atte hun wał now living become come-is; and he lost-gone-was, and now back-again ā-ē.’ Attē o khusī thīwan lageē. And they rejoicing to-become began.

Ū-velēhē ūdā waqqā putr raḥ-dō ggā-hoī-hā. Attē At that-time his great son the-field-towards gone-become-was. And jērē-velēhē o wał ālā, atte appē-ghardē-kōḥū ā pūltā, at-what-time he back-again came, and of-his-own-house-near coming arrived, ta ñi ggāwān-attē-nachandī āwāz sunī. Attē ū then by-him of-singing-and-dancing the-sound was-heard. And by-him appē-hik-bbēli-kē sadd-kaṛāhī ñī-kannū puchhīā jō, ‘ē kiā his-own-one-servant-to called-having him-from it-was-asked that, ‘this what he?’ Attē ū ñi-kē ākhīā, ‘taiddā bhīrā wał ā-ē, is?’ And by-him him-to it-was-said, ‘thy brother back-again come-is, atte taiddē-piū ūdē mihīmānī kīhī-ē, kiū-jō o chāgā-bhālā and by-thy-father of-him a-feast made-is, why-that he good-well
wal ṅ-ṅ. ItemAtō kaurīj-ggiā, attē andar na ggiā. Údā back-again come-is.' And he was-enraged, and within not went. His piṅ bhāhir aīā attē ā-kārūḥī ṅ-kū minnat father outside came and come-having him-to remonstrance kit-us. ItemAtō ū appē-piṅ-kū jawāb ḍdita, was-made-by-(or to-)him. And by-him his-own-father-to answer was-given, ḍḍēkẖā, māṁ itti-warhī taidḍī khūdmāt kītī-ṅ, attē kadṛī taidḍī 'see, by-me for-so-many-years thy service done-is, and ever thy 'adūl-hukmī nahi kiti. Taṅ kadṛī mai-ṅī hik lelā vī disobedience-of-orders not was-done. By-thee ever me-to one kid even nahi ḍdītā, jō maī appē yārē-nāl khushā karā-hā. not was-given, that I my-own friends-with rejoicings might-have-made. Bhal jērhē-vēłhedā jō ibō putr taidḍā ṅ-ṅ, jaṛ-jō sabhō But of-what-time that this son thy come-is, by-whom-that all tarkā taidḍā kājriṅḍā pichẖī uddā-ddit-ṅ, taṅ ḍḍē-wēstā property thy of-harlots after caused-to-fly-away-is, by-thee of-him-for hik wadṛī mihmānī kiti-ṅ. ItemAtō ū ū-kū ḍkhā, 'putr, tū a great feast made-is.' And by-him him-to it-was-said, 'son, thou ta maiḍḍā-nāl rūḥ-ṅ, attē jērhā-kujh jō maiḍḍ-ṅ, ī indeed of-mē-with dwelling-art, and whatever that mine-is, that sabhō-kujh taidḍ-ṅ. Khush thiwan zarūr-ṅ, kiṅ-jo ihū bhīrā everything thine-is. Rejoicing to-become necessary-is, why-that this brother taidḍā mar-ggiā-hā, hun ḍẖā thī ṅ-ṅ; rul-ggiā-hā, attē hun thy dead-gone-was, now living become come-is; lost-gone-was, and now wal ṅ-ṅ.

back-again come-is.'
[ No. 15. ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÄ OR WESTERN PAŃJABI.

HINDI DIALECT. (District Dera Ghazi Khan.)

Specimen II.

نیتیا نال دا دور - پیش دا نال چمالتر - ذات عوامی -
بهتر واقع عوامی ایسی ہوئے دی - کہ معہ رہاہوئے دی -
عموم پہچڑی وسیمہ -

حالات میں اپنے مال و جمال میں ہمارے اتھلی دے پچھادے مال میں ما بکری دا ہے - کہ سال و چھ ویں ہو ہم -
پاڑنے دی وہ کر چدھی سیدھی نال هیتی - انتہائی جنگل دے میدان -
وجہ میکورن یہی اہلیا اتھر میں کوئی نہ قبود آنجری میتھیز - کہ ہی پر کہ کہ یہ کمہ ہے -
کہہئے نہیں کہ کہئے وہی بھی کہہئے - لیکن کہہئے -
وچھوگیا - پچھودن کہہئے اتھر سوہا دکھے کہہئے آئی تیردلی کہہئے -
ہر یہ کہہئے اسی کہہئے -

سرو جھیاتی تین قبود نسیمہ اتھر مارے - بھی لوگ بھی ہیں -
میں مار دے نے کہہئے اتھر کہہئے کہہئے - ہوئے حمیلا بھی اتھر نہیں -
چھوردے نہیں اتھر اتھر کہہئے -

ہم کہ بہتر میں قبود - جان حصہ عوامی میں گنگھور اتھر عوامی میں بہتر ہے -
ہم کہ بہتر میں قبود - جان حصہ عوامی میں گنگھور اتھر عوامی میں بہتر ہے -

بٹھہئے اتھر اتھر اتھر - میں مار دے نے - کہہئے -
اتین جال دوائی جہاں سبیل کہس زال دا پیچرا دوی مہسیس اور مہربانی آنتین
کوئر لبیئین، بہوراند دے موقعہ تین سے ہوش انتین پچسند دے جوہر
کٹھن یکہ پنڈر محسنی دا مین کٹھن رہ گیا - پیچسین اور محسنی پچسین
تین سین محسن انتین کرکم انتین مسیح نال ہیں گیا کے محسن اپنے بناو دیج
زیریں یکموقتیً
[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PAṑJĀBI.

HINDI.

(District Dera Ghazi Khan.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.


Bhān̄-wālā Mauza-'Umrānādā. Hadd Yarūdi. Kam rāph-

Reidar of-village-'Umrānā. Boundary of Yarū. Work of-field-

rāhāwandā. 'Umrā pañvi warhe. cultivation. Age twenty-five years.

Hāl ā he. Maī appē-māl-nāl ham. Mauza-

Circumstance this is. I my-own-cattle-with was. Of-village-

Chhābbri-Uttıd-pachādhū mūl maiddā bhabādā ha. Maī mūl Chhābbri-Uttı-on-the-west cattle my of-goats was. I the-cattle

wadā charādā-hum. Pāndā hik kūdhī maiddā-nāl hai. Utthāi wandering grazing-was. Of-water a skin of-me-with was. There

jūgādī-maiddā-vich mai-kū Bijjar ā mīlā, attē maī-kannī pānī of-the-jungle-plain-is me-to Bijjar coming was-met, and me-from water

māgī-us. Maī nū-kū khāllī dē-dēttī. Ù khāllī was-asked-by-him. By-me him-to skin was-given. By-him skin

saṭṭ-ghattī, attē maiddā-chhūn̄-kannū vajhū-ggā. Pīchhā was-thrown-away, and my-hair-from it-was-caught-hold. Afterwards

Khiā attē Sōbhā durkhā ā, attē dūkhē mai-kū sīr-vich attē Khiā and Sōbhā running came, and by-both me-to head-on and

mūbhē-tē chhūrū mārī. Pīchhā jērē-velhe mai mār-attē- shoulder-on knives were-struck. Afterwards at-what-time I beating-and

rat-vahan-kannū bē-hōsh thiwān laggu-m, o mai-kū chhōr-kē blood-flowing-from without-sense to-become began-I, they me-to left-having

jjulō-ggā. Ḥājo 'Umrānī attē Ggāhwar 'Umrānī maiddā gawāh went-away. Ḥājo 'Umrānī and Ggāhwar 'Umrānī my witnesses

hin. DūĒhē unē-kū mārēdē dōthē. Ḥājo ta pahlī-mārdē are. By-both them-to beating seen-it-is. By-Ḥājō in-fact of-the-first-beating

waqt dōthē, attē Ggāhwar ā-velhe, jērē-velhe jo ā at-the-time seen-it-is, and Ggāhwar at-that-time, at-what-time that they
HINDI OF DERA GHAZI KHAN.


Yārū-in report was-caused-to-be-written.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF THE ACCUSED.)


The facts are as follows: I was with my herd of goats to the west of village Chhābri-Uthī. I was following the animals as they wandered about, and tending them. I had a skin of water with me. As I was there in the desert plain Bijjar came up to me and asked me for a drink. I gave him my water-skin, and he threw it down on the ground and caught me by my hair. Then Khīā and Sobhā ran up and both of them struck me on the head and shoulder with their knives. Then, as I began to faint from the effects of the beating and of the loss of blood, they left me and went away. Ḥajū Umānā and Ggāhwar Umānā are my witnesses. Both of them saw them beating me. Indeed, Ḥajū was there at the very beginning of the beating, while Ggāhwar met me as they were going away from me and when I had got up from the place of occurrence and happened to be going towards my house. It was there, quite close to the spot
that he met me, and he had seen me being beaten by them, and their departure. As to
the place which Bijjar, Sobhā, and Khīā mention, saying that there is a Salvadora tree
there, and that a woman was up in its branches while I was standing at its foot, it was
very far from the place of the assault. There is not even the footprint of a woman at
the place where the Salvadora tree is. They are simply concocting lies about me.
Moreover, owing to my fainting and to the fear of my life in which I was, I dropped
one of my shoes at the place of occurrence. On the very same day I went with Ggāhwar,
Karam, and Miran to Yārū Police-station and made there a report of what had
occurred.
SIRĀIKĪ HINDKI.

In Sindhi the word Sirō signifies 'the upper country,' i.e. the up-river country, and is specially applied to Upper Sind, or that part of the province which lies north of Sehwan on the Indus. From this is derived the word Sirāi, an inhabitant of the Sirō, and Sirāikī, the language spoken in the Sirō.

Dr. Trumpp, on page II of his Sindhi grammar, states that the northern dialect of Sindhi is called Sirāikī, and adds that this is the purest form of the language. This is also the opinion of the inhabitants of the country, who have a proverb that the learned man of the Lār (or Lower Sind) is but an ox in the Sirō. From every district of Sind, except Thar and Parkar, specimens have been received of a language locally known as Sirāikī. On examination it turns out that in every case this language is not Sindhi at all but is a form of Lahnda closely allied to the Hindki of Dera Ghazi Khan. The discrepancy is accounted for by the fact that Dr. Trumpp and the local officials have used the word 'Sirāikī' each in a different sense. All over the Sirō the main language is undoubtedly Sindhi, and, as it was spoken in the Sirō, Dr. Trumpp very properly called the Sindhi of the Sirō 'Sirāikī.' It is described on pp. 9 and 140 ff. The Sirāikī form of Lahnda is nowhere the language of any locality. It is the language of various tribes, the members of which are scattered over the Sirō. The local officials called the main language of their district 'Sindhi' without any qualifying epithet, and the other language, spoken sporadically over the country, they called Sirāikī. As Sirāikī simply means 'of or belonging to the Sirō,' I shall in future call the Sindhi spoken in the Sirō (or Dr. Trumpp's Sirāikī) 'Sirāikī Sindhi,' and the Hindki Lahnda spoken in the same tract (the Sirāikī of the local officials) 'Sirāikī Hindki,' or 'Sirāikī Lahnda.'

The following figures showing the estimated numbers, based on the Census of 1891, of Sirāikī Sindhi and of Sirāikī Hindki, district by district in Sind, will show the relative importance of the two forms of speech. It should be remembered that the two may be spoken side by side in the same village, a man of one tribe using one, and of another, the other. Many persons, indeed, especially in the Upper Sind Frontier District, are quite bilingual and use both languages indifferently:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number of speakers of Sirāikī Sindhi</th>
<th>Sirāikī Hindki</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>Not separately reported</td>
<td>5,000</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>Disto.</td>
<td>30,000</td>
</tr>
<tr>
<td>Shikārpur¹</td>
<td>824,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Khairpur</td>
<td>119,000</td>
<td>3,600</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td>......</td>
<td>34,276</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>100,000</td>
<td>12,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>104,875</td>
</tr>
</tbody>
</table>

¹ Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is now impossible to divide the figures so as to correspond with the new state of affairs, and hence the old District-name has been retained.
In Karachi and Hyderabad the figures for Sindhi of all kinds in 1891 were 460,980 and 791,000, respectively.

The word \( \text{uabhā} \) means 'up the river;' and is used to indicate direction. Thus, if the local river of any place in Multan runs from north to south, \( \text{uabhā} \) is used to mean 'north.' On the other hand, if the local river runs from east to west, \( \text{uabhā} \) means 'east.' The same word, therefore, may, and does, mean two different points of the compass according to the place where it is used. Sir James Wilson, in his edition of O'Brien's Mūltānī Glossary, states that at the village of Sināwā it means 'north' while at Mailsi it means 'east.' In Sind the main river is the Indus, and another name for Sirāiki Hindī is \( \text{Ubbēchē} \) or \( \text{Ubbējī}, \) i.e. the language of the north. It is the name especially used for the language of about 10,000 immigrants to Shikarpur from Bahawalpur who have settled about Ubauro and Ghotki. Here the Indus enters Sind from the north-east. Ubbēchē is evidently the same as Sirāiki Hindī, and I shall not refer to it again.

The existence of Sirāiki Hindī in Sind is easily explained. In the first place there is coming and going between Bahawalpur and the Sirō. In the second place there is a close historical connexion between the Sirō and the Punjab District of Dera Ghazi Khan, where the most notable family is that of the Mīr Sāhib Sarāī (i.e. of the Sirō), a descendant of the Kahlora Kings of Sind. These were once the \textit{de facto} rulers of nearly the whole of Sind, as well as of the District of Dera Ghazi Khan. At the present time, the head-quarters of the family in that district are at Hajipur in the Jampur Taḵšīl. In Dera Ghazi Khan the word 'Sirāi' has come to be a common appellation for natives of Sind.

As Sirāiki Hindī is really the language of immigrants into Sind and cannot be called the language of the Sirō, it will not be necessary to give full specimens of it. I shall content myself with giving in each case a short example, sufficient to show that the language is really Hindī more or less mixed with Sindhi; I shall commence with the Upper Sind Frontier District.

\[\text{[Same}\text{ly for} \text{jaamā}, \text{literally 'down-stream.']\]
SIRAIKI HINDKI OF THE UPPER SIND FRONTIER.

Immediately to the north of the Upper Sind Frontier District lie the territories of the Khan of Kalat and the British District of Dera Ghazi Khan. In the latter the principal language is Hindki Lahnda. The population of the Upper Sind Frontier is mixed, containing (in 1891) 100,000 speakers of Sindhi, 38,000 of Baluchi, 6,000 of Brahuvi, and 12,000 of Siraki Hindki. The speakers of Siraki Hindki are mostly found in the Jacobabad and Shahdadpur Talukas, although it is not the main language of these tracts. Its speakers are said to be mainly of Punjab origin, though their number also includes a good many Baloches. Most Musalmans are bilingual, speaking Siraki as well as some one of the other current languages. Siraki is locally known by various names, such as Jaqtiki, Multan, Panjahi, Panjabhi, Jagdaali (the Baluchi name), Ubheki (i.e. the language of up the river), as well as Siraki. Under whatever name it is known it is simply Hindki with a few local variations, as will be evident from the short specimen which follows: it is a portion of an excellent version of the Parable of the Prodigal Son, which has been kindly prepared for me by Mr. C. M. Baker, I.C.S., the Deputy Commissioner of the District.

We may note that the ablative postposition is kana (compare Sindhi kana) instead of kanna, and 'my' is mèchá, not maichá. Jó-ho or jö-ho, whatever, is Sindhi, and uhú, he, that (obl. sing. uhá), may also be compared with the Sindhi uhó. The word for 'own' is aprá, not aprá, which is little more than a variation of spelling. The suffix of the conjunctive participle is karahá, instead of karahá. In other respects, the extract quite follows the Hindki of Dera Ghazi Khan.
[No. 16.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBĪ.

Strātkī Hindīkī. (District Upper Sind Frontier.)

Hik-ādmi-kū ḍāḍā putar han. Unhē-kanū nadghe piū-kū,
One-man-to two sons were. Them-from by-the-younger the-father-to,
ākhīā, ‘ai ābā, māl-kanū Ḗkō bhāngā mēḍḍā thivē,
it-was-said, ‘O father, property-from whatever share mine may-become,
ūhū maś-kū ḍāḍā. Uhū uhū māl unhe-kū vilā-ṛīḍā.
that me-to give. By-him that property them-to having-divided-was-given.
Tholē-ddīhāṛē-kanū pichhē uhū nadghe putar sāhū gaddā kar-karakhū
A-few-days-from after that younger son all collected made-having
hik-parē-mulk-ddīhē jūlīā-ggīā. Utahī apūā sārā māl
a-far-country-towards went-away. There his-own all property
kaṅārī-bārī-attī-sharābhūrī-vich gum kit-us. Jāḍā ṣabhō
harlotry-and-wine-drinking-in lost was-made-by-him. When all
khopā-rāhīā, taddā uhū-mulk-vich ċāḍāhā kāl ā-piā. Uhū muḥṭāj
spent-was, then that-country-in severe famine came-fell. He impoverished
thirvān laggā. Uhū-mulk-dē hik-ādmi-kū waṅ chambharia. Uhū
to-become began. Of-that-country a-man-to having-gone he-clung. By-him
apūṭ-bhau-vich sūrōṭē-charaṇ-waṅṭe uhū-kū munj (not muṅ) ḍēṭā. Iwē
his-own-field-in of-swine-feeding-for him-as-for it-was-sent. Thus
sannij-us, ‘jō-kō khalū sūr piē-khāwande-hin, unhē-kanū
it-was-thought-by-him, ‘whatever husks swine fallen-eating-are, those-from
pēṭh bharāsē.’ Uhū-kū kāi-hī nahē ḍēṭā.
belly I-will-fill.’ Him-to by-any-one-even not was-given.
SIRAIKI HINDKI OF SHIKARPUR.

South of the Upper Sind Frontier District, on both sides of the Indus, lies the District of Shikarpur. In 1891 there were returned 20,000 speakers of Siraiki Hindki. On the east of the Indus, in the north of the Rohri Deputy Collectorate, and especially round Ubhauro and Ghotki on the Bahawalpur border, it is locally known as Ubhechi or Ubheji, or the language of Up-the-River. This, as might be expected, more nearly approaches the Multani spoken in Bahawalpur. In this tract it is mainly spoken by Hindus from that State, the main language, of course, being Sindhi. The Siraiki Hindki of Shikarpur, west of the Indus, is locally known as Siraiki or Pashjabi. It is principally spoken by people whose home was originally the Panjab, i.e. by much the same classes as those which speak it on the Upper Sind Frontier, the main language of the tract being, as before, Sindhi.

No specimens of Shikarpur Siraiki Hindki are necessary. It is a mixed dialect exactly like that spoken on the Upper Sind Frontier. The only point of difference is that in the so-called Ubhechi the Lahnda element is rather Multani than Hindki. We shall see that this is also the case in the other districts east of the Indus, and it is quite natural that the facts should be so.

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1 In the year 1901 the District of Shikarpur was divided into the two districts of Larkana and Sukkur. As it is impossible to divide the language figures to correspond to this division, the old arrangement of a single district is adhered to in these pages.
SIRĀIKI HINDKI OF KARAACHI.

South of Shikarpur on the west bank, and also (further south) on both sides of the Indus, lies the District of Karachi. Sirāiki Hindki is spoken in the north of the district by the same classes of people as on the Upper Sind Frontier and in West Shikarpur, estimated as numbering 5,000, the main language of the locality being Sindhi. A short extract from a version of the Parable of the Prodigal Son will show that here also the language is only Hindki, with, as may be expected, a larger infusion of Sindhi idioms. We may note how the whole is infected with the Sindhi tendency to end words with a short vowel as in put', sons, and elsewhere. Ahiin for hār or han, they were, reminds us of the Lahndā of Shahpur. For the rest, it is all simply corrupt Hindki of Dera Ghazi Khan much mixed with Sindhi.

[No. 17.]

INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṽJĀΒI.

SIRĀIKI HINDKI.

Kahi-mañhu-kā ḍōṛu puṭ' āhin. Unhā-vichū manḍhē
A-certain-man-to two sons were. Them-from-among by-the-younger
piū-kā ākhiā, 'bābā, je-ko hisā māldā maiḍā he, sō
the-father-to it-was-said, 'father, whatever share of-property mine is, that
mai-kū ḍē.' Aī uhi māl unhā-kū vilhā ḍētā.
me-to give.' And by-him the-property then-to having-divided was-given.
Aī ghanē ḍēhē langhiē kujh na, ta manḍhā āpṇā māl
And many days passed some not, then the-younger his-own property
gaḍḍ-i-kur kahi-ddaurī-mulk-ddāh musāfiri-tā āētā.
together-having-made a-certain-distant-country-towards journeying-on went.
Uthā-li sabbō āpṇā māl aḍhāgāi-nāl vihāi-us.
There-even all his-own property debauchery-with was-caused-to-go-by-him.
SIRĀIKI HINDKI OF KHAIRPUR.

Returning to the east of the Indus, immediately to the south of Shikarpur lies the State of Khairpur. Here the Sirāiki Hindki (spoken by about 3,600 people), is of the same mixed character, and, as elsewhere east of the Indus, has now and then a tendency to agree with Māltāni rather than with the Hindki of Dera Ghazi Khan. Thus, we have oblique plurals like ḥakimā, ending in ā, not ē. Note also the irregular oblique plural akhī, instead of akhē, and the frequent short vowels which end words as in Sindhi.

As samples of the Khaipur Sirāki Hindki, I give an extract from a version of the Parable, and a short folk-tale.

[No. 18.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

SIRĀIKI HINDKI. (STATE KHAIRPUR.)

SPECIMEN I.

Hikrē-māphū-kū ḍāḍū puṭā ḍhān. Ūnhā-vichē nandhē-puṭā
One-man-to two sons were. Them-from-in by-the-younger-son
pīn-kū ākhī ā bāhā, jē-kō bhāngā mālā
t he-father-to it-was-said that, ‘father, whatever share of-the-property
mēḍḍā thāwē, sō mē-kū ḍāḍē. Ūnh āppā mālā unhē-kū
mine may-become, that me-to give.’ By-him his-own property them-to
vilhā ḍōṭā. Thōlā-dūhā-kānā pichhē nandhē-puṭā sabbā
having-divided was-given. A-few-days-from after the-younger-son all
mālā gaddā kar hikrē-dūhē-mulik-kā ḍdāhī jjuā-ggiā. Uthā-hāi
property together making a-far-country-towards went-away. There-even
sabbā mālā buchhī-čhāl-vich viṅgā-us.
all property evil-conduct-in was-made-to-go-by-him.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBI.  

Sīrākī Hindī.  

(State Khairpur.)

Specimen II.

Hikrē-bīdshāh-kū  marz  dādāhī  buchhrā  hā.  Jō  unhēdī
One-king-to  disease  extreme  bad  was.  However  of-that
ggāl  karandī  hajātī  nāhī.  Yānānī-hakimādī  jamā'at  uthā-hī
the-story  of-making  necessity  is-not.  Of-Yūnānī-physicians  a-company  there
ā,  gaddū  thu,  ākhī-onē  ta,  ‘unhē-marzdī
having-come,  assembled  having-become,  it-was-said-by-them  that,  ‘of-that-disease
dawā  ādmidī  piti-kamul-siwaī  kāl-ka  nāhī.’  Bādshāh
the-remedy  of-a-man  the-liver-from-except  anything  is-not.’  By-the-king
hukum  dūtā  ta,  ‘mānḥū  golto.’  Ākhīr  hikrē-dehqāndā  put
order  was-given  that,  ‘a-man  seek.’  Finally  of-a-villager  the-son
was-brought-by-them.  By-the-king  his-father-and-mother-to  he-was-asked-for.
Aṅi  unhē-kū  ghanī  dunī-daulat  dē  khush  kit-us.
And  them-to  much  wealth  having-given  happy  (they-)were-made-by-him.
Qāzī  fatwā  dūtā  ta,  ‘ra'iyat-vichō  hikrā  khūn-
By-the-judge  decision  was-given  that,  ‘the-subjects-from-among  one  to-
kārān  bādshāh-kū  rawā  hē.’  Qasāī  ningardē-kuhaṇḍā
murder  the-king-to  proper  is.’  By-the-butcher  of-of-the-boy-the-slaughter
irādā  kītā.  preparation  was-made.

Unhī  ningar  āsmān-dīrē  mūh  kar  murkiā.  Bādshāh
That  boy  heaven-towards  face  having-made  smiled.  By-the-king
puchhi-us  ta,  ‘ehīl-hālāt-vich  kiū  khili-o?’  Ākhī-us
was-asked-he  that,  ‘such-condition-in  why  laughed-you?’  It-was-said-by-him
tr,  ‘laṅ’  putādā  pīu-mātī  hē;  da'wā  qāzīdē  aggū
that,  ‘affection  of-sons  father-mother-on  is;  complaint  of-judge  before
nīndē-hin;  ’adāl  bādshāhādā  mangdē-hin.  Huo  pīu-mātī,
bringing-they-are;  justice  of-the-king  asking-they-are.  Now  by-father-mother,
‘iwāz’  ghin,  mē-kū  khūn-wāstē  dītā;  aṅ  qāzī
compensation  taking,  me-as-regards  murder-for  it-was-given;  and  by-the-judge
mēddē-kuhaṇḍā  hukm  dītā;  bādshāh  āpnī-ṣehhat-wāstē  mēddā  marāṇ
of-my-slaughtering  order  was-given;  the-king  his-own-health-for  my  death
FREE TRANSLATION OF THE FOREGOING.

A king was once very ill. About the kind of sickness it is not necessary to dilate, a company of Grecian physicians assembled and declared that the only remedy for it was a man's liver. The king ordered a man to be searched for, and at length they brought him the son of a village. The king asked for him from his parents, and satisfied them with much wealth in exchange. The Chief Justice then gave it as his opinion that it was proper for the king to murder one of his subjects, and a butcher made ready to slaughter the boy.

Then the boy turned his face to heaven and smiled. The king asked him why he laughed under such circumstances. The boy replied: 'On parents lies the duty of love for their children; to the judge men go to lay complaints; from the king they ask for justice. Now my parents have given me up to death in exchange for compensation; the judge has given the order for me to be slaughtered; and the king, for the sake of his own health, is looking on at my death. The only (parent, judge, and king) in whom I can take refuge is the Lord God, (who loves me like a parent); to other what (judge) can I make my plaint (except) to Thee, O Lord; before Thee, (who art my King), I am asking for Thy justice.'

When the king heard these words he was filled with sorrow. Tears filled his eyes, and he said, 'it is better that I should die rather than that I should murder this innocent lad.' With these words he embraced the boy, kissed him, set him free, and gave him wealth without measure. People say that in that very week the king became cured of his disease.
SIRĀIKĪ HINDĪ OF HYDERABAD.

South and west of Khairpur, along the left bank of the Indus, lies the District of Hyderabad. Here Sirāikī Hindī is spoken by some 23,000 people, as against 791,000 speakers of Sindhi. As elsewhere it is the language of castes, not of localities, and speakers of it are found all over the district. It is the same as the Sirāikī Hindī of Khairpur. I give, as a specimen, a short popular song. Note the frequent use of the Sindhi final short vowels, and of Sindhi words such as māhaī, time.
FREE TRANSLATION OF THE FOREGOING.

Difficult is it to keep up friendship. It is, like half-twisted thread, (easily unravelléd).

Sweet it is, if it remain enduring; but, if it break, then fortune flees.

Go to my friend and say, 'thy slave is standing at thy door.

If thou grant permission, I will cross (the threshold) and come in; otherwise, I will make my bow (and go).

The friend whom I visited, the same remained sleeping.

Alas, when the friend came to see me, no one told me (he had come).
SIRĀIKĪ HINDĪ OF THAR AND PARKAR.

East of the District of Hyderabad lies the desert District of Thar and Parkar, with the States of Marwar and Malani immediately to its east.

The language of Thar and Parkar is a form of Sindhi, mixed with Mārwāri. There are also said to be some 31,275 speakers of Sirāikī Hindī. The language closely resembles that which we have seen in Khairpur and Hyderabad, but here and there we meet Mārwāri inflexions. Such are *nazar*-*mē* (not *nazar-*e*ikh*), in sight, and *panārē* (Mārwāri suffix *rē*), in protection.

As a specimen of the dialect, I give a popular song.
[ No. 21.]

INDO-ARYAN FAMILY. NORTHERN WESTERN GROUP.

LAHNDÁ OR WESTERN PAŃJÁBÍ.

Sirākī Hindī. (DISTRICT THAR AND PARKAR.)

Ḍhevī dilāsā maṁ sīkī rahiā.
Give hope I longing remained.

Sīkī-taiddī sukh-saburā viṁśiā.
By-longing-thy happiness-patience was-caused-to-go.

Rōz sahā maṁ taiddē tāne.
Daily I-bear I thy taunts.

Muliṁ kharīd taiddē bbānhē.
At-a-price bought thy slave.

Taiddē nazār-mē likhē rahiā.
Thy sight-show one I-remained.

Muliṁ kharīd taiddē vēchāri.
At-a-price bought thy humble-one.

Taiddē-darsan-did vēnhāri.
(For-)thy-sight-seeing anxiety.

Taiddē-paṅārē chhip rahiā.
In-thy-protection hidden I-remained.

Hāji Khānān ākhē, 'tā hē, tā hē.
Hāji Khānān says, 'thou art, thou art.

Maṁ ḍīthā tā ḍīth hē, ḍīth hē.
By-me seen then two is, two is.

Taiddī-phikat-mē phik rahiā.
Thy-coldness-in ashamed I-remained.'

FREE TRANSLATION OF THE FOREGOING.

Thou continuest to hold out hopes to me, and I continue to long for thee until my longing has destroyed my peace and patience.

Daily suffer I thy taunts. I am thy bought slave. I remain in thy sight alone.

I am thy humble creature, bought for a price. I long for the sight of thee. I remain hidden under thy protection.

Hāji Khānān (the author) says, 'tis thou, 'tis thou. I saw that thou art two. In thy coldness I suffer shame.'

Vol. VIII, Part I.
KHETRÄÑI OR KHETRÄNKI, AND JÄFIRI.

Before leaving Sirâuki and the Hindki of Dera Ghazi Khan, we must devote a few pages to the language of the Khéträn, a tribe inhabiting Baluchistan to the east of that district. Sir Denzil Ibbetson, in his *Outlines of Panjâb Ethnography* (p. 197), describes them as an ‘independent tribe living beyond our border at the back of the Laghâri, Khoss, and Lund country. Their original settlement was at Vaho in the country of the Qasrâni of Dera Ismail Khan, where many of them still live and hold land between the Qasrâni and the river. But the Emperor Akbar drove out the main body of the tribe, and they took refuge in the Bârsân valley of the Laghâri hills, and still hold the surrounding tract and look to the Laghâri chief as their protector. They are certainly not pure Bâloch, and are held by many to be Pathâns . . . and they do in some cases intermarry with Pathâns. But they confessedly resemble Bâloches in features, habits, and general appearance, the names of their septs end in the Bâloch patronymic termination ânî, and they are now for all practical purposes a Bâloch tribe. It is probable that they are in reality a remnant of the original Jât population; they speak a dialect of their own called Khétränki which is an Indian dialect closely allied with Sindhî and in fact probably a form of the Jâtki speech of the lower Indus. They are the least warlike of all the Bâloch tribes, capital cultivators, and in consequence exceedingly wealthy.’

No estimate of the number of speakers of Khéträn has been prepared for this Survey. In 1901, the members of the tribe numbered 14,581, and we may provisionally assume the number of speakers at the same figure.

No samples of Khéträn have been forwarded to me by the Local Officers, but I am indebted to the kindness of Mr. M. Longworth Dames for the following vocabulary and selection of short sentences. He informs me that the Jâfiri dialect, spoken in the Drug valley in the Sulaimans, is very similar to Khéträn. A perusal of this vocabulary is sufficient to show that the language is a form of Western Lahndâ, akin to the Hindki of Dera Ghazi Khan, but without the Sindhî double-consonants employed by that dialect. It uses a few Bâloch words, but there are hardly any traces of Pashtô. It is also worthy of notice that it shows several traces of connexion with the Dardic languages of Kâfristan, Chitral, the Indus Kohistan, Gilgit, and Kashmir. Such are the tendency to drop the aspiration of a sonant aspirate consonant, as in *bâtrîjâ* (not *bâhrî*), a nephew; the retention of *r* in a compound consonant, as in the *tr* in the same word, the tendency to aspirate a final surd consonant, as in *nakî, nose, lakh* (Pashtô *lak*), a tail, the substitution of cerebral for dental letters, as in *sîshâ*, straight, *hakî*, weary. Compare also Khéträn *bakhā*, brother, with Kâfristanî *bhâhâ*; *thâ*, thou, with Shînâ *thô*, thy, and Kâfristanî *thô*, you; *wâci*, you, with Wâi Kâfr *vî*, Kalâsh Kâfr *âbî*, you; *hot*, this, with Khô-wâr *hêt*, these; the change of *th* to *ch* to form a feminine (sth, f. *uch*, a camel); and the system of counting by twenties, not by tens.

Finally, we may note that Mr. Dames remarks, ‘as far as my memory goes, the Khétränî, as spoken, differs more from Western Pâjâbi than one would gather from the vocabulary, and is only barely intelligible to natives of the Derajat.’

The following vocabulary is entirely due to Mr. Dames. The only changes made are a few alterations to bring the system of transliteration into line with that employed for the Survey:
SUBSTANTIves.

Air, buthān.
Alarm (of war), ḍāhāt.
Amble (of a horse), phōkkā.
Ambush, than.
Anger, khācar.
Answer, jawūv.
Ant, sikhi.
Arm, bāh.
(Forearm), hath.
Army, lashkar.
Ashes, bihānā.
Assembly, tōl.
Attack, jalo.
Ax, barrā.
Back, putā.
Badger, gōrpā.
Barley, jan.
Basket, chukrā.
Beard, dārhi.
Bedeast, khaṭlā.
Bee, mākhud makhi.
Belly, ḍiḏā.
Betrothal, mauqānā.
Bird, pakhi.
Bladder, phētiā.
Blanket, dussā.
Blood, rott.
Boar (wild), surr.
Body, jund.
Bone, harā.
Boy, chōr.
Brain, bhējā.
Bread, māni, bōlā.
" (baked round a stove), kāk.
Breast, sinū.
Breath, gukat.
Bride, caunī.
Bridegroom, ghōt.
Bridele, vagh.
Brother, bakā.
Buffalo, mēh, mēhī.
Bull, tattful.

Bullet, golā.
Bullock, dūndā.
Butter, makhkan.
Butterfly, phōppū.
Calf, vachā, -i.
" (with two teeth), chauhān.
Camel, m., uṭh.
" ti, uṭhā.
" (herd of), vov.
" (young), tōgē.
Caravan (large), kāfīla.
" (small), sāth.
Cattle, guhū.
Charcoal, angārā.
Child, mutyārā.
Clothes, lāṅgrā.
Cloud, jhar.
Cot, bihon.
Cotton (growing), vār.
" (picked), ḍapāh.
Cousin (son of paternal uncle), sautor.
Cow, guū.
Crane, dhing.
Crow, kāh.
Curds, dahi.
Dāl (masūr), ḍoghīā.
Daughter, dhi.
Day, dēē.
Debt, phōr, rin.
Deer (i.e. ravine deer or gazelle), haran, harānī.
Dish, raṭh.
Dog, kulā, -i.
Donkey, gadhā, -i.
Door, dar.
Dove (grey), girā.
Dust-storm, lur, nūr.
Ear, bōṭī.
East, pūnādē.
Egg, phērhā.
Enemy, syāl, dushman.
Entrails, āndarā.
Evening, bēgā.
Eye, akhē.
Face, mūhā.
Ear, dubbāl.
Father, pū, abhā (used by children).
Fear, dār.
Field, mulk.
Fight, bhi, jhōya.
Finger, ānghē.
Fire, bāh.
Fish, māch.
Flesh, bōthā, bōhrā.
Flint and steel, bhāv.
Flock (sheep or goats), giśēr.
Flower, gatōrā.
Fly, mahī.
Foot, pēr.
Forage (for horses, etc.), sursād.
Force, sēr.
Fowl (domestic), kukhur.
Fox, tāmbar.
Friend, yār.
Frost, snow, vohōr (cf. Avesta vafrā-, Balochi gūshār, Mod.
Prs. hōrf).
Fruit, phal.
Garden, bāghā.
Grī, āndar, ghīō.
Girth, tang.
Goat, m., buj.
" f., chalī.
" (kid). bakrā, -i.
Gold, sunnā.
Goods, bānaghā.
Grain, dhānē.
Grandfather, dādā.
Grandson, ogjā.
Grass, gāh.
Guest, nāthī.
Guitar, dambārā.
Gun, tiēpok.
Hail, gārā.
Hair, bīkīā.
Hand, chamba.
Hare, sahīr.
Hawk, sāmbōā.
Head, sarōlā.
Heart, ēhī.
Heel, khūrī.
Herdsman, pahāl, gōnāl, chāīstāl.
Hip, sahāl.
Honey, makhī.
Hope, trust, hil.
Horse, ghōrā.
House, ghāir.
Hurt, wound, dhak.
Hyena, mākhā.
Ice, yā.
Infant, bāl, nandrā bāl.
Iron, lōhā.
Jackal, giśri.
Javār (millet), jnār.
Jaws, hāvēkā.
Jewel, gohnā.
Jump, trap.
Jungle, jhar.
Kick, lat.
Kidney, bukhī.
Kinsman, sakhī.
Kite, hil.
Knee, giōdē.
Knife, kāiī.
Knot, gēth.
Lamb, ārnā.
" (with two teeth), bēlā.
Lamp, divā.
Lance, nēca.
Land, zimē.
Leaf, patar.
Leather, chām.
Leech, gēliō.
Leek (wild), thōm.
Leg, tang.
Leopard, chitra.
Lime, kūnt.
Lip, jēr.
Liver, जारु.
Lizard, किरवा.
Loins, चेल.
Lungs, ठमेल.
Maize, मकाहा.
Man, मर्स.
Marriage, पर्ना.
Marrow, लिम.
Master, नाथ.
Midday, मानखी.
Milk, दूध.
Mill (for corn), ग्रात.
Mist, गढ.
Mole, गूंगी.
Month, माह.
Moon, चांद, माह.
Morning, नाही.
Morsel, बिट, कौर.
Mother, माई.
Mouse, चूहा.
Mouth, नाथ.
Mule, क्हाचर.
Nail, नाख.
Name, नाम.
Navel, नाराय.
Neck, मकाह.
Needle, नृत.
Neighbour, गावान्दी.
Nephew (brother’s son), बात्राजा.
Net bag, त्रूग्री.
Night, रात.
North, नतुब.
Nose, नाख.
Nostrils, नासान.
Oath, नूह.
Ohabā (the bird, Otis Houbara), भोकाहर.
Oil, तेल.
Oleander (Nerium odorum), कौवरा.
Olive-tree (wild), काहु.
Onion, ऊसाल.
"" (wild), ऊबाह.
Speech, ringā.  Tongue, jībh.
Spleen, tillī.  Tooth, dand.
Spy, chārī.  Torrent-bed, lāhar.
Stirrup, rikōh.  (Small do.), vāhir.
Stone, wāl.  Tower, thul.
String, rassā.  Town, shahr.
Sugar, shakar.  Valley, thak.
Sulphur, gūgrand.  Victory, sūbh.
Summer, uṇālā.  Village, lā.
Sun, suj.  Virgin, kaṇ.
Sweat, phagar.  Voice, taukh.
Sword, talwār, tārūāl.  Vulture, kandhel.
Tall, lākh.  War, jāng.
" (of a fat-tailed sheep), pnōkh.  Water, pānī.
Tank, tarāī.  " -bag, khundā.
Tear, hanjū.  " -course, wāh.
Testicles, lattē.  Well, khāhi.
Thief, chór.  Wheat, kaukā.
Thigh, satthal.  Wing, khamb.
Thorn, kandyā.  Winter, lēng.
Thread (single), sutr.  Wolf, bhīgūr.
" (woven), saggā.  Woman, zāl.
Throat, pīchī.  Wood, kāthi.
Thumb, angūṭhā.  Wool, un.
Thunder, gūr.  Wrist, mūrchā.
Tiger, shīn.  Year, vārāh.
Tinder, kūn.  Yoke, jhālū.
ADJECTIVES.

Awake, ungrā.
Bad, gandā.
Beautiful, sannā.
Bitter, khattā, śīśā.
Black, kālā.
Blind, andhā.
Broad, phōā.
Cheap, sastā.
Clean, lāhā; tūhā, jhakkā.
Cold, tkaśā.
Dark, andhārā.
Deaf, bhōrā.
Dear, malangā.
Dirty, mal.
Dry, ukhā.
Empty, charhā.
Equal, mitā-moti.
False, kur.
Far, dūīr.
Frozen, yā-kharā.
Generous, sakhā.
Glad, khush.
Good, changā.
Heavy, gaurā, -ī.

High, large, vajā.
Hot, garm.
Hungry, bhukkā.
Ill, hārā.
Large, see 'high.'
Left (-hand), kabbā.
Little, nandrā, nikrā.
Living, jándā.
Long, driggā.
Naked, nangā.
Old, purānā.
Perfect, dongar.
Raw, kacchā.
Red, lāhā.
Right (-hand), sajjā.
Short, mandarā, -ī.
Straight, sīdžā.
Swift, tikā.
Thin, dubā.
Weary, taksā.
Wounded, phātā.
Yellow, kafā.
Young, jaucān.

NUMERALS.

As in Lahndā, but bā is 'two.'

After 40, as follows:—

50, chaṭi ta dah.
60, saṭhy.
70, saṭh ta dah.
80, chaṭh eihā.
90, chaṭh eihā dah.
100, sau.

It will be observed that the counting is by twenties, not by tens. In this respect Khātrāni agrees with the Dardic languages.
PRONOUNS, etc.

I, ?
We, asē.
Thou, ēnī.
You, ouē.
He, this, ēh, hat.
Hē, that, bō, ā.
Mine, mōja, -ī.
Thine, thōjā, thōjā, -ī.
His, of this, lētā, -ī.
Other, bhō, bi.
Another, āhē.
All, nēlā.
Some, kē.
Such, so much, inē.
What? chā.
Which? kēhā.
Many, ghānnē.
Self, ūp.

VERBS. (Quoted in the Infinitive.)

Apply, chō-vīhan.
Arise, uhan.
Arrive, ach-phunchan.
Ask, puch-karan.
Assemble, ajdu-bhīvan, tōl-bhīvan.
Bathe, fund-dhōvan.
Be, bhīvan.
Beat, māran.
Bind, badh-karan.
Brand, dāvūtan.
Brey, kānūan.
Break, bhanj-bhāran.
Bring, chāwan.
Burn (trans.), balan.
Burn (intrans.), sar-vanjan.
Bury, phūran.
Carry off, gissthan (?).
Come, achan āwan.
Cultivate, rāhan.
Die, maran.
Do, karan.
Dwell, vehan.
Fall, chan-pūwan.
Fight, bhīyan.
Fill, bhīran.
Give, dēcan.
Go, vanjan, fūlan, chattan.
Grind, pīvan.
Jump, frāpan.
Kill, mōr-bhāran.
Know, jānan.
Lay, rakhan.
Lay down, rakhan-chāwan.
Leave, chhur-dēwan.
Lift, chāvan, past participle chāidā.
Make, jōran.
Open, khōlan.
Overcome, khašan.
Pass, langan.
Pass by, langā-vanjan.
Quench, māran.
Reap, lēk-vidān.
Receive, wātan.
Remember, yād-āwan.
Run, drukhan.
See, lāhan.
Sell, vikhan-dēwan.
Send, mukhan.
Sew, sitwan.
Share, vithēnan.
Show, cāran.
Sleep, lūtā (past participle).
Smell, shōkan.
Spill (intr.), vītīp-evan.
Sport, rascan, pres. part. rāundā.
Suck, lehan.
Swallow, langā-vanjan.
Talk, ēkhan, pres. part. ēhdā.
Tear, phāran.
Think, dikhan-karan.
Throw, cha-bhavan.
Touch, lāwan.
He touched, lāa.

Weep, rūn, pres. part. rundā.
Write, likhan.

PREPOSITIONS, ADVERBS, ETC.

Above, uchā.
After, ninājā.
Anywhere, khadē.
Before, muhar.
Behind, pichā.
Beneath, zimā.
Between, udā-vichā.
Here, het, het-vichā.
Hither, etā (e thā—this place).
How? kikur, chā.
Last year, bhā-varāhā.
Near, kātē, vijhāī, vijrāi.

Now, anhyā.
On, upon, sā.
Outside, bākharī.
So, thus, hyā.
Then, hō-vaktī.
There, kāchā.
Today, aj.
Tomorrow, sakhā.
When? khi-vaktī.
Where? kākhāhā.
Yesterday, bīdi.

SHORT SENTENCES.

Rāhindē pēū, I cultivate the ground.
Yāhī pēū, she has borne a child.
Sara-vēndā, it is burning.
Chindāin, he is coming.
Chindē pēū, I am coming.
Ach-phunchānain, he arrives.
Chindāisē, he will come.
Ap chiesā, I will come myself.
Chāūn, he brings.
Chā-vijhā, apply (Hindūstānī lagāō).
Charhā-pēū, it is empty.
Bag chā-kar, stop, enough!
Rabb-chā, put it down!
Puch-kandāhāi, he is asking.
Kār-kindā, he is lying.
Jhērā kāisē, he will fight.
Jhērī kitās, he fought.
Mar-pēū, he is dead.
Hyā kandāi, I will do so, or I am doing so.
Mājī hā e tāyī uthē, my trust is in thee.
Hē mūrā hārā ē, this man is ill.
Tīyā chā thinda? what (relation) is he to you?

Ghōri-sē kōtē na vahī, ghōri lāi kindī, do not go near the mare, the mare kicks.
Ā khidi-dē, he is laughing.
Chhui-dēvan, to leave anything behind.
Māh laksā, the moon comes out.
Langā-vanjan, to pass by.
Vēndā, going.
Hētā chā mutē? what is the price of this?
Gōi chāwan, to win a race.
Lakhiaśi, he will see.
Ghanē mūs tōl ihēāin, many men are assembled.
Luitā pēū, I go to sleep.
Dhinē thi kharō-i, it is bent (fem.).
Kē diū thēān, some days have passed.
Vitāi pēwan, to be spilt.
Ā bondē khaṛē kharā, that man is standing.
Guvā pēū, it is thundering.
Ringā kīā pēddāi, he is speaking.
Sōhā khaṭtān, to win the victory.

VOL. VIII. PART I.
A SHORT SONG OR DASTANA.

Pērōz Shāh, ëthā thī,
Nathirā bēgā ëthā thī,
Mārūrā bēgā ëthā thī.

Fīrōz Shāh, come here (to me),
The evening of my lord, come here,
The evening of my lover, come here.
THE THAL DIALECTS, DERAWAL, AND HINDKO.

The tract of country between the river Indus on the west, and the Jehlam and (after its junction with the Chenab) the Jehlam-cum-Chenab on the east, is known as the Sind-Sagar Doab. The southern point of this Doab is occupied by the District of Muzaffargarh. About half way up the Doab between the Districts of Shahpur and Jhelum (Jehlam) the Salt Range forms an important geographical as well as ethnic barrier. Between the Salt Range and Muzaffargarh, the country (except in the Kachh or riverain tracts) is nearly all desert and is known as the Thal. The only complete district falling within the Doab south of the Salt Range is Muzaffargarh. Mianwali lies on both sides of the Indus, and Shahpur and Jhang on both sides of the Jehlam or Jehlam-cum-Chenab. In addition to these, while the greater part of the District of Jhelum lies to the north of the Salt Range, a small portion lies to its south. This southern portion of the Doab therefore includes parts of the Districts of Mianwali, Jhelum, Shahpur, and Jhang, and the whole of Muzaffargarh. For our present purposes, the Thal may be taken as covering the whole of these parts of districts, as well as the northern part of Muzaffargarh.

We have seen that the dialect of Lahnda spoken in Muzaffargarh is a form of Multani. Over the rest of the Thal, the language is known as Thali, or the language of the desert. The same form of speech is spoken across the Indus in Dera Ismail Khan and Bannu.

It has various names, according to locality. ‘Jatki’ is universal, as elsewhere over the southern Lahnda area. A slightly polished form spoken in the town of Dera Ismail Khan and its suburbs is known as Derawal. In Mianwali and Bannu it is sometimes called Hindko and sometimes Mulki. In Jhelum it is called Thali and the same name is employed in Shahpur. In Jhang it is called Thalochri.

Wherever it is spoken it is practically the same dialect, and closely agrees with Multani. In the north it gradually merges into the dialects of Jhelum and of the Salt Range, and on the east it merges into the Lahnda of the Shahpur Doab and of Jhang-cum-Lyallpur. To the south lies Multani. On the west lies Pashto, an Iranian language described in Vol. X of this Survey, and into which there is no merging. The boundary line between Pashto and Lahnda runs nearly north and south through the Districts of Bannu and Dera Ismail Khan, on the west side of the river Indus.

It will now be convenient to take each of the abovenamed districts separately.

The District of Mianwali lies on both sides of the river Indus, the Tahsil of Mianwali, Bhakkar, and Leiah lying on the east bank, and the Tahsil of Isa Khel on the west bank. In Isa Khel the main language is Lahnda, except north of the town of Kalabagh, where Pashto is spoken by the Bhangikhel Khattaks of the hill-country. On the east of the Indus, in all three Tahsil the language is Thali Lahnda although Pashto is even here spoken by a few Pathan families. In the Tahsil of Bhakkar and Leiah, the Lahnda is good Thali, but in the Tahsil of Mianwali, while still Thali, it shows signs of the influence of the Awankari Lahnda of Attock and Kohat.
LAHNDĀ OR WESTERN PAŃJĀBĪ.

The District of Mianwali was formed in the year 1901, out of parts of Bannu and Dera Ismail Khan, after the materials for this Survey were collected, and hence the figures received with these materials are of no use. We are therefore compelled to use estimates based on the figures of the Census of 1901, which are as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lahnda</td>
<td>400,000</td>
</tr>
<tr>
<td>Pashto</td>
<td>15,265</td>
</tr>
<tr>
<td>Other</td>
<td>9,323</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>424,588</strong></td>
</tr>
</tbody>
</table>

West of the Isa Khel Taḥsil of Mianwali lies the North-West Frontier District of Bannu. The total population of this district in 1901 was 231,485, of whom 195,829 spoke Pashto. For the reasons stated when dealing with Mianwali we cannot state accurately the number of speakers of Thali Lahnda in Bannu. They may be estimated at 33,700. It is the language of Hindu and members of non-Pathan tribes scattered over the district, but it is not the main language of the country, which is Pashto. It is locally known as Hindko or Mulki.

The District of Dera Ismail Khan belongs to the North-West Frontier Province and lies on the right, or western, bank of the river Indus. Its principal language is Thali Lahnda, but Pashto, which is said to be dying out, is the language of the frontier Pathans along the whole length of the western district border. There is, however, a Jat tract consisting of the town of Tank and the country immediately surrounding it, known as the Jatāthar, in which the language is also Lahnda, although surrounded on all sides by tribes speaking Pashto. In the south of the Kulachi Taḥsil the language is Baluchi.

The local names for the Thali Lahnda spoken in Dera Ismail Khan are Jatki and Hindki; a slightly polished form, spoken in the town of Dera Ismail Khan, is known as Devarwal, but this is not worthy of separate consideration.

When the materials for this Survey were being collected, the district included the trans-Indus Taḥsils of Bhakkar and Leihab, but these have since been transferred to the new District of Mianwali. It is hence, as explained when dealing with that district, impossible to give accurate figures for the Lahnda spoken in the present Dera Ismail Khan, and the following figures are estimates based on the Census of 1901:

<table>
<thead>
<tr>
<th>Language</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pashto</td>
<td>73,132</td>
</tr>
<tr>
<td>Lahnda (Jatki and Devarwal, estimate)</td>
<td>170,000</td>
</tr>
<tr>
<td>Others</td>
<td>9,247</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>252,379</strong></td>
</tr>
</tbody>
</table>

To the east of the two southern Taḥsils of the District of Mianwali lie the District of Jhang, and, still further east, the District of Lyallpur. Taking the two districts of Jhang-cum-Lyallpur together, we find that Lyallpur lies in the Rehna Doab, while

1 Compare the Jatāthar of the District of Gujrat, ante, p. 299.
2 Lyallpur was separated from Jhang in the year 1904. For the purposes of this Survey Jhang-cum-Lyallpur is treated as a single unit.
Jhang has, first a strip along the east bank of the Chenab and Chenab-cum-Jehlam, secondly the southern end of the Jeech Doab, and thirdly a portion of the Sind-Sagar Doab, along the right bank of the Jehlam-cum-Chenab.

Immediately along the right bank of the Jehlam-cum-Chenab the alluvial country, here known as Kachhi, has a dialect of its own known as Kachhi, which belongs to the main Group of Jhang-cum-Lyallpur dialects, and has been dealt with on pp. 280, 294ff. This Kachhi rapidly rises to the west into the Thal, where the language is Thali, locally known as Thalochchri and identical with the Thali of South Mianwali and Dera Ismail Khan. The estimated number of speakers of Thalochchri is 2,948. The other figures for Jhang-cum-Lyallpur will be found, ante, on p. 280.

North-east of the southern Tahsils of Mianwali, and north-west of Jhang lies the District of Shahpur, on both sides of the river Jehlam. The dialect of the tract to the east of the river in the Jeech Doab, the so-called Shahpur Doabi, has been dealt with at length on pp. 249, 272ff. On the west of the river in the Sind-Sagar Doab we have, to the north, the dialects of the Salt Range, with which we have nothing at present to do, and south of this the dialect of the Thal, or Shahpur Thali. The estimated figures for Shahpur are as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahpur Doabi</td>
<td>447,000</td>
</tr>
<tr>
<td>Shahpur Thali</td>
<td>21,000</td>
</tr>
<tr>
<td>Salt Range dialect</td>
<td>25,000</td>
</tr>
<tr>
<td>Other languages</td>
<td>688</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>483,588</strong></td>
</tr>
</tbody>
</table>

There only remain to be considered the speakers of Thali belonging to the Jhelum District. These live in the south-west of the Pind Dadan Khan Tahsil at the foot of the Salt Range. Their number is estimated at 131,562.

We thus arrive at the following estimate of the total number of speakers of Thali, including also the speakers of Lahndi west of the Indus in Bannu and Dera Ismail Khan:

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mianwali</td>
<td>400,000</td>
</tr>
<tr>
<td>Bannu</td>
<td>33,700</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>170,000</td>
</tr>
<tr>
<td>Jhang</td>
<td>2,488</td>
</tr>
<tr>
<td>Shahpur</td>
<td>21,000</td>
</tr>
<tr>
<td>Jhelum</td>
<td>131,562</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>739,210</strong></td>
</tr>
</tbody>
</table>

In the following pages I give a brief general sketch of the points in which Thali differs from the Standard Lahndi of the Shahpur Doab, and also show when in these cases it agrees with Multani. The remarks are almost entirely based on Sir James Wilson's Grammar and Dictionary of Western Pañjabi, with a few additions from the specimens annexed.
As in Mūltānī, Thañi shows a strong preference for the cerebral ḍ. Thus:

<table>
<thead>
<tr>
<th>Shahpur Dōābī</th>
<th>Thañi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍā́dā</td>
<td>ḍā́dā, a grandfather.</td>
</tr>
<tr>
<td>ḍā́l</td>
<td>ḍā́l, pulse.</td>
</tr>
<tr>
<td>ḍīhā́rā</td>
<td>ḍīhā́rā, a day.</td>
</tr>
<tr>
<td>ḍēhū</td>
<td>ḍēhū, the sun.</td>
</tr>
<tr>
<td>mērā</td>
<td>mērā, my.</td>
</tr>
<tr>
<td>tā́rā</td>
<td>tā́rā, thy.</td>
</tr>
<tr>
<td>dṓē</td>
<td>dṓē, two.</td>
</tr>
<tr>
<td>dā́h</td>
<td>dā́h, ten.</td>
</tr>
<tr>
<td>chā́dā</td>
<td>chā́dā, fourteen.</td>
</tr>
<tr>
<td>dē</td>
<td>dē, give.</td>
</tr>
<tr>
<td>dēhā</td>
<td>dēhā, to-morrow.</td>
</tr>
<tr>
<td>īddē</td>
<td>īddē, hither.</td>
</tr>
<tr>
<td>īddē</td>
<td>īddē, hither.</td>
</tr>
<tr>
<td>kaṭā́hā</td>
<td>kaṭā́hā, sometimes.</td>
</tr>
</tbody>
</table>

It will be observed that in all these cases Thañi agrees with Mūltānī as against Shahpur Dōābī.

The Vocabulary often differs, and when it does, generally agrees with Mūltānī. Thus:

<table>
<thead>
<tr>
<th>Shahpur Dōābī</th>
<th>Thañi</th>
<th>Mūltānī</th>
</tr>
</thead>
<tbody>
<tr>
<td>thṓrā</td>
<td>thṓrā</td>
<td>thṓrā, a little.</td>
</tr>
<tr>
<td>pū́ttur</td>
<td>pū́ttur</td>
<td>pū́ttur, a son.</td>
</tr>
<tr>
<td>misri</td>
<td>misri</td>
<td>misri, sugar.</td>
</tr>
<tr>
<td>nikṛā</td>
<td>nikṛā</td>
<td>nikṛā, small.</td>
</tr>
<tr>
<td>mard</td>
<td>mard</td>
<td>mard, a man.</td>
</tr>
<tr>
<td>zanā́nā</td>
<td>zanā́nā</td>
<td>zanā́nā, a woman.</td>
</tr>
<tr>
<td>chhṓhur</td>
<td>chhṓhur</td>
<td>chhṓhur, a boy.</td>
</tr>
<tr>
<td>chhappar</td>
<td>chhappar</td>
<td>chhappar, a boy.</td>
</tr>
<tr>
<td>hṓr</td>
<td>hṓr</td>
<td>hṓr, another.</td>
</tr>
<tr>
<td>bhṓē</td>
<td>bhṓē</td>
<td>bhṓē, simmē, land.</td>
</tr>
<tr>
<td>nḗk</td>
<td>nḗk</td>
<td>nḗk, go.</td>
</tr>
<tr>
<td>raṅ̄a</td>
<td>raṅ̄a or fa</td>
<td>raṅ̄a, sleep.</td>
</tr>
<tr>
<td>sē</td>
<td>sē</td>
<td>sē, be able.</td>
</tr>
<tr>
<td>sak</td>
<td>sak</td>
<td>sak, be lost.</td>
</tr>
<tr>
<td>vanjī</td>
<td>vanjī</td>
<td>vanjī, become.</td>
</tr>
<tr>
<td>chṓ, dṓh</td>
<td>chṓ, dṓh</td>
<td>chṓ, dṓh, milk a cow.</td>
</tr>
<tr>
<td>ḍṓh</td>
<td>ḍṓh</td>
<td>ḍṓh, thē, take.</td>
</tr>
<tr>
<td>īū</td>
<td>īū</td>
<td>īū.</td>
</tr>
</tbody>
</table>

The declension of nouns is as in Shahpur Dōābī and Mūltānī. We may note that bḗā, other, makes its feminine baṭī, and its masculine plural bḗā or bḗē. Zal, a woman, has its plural zaṭī. In the ablative, the termination ā is preferred to ē. Thus, kṓlā, away from, not kṓlā, as in Shahpur. For the dative, we have the Mūltānī postposition kū, as well as the Shahpur Dōābī nū.
Adjectives are treated as in Shahpur and Multan. A few numerals differ slightly from the Shahpur standard, generally agreeing with Multani. Thus:

Shahpur Doshi. | Thal. | Multani
--- | --- | ---
hekk, hikk | hikk | hekk, hikk, one.
dā'ī | dā'ī | dā, two.
trā | trā'ī | trā, three.
dāh | dāh | dāh, ten.
chādā | chādā | chādā, fourteen.
tētrī | tētrī | tētrī, thirty-three.
bātālī | bātālī | bātālī, forty-two.

Pronouns also follow Multani when they differ from Shahpur Doshi. Thus:

Shahpur Doshi. | Thal. | Multani
--- | --- | ---
mērā | mādā | mēdā, mādā, my.
ossē | ossē | ossē, we.
tērā | tādā | tēdā, tādā, thy.
lussā | tussā | tussā, you.
inda | indā | indā, of this.
jehrā | jehrā or jō | jehrā or jō, who.
kañī | kāñī | kāñī, someone.

In other respects the pronouns follow Shahpur Doshi rather than Multani. Thus, kāy, not kauy, who? The pronominal suffixes agree with those of Shahpur.

In the conjugation of verbs, the present participle often ends in ēndā or ēndā, where, in Shahpur, it ends in ēndā or ūdā. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Shahpur Doshi.</td>
<td>Thal.</td>
<td>Multani.</td>
</tr>
<tr>
<td>kor, do</td>
<td>kardā, karēndā</td>
<td>karēndā</td>
<td>karēndā</td>
</tr>
<tr>
<td>vih, be sold</td>
<td>vihā</td>
<td>vihā</td>
<td>vihā</td>
</tr>
<tr>
<td>hāng, bowl</td>
<td>hāngā</td>
<td>hāngā</td>
<td>hāngā</td>
</tr>
<tr>
<td>cēkō, sell</td>
<td>vičēndās</td>
<td>vičēndās</td>
<td>vičēndās</td>
</tr>
<tr>
<td>saff, throw</td>
<td>saffā, saffāndā</td>
<td>saffāndā</td>
<td>saffāndā</td>
</tr>
<tr>
<td>jōr, make to move</td>
<td>tūrendā</td>
<td>tūrendā</td>
<td>tūrendā</td>
</tr>
</tbody>
</table>

Here it will be seen that Thalī differs from both dialects.

The root dēkh (not cēkh as in the Shahpur Doshi), see, has dēzhā for its present participle. Its past participle is, as usual, dēzhā.

The verb nikāl, go forth, has its past participle nikāthā, the Multānī form, instead of, or as well as, the Shahpur Doshi nikālā. The past participle of ghinn, take, is ghiddā.
In the Shahpur Doāb, the organic passive forms its past participle by adding gā. Thus, marā-gēā, been struck. In Mūltānī, a j is inserted, as in marāj-gēā. In Thālī j or ch is sometimes inserted, as in pāli-j-gēā, been torn up; marāch-gēā, been struck.

In Shahpur Doābī, the passive of dē, give, is dhē, and in Mūltānī it is dhē or dhāitj. In Thālī we also have, as the passive of dē, give, dēhl (specimen, verse 2).

In Thālī the verb substantive closely follows Shahpur Doābī. Thus:

<table>
<thead>
<tr>
<th>Shahpur Doābī</th>
<th>Thālī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Sing.</td>
<td>1. hā</td>
</tr>
<tr>
<td></td>
<td>2. hē</td>
</tr>
<tr>
<td></td>
<td>3. hē</td>
</tr>
<tr>
<td>Plur.</td>
<td>1. hā</td>
</tr>
<tr>
<td></td>
<td>2. hō</td>
</tr>
<tr>
<td></td>
<td>3. hin</td>
</tr>
<tr>
<td>Past Sing.</td>
<td>1. āhus</td>
</tr>
<tr>
<td></td>
<td>2. āhē</td>
</tr>
<tr>
<td></td>
<td>3. āhā</td>
</tr>
<tr>
<td>Plur.</td>
<td>1. āhsē</td>
</tr>
<tr>
<td></td>
<td>2. āhē</td>
</tr>
<tr>
<td></td>
<td>3. āhin</td>
</tr>
</tbody>
</table>

Here Shahpur Doābī is followed more than Mūltānī.

The negative verb substantive is quite independent. Thus (Present):—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nāh, nāhā</td>
<td>nīsē, nāhē.</td>
</tr>
<tr>
<td>2. nīhā, nīh</td>
<td>nīhē, nīhē, nīhē.</td>
</tr>
<tr>
<td>3. nāhē, nāhē, nāhē</td>
<td>nāhē, nāhē.</td>
</tr>
</tbody>
</table>

The Past agrees with Shahpur Doābī except that the first person singular is nāhē (not nāhūs), and the first person plural is nāsē (not nāhsē).

In conjugating the active verb, the personal terminations are the same as in Shahpur Doābī, except in the first person plural. This is dhā or dhē (not dāh) in the present subjunctive, and sāhā (not sāh or sāhā) in the future. The third person plural of the former sometimes ends in an, instead of Shahpur Doābī ēn or Mūltānī in. Thus, karau, they make, in the refrain of the Specimen, and also in verse 3.

The above remarks will show that Thālī is a border dialect between Mūltānī and Shahpur Doābī, but agrees more closely with the former than with the latter.

The most striking characteristic of Thālī (in which it agrees with Mūltānī) is the marked preference exhibited for the cerebral d. This letter is characteristic of all Southern Lahndā west of the river Jehlam.

On the other hand there does not seem to be any trace of the peculiar Sindhi double consonants which are also a prominent feature in the Hindā of Dera Ghazi Khan.
No Thaļi version of the Parable of the Prodigal Son has been received from Shahpur, and there is given in its place the following elegy taken from Sir James Wilson’s Grammar and Dictionary of Western Pañjābi. The text is given with the spelling slightly altered, so as to agree with the system of transliteration adopted in this Survey. I am responsible for the interlinear translation, but the free, versified, translation is Sir James Wilson’s. It will be seen that the language corresponds with the account of Thaļi given in the preceding pages.
[ No. 22.]

INDO-ARYAN FAMILY.    
NORTH-WESTERN GROUP.  

LAHINDA OR WESTERN PANJABI.

THALI.  

(DISTRICT SHAHPUR.)

(Sir James Wilson, K.C.S.I.)

Dirge (marsiya) on the fate of Sukaina, called Sakina in the song, the daughter 
of Hussein. Composed by Pirz of Bhakhkar near the Indus, who died about 1889. 
Sung to the tune Asa.

Refrain

Kitt Madina, Kitt Shah Najaf?  
Where (is) Medina, where the-king-of Najaf ('Ali)?

Thia Sham makân Sakinâha.  
Become Syria the-residence of Sukaina.

Malak pâghnambar zât Khudâdi  
Angels prophets the-tribe of God (i.e. God Himself)

Karon armân Sakinâha.  
May-make pity of Sukaina.

May-mâka pity of Sukaina.

1.  Sun awâzâ Umr-Shimardâ  
Hearing the-shouts of 'Umar (and-) Shimar (the murderers of Hussein)
Râh mâyâmihâ bahû bahû ğarda.  
The-soul of the-innocent-one (Sukaina) much much fears.

Sângde utâ peô Akhardâ  
Of-a-spear from-the-top the-father of Akbar (i.e. Hussein)

Kare dheân Sakinâha.  
Makes consideration of Sukaina.

2.  Je-koi dâs-parâ-te mar-vândâ,  
Whoever a-country-foreign-in dies,

tore hovâ dusman, kafo dhelândâ.  
Although he-may-be an-enemy, a-winding-sheet is-given.

Hae hae, mâyat rêhâ gulândâ  
Asas alas, the-corpses remains searching

Kafudî kâp Sakinâha.  
Of-a-shroud for of Sukaina.

1 This refrain is repeated at the end of each verse.
3. He dastūr jō-kōl mar-gēā
It-is the-custom whoever died
Kul-khwāāni, wāris karan chaliā.
Funeral-verse reading the-relatives make on-the-fortieth-day.
Bin 'Ābidā kōl nahī rēhā
Except of 'Ābid (her brother) anyone not remained
Fāțih-khyāān Sakināā.
Funeral-prayer-reciter of Sukaināā.

4. Jā ghash-riuchh vače 'Allī 'Ābid bud-kē,
When sorrow-in goes 'Allī 'Ābid drowned-having-become,
Ākhē māfyat Sakināā virān-kē sad-kē,
Says the-corps of Sukainā the-brother-to called-out-having,
'Tāčā zakhmā-tō bhūā sadke sadke,
'Thy wounds-for (thy) sister (was) sacrificial sacrifice,
Nā kōl nigzhāān Sakināā.
Not anyone (was) a-guardian of Sukainā.

5. 'Viran, mādā ākhē mannē.
'Brother, my word mayet-thou-heed.
Mādē kān kafndā nā ma ghinnē.
Of-me for of-shroud name not mayet-thou-take.
Kasm Khudāā, mutlik nahnē
Oath of-God, absolutely there-is-not
Jān sajāān Sakināā.
Acquaintance friend of Sukainā.

6. 'Nahī kafr mangdē Allāh-rāsī bālē.
'Not shroud require dependent-on-Allāh (i.e. helpless) children.
Dafn karō índē chōlē-nālē.
Burial make-ye of-it the-coat-with.
Ākhān, 'yā Rasūl Allāh, eh ākhō bālē
(People) say, 'O Prophet-of God, this see-ye sad-state
Bandāānā Sakināā.
Of-the-captive Sukainā.

7. Háe háe, lōk pardēs jō jāndē,
Alas alas, people (to) foreign-lands who go,
Muddat guzār-kē vattē-te āndē.
A-long-time passed-having native-lands-to come.
Sajjān Sughrāādē mar-gāē vāndhē;
The-friends of Sughrā (Sukainā's sister) died in-field-as-far;
Thiā ghar wairīn Sakināā.
Became the-house desolate of Sukainā.
8. Kōi firākā jhālā ghulūlā;  
A-certain (of) separation a-wind blew;  
Sāth Hussendā dāhdā rulūs.

The-companion(s) of-Husain (are) exceedingly scattered.

Mātā nikhreā val nāhī milleā  
Death-of separated again not is-met

Khandān Sakinadā.  
The-family of-Sukaina.

9. Shimrā vaddā hukm sunāvē,  
Shimrā a-great order announces,  
Rowindē-vichēh vādā gunāh ē,  
Weeping-in great crime is,

Mā phupphī nānā chāhē.  
Mother, aunt, grandfather, whichever-it-be.

Mar-gālī nādān Sakina dā.  
Died the-foolish Sukaina O.

10. Āēa awāzā māsūndē, 'nā rōveahē,  
There-came a-voice of-the-innocent-one, 'not please-weep-ye,

Mālē vīr mādē-kū Shimrā satāē.'  
Lost brother mine-to Shimrā oppress.'

Dāhdīnā na runnā phupphī māē  
Exceedingly (i.e. aloud) not weep the-aunt the-mother

Sun farman nā Sakinadā.  
Hearing the-command of-Sukaina.

11. Hē dastūr jē-kōi band-vichēh mardā,  
It-is a-custom whoever captivity-in dies,

Jī nīkatthā val nāhī valdā.  
Life gone-forth again not returns.

'Ali-'Abiddē sir-te phirdā  
(But) 'Ali-'Abīd's head-near goes-round

Rūh paresān Sakinadā.  
The-soul troubled of-Sukaina.

12. Shabbir Firōzdā mān ē.  
Shabbir (i.e. Husain) of-Firūz (the poet) the-praised is.

Jahān tādā, tū mādē kān ē.  
The-world (is) thine, thou of-me in-possession art.

Jāgī vārī, tū makkh dheān ē  
The-world (is my) enemy, thou keep consideration (of me) O

Saldē zishān Sakinadā.  
(As) a-sacrifice of-(i.e. for)-glorious Sukaina.
FREE TRANSLATION OF THE FOREGOING.

(Sir James Wilson, K.C.S.I.)

Refrain

Far from her home, in Syrian soil
Lies buried young Sakina, Ah!
Saints, angels, nay Great God himself
Lament for poor Sakina, Ah!
The murderer's shouts ring in her ear;
The young child's soul is rent with fear;
Her father's head from the slayer's spear
Looks sadly on Sakina, Ah!

Though foe 'mid foes his death should meet,
None grudge the dead his winding-sheet.
Ah! weep for one so fair and sweet,
Unshrouded lies Sakina, Ah!

When man is from his dear ones torn,
His funeral chant they sing forlorn.
None save her brother's left to mourn
And weep for poor Sakina, Ah!

While drowned in grief he wept and sighed,
The ghost of dead Sakina cried,
"A sacrifice for you I died,"
Unguarded fell Sakina, Ah!

Her prayer fell on her brother's ear,
"A shroud is for the loved and dear,
As God lives, I am friendless here,
And no one knows Sakina, Ah!"

"God's helpless ones all die like me,
"Bury me now where none can see."
Ah God! to think that this should be,
Poor captive slain Sakina, Ah!

"How many come, how many go!
"Exiles return—God wills it so.
"But me my home no more shall know.
"No more returns Sakina, Ah!"

A wind from the far north has blown
And seeds of desolation sown.
Bereft of all she loved, alone
Her mother mourns Sakina, Ah!
Curse on the man that slew and said,
"No tears be wasted on the dead,
"A price is set upon the head
"Of all who mourn Sakina, Ah!"

The child said gently, "weep not so
"Lest he should work my brother woe,"

Her aunt and mother wept full low,
Obeying dead Sakina, Ah!

Her soul no mansion of the blest
Can tempt with dreams of peace and rest.
Beside the brother she loved best
Still lingers sad Sakina, Ah!

I, slave and poet, praise Hussain,
The world is thine and thou art mine.
May thy great mercy on me shine
In memory of Sakina, Ah!
THALÖCHÆ OF JHANG.

Save in a few minor local peculiarities, the Thalöchæ of Jhang is identical with the Thal of Shahpur. This will be evident from the accompanying Specimen,—a version of the first half of the Parable of the Prodigal Son. As local variations we may note:—

āhan for aḥīn, they were.
nāḥī for nāhī, I am not.
saddāt, I may be called.
khawāz, let us eat.
mānā, let us celebrate.

As elsewhere in Jhang the past participle is written as ending in iyā, instead of eā. Thus, ākhīyā, said, for ākhēā; giyā, gone, for āghā.

We may also note the use of the verb hōvun, to become, instead of the usual Thal thiwhun. Shahpur Dūáb has hōwun, and Mūltānī has both these verbs. The word for ‘give’ is dē, as in Shahpur, not dē.

[ No. 23. ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBI.

THALÖCHÆ OF JHANG.

Hīkk-shakhatāde du pōṭr āhan. Unhā-vichchā naṭhē
Of-one-person two sons were. Them-from-among by-the-younger-
ākhīyā pū-ku jō, ‘ai bāhū, jehṛā māl māḍē-hissēdā
it-was-said the-father to that. ‘O father, what property of-my-share
hē, mā-ku wandh-dē.’ Piū pōṭrā-ku māl
is, me-to divide (and) give. By-the-father the-sons to the-property
wandh-dittā. Kinhā-dihārē-pichchē naḍhē-pōṭr māl
was-divided (and) given. Some-days after by-the-younger-son property
āpnā mandē-kammādē pichchē lagg-kē, wanjā-dittā,
his-own of-bad-deeds after become-engaged-having, was-caused-to-go,
ṇūm-kē kālē-bārē-mulakhē vichch wanj-rēhā.
journeyed-having of-a-certain-other-country in he-went (and) remained.
Jehṛē-vedē sārā khā-chukkā, us-mulakhē vichch bahu kāl
At-what-time all he-deceived-completely, of-that-country in much famine
was. He poor to-become began. Of-one-rich-man near he-went (and) remained.
Us usnā āpūnā-vahābhē vichch sūr charāwān muttā.
By-him as-for-him of-his-own-fields in swine to-graze he-was-sent.
Usādā dil āhā ki jehṛē chhīl sūr khāndē-hinn, unhā-vichchā
Of-him the-heart was that what huaks the-swine eating-are, them-from-in

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āpna dhīkāh bharē. Us-kū kōl nāhā dēndā. Us-velē his-own belly he-may-fill. Him-to any-one was-not giving. At-that-time hēsh-riechh ā-kē ākhiyā, 'māde-piūdē īkitqē-meadūrānū rōṭī sense-in come-having it-was-said, 'of-my-father to-how-many-servants bread labbhi-hē, te mā bhukkh-nāl mardā wadā āhā. Mē wanj-ē being-got-is, and I hunger-with dying wandering am. I gone-having āpne-piū-kū ākhiā jō, mā Sāñā te tāḍā bahū gunāh my-own-father-to may-say that, "by-me of-God out-of-thee much sin kita, hun mā us-kammadā nāhī jō tāḍā pōtr saddē. was-done, now I of-that-use I-am-not that thy son I-may-be-called. Māñū āpne-hikk-mazūrdi jābējā rakhk." Taḍā oh āpne-piū-kōl giyā. Me of-thine-own-servant for keep." Then he his-own-father-near went. Aijār oh dār āhā ki piū-usdē-nū taras āyā hōr bhajjī-kē Yet he distant was that to-father-his compassion come and run-having āpne-gal-nāl laggā-ghīddā, te bahū chummyus. his-own-neck-with he-was-applied (and)-taken, and much he-was-kissed-by-him. Pōtr us-kū ākhiyā ki, 'ai piū, mā Sāñā te By-the-son him-to it-was-said that, 'O father, by-me of-God and hajūrdā gunāh kīhā-hē, is-laikādā nāhī jō tāḍā pōtr of-your-Honor sin done-is, of-this-worthy I-am-not that thy son saddē.' Piū-usdē āpne-aaukā-kī ākhiyā jō, 'chānq-e-thē I-may-be-called.' By-father-his his-own-servants-to it-was-said that, 'good-than changē pōshāk in-kī dēō; hōr usdē āvatē chhāllē-mundrē pāō, good garments him-to gives; and on-his hands a-ring put-on, pārē juttī dēō; assē khāwāh te khushi manē, kiōjō ou-the-feet shoe give; we may-eat and rejoicing may-celebrate, because-that eh midā pōtr mar-giya āhā, hun ji-āyā-hē; kharīj-pēā-āhē, this my son dead-gone was, now aice-ome-has; lost-full-was, te hun labb-pēā-ō. Taḍā oh wājā khushī karun laggē, and now gol-fullen-is.' Then he great rejoicings to-make began.
THALI OF JHELUM.

The Thalí of Pind Dadan Khan in Jhelum is nearly the same as the standard Thalí of Shahpur. Where it differs, it is mainly in the direction of agreeing with Shahpur Dóáí. As a specimen, a version of the Parable of the Prodigal Son is given below, and we may note the following peculiarities.

Although the Thalí tendency to cerebralize the letter ō in evidence, it is not so strong as in the Thal proper. Thus we have dō, not dō, two; dē, not ñē, give; and dāh, not ñāh, ten.

As elsewhere the termination ē, which is of frequent occurrence in the standard, is represented by ēya or ē. Thus, ēkhiyā, not ēkheē, said; giyā, not giē, gone; māryā for mārēñ, oblique masculine plural of mārē, wicked; and ēpūñ for ēppē, yārē ēl, with my own friends. This is rather a matter of spelling than of pronunciation.

As regards Vocabulary, we have the Dóáí vēkh, see, and lē, take, instead of the Thalí dēkh and ghum. So also we have hōy (for hōwēy), to become, instead of thōmēy.

In the declension of nouns, the nominative singular of the word for son is putār, not puttr or pōtr.

In pronouns, the oblique singular of kōi, some, any, is kisē as in Pañjābī, and not kāhē or kāñē.

For the verb substantive we have hā or ē, he is, instead of hē or ñē, while 'he was' is ēh, as well as ēhē. In the future of the active verb, instead of ēkheē, we have ēkheē, I will say. Irregular past participles are khañtē, lost, from the root khañ, and pauñtē, arrived, from the root pāñōnch.

In other respects, the specimen will offer no difficulties.

[ No. 24.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THALĪ DIALECT.

Hikk-admīdē dō putār āhē. Unhē-vichēbō nikkē piuṇū
Of-one-man two sons were. Them-from-in by-the-younger to-the-father
ākhiyā, 'piū, mālē mēra hērō hisā mānū āmēndā-hē
it-was-said, 'father, of-the-property what share to-me coming-is
mānū dē-chā.' Watt piū ēpūñ mēl unhānū
to-me give-up. Then by-the-father his-own property to-them
wānd-dittē. Bhāh dīhērē ajīē nāñē-laṅgērē ēē nikē
having-divided-was-given. Many days yet were-not-passed that the-younger
putār sārē mēl lā-kē kisē-dūr-mulknū tēr-gīyā,
sōn all the-property taken-having to-a-certain-distant-country went-away,
te utthē ēpūñ mēl mārīyā-kimmē-te wāñā-dittēs.
and there his-own property wicked-deeds-upon was-wasted-by-him.

JHELUM DISTRICT.

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Jis-welē oh sahh-kujh wānā baithā, us-mulk-vichchh dādhā
At-what-time he everything having-wasted sat, that-country-in great
kāl pā-giyā, te oh lāchār hōn laggā. Phēr us-mulkde
famine fell, and he helpless to-be began. Then of-that-country
hikk-ādmi-kōl giyā, jis ohnu āpuī-zimr-vichchh sār chhānawān
one-man-to he-mentioned, by-whom us-for-him his-own-lands-in swine to-graze
ghall-dittā. Othed dil-vichch āundā-āh jē, ‘unhē-chhillā-nāl āpāa
it-was-sent. Of-him mind-in it-coming-was that, ‘those-huaks-with my-own
dhidgh bharā jehre sūr khāndē-āhē.’ Kōt ādmi ohnu kujh
belly I-may-fill which the-swine eating-were.’ Any man-to-him anything
nāh-dēndā. Jis-welē us dil-vichch sōch kiti,
was-not-giving. At-what-time by-him mind-in thought was-made,
akhiyōs, ‘māde-pīdē bahū-naukra-kōl chōkhā rīq ā,
it-was-said-by-him, ‘of-my-father many-servants-swear (i.e. to) much bread is,
te mā bhukkhā marā pīyā. Mā utth-kē pīū-kōl wānā,
and I hungry dying am-fallen. I arisen-having the-father-to am-going,
usnu ākheś, “piū, mā Khudādā guṇāh kītā te tādā
to-him I-will-say, “father, by-me of-God sin was-done and of-thee
bi kītā, te tādā puttar sadāwan jōgā na rehā;
also was-done, and thy son to-be-called worthy (I-)did-not remain;
mānu āpāa hikk kāmā jān-kē rakkh-lā.”’ Phēr oh
tome thy-own one servant considered-having keep.”’ Then he
uttihyyā te āpē-pīdē kōl āyā. Ajjē oh bahū dūr-ī
arose and of-his-own-father to-the-side came. Yet he very far-in deed
āh jē ohde piū usnu vēkhh-īyā. Usnu tars āyā,
was that of-him by-the-father as-for-him it-was-seen. To-him pity came,
bhajj-kē gal lā-īyās, te chummiyōs. Puttar
run-having the-neck was-applied-by-him, and (he)-was-kissed-by-him. By-the-som
usnu akhiyā, ‘piū, mā Khudādā guṇāh kītā te tādā
to-him it-was-said, “father, by-me of-God sin was-done and of-thee
bi kītā, hun tādā puttar sadāwan jōgā na rehā;
also was-done, now thy son to-be-called worthy not (I-)remained.’
Phēr piū āpē-naukraânū akhiyā jē, ‘wadhyā kaprē
Then by-the-father to-his-own-servants it-was-said that, ‘best dress
lā-ād, usnu karaiyō; usāt hathī chhalla, te patīf
bring, to-him make-be-put-on; of-him on-the-hands a-ring, and on-the-foot
jūttī pūnaiyō; te changā chōkhā khāhā,
shoes make-be-put-on; and good delicious(food) let-us-eat,
nālē manū karāhā, kījē mādā eh puttar mar-giyā-āh,
in-addition-to-this enjoyment let-us-make, for my this son dead-gone-was,
huñ nawē-sirō jammiyā; eh kharāṭā-hōa-āh, huñ laddhā-āh. Pher
now anew he-was-born; he lost-become-was, now found-is. Then
oh khushī karuṇ lag-pāē.
they happiness to-make began.
Us-wēlē usā waddā puttar bāhir bannē-vichch āh. Jīw-wēlē
At-that-time of-him the-elder son outside fields-in was. At-what-time
oh gharāē nērē pauhtā, us gawē-nachchēndā
he of-the-house in-the-neighbourhood arrived, by-him of-singing-(and)-dancing
āwāz sumiyyā. Us hikk-naukarnē bulā-kē puchchhīyā,
noise was-heard. By-him to-one-servant called-having it-was-asked,
‘kiē, ajj kē gall ā?’ Us ākhīyā, ‘tādā bhīrā
‘why, today what matter is?’ By-him it-was-said, ‘thy brother
ageyā-ā; tā tādē-piū rōtī pakāī-ā, je usā khairī-mihrī
come-is; therefore by-thy-father bread cooked-is, that to-him safe-and-sound
laddhā-ā.’ Usā kawār chaṛī, te andar na varīyā.
(he)-found-is. To-him to anger arose, and inside not he-entered.
Watt usā piū bāhir nikkal-āyā; usā minnē-thōpā kītōs.
Then of-him the-father out forth-came; of-him remonstrance was-made-by-him.
Us piūnē jawāb dittā, ‘wēk! bahū warhyā-tō mē tādā
By-him to-the-father answer was-given, ‘lo! many years-from I thy
tahal karēndā-āhī, kadi tādī gall nāhī-bhāwāī, par tuddh kadi
service doing-am, ever thy saying not-was-returned, but by-thee ever
mānū hikk līlā bi nāhī dittā, āe mē āpurī-ārā-nāl khushī
to-me one kid even not was-given, that I my-own-friends-with happiness
karēndā. Par is puttar āundiyyā-nāl jis tādā māl
might-have-made. But this son coming-with by-whom thy property
kanjriyyā-uttē waṇā-dittā, tuddh ohdi khātar rōtī pakāī.
harlote-upon was-casted, by-thee of-him for-the-sake bread was-cooked.’
Piū usānē ākhīyā, ‘puttar! tū har-wēlē mādē-kōl rēhṇā-ē,
By-the-father to-him it-was-said, ‘son! thou at-all-time me-near livest,
jo-kujjī madē-kōl ā, sāra tādā ā; changī gall te inē
whatever me-near is, all thine is; good thing indeed in-this-way
āhī, āe assa khushī karēndā, te tū bī rāzī
was, that we happiness might-have-made and thou also reconciled
hō-wnā, kiōjē eh tādā bhīrā mar-giyyā-āh, huñ nawē-sirō jammiyā-ā;
may-become, for this thy brother dead-gone-was, now anew born-is;
aggē kharāṭā-hōa-āh, huñ labhā-piyā-ā.’
before lost-become-was, now got-fallen-is.'
JATKI AND DERAWAL OF DERA ISMAIL KHAN.

The Lakhda of Dera Ismail Khan is called indifferently Hindki and Jatki. As spoken in the town of Dera Ismail Khan and its suburbs it is called Derawal, but, except that it is considered to be more polished than the other, this is the same dialect.

This three-named dialect is the same as the Thalji of Shahpur. There are slight variations of pronunciation. Soft aspirates, such as bh and gh, show a tendency to lose their aspiration. Thus we have bhukk, not bhookh, hunger, and gidda, not ghidda, taken. The Shahpur termination ea is here written ë or iy, as in åkhía, said: giyä, gone; piyä, fallen. The word for 'son' is putr, not puttur or pöttr.

In the declension of nouns, there are two new postpositions of the dative. One is do, to, as in piin-dø laggâ-vanã, I will go to my father. Here do represents an old locative of which the nominative appears in the Panjabi da, of; just as the Western Pashto Caspian dative postposition ju is related to the Sindhi genitive postposition jö. The other dative postposition is kitë, for, as in charwau-kitë, for grazing. It is the oblique form of kitë, the past participle of karus, to do, and may be compared with the Kashmiri kyun and the Wai-Ala Kafir këti.

In the declension of pronouns, the oblique singular of o, this, is ë, and of a, that, ë, as in Mülțanî. The oblique plurals are inä and unä. The Relative Pronoun is jërä, who, obl. sing. jëre. So hëre, what?

In the Verb Substantive, hâi is 'he was,' not ëhâ, and, as in Mülțanî, hain, they were. For 'become' both hô and thë are used. Thëi is 'she became.' Nâ is 'I am not.'

The first person plural of the present subjunctive ends in ë, as in khëi, we may eat; karë, we may make.

The two following specimens come from the town of Dera Ismail Khan, and represent the Derawal form of the dialect.

[No. 25.]

INDOARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÄ OR WESTERN PAŇJÄBI.

 DERAWAL Dialect. DERA ISMAIL KHAN DISTRICT.

SPECIMEN I.

Hikk-janëde dë putr hain. Unë-viechëh nikkë-putr āppë-
Of-one-man two sons were. Them-from-in by-the-younger-son his-own-
pië-kë åkhia, 'pië, må-kë torkëdä mådä bakhëa vilâh-du.'
father-to it-was-said, 'father, me(to) of-the-property my portion dividing-give.'
Un tarkë unë-vich vilâh-diti. Í-kanë thölë-dihë-
By-him the-property them-among dividing-was-given. This-from some-days-
JāTKI AND ĐERĀWAL OF DERĀ ISMAIL KHAN.

piebohū nikkē-putr sabbho māl kattā-kitā te bahū parē-
after by-the-younger-son all the-property was-collected and very far-
pardēs-vich lağgā-giyā, te utthē śārā tarka luchhā-vich
foreign-country-into went-away, and there all the-property debaunery-in
wanā-jittus. Jērē-vēlē sabhō tarka wanā-chukkā,
was-wasted-by-him. At-what-time all the-property was-completely-wasted,
tē utthē qādhā kār piyā. Ū-kū Ū-vēlō lōr ma'īm
then there a-mighty famine fell. Him-to at-that-time went manifest
thai, te o giyā te ū-shahrē hikk jānē-kī wān miliyā,
became, and he went and of-that-city one man-to having-gone was-joined.
Ū ū-kū āpni rāv-vichoh sūr charāwan-kitē paṭṭhiyā. O
By-him as-for-him his-own field-in seine feeding-for he-was-sent. He
dhīh mangā-hāi jō āpnā dīdēh unā chhibhē-pāj bhārēdā,
from-the-heart asking-was that his-own belly those husks-with he-might-fill,
jērē sūr pāē-khāndē-hain; te kō jānā ū-kū nāhi dēndā,
which the-seine were-eating; and any person him-to not (was) giving.
Jērē-vēlē sūrī piyūs, ū ākhiā, 'kāi bēlī mādē-
At-what-time sense came-to-him, by-him it-was-said, 'many servants of-my
piūdē chāngi-tairū guzarān pāē-karēndē-hinn te nāl
father in-good-way supporting-themselves doing-are and in-addition
kujjh baḥēndē-vi-hinn; ate mā bukkh piyā-mardā-hā. Mā
something saving-also-are; and I (of) hunger fallen-dying-am. I
utthē te piūdō laγgā-waṇā, te ū-kū ākhiā,
"piā, may-stand-up and to-the-father may-go, and him-to I-may-say, "father,
mā tādā te Sālā dī pāp kītā-hē, te mā tādā putr akhwāwan
by-me of-thee and of-God also sin done-is, and I your son to-be-called
jōgā mā; mā-kū mazūrī-uttē chā-rakkh." O utthiyyā te
worthy I-am-not; me (ncc.) wages-on up-and-keep." He arose and
āpne piūdō laγgā-āyā. Ajjan o bahū partē hāi jō jēde-piū
to-his-own father came. Yet he very far was that by-his-father
ū-kū dēkh-giddā. Ū-kū tars āyā, dhru-kē ū-kū gal
as-for-him it-was-seen. Him-to pity came, run-having him-to neck
chā-lāyus te chā-chummiyās. Putr ū-kū
was-up-and-applied-by-him and he-was-up-and-kissed-by-him. By-the-son him-to
ākhiā, 'piā, mā tādā te Sāl dūlādā pāp kītā-hē, te tādā putr
it-was-said, 'father, by-me of-thee and God of-both sin done-is, and thy son
akhwāwan jōgā mā.' Piū āpne bēlīyā-kū ākhiā, 'chāngē
to-be-called worthy I-am-not. By-the-father his-own servants-to it-was-said, 'good
change kapre guinn-ūō te ū-kū pawā-deō; te chhallē jēdē-hattē
good clothes bring and this (man)-to put-your-on; and ring on-his-hand
pawāo, te juttī īdē-pārī-vich chā-pawāo; watt āo, khān te put-yē-on, and shoes his-feet-in up-and-put-on; then come, let-us-eat and manjā luttā, jō e mādā putr mōyā-hōyā, wall ji-/piyā-hē; merriments let-us-enjoy, that this my son dead-became, again come-to-life-is; te phūṭā-hōyā, wall labbhh/piyā-hē.' Te pichelheē o khush and lost-become, again found-is. And afterwards they merry thīwan laggē. to-become began.

Ū-velē ūdā waddā putr rākhī-vich giyā-hōyā-hāī. Jērē-velē At-that-time his elder son fields-in gone-become-was. At-what-time o gharā-kol āyā, nachhan-gawandā ala sunyus; te he of-the-house-near come, of-dancing-singing the-sound was-heard-by-him; and hikk-belī-kāl sadd-kē puchochhyus, ‘īgālā kārā sahab hē?’ one- servant-to called-having it-was-asked-by-him, ‘of-this-matter what cause is?’ Beltī akhiā jō, ‘tādā bhīrā āyā-hē, te tādē-piū By-the-servant it-was-said that, ‘thy brother come-is, and by-thy-father lōkādi rotī akhi-hē, jō ū-kēl putr jindā-jāgdā an of-people feast called-is (lit. said-is), that him-to the-son safe-sound having-come-milīyā-hē.’ O kawar thiān te andar nāhi vandā. Piū been-met-is. He angry became and inside not (was) going. By-the-father bāhir ā-kē ēdi minnat kiti. Ū pīū-kēl jābā outside come-having his entreaty was-made. By-him the-father-to answer dīttā, ‘dēkh, itī warhē mē tuhādī khidmat karēndā rohā-hē, was-gīyen, ‘see, so-many years I your service doing remained-am, te kadāhī vi tuhādā ākhiyā nim-valāyā; tā-vi tussē kadāhī and ever even your order was-not-by-me-transgressed; yet by-you ever mā-kū leśa nahi chā-dīttā, jō mē āpē-sangtiādī rotī me-to kid not was-up-and-given, that I of-my-own-companions feast karēndā. Jā putr tuhādā tarka kanjirbāzī-vich wāna-dīttā-hē, would-have-made. By-what son your property harlotry-in wasted-by-him-is, ādē-awan-te tussā lōkādi rotī akhi-hē.’ Piū his-coming-on by-you of-people feast called-is.’ By-the-father ākhiyā, ‘putr, tē har-velē māde-kön wasā-hē, sārā mādā māl t-was-said, ‘son, thou always of-me-near living-art, all my property tādā hē. Huṇ jō e tādā bhīrā mōyā-hōyā, ji-/piyā-hē; te thine is. Now that this thy brother dead-become, come-to-life-is; and phūṭā-hōyā, wall labbhh/piyā-hē; assē-kē layik hē, jō ī-velē lost-become, again found-is; us-to proper is, that at-this-time khushī karū.’ merriment we-may-make.'
[No. 26.]

INDOARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PANJÁBI.

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E zamin jērā mādē-köl hē, mē bandōbast-kannū pīchchē
This land which me-with is, by-me settlement-from-after
mul-gid-di-bē. Zaminā ēhō tōtā bandōbastē kāglā-vich ūdī
bought-is. Of-the-land this portion of-the-settlement papers-in his
mālki likhiā-hōya-hāi. Ŭ mādīā-zamināda vi dāwā kita.
property written-become-was. By-him of-my-land also claim was-made.
Mē ū-kū ākhiā jō, 'tholē-dihārē theहī-hinn jō mē ē
By-me him-to it-was-said that, 'a-few-days elapsed-are that by-me this
zamin mul-gid-di-bē; tuhādī marzi hōwē tā muqaddama karū.'
land bought-is; your will (if) it-be then suit make.'
ū ākhiā, 'mē zamināde-kītē muqaddama karaṇ nā-
By-him it-was-said, 'I of-the-land-for suit to-make I-am-not
chāhndā.' Te āp tikkhē-tikkhē pānī-uttē qabza kar-giddus.
voishing.' And himself immediately water-on possession was-taken-by-him.
Mē patwārīdē-köl gium te ū-kīnū ūdīā-katābē-vichchē
I of-the-village-accountant-near I-sent and him-from his-books-from-in
parcha giddum, te wātt mē Agistrā-Sahib-kū arzi
extract was-taken-by-me, and then by-me Extra-Assistant-Commissioner-to petition
ditti. Sahib mādī arzi Tashildār-köl
was-given. By-the-Extra-Assistant-Commissioner my petition the-tashildār-to
daryāfat-kītē pāṭh-ditti. Tashildār mauqē-te giyā, te
investigation-for was-sent. The-tashildār the-spot-on went, and
ū āghāshē biyān likhē, te
by-him of-witnesses the-statements were-written, and
Agistrā-Sahib-kū rapōt
the-Extra-Assistant-Commissioner-to report was-made.
Sahib Hindū hāi, ū ākhiā,
The-Extra-Assistant-Commissioner a-Hindū was, by-him it-was-said,
'mē kañ-dihārīyā-kītē hā, mē daryāfat nā kar-sagdā;
'I a-few-days-for am, I investigation am-not to-make-able.'

3 v
FREE TRANSLATION OF THE FOREGOING.

The land which I now possess, was purchased after the last settlement. This portion of land was entered in the last settlement papers as the property of the defendant. The defendant claimed the land. A few days ago, when I told him to sue in the court, he said that he would not sue in the court, but at once took possession of the water. I went personally to the Patwari who gave me a copy of the deed of sale. Afterwards I lodged a petition in the court of the Extra Assistant Commissioner. The Extra Assistant Commissioner sent my petition for preliminary enquiries to the Tahsildar who went personally to the spot.

After recording the depositions of witnesses, the Tahsildar sent back the report to the Extra Assistant Commissioner. The Extra Assistant Commissioner was a Hindu, and refused to take up the case as he was shortly going away.
an order to the Qāzi to make enquiries on the spot. On receiving the report of the Qāzi, the Taḥṣildār ordered the parties to choose arbitrators. Each party chose one arbitrator and the Taḥṣildār appointed an umpire. Three arbitrators including the umpire went to the spot for enquiries, and divided the water equally between the parties and they also sent the arbitration report to the Taḥṣildār for approval. The Taḥṣildār ordered me to tell the defendant to attend his court at Shammozi, and in the case of failure, to attend the court of the Extra Assistant Commissioner. The defendant attended the court at Shammozi, but he declined to accept the decision of the arbitrators.
HINDKŌ OR MULKĪ OF MIANWALI AND BANNU.

The Thāli of Mianwali is called either Hindkō or Jatki. It is spoken on both sides of the Indus, i.e. all over the three eastern Tahsils of Mianwali, Bhakkar and Leihā, and, on the western side of the river, in the Isa Khel Tahsil. Only in the north of the last named Tahsil is it supplanted by Paštō. East of Isa Khel lies the District of Bannu. Scattered over this district the same dialect is spoken by between 33,000 and 34,000 Hindus and other non-Paštāns, and is called Hindkō or Mulki.

The language is practically the same as the Thāli of Shahpur. There are slight dialectic differences between the Thāli of Mianwali Tahsil, the most northern of the three eastern Tahsils, and that of the rest of the District. For instance, in Mianwali Tahsil they say jērā, who, but elsewhere jērā, and po-giā, he fell, but elsewhere po-giā. There are also differences in the formation of the passive which will be dealt with below. Everywhere there is the usual tendency to pronounce ā as ō. Thus the Shahpur Standard saddun, to call, becomes sadun.

There are a few variations in vocabulary. We may quote the following from the specimen:

ādā, two.

iaqā, then; jauhā, when, and so on.

chhorwa, instead of chhōrwa, to let go.

For ‘to become’ the usual word is thiwa, but khōvern also occurs.

Arabic and Persian words are sometimes mispronounced, as:—

ghunah, for gunah, a fault.

āsmān, for asmān, heaven.

haryān, for hairān, perplexed.

The termination ād of the past participle is represented by ā, but this is hardly more than a matter of spelling. Thus, ākhiā, said; giā, gone. Similarly from the present participle we have jindīā, for jindīā, while living.

In the declension of nouns, the word for ‘son’ is putr, which is unchanged throughout declension, instead of puttur.

The oblique plural of masculine nouns in ā, ends in ā, not eā. Thus, varkā, obl. plur. of varhā, a year.

In the pronouns, note assē, not assē, we, and ātē, not ātī, by thee. The relative pronoun is jērā, or in the north jōrā, instead of jērā.

As for verbs, note han (as in Mūlānī) instead of hin, they are; and āhi, he was, instead of āhā.

The first person singular, especially in the south, ends in ē, instead of ā, as in āssē, I may divulge, but we have also vāsē. I will go, and ākhaē, instead of akhesē, I will say. For the passive we have in the north saflōā, and in the south saflā, I may be called. Note too that the passive in this case is formed by adding ā, not ē. The standard of Shahpur would be saflōā.

The specimens of Mianwali Thāli are two in number. The first is a version of the Parable, and the second an excellent folk-tale, a local version of the Tale of the Bull and the Ass in the Arabian Nights. They are both in the southern dialect.
[No. 27.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHNDÁ OR WESTERN PANJABI.**

**HINDKO DIALECT.**

**MIAWALI DISTRICT.**

**SPECIMEN I.**

(M. Ahmed Yar Khan, B.A., 1898.)

Hikk-janēdē ḍā putr han. Unhā-vichō mandē hē piūnū

Of-one-person two sons were. Them-from-among by-the-younger to-the-father

ākhiā, 'jeśa hissā māldā māldā thinda hē maṇū ġē.'

It-was-said, 'what share of-the-property mine becoming-is to-me give.'

Us apné-jindicā tarka unhaṇū wand-ditiā. Atē

By-him during-his-own-living the-property to-them was-divided-out. And

thālē-dhā-thū pichchhē mandē hē putr appā sabbhō-kujīh samalā

a-few-days-from after the-younger son his-own everything collected

kar-kē hikk-parēdē-mulk-dhir ātur-giā. Uṭthē apnā mal

made-having of-a-distance-country-towards went-away. There his-own property

luchyānā-vich waṅā-dittā. Atē jēṛē-vellē sabbhō-kujīh kharch

deobukhīrīn was-caused-to-go-by-him. And at-what-time everything expended

thi-giā, tē us-mulkā-vich dhālā kāl pā-giā, atē oh muthaj

became, then of-that-country-in severe famine fell-down, and he poverty-striken

thāwā laggi. Taḏhā us-mulkā hikk-rehūdālē-kōl giā. Us

to-become began. Then of-that-country a-dweller-near he-went. By-him

usuṇ zamīnā-vich sūr chariāwān mutā. Atē usdā dil

him-as-for lands-in seine for-feeding it-was-sent. And of-him the heart

maṇḍa-āhī jō unhačhhuṇā-nāl ḍhīḍ bhare, jēṛē sūr

wishing-was that those-husk-with belly he-may-fill, which the-seine

khāndē-han. Atē usuṇ kō niḥā dēndā. Taḏhā hōsh-vich

eating-are. And to-him anyone not (was-)giving. Then sense-in

a-kē ḍkhīs, 'maṇḍē-piūdē kinte-mazdēnārā ṭōtīn ġin,
come-having it-was-said-by-him, of-my-father of-how-many-servants looses are,
atē mē bhuk-tē mardā-hā. Mē apnē-plē-kōl vāsā, atē

and I hunger-by dying-am. I my-own-father-near will-go, and

manū ḍkhīs, "mē usmāndā atē tēdē-sāmpē ghunah kītā-he,
to-him I-will-say, "by-me of-heaven and in-thy-presence sin done-is,
atē hun is-laīq na hā, jō tāḍā putr saḍāī. Manū
and now this-worthly not I-am, that thy son I-may-be-called. Me (acc.)
apnē-mazdūrā-vāngī' hikk banā."" Tadāhā uṭh-kē, apnē-piū-dhir
thine-own-servants-like one make."" Then art thou-having his-own-father-towards
tūriā, atē oh ajhā parē ālī, jō usnū dēkh-kē
he-departed, and he still at-distance was, that him (acc.) seen-having
usdē-piūnū tāras āīa, atē bhaij-kē gal laīos,
to-his-father compassion came, and run-having the-neck was-applied-by-him,
atē bahū chumīos. Putr usnū ākhīā, "abbā,
and much he-was-kissed-by-him. By-the-son to-him it-was-said, 'father,
mā usmāndā atē tādē-sānnē gahunh kita-hē, atē hun is-laīq
by-me of-heaven and in-thy-presence sin done-is, and now this-worthly
na hā, jō watt tāḍā putr saḍāī.' Piū apnē-naukārānū
not I-am, that again thy son I-may-be-called.' By-the-father to-his-own-servants
ākhīā, 'chang-thē-changī pushāk ghumn-dō, atē isnū pawāo;
it-was-said, 'good-than-good garment bring, and to-this-one put-on;
atē usdē-haith-vich mundri, atē pairā-vich juttī pawāo;
and his-hand-on a-ring, and feet-on shoe put-on;
atē asā khawāhē atē khushī karāhē, kīū-kē eh māgā putr
and we may-eat and rejoicing may-make, because this my son
mar-giā āhi, tē hun jī-pēā hē; phītt-giā āhi, labh-pēā hē.' Atē
dead was, and now rescued is; lost was, got is.' and
oh khushī karaṇ laggī,
they rejoicing to-make began.

Atē usdā vada putr zamin-tē āhi. Jērē-vēlē gharādē
And his the-great son the-field-in was. At-what-time of-the-house
saure āīā, gāwan-atē-nachchāndā alā sup-kē, hikk-naukarānū
near he-came, of-singing-and-dancing sound heard-having, to-a-servant
saddīos, atē puchchhiāos, 'eh kē hē?' Atē us
it-was-called-by-him, and it-was-asked-by-him, 'this what is?' And by-him
usnū ākhīā, 'tādā bhirī āīā hē, atē tādē-piū vadhā miyāmā
to-him it-was-said, 'thy brother come is, and by-thy-father a-great feast
kīth-hē, kīū-kē usnū khāir-nāl laddhā hīs.' Oh kāvar thīā,
made-is, because to-him safety-with got he-is-to-him.' He angry became,
atē andur na ānā. Usdā peō behir āīā, atē usnū
and within not (was-)going. His father outside come, and to-him
manāios. Us piūnū jawāh dittā, 'abbā,
it-was-remonstrated-by-him. By-him to-the-father answer was-given, 'father,
dēkh, mē itnē-varāhā tādī khizmat karda rēhā hē, atē kadāhā-hē
see, by-me so-many-years thy service doing remained-I-am, and ever-even
tādē-ākhē-thū baghair kujjh nahi kitā; bhalā, tā hikk
thu-said-thing-from without anything not was-done; well, by-thee a
bakkrā vi kaḍhā nahi ṛitta, jō mē apnē-dōṣādē nāl
young-he-goat even ever not was-given, that I of-my-own-friends with
khushi kardā. Atē jērē-vēlē tāḍā eh putr āia-hē,
rejoicing might-have-made. And at-what-time thy this son come-is,
ja apnā māl kanjruṭ-tē waṅā-dittā-hē, tē us-wāstē vaḍī
by-which his-own property harlots-on caused-to-go-is, by-thee him for a-great
mizmāni kitā-hē.' Us usnē ākhīā, 'putr, tē hamēshā
feast made-is.' By-him to-him it-was-said, 'son, thou always
māḍē-kōl hē, atē jō-kujjh māḍā hē, oh tāḍā hē; bhala, khushi
of-me-near art. and whatever mine is, that thing is; well, rejoicing
karun stē khush thiwuṇ zarūrī āhi, kiṅ-kē tāḍā bhira mar-giā
to-make and happy to-become necessity was, because thy brother dead
āhi, hun ji-pēa hē; atē phīṭṭ-giā āhi, hun labbh-pēa hē.'
was, now revived is; and lost was, now got is.'
INDO-ARYAN FAMILY.    NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PĀNJĀBĪ.

HINDKŌ DIALECT.    MIANWALI DISTRICT.

SPECIMEN II.

(M. Ahmed Yar Khan, B.A., 1898.)

1. Hikk ādmi Sulaimān-Paigahbārdē kōl āī, te usnū ākkhios.
   1. A man of-Solomon-the-Prophet wear came, and to-him
   it-was-said-by-him, 'to-me of-animals speech teach.' By-Solomon to-him
   ākkhios, 'mānū haiwānādī bōlī sikhā.' Sulaimān usnū
   it-was-said, 'thou of-animals speech not learn, because if by-thee of-them
   kāī gall kāhēnu āsā-dittā, tā tā mar-vāsē.' Us-ādmi
   any word to-anyone was-divulged, then thou wilt-die.' By-that-man
   ākkhios, 'kāhēnu na āsā-sēn.' Tañhū Sulaimān usnū
   it-was-said, 'to-anyone not I-will-divulge.' Then by-Solomon to-him
   haiwānādī bōlī sikhā, atē oh ādmi apne-ghar giā,
   of-animals speech was-taught, and that man to-his-own-house went.

2. Usdā hikk dānd āhi, hikk kharkā, hikk kutū, atē bahī-sārē
   2. Of-him one bullock was, one ass, one dog, and very-many
   kukkaē. Dāndē ādārī lañlē ke bāhir giinn vāndā-āhi,
   fouls. The-bullock (acc.) daily loaded-having forth having-taken going-he-was,
   atē kharkā khalōtā rēhu-āhi. Is-wāstē ādā dūbā
   and the-ass standing(at-home) remaining-was. This-for the-bullock thin
   thi-gūt, atē kharkā thula.
   became, and the-ass fat.

3. Hikk-dūhērē dānd kharkē-thē ādārī ke
   3. On-one-day by-the-bullock the-ass-from
   hāl āhi? Kharkē ākhīa, 'mā bahū khush hā.'
   condition is?' By-the-ass it-was-said, 'I very happy am.'
   Dānd ākhīa, 'mā bahū akhā hā; mānū vi kōl bahānā
   By-the-bullock it-was-said, 'I much troubled am; to-me also some device
   dāss, jō mānū sēh na lañdē.' Kharkê ākhīa, 'tē
down, that to-me the-master not may-load.' By-the-ass it-was-said, 'thou
ghā na khā, atē azārī hō-vańj. Unbhāda sāṉ eh gall
grass not eat, and sick become. Of-them the-master this matter
sundā ahi. Ḍūjē-dīharē dānd azārī thi-gia, atē ghā na
hearing was. On-the-second-day the-bullock sick became, and grass not
khādos.
was-eaten-by-him.

4. Sāṉ dānddi já-te kharkāṇī ladd-kē bāhīr
4. The-master of-the-bullock place-in the-ass (acc.) loaded-having forth
ghinn- gia. Dānd sārā qhāṟū màzē-nāl ghar khalotā
took-him-away. The-bullock the-whole day comfort-with at-home standing
reḥā, atē kharkē-sholdē bāhi múshāt dīḥtē.
remained, and by-the-ass-the-wratch much trouble was-seen (i.e. experienced).
Nimāshē ghar aīā, atē dānd-thū puchchhios, ‘kē
At-ventidue home he-came, and the-bullock-from it-was-asked-by-him, ‘what
hāl hē?’ Dānd ākhiā, ‘mā dāḏhi khush rehā-bē.’
condition is?’ By-the-bullock it-was-said, ‘I very happy remained-am.’

5. Tē kharkē ākhiā, ‘mā hikk bāṭi gall sunq-kē.
5. Then by-the-ass it-was-said, ‘by-me an other word heard-is.
Dānd ākhiā, ‘oh kēpī hē?’ Kharkē ākhiā, ‘assādē
By-the-bullock it-was-said, ‘that what is?’ By-the-ass it-was-said, ‘our
sāṉ ajj pēśāhdā-āhī, “jēkar dānd wall na thīwē, tē
master today a-saying-was, “if the-bullock well not may-become, then
usnū kōhēṣā.”’ Dānd ākhiā, ‘huṇ kē
him (acc.) I-shall-slaughter.’” By-the-bullock it-was-said, ‘now what
karāhē?’ Kharkē ākhiā, ‘ghā khā, atē bhajj.’ Dānd
may-ve-do?’ By-the-ass it-was-said, ‘grass eat, and run.’ The-bullock
ghā khūvaṇ laggā, tē bhajjaṇ laggā.
grass to-eat began, and to-run began.

6. Unbhāda sāṉ eh gall sunq-kē hassaṇ laggā, atē usdi
6. Of-them the-master this word heard-having to-laugh began, and his
zāl usṇū hassāṇ dékh-kar puchchhāṇ laggī, ‘kiṇī hassāṇ-hē?’
wife to-him laughing see-n-having to-ask began, ‘why Laughing-art-thou?’
Khāsam usṇū ākhiā, ‘mā-thū na puchchhā, kiṇ-kē jē mā
By-the-husband to-her it-was-said, ‘me-from not ask, because if I
ehr gall tānū dāsī, tā mā mar-vāsā.’ Zāl usṇū
this matter to-thee may-divulge, then I shall-die.’ By-the-wife to-him
ākhiā, ‘mā eh gall zūrūr puchchhā, atē rowāṇ laggī,
it-was-said, ‘I this matter certainly will-ask,’ and to-weep she-began,
atē chhurā ghim-kē āpṇū mārāṇ laggī.
and a-knife taken-having herself (acc.) to-kill began.

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7. Usdā khasam bahā haryān atē ghagin thā. Dānd, atē kharkā, atē kuttā, dēdhē ghagin hē, atē kukuṛ bāngā and the-ass, and the-dog extremely sad became, and the-cock crowings ġēvān lāggā. Dānd atē kharkā atē kuttē ākhē, to-give began. By-the-bullock and by-the-ass and by-the-dog it-was-said, ‘assādā sēṭ maragālā hē, atē tū bāngā dēndā-hē.’ Kukkar, ‘our master about-to-die is, and thou crowings griefing-art.’ By-the-cock ākhē, ‘is-sēṭā marag changā hē, kī-lē oh dhāta kamlā it-was-said, ‘of-this master to-die good is, because he extremely foolish hē.’ Unhē puchehhē, ‘kī-lē’ Us ākhē, ‘mā chāli-

is.’ By-them it-was-asked, ‘why?’ By-him it-was-said, ‘I forty-
kukkṛt-tē qāhū rakkha-hē, atē is-dī hikk zāl hē, us-tē takrā
hin-on control keeping-am, and of-him one wife is, her-on control nahī thīnā. Unhē ākhē, ‘kē kār’ Us
not becomes.’ By-them it-was-said, ‘what may-he-do?’ By-him ākhē, ‘sōṭī chā-ghinnā, atē usnū māran lāggē, it-was-said, ‘a-cudgel let-him-up-and-take, and her (acc.) to-beat let-him-begin, tādhā chūrēs, jādhē ākhē, ‘mē na puchehhē, mānū then let-him-le-hor-go, when she-say-say, “I not (am-)asking, me (acc.) nā mār.”’
not beat.’

8. Oh ōmī supā-āhī. Us hikk sōṭī ghāldī, atē
8. That man hearing-was. By-him a cudgel was-taken, and zānlū māran lāggā. Zāl Khudādā mī ghattē, the-wife (acc.) to-beat he-began. By-the-wife of-God the-name was-invoked, atē ākhios, ‘mānū na mār, mā na puchehhē!
and it-was-said-by-her, ‘me (acc.) not beat, I not (am-)asking!’

9. Is-thū ch natījā nikaldhē hē jō ramduā mursbīd khālā
9. This-from this moral lesson-is that of-a-woman the-teacher a-blow hē.
is.

FREE TRANSLATION OF THE FOREGOING.

1. A man went to Solomon, the Prophet, and asked him to teach the language of beasts. Solomon said, ‘don’t learn it, for if you divulge the fact of your knowledge, you will drop down dead.’ The man replied, ‘I won’t divulge it to anyone,’ and so Solomon taught him, and he went home.

2. He was the owner of a bullock, an ass, a dog, and a number of fowls. He used to load up the bullock every day, and take it out as a beast of burden, but the ass
remained at home in the stable. In this way the bullock became weary and thin, while the ass remained jolly and plump.

3. One day the bullock asked the ass how he was. 'Fine and hearty,' was the reply. Then said the bullock, 'weary and troubled am I. I do wish you would tell me some trick which would induce the master not to load me.' Said the ass, 'don't eat anything when you are put out to graze, and pretend to be sick.' Now the master was listening to what they were saying. Next day the bullock became sick, and refused his grass.

4. His master thereupon loaded up the ass instead of the bullock and took him forth. The bullock remained all day at home in great content while the poor devil of an ass had nothing but labour and sorrow. When he came home, he asked the bullock how he was getting on. 'O,' said he, 'I've had a rare time of it!'

5. Then said the ass, 'I heard something new to-day.' 'What was it?' said the bullock. The ass replied, 'our master was saying to-day, "if that bullock doesn't get better, I'll have to slaughter it."' 'What am I to do now?' cried the bullock. Said the ass, 'graze away like anything, and run about.' So the bullock at once began to graze and to run about.

6. Now their master was listening to all this talk, and when he saw the bullock's sudden restoration to health, he burst out laughing. His wife noticed this, and asked him what he laughed at. 'Don't ask me,' said he, 'for if I tell you, I'll die.' But she persisted, and cried, 'verily I will ask you,' and then she began to scream and weep, and snatching up a knife threatened to kill herself.

7. The wretched husband was at his wit's end with worry and grief. And out of sympathy, the bullock, the ass, and the dog were filled with sorrow too. But the cock began to crow. Then said the bullock, the ass, and the dog to the cock, 'shame on you! Here is our master dying of grief, and you are crowing!' Said the cock, 'and a good thing too that such a fool of a master should die.' 'Why?' cried they. He replied, 'look at me, I've forty hens, and keep 'em all in fine order, and he can't manage one wife!' Said they, 'what is he to do?' Said he, 'let him up and take a cudgel, and let him begin to thrash her with it, and let him go on thrashing till she cries out "please stop beating me. I won't ask."'

8. The man was listening to all this, so he took a cudgel, and began to thrash his wife.

She invoked the name of Allāh and cried out, 'beat me no more. I won't ask.'

9. The moral of this is that the only teacher of a woman is a blow.
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<td>पाँह (Pañhā)</td>
<td>12. Fifty</td>
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<tr>
<td>सन (Sā)</td>
<td>सन (Sā)</td>
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<td>माई (Māi)</td>
<td>माई (Māi)</td>
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<td>माँज्ज (Mānjā)</td>
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<td>माँजड़ (Mānjā)</td>
<td>माँजड़ (Mānjā)</td>
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<td>आह (Aha)</td>
<td>आह (Aha)</td>
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<td>तु (Tu)</td>
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<td>तिज्ज (Tijjā)</td>
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<td>Uudâ, uhdâ</td>
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<td>ꐒ, oh, un</td>
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<td>Unhâdâ</td>
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<td>Unhâdâ</td>
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<td>Hath</td>
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<td>Për</td>
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<td>Nakk</td>
<td>34. Nose.</td>
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<td>Akh</td>
<td>Akkh</td>
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<td>Dand</td>
<td>37. Tooth.</td>
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<td>Kan</td>
<td>Kann</td>
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<td>Sir</td>
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<td>Jibbh</td>
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<td>Sonâ</td>
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<td>Reppâ</td>
<td>Châdi</td>
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<td>Peo</td>
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<td>Dahrî</td>
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<td>Zal, chûndâ</td>
<td>52. Woman.</td>
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<td>Sawāqi, trāmit</td>
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<td>Bāl (m.), bāli (f.)</td>
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<td>Pātūr</td>
<td>Pāti, puttir, puttur</td>
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<td>Dāh</td>
<td>Dāh</td>
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<td>57. Slave</td>
<td>Gūlām</td>
<td>Naukār</td>
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<td>58. Cultivator</td>
<td>Mūzārā</td>
<td>Raḥn-wāh</td>
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<td>59. Shepherd</td>
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<td>Ājri</td>
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<td>60. God</td>
<td>Rabb, Khuđa</td>
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<td>61. Devil</td>
<td>Shaitān</td>
<td>Shitān</td>
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<td>62. Sun</td>
<td>Dēhā</td>
<td>Sījā</td>
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<td>Chand</td>
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<td>64. Star</td>
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<td>Agg</td>
<td>Bhā (fem.)</td>
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<td>Bāttak</td>
<td>Margā (wild duck), bāttak (goose), Gājdāh (fem. gājdāh)</td>
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<td>Gaddāh (fem. gaddāh)</td>
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<td>77. Go</td>
<td>Wanj</td>
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<td>78. Eat</td>
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<td>79. Sit</td>
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<td>Bāh, bāh</td>
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<td>Thal of Shikarpur</td>
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<td>Shātān</td>
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<td>Gaddō; fem. gaddā</td>
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<td>Khā</td>
<td>Khā</td>
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<td>81. Beat</td>
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<td>Mār</td>
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<td>Khar</td>
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<td>Mar</td>
<td>Mar</td>
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<td>Dē</td>
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<td>Moklā, parā</td>
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<td>Afāsas</td>
<td>Ḥāhā hāhā</td>
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<td>Pīn</td>
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<td>Pīn-kīl</td>
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<td>Pî̇-kölî</td>
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<td>Powā-ṭhī</td>
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<td>Hikk changā ṛddi</td>
<td>Hikk changā bandā</td>
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<td>Hikk changā ṛddi</td>
<td>Hikk changā bandā</td>
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<td>121. To a good man</td>
<td>Hikk changā ṛddi or -dhīr.</td>
<td>Hikk changā band-e-kī</td>
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<td>Hikk changā band-e-kanī</td>
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<td>Deṭ changā ṛddi</td>
<td>Dī ṛddi bandā</td>
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<td>Changā band-e-pādī</td>
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<td>Changā band-e-kī</td>
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<td>Hikk changt sawānt</td>
<td>Hikk changt sāl</td>
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<td>129. A bad boy</td>
<td>Hikk bhāpā chhohur</td>
<td>Hikk gandā chhohur</td>
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<td>130. Good women</td>
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<td>Changā sālī</td>
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<td>131. A bad girl</td>
<td>Dhāpī chhohur</td>
<td>Hikk gandā chhohur</td>
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<tr>
<td>132. Good</td>
<td>Changā</td>
<td>Changā</td>
</tr>
<tr>
<td>133. Better</td>
<td>Dhi changā or changā</td>
<td>Changā</td>
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<td>Hindki of Dara Ghazi Khan</td>
<td>Thäit of Shahpur</td>
<td>English</td>
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<td>Pīdī-kū</td>
<td>Pīdī-kū</td>
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<td>Dhi</td>
<td>Dhi</td>
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<td>Dhrādā</td>
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<td>Dhrānū</td>
<td>112. To a daughter.</td>
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<td>Dhrā-kollū</td>
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<td>Dū dhrīf</td>
<td>114. Two daughters.</td>
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<td>Dhrīf</td>
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<td>Chāgī dhrīf-dā</td>
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</tr>
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<td>Chāgī ādmi-kū</td>
<td>Chāgī dhrīf-nū</td>
<td>121. To a good man.</td>
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<td>Chāgī dhrīf-kollū</td>
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<td>Dū chāgī dhrīf</td>
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<td>Chāgī sāl</td>
<td>128. A good woman.</td>
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<td>Mānih chhohar</td>
<td>Bhārī ningur</td>
<td>129. A bad boy.</td>
</tr>
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<td>Mānih chhohir</td>
<td>Bhārī ningir</td>
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<td>Chāgī</td>
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</tr>
<tr>
<td>(Ū-kannū) chāgī</td>
<td>Bhīt chāgī, chāgīrā</td>
<td>133. Better.</td>
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<th>English</th>
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<th>Matak of Multan</th>
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<tr>
<td>134. Best</td>
<td>Habba n-tha changã</td>
<td>Sabbha n-kaññi changã</td>
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<tr>
<td>135. High</td>
<td>Uchchã</td>
<td>Uchcha</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Vañjá uchchã</td>
<td>Uchchárá</td>
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<td>137. Highest</td>
<td>Habba n-tha uchchã</td>
<td>Sabbha n-kaññi uchchã</td>
</tr>
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<td>138. A horse</td>
<td>Ghõpãi</td>
<td>Ghõpãi</td>
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<td>Ghõri</td>
<td>Ghõri</td>
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<td>140. Horses</td>
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<td>Ghõripã</td>
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<td>141. Mares</td>
<td>Ghõripã</td>
<td>Ghõripã</td>
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<td>142. A bull</td>
<td>Dând</td>
<td>Sãnh (bull), ñánd (bullock)</td>
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<tr>
<td>143. A cow</td>
<td>Gã</td>
<td>Gã</td>
</tr>
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<td>144. Bulls</td>
<td>Dând</td>
<td>Sãnh, ñánd</td>
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<td>145. Cows</td>
<td>Gãì</td>
<td>Gãì</td>
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<td>146. A dog</td>
<td>Kuttã</td>
<td>Kuttã</td>
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<td>147. A bitch</td>
<td>Kuttì</td>
<td>Kuttì</td>
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<td>148. Dogs</td>
<td>Kuttì</td>
<td>Kuttì</td>
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<td>149. Bitches</td>
<td>Kuttìì</td>
<td>Kuttìì</td>
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<td>150. A he goat</td>
<td>Chhêlã</td>
<td>Chhêlã</td>
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<td>151. A female goat</td>
<td>Bakri</td>
<td>Bakri</td>
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<td>152. Goats</td>
<td>Bakrê, bakrêì</td>
<td>Chhêlê, bakrêì</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Harã</td>
<td>Harã</td>
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<td>154. A female deer</td>
<td>Harnì</td>
<td>Harñì</td>
</tr>
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<td>155. Deer</td>
<td>Harñì, harnãìì</td>
<td>Harnã, harñãìì</td>
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<td>156. I am</td>
<td>Më hã</td>
<td>Më hã, ê</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Të hã</td>
<td>Të hã, ê</td>
</tr>
<tr>
<td>158. He is</td>
<td>Oh hã</td>
<td>Õ hã, ê</td>
</tr>
<tr>
<td>159. We are</td>
<td>Assã hã</td>
<td>Assã hañ, añ</td>
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<td>160. You are</td>
<td>Tusañ hã</td>
<td>Tusañ hã, o</td>
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<tr>
<td>Hindi of Dera Ghazi Khan</td>
<td>Thaï of Shāhpur</td>
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<td>--------------------------</td>
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<td>---------</td>
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<td>Sāhbrā-kannū chāngā</td>
<td>Habbrā-tha chāngā</td>
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<td>Uchchā</td>
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<td>(U-thā) uchchā</td>
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<td>Habbrā-tha uchchā</td>
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<td>Ghōpt</td>
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<td>Ghōpē</td>
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<td>Ghōpēk</td>
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<td>Dānd</td>
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<td>Gā</td>
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<td>Gāl</td>
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<td>Kūtti</td>
<td>147. A bitch.</td>
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<td>Bakṛa</td>
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<td>Harn (ravine-deer)</td>
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<td>Harni</td>
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<td>Harn</td>
<td>155. Deer.</td>
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<td>Mā ḫē</td>
<td>Mā ḫē, ḫē, ḫē</td>
<td>156. I am.</td>
</tr>
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<td>Tū ḫē</td>
<td>Tū ḫē, ḫē, ihē</td>
<td>157. Thou art.</td>
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<td>Ō ḫē</td>
<td>Oh ḫē, ḫē, ihē</td>
<td>158. He is.</td>
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<td>Assē ḫāṛ</td>
<td>Assē ḫāṛ, haṛ</td>
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<td>Tussē ḫō</td>
<td>Tussē ho, ò ho</td>
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<td>Lahnda (Shahpur Diâ.)</td>
<td>Multâsh of Multan</td>
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<td>161. They are</td>
<td>Oh hin</td>
<td>Ö hin, han, in</td>
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<td>162. I was</td>
<td>Më åhus</td>
<td>Më ham, háum, háim, háus</td>
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<td>163. Thou wast</td>
<td>Tû åkë</td>
<td>Tû hâve, hâ</td>
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<td>Ö hâ (fem. hâl)</td>
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<td>Assë, åsaeë</td>
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<td>166. You were</td>
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<td>Tussë hâve</td>
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<td>167. They were</td>
<td>Oh åhin</td>
<td>Ö hâin, åhin</td>
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<td>168. Be</td>
<td>Hô</td>
<td>Thë</td>
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<td>169. To be</td>
<td>Hîwan</td>
<td>Thîwan</td>
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<td>170. Being</td>
<td>Hunda</td>
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<td>Hô-kô</td>
<td>Thî-kë</td>
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<td>172. I may be</td>
<td>Më bowë</td>
<td>Më thîwë</td>
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<td>173. I shall be</td>
<td>Më boseë</td>
<td>Më thësë</td>
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<td>174. I should be</td>
<td>Më hundus</td>
<td>Më thîndë, thîwëha</td>
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<td>175. Best</td>
<td>Mar</td>
<td>Mër</td>
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<td>176. To beat</td>
<td>Marus</td>
<td>Mâran</td>
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<td>Mârendë</td>
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<td>178. Having beaten</td>
<td>Mâr-kô</td>
<td>Mâr-kô</td>
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<td>179. I beat</td>
<td>Më märëndë-hë</td>
<td>Më märëneë</td>
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<td>180. Thou bestest</td>
<td>Tû märëndë-hë</td>
<td>Tû märëneë</td>
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<td>181. He beats</td>
<td>Oh märëndë-hë</td>
<td>Ö märëneë</td>
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<td>182. We beat</td>
<td>Assë märëndë-hë</td>
<td>Assë märëneë</td>
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<td>183. You beat</td>
<td>Tussë märëndë-hë</td>
<td>Tussë märëneë</td>
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<td>184. They beat</td>
<td>Oh märëndë-hin</td>
<td>Ö märëneu</td>
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<td>185. I beat (Past Tense)</td>
<td>Më märeë</td>
<td>Më märeë</td>
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<td>186. Thou beatest (Past Tense)</td>
<td>Tû märeë</td>
<td>Tû märeë</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Uë märeë</td>
<td>Ö märeë</td>
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<tbody>
<tr>
<td>Ø hin</td>
<td>Ø hin, inu, ochin</td>
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<td>Maï ham</td>
<td>Mê âka, âhim</td>
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<td>Tê hâwé</td>
<td>Tê âhê</td>
<td>163. Thou wast.</td>
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<td>Ø hâ</td>
<td>Ø hâ; fem. âhi</td>
<td>164. He was.</td>
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<td>Assê hâwé</td>
<td>Assê assê</td>
<td>165. We were.</td>
</tr>
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<td>Tussê âhê</td>
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<td>Ø ham</td>
<td>Ø shin; fem. âhin,</td>
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<td>Thi, hê</td>
<td>Thi</td>
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<td>Thiwân</td>
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<td>Thî-kê, thî-kar, thî-karûhî</td>
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</tr>
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<td>Maï thiwê, hówê</td>
<td>Mê thiwê</td>
<td>172. I may be.</td>
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<td>Mê thirê</td>
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<td>Mê thirêhê</td>
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<td>175. Beat.</td>
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<td>Mâr</td>
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<td>Mê marinda hê, marînè</td>
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<td>Tû marinda hê, marînè</td>
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<td>Assê marinda hê</td>
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<td>Tussê marinda hê</td>
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<td>Oh marindâ hinn</td>
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<td>Mê mûrê</td>
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<td>Tû mûriá</td>
<td>Tû mûrê</td>
<td>186. Thou beatest (Past Tense).</td>
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<td>U mûriá</td>
<td>Uû mûrê</td>
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<td>Multā of Multān</td>
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<td>188. We beat</td>
<td>Assā māreā</td>
<td>Assā māreā</td>
</tr>
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<td>189. You beat</td>
<td>Tussā māreā</td>
<td>Tussā māreā</td>
</tr>
<tr>
<td>190. They beat</td>
<td>Unhā māreā</td>
<td>Unhā māreā</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Mē marēndā-hā</td>
<td>Mē marēndā-hā</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Mē marēndā-āhus</td>
<td>Mē marēndā-hāin</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mē māreē-khā</td>
<td>Mē māreā khā</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Mē mārū</td>
<td>Mē mārū</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Mē māreē</td>
<td>Mē māreē</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū māreē</td>
<td>Tū māreē</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Oh māreēi</td>
<td>Ō māreēi</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Assā marākēh</td>
<td>Assā marākēh</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tussā marēē</td>
<td>Tussā marēē</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Oh māreēn</td>
<td>Ō māreēn, māreēn</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Mē marēndus</td>
<td>Mē marēndā, mārēhā</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mē marēndā-khā</td>
<td>Mē mārīē</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mē māreēghā</td>
<td>Mē mārīē-gēa, -gēā</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mē māreē</td>
<td>Mē māreē</td>
</tr>
<tr>
<td>205. I go</td>
<td>Mē vāndā-khā</td>
<td>Mē vāndē</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū vānda-khā</td>
<td>Tū vāndē</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Ah vāndā-khē</td>
<td>Ō vāndē</td>
</tr>
<tr>
<td>208. We go</td>
<td>Assā vāndā-khē</td>
<td>Assā vāndā-kē</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tussā vāndē-khē</td>
<td>Tussā vāndē-kē</td>
</tr>
<tr>
<td>210. They go</td>
<td>Oh vāndā-khēn</td>
<td>Ō vāndin</td>
</tr>
<tr>
<td>211. I went</td>
<td>Mē gēā</td>
<td>Mē gēā</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gēā</td>
<td>Tū gēā</td>
</tr>
<tr>
<td>213. He went</td>
<td>Oh gēā</td>
<td>Ō gēā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Assā gād</td>
<td>Assā gād</td>
</tr>
</tbody>
</table>

426—Lalmā.
<table>
<thead>
<tr>
<th>Hindi of Dera Ghazi Khan</th>
<th>Thal of Shihour</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assā māria</td>
<td>Assā mārēā</td>
<td>158. We beat (<em>Past Tense</em>)</td>
</tr>
<tr>
<td>Tussā māriā</td>
<td>Tussā mārēā</td>
<td>159. You beat (<em>Past Tense</em>)</td>
</tr>
<tr>
<td>Unhē māriā</td>
<td>Unhē mārēā</td>
<td>160. They beat (<em>Past Tense</em>)</td>
</tr>
<tr>
<td>Maṛ marēpā-hā</td>
<td>Mē marindā hē</td>
<td>161. I am beating.</td>
</tr>
<tr>
<td>Maṛ marēpā-ham</td>
<td>Mē marindā āhis</td>
<td>162. I was beating.</td>
</tr>
<tr>
<td>Maṛ māriā-ham</td>
<td>Mē mārēā āhā</td>
<td>163. I had beaten.</td>
</tr>
<tr>
<td>Maṛ mārē</td>
<td>Mē mārēā</td>
<td>164. I may beat.</td>
</tr>
<tr>
<td>Maṛ marēśē</td>
<td>Mē marēśē</td>
<td>165. I shall beat.</td>
</tr>
<tr>
<td>Tū marēśē</td>
<td>Tū marēśē</td>
<td>166. Thou wilt beat.</td>
</tr>
<tr>
<td>O marēśt</td>
<td>Oh marēśt</td>
<td>167. He will beat.</td>
</tr>
<tr>
<td>Assē marēśē</td>
<td>Assē mārēśē</td>
<td>168. We shall beat.</td>
</tr>
<tr>
<td>Tussē marēśē</td>
<td>Tussē marēśē</td>
<td>169. You will beat.</td>
</tr>
<tr>
<td>O marēśin</td>
<td>Oh marēśin</td>
<td>170. They will beat.</td>
</tr>
<tr>
<td>.......</td>
<td>Mē mārēśē</td>
<td>171. I should beat.</td>
</tr>
<tr>
<td>Maṛ marēkū</td>
<td>Mē marēkū</td>
<td>172. I am beaten.</td>
</tr>
<tr>
<td>Maṛ māria ĝā, or ġūm</td>
<td>Mē marēch ĝē</td>
<td>173. I was beaten.</td>
</tr>
<tr>
<td>Maṛ māriā</td>
<td>Mē māriā</td>
<td>174. I shall be beaten.</td>
</tr>
<tr>
<td>Maṛ vēkū</td>
<td>Mē vānda āhē, vānē</td>
<td>175. I go.</td>
</tr>
<tr>
<td>Tū vēkū</td>
<td>Tū vānda āhē, vānē</td>
<td>176. Thou goest.</td>
</tr>
<tr>
<td>O vēdē</td>
<td>Oh vānda hō</td>
<td>177. He goes.</td>
</tr>
<tr>
<td>Assē vēdē</td>
<td>Assē vānda hēš</td>
<td>178. We go.</td>
</tr>
<tr>
<td>Tussē vēdē-hā</td>
<td>Tussē vānda hō</td>
<td>179. You go.</td>
</tr>
<tr>
<td>O vēdēn</td>
<td>Oh vānda āmān</td>
<td>180. They go.</td>
</tr>
<tr>
<td>Maṛ ĝgīā</td>
<td>Mē ĝēā; fem. ĝāā</td>
<td>181. I went.</td>
</tr>
<tr>
<td>Tū ĝgāl</td>
<td>Tū ĝēā</td>
<td>182. Thou wentest.</td>
</tr>
<tr>
<td>O ĝgīā</td>
<td>Oh ĝēā</td>
<td>183. He went.</td>
</tr>
<tr>
<td>Assē ĝgāā</td>
<td>Assē ĝēā; fem. ĝāā</td>
<td>184. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Lohndia (Shahpur District)</td>
<td>Multan of Multan</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>215. You went...</td>
<td>Tussā gāś</td>
<td>Tussā gāś</td>
</tr>
<tr>
<td>216. They went...</td>
<td>Oh gāś</td>
<td>Ō gāś</td>
</tr>
<tr>
<td>217. Go...</td>
<td>Vānj</td>
<td>Vānj</td>
</tr>
<tr>
<td>218. Going...</td>
<td>Vāndā</td>
<td>Vāndā</td>
</tr>
<tr>
<td>219. Gone...</td>
<td>Gēā</td>
<td>Gēā</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tēnā kē nā hē?</td>
<td>Tādā nā keā hē?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Ighōṛā kitō umardā hē?</td>
<td>Ighōṛāt umar keā hē?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Kashmir īynthā kitā dār hē?</td>
<td>Iynthā Kashmir kitā pandh hē?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tērē pīndō ghar kitē puttar hin?</td>
<td>Tūḍā pīndō ghar kitī puttar hin?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Ajī mā bahut tureā hē.</td>
<td>Mā ajī lambā pandh tureā hē.</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Mēṛē chhāchodā puttar uṣi bhān-nāī pāmā-hē.</td>
<td>Chhīṭā chhōṛātā kitān ghar-vichh hē.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Uṣēd tīkkhā-uttē kāṭēh ghaṭō.</td>
<td>Zīn ēndā kand-te ghatt-chā.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Pahāṛī chōṭh uṭṭē chāwākhur wāṭdā ṣhāṛāndā-hē.</td>
<td>O māl-kā pahāṛī chhōṭh-uttē māṛō-hē.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Oh uṣ rakhō te ṣhāṛ hō sā ṣhāṛāndā-hē.</td>
<td>O chhōṛā-uttē māṛō-hē.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Uṣēdā bhrā ṣpūi bhānān nāī ṣamā hē.</td>
<td>Īndā bhrā ēndā bhāo kanāl lambā hē.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Uṣēdā mull dōh rupāh hē.</td>
<td>Īndā rakhā aṣjā rupā hē.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Māṛā peq na chhōṭe ghar-vich rēmā-hē.</td>
<td>Māṛā piṭā ṣa chhōṭe ghar-vichh rēmā-hē.</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Kēḍā chhōṛāu tēṛē pichchēh ēndā-hē?</td>
<td>Kēḍā chhōṛāu tēṛē pichchēh ēndā-hē?</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>Kōḷā tussāh mull bē-hē?</td>
<td>Kōḷā tussāh mull bē-hē?</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Tāṭēṭe hikk haṭṭā-koṭā.</td>
<td>Vastādē hikk kār-kanāl.</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindi of Desh Ghazi Khan</td>
<td>Thalif of Shikpur</td>
<td>English</td>
</tr>
<tr>
<td>--------------------------</td>
<td>------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Tussā ggaē</td>
<td>Tussā gāē</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Ŭ ggaē</td>
<td>Oh gāē</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Vanj</td>
<td>Vanj, jāh</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Vēdā</td>
<td>Vēndā</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Tāidā nā cha hō?</td>
<td>Tāidā nē kē hō?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>I gārēndā kitāt mūra hē?</td>
<td>Eh gārēndā kitāt mūra hē?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Itēhā Kashmir kitāt pārē hē?</td>
<td>Kashmir itēhā kitāt pārē hē?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Tāidā pāndē ghar kitāt pārā hī?</td>
<td>Tāidā pāndē ghar kitāt pārā hī?</td>
<td>223. How many sons are there in your father's house?</td>
</tr>
<tr>
<td>Ajjī maɪ bhaɪhā pāndī kīte</td>
<td>Mā ajjī bahū sāl kīte hē</td>
<td>224. I have walked a long way today.</td>
</tr>
<tr>
<td>Māidā cēr ūdī bēhō-ki pārīō ē?</td>
<td>Māidā cēr ūdī bēhō-ki pārīō ē?</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Chīṭī ghorōdī tin ghar-vehī hē</td>
<td>Chīṭī ghorōdī kāthī ghar-vehī hē</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Īūt kūḍī tin rakbō</td>
<td>Uaś tān mūr-tō kūḍī ghatt</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Maɪ ēdā pāt-ki bhaɪhā mār mārtī</td>
<td>Mā uś tān mūr mūr bēhā bēt mārā hīn</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>O u gūtī chōṭ-tō ḍōggār chārīlā pāe</td>
<td>O u gūtī chōṭ-tō ḍōggār chārīlā pāe</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>O u dārākā hūṭh ghorōdī lāwār thūdā pāe</td>
<td>O u dārākā hūṭh ghorōdī lāwār thūdā pāe</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Uūdā bhirā ūdī bēhō-kaṁū laṁbā hē</td>
<td>Uūdā bhirā bēhō-kaṁū laṁbā hē</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Uūdā maɪ ulōr āpūā ṭēā</td>
<td>Uūdā maɪ ulōr āpūā ṭēā</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Māidā pūn ū cīṭē ghar-vehī tīcē</td>
<td>Māidā pūn ū cīṭē ghar-vehī tīcē</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Ī āpū hū ḍīkā ḍīkō</td>
<td>Ī āpūhū ḍīkā ḍīkō</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>O āpū ā-kūnū gūnūn</td>
<td>O āpū ā-kūnū gūnūn</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Khū-vehī-hū pānī cēhīk</td>
<td>Khū-vehī-hū pānī cēhīk</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Māidā dūgū ār</td>
<td>Māidā dūgū ār</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Kāda chōhār tūsāndē pichhū ūdē?</td>
<td>Kāda bāl tūhādē pichhō ūnda pō hē?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ō kā-kūnū mār gālā hē- tī?</td>
<td>Eh tūsā kā-thŌ gālā hē?</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Wāndē dũkānār-kānūn</td>
<td>Wāndē dũkānār-kānūn</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>
NORTH-EASTERN LAHNDĀ.

From the District of Mianwalli we leave Thāli and with it the southern, or standard, form of Lahndā. We have now to deal with the two northern forms of the language, the North-Western and the North-Eastern. The boundary line between the north and south runs along the southern foot of the Salt Range. This Range runs across the Sindic Sāgar Doab. Starting in the east from the river Jehlan, it runs across the south of the Jhelum (Jehlan) District, and the north of Shahpur and Mianwalli. The dialect spoken by the inhabitants of the Range belongs to the north. In Mianwalli it is, however, mixed with Thāli and is dealt with in the section referring to that district.

As already stated the northern dialects fall into two groups, a North-Western and a North-Eastern. The two are closely connected. We here briefly describe the main points of difference between them and between both and the dialect of the south. Between the south and the north there are considerable variations of vocabulary. Some of the most important words are quite different. Thus we generally find jāi instead of chal, move; ghinn, for lō, take; bag, for sak, be able. Like the last example, many other words in the north change an initial s to h.

The words for ‘my’ and ‘thy’ are mādā and tōdā, instead of mērā and lērā. Most noteworthy are the changes of the verbs signifying ‘to go’ and ‘to come.’ For the former southern Lahndā has vānj or vānī. In the north vānj gradually disappears. By the time we get into Ravalpindi it has altogether disappeared, and we usually find instead gachh, but sometimes jā. We are in fact approaching the country in which the influence of Kāshmirī and its allied tongues is felt, and gachhā can only be compared with the Kāshmirī gatghan. Similarly, the southern word for ‘come’ is ā, but in the north-east it is achh.

Another very important distinction between the south and the north occurs in the declension of masculine nouns ending in a consonant, such as ghar, a house. In the south, the oblique form singular of such words is the same as the nominative. Thus, ghar-dā, of a house. But in the north, such words add ē in the oblique case singular. Thus (North-East) gharē-nā, (North-West) gharē-dā, of a house. Similarly, feminine nouns ending in a consonant add ī in the oblique cases in the north, but do not add it in the south. Thus, from akhkī, an eye, we have in the south akhkī-dā, but in the north akkhi-nā or akkhi-dā.

There is considerable variety in the postpositions. We may quote two examples. In the south the termination of the dative is nā, but in the north it is almost always ē or some connected form. The termination of the genitive in the south is dā. In the north, the two dialects part company here. The North-West still retains dā, while the North-East always has mā. This is the main point of difference between the two northern dialects.

Pronominal suffixes are used in the north, as in the south. But the suffixes of the first and second persons are very rare. Only the suffixes of the third person are commonly employed.

In the south the Present Participle ends in dā, and so also in the North-West, while in the North-East it ends in mā. It will be remembered that exactly the same is the case in regard to the postposition of the genitive.

Taking the North-Eastern dialects, they are spoken over the greater part of the Salt Range, and in the south of the District of Attock, in the east of the District of

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1 The principal exception is the Dhanal dialect of the North-West, which, being near Shahpur, still keeps the mā. See p. 546.
Jhelum, over the whole of the District of Rawalpindi and the hill country to its north and north-east, as far as Kashmir and Bhadrawah.

The North-Western dialect commences in the south in a kind of wedge between the Pindi Ghbeh Taştıl of Attock and West Jhelum, and runs over North Attock eastwards into Peshawar and northwards into Hazara. A small portion of Hazara falls within the territories of the North-East.

The following are the various dialects which form the North-Eastern group. First there is the dialect of the Western Salt Range itself, and closely connected with it are the Awâŋkâri of Southern Attock, and the Ghbê of Central Attock. All these are separated from the North-Eastern dialects of East Jhelum including the Eastern Salt Range by a wedge of speakers of North-Western Lahndà extending south of Chakwal in Jhelum.

Across the Indus in Kohat, a form of Awâŋkâri is also spoken by Hindus and Awâns scattered all over the district, and called by various names. We may call it, for our present purposes, Kohâti. We may note that in all these dialects the word for ‘go’ is eaŋj, not gachh. In the remaining dialects eaŋj is not used. The next dialect is Pûthwâri, spoken in East Jhelum and over the plains portion of Rawalpindi. It is also spoken in a corner of the District of Gujarat, between the Pabbi range, and the river Jehlan. In the Murree (Marî) hills of North Rawalpindi, a slightly different dialect is spoken, which we may call Pahâri Pûthwâri. Very similar is the Dundi spoken in an adjoining tract of Hazara immediately to the west. Going further north-east, we enter the territories of His Highness the Maharaja of Kashmir. Pûthwâri is here spoken in the hills to the west and south of the Valley of Kashmir, and is locally known as Chibbài or the language of the Chiblas. Closely allied to this is the Pundhi spoken in the Kashmir Jâgor of Punch. Here the various forms of Lahndà end. Further north we find Sînî and Kâshmiri, while to the east it has the Dâgri of Jammu and Bhadrawâhi (a Western Pahâri dialect).

The following table gives the estimated number of speakers of these various forms of North-Eastern Lahndà:

<table>
<thead>
<tr>
<th>Dialect of the Western Salt Range:</th>
<th>Shahpaur</th>
<th>25,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awâŋkâri:</td>
<td>Attock</td>
<td>89,901</td>
</tr>
<tr>
<td>Kohâti of Kohat</td>
<td></td>
<td>34,000</td>
</tr>
<tr>
<td>Ghbê (Pundiqcheb of Attock)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pûthwâri:</td>
<td>Rawalpindi</td>
<td>475,973</td>
</tr>
<tr>
<td></td>
<td>East Jhelum</td>
<td>183,389</td>
</tr>
<tr>
<td></td>
<td>Gujarat</td>
<td>25,000</td>
</tr>
<tr>
<td>Pahâri Pûthwâri:</td>
<td>Murree Hills Dialect</td>
<td>27,957</td>
</tr>
<tr>
<td></td>
<td>Dundi of Hazara</td>
<td>23,820</td>
</tr>
<tr>
<td>Kashmir dialects:</td>
<td>Chibbài</td>
<td>521,338</td>
</tr>
<tr>
<td></td>
<td>Pundhi</td>
<td>220,069</td>
</tr>
<tr>
<td>Total Speakers of North-Eastern Lahndà</td>
<td></td>
<td>1,752,765</td>
</tr>
</tbody>
</table>


LAHNDÄ OF THE SALT RANGE.

The Salt Range runs across the south of the District of Jhelum, and the north of the Districts of Shahpur and Mianwali, extending from the river Jhelum to the Indus. In it we first come across the North-Eastern dialect of Lahnda.

From the Jhelum District no separate dialect was returned from the eastern end of the Salt Range, the dialect division being reported to run north and south. The dialect of the eastern end of the Range is the same as the Pothwâri of the Jhelum Tahsil to its north, while that of the western end of the District portion of the Range is the Dhami form of North-Western Lahnda spoken in the Chakwal Tahsil to its north.

As the language of the further western continuation of the Salt Range into the Shahpur District belongs to the North-Eastern dialect, it is thus seen that in the centre of the Range, extending down to the Pind Dadan Khan Tahsil, in which (vide. p. 383 ante) the Thalî form of Southern Lahnda is spoken, there is a wedge of the North-Western dialect. Regarding this wedge, the Deputy Commissioner of Jhelum writes: 'This consists of two tracts called the Kahan and the Vunhar. The latter is inhabited chiefly by Awans and the former by Janjuas. But if you travel from Chakwal to Pind Dadan Khan you will hear dā [i.e. North-Western Lahnda] and not sā [i.e. North-Eastern Lahnda] universally, except perhaps from a few men who come from Pothwâri-speaking tracts.'

Owing to the fact that the North-Eastern dialect is continued to the west, leaping over this wedge, into the Shahpur Salt Range, it is most probable that the Range was once entirely occupied by speakers of the North-Eastern type, who became split into two sections by later immigrants who now speak the North-Western dialect.

We shall see that the North-Western dialect agrees in some particulars (e.g. the genitive in dā) with the southern dialect, and in other particulars (e.g. the declension of masculine nouns ending in a consonant) with the North-Eastern dialect. From this, it is reasonable to conclude that the North-Western dialect represents an extension of the southern dialect, across the Salt Range into West Jhelum and Hazara, which in the course of its extending has gathered up forms belonging to the original North-Eastern speakers of the Salt Range.

As the North-Eastern dialect is thus found in the Shahpur Salt Range, Attock, and Kohat, the title 'North-Eastern' is hardly appropriate. But its main extension is to the north-east over the Rawalpindi Pothwâr into Kashmir territory, and the fact that it has also gone west is due to its being carried thither by Awans from the Salt Range.

It will be most convenient to consider first of all this western extension into Shahpur, Attock, and Kohat, so as to leave the way clear for the consideration of the true North-Eastern dialect of the Pothwâr tract and Kashmir.

In the Shahpur Salt Range about 25,000 people speak the dialect now to be described. It is closely allied to Pothwâri, and a full account of it is given in Sir James Wilson's Grammar and Dictionary of Western Pothwâri. The account given in the following pages is little more than an abstract of this work, and I take this opportunity of acknowledging with gratitude the permission given by its author to utilise the materials which he has collected.

VOL. VIII, PART I.
In Mianwali no special dialect has been reported for the Salt Range, but the Lahnda spoken in the north of that district shows traces of Salt Range influence. The Lahnda of Mianwali has been described on pp. 404ff.

We thus confine ourselves here to the dialect spoken in the Western Salt Range of Shahpur District.

The following are the points in which the dialect of the Western Salt Range differs from the Standard of the Shahpur Doab.

Vocabulary.—The following list of words peculiar to the Salt Range is mainly compiled from Sir James Wilson's *Grammar and Dictionary of Western Pahjâb*. The corresponding words in the Lahnda of the Shahpur Doab,—the standard dialect,—are given when known. They are indicated by the letter D.

- *anharā*, dark. (D. ankhera.)
- *anhār*, darkness, a dust-storm. (D. anhēr.)
- *assē*, the month September-October. (D. assū.)
- *bannh*, a pond.
- *bhāngārā*, raviny ground.
- *bhōund*, a sow. (D. bhōu.)
- *bighār*, a wolf. (D. bighār.)
- *bōtu’, a young donkey. (D. khotā.)
- *chahā*, a measure of capacity.
- *chārā*, broad.
- *chatrī*, a grain-parcher's pan. (D. dāng.)
- *chattur*, a grain-parcher's oven. (D. bhatthi.)
- *chhinni, chhimak*, a twig.
- *chōkhā*, good, fair, much, many. (D. chōkhā.)
- *chunj*, beak of a bird, point of a knife or sword. (D. chōng.)
- *dākh*, grape, vine. (D. drākh.)
- *dand, dandi*, a precipice, cliff.
- *dannā*, a stick; the step of a ladder. (D. daugā.)
- *dauwr*, spider. (Thali daunwr.)
- *qhibbi, a rocky knoll, hillock.
- *qheko*, an outlying homestead, hamlet, dwelling at a distance from the village.
- *dhussā*, coarse blanket.
- *qil*, rock, large stone. (D. qilh.)
- *gasuus*, to count.
- *gār, giransā*, stony ground.
- *haggun*, to be able. (D. saggun.)
- *hall*, land enjoying good irrigation or manure.
- *hau, now. (D. huu.)
- *hākul, (f. ākil)*, a pig.
- *hill*, a kite (the bird).
- *hiq, thus. (D. iiē.)
- *hurun*, to descend, get down. (D. lehun.)
- *hureăr, the wild hill sheep, corial. (D. hureśi.)
strâ, so much. (D. ńtā.)
jâ, a perennial stream.
jhâmar, a branch.
jeśu, to start, to go.
kaḥôta, an earthen cylinder for storing grain. Cf. sakâr. (D. kaḥôğa.)
kaūkârâ, oleander, Nerium Odorum.
kass, a catch-drain; ravine.
kassî, a small catch-drain; a small ravine.
kassâ, a small catch-drain.
kàcer, angry. (D. kawr.)
kàcer, angry, passionate, bad-tempered.
khâpâ, brackish, bitter; a poisonous snake, Echis Carinata.
khâmrâ, the small bustard. (D. tilâr.)
khêrî, sandal.
khûb, strangles (the disease). (D. hubbâ.)
khuđâhâr, khuddâhir, broken ravine ground.
khuțs, a chair.
kîlêhâ, a dwarf palm.
kîrîkâkâ, of or belonging to Hindûs. (D. kirîkkâ.)
kîrâ, how much? (D. kîrâ.)
kôsh, tamarisk tree, Tamarix Articulata. (D. ukâh.)
kôr, who? (D. kâr.)
kônâ, lukewarm.
lôkîrî, the house-lizard.
kulâ, a tree, Bauhinia Variegata.
lâggor, the branch of a tree.
lâhûśâ, a tree, Tecoma Undulata. Cf. rahûśâ.
lûnt, salt butter.
magghâ, dear, expensive.
mânn, a large white scone.
mârâ, a meeting, an assembly. (D. parêhâ.)
mêngos, droppings of sheep, goats, deer, or hares.
mê, a table.
mîlî, a branch of an agnatic family.
nîdhârî, a parasitical plant that grows on the bôr tree (Zizyphus Jujuba).
pârî, earth, soil.
parî, a rock. (In D. this word means 'a flat clod.')
pâsarâ, a stack, a heap of grain in straw.
rahûśâ, a tree, Tecoma Undulata. Cf. lahûśâ.
rakhâr, poor soil.
râtirâ, ravine ground among red rocks.
rûk, anger. (In Thali this word means 'a hill.')
sûhâ, a hare.
sakâr, a quadrangular mud-built receptacle for grain. Cf. kaḥôta.
sârûnâ, cooked flesh.
sorpar, certainly, in any case.
shákhr, a village.
síth, a brick. (D. síth, shaped stone.)
síttthá, a dwarf palm.
sákhr, a vulture.
takkhr, a boar.
tittur, a partridge. (D. tittur.)
tré, dew. (In D. this word means 'a crack in the soil.')
ánúa, a ring put on the head under a burden. (D. unnúa.)
utrá, so much. (D. utú.)
uttmá, above, up. (D. utá.)
ccallám, a watercourse made to guide water to a field.
ccárt, cotton.
ccar-cqñá, the part of the wall of a house projecting above the roof.
ccarfi, snow.
ccargá, a small strip of wood used in roofing. (D. karl.)
ccalamman, a tree, Callis Australis.
ccaffs, a stone, boulder.

Pronunciation.—In pronunciation the letters r and l are occasionally interchanged, as in the word lákhr or rúhúrá, the name of a certain tree. There is a strong tendency to change a standard r to l, as in kor for kór, who? útrá for úthá, so much.

There is a tendency to drop aspiration, as in qil, a rock, Standard qítth; bóríc, twelve, Standard bórá.

The dialect is fond of nasal sounds, and long vowels, especially at the end of a word, are nasalized almost ad libitum. Thus we have ná or nâ, the termination of the genitive and the termination of the present participle; márca or márca, struck. So aṣi or aṣi, we; tusti or tusb, you; máthâ or máthâ, my; tâdâ or tâdâ, thy; jâi or jâi, oblique form of jâ, a place; gâltô or gâltô, oblique form of gâl, a word.

Gender.—The feminine gender is formed from the masculine as in the standard.

Declension.—There is an important difference in the formation of the oblique case of nouns. Masculine nouns ending in a consonant often add e to form the oblique case singular. Thus:

--- | ---
ghár, a house | ghaře.
kal, a plough | kal.
páér, a foot | pāe.
uttth, a camel | uttte.
kirář, a shopkeeper | kiráre.
puttur, a sén | puttare.

The final e is often nasalized, as in ghárě.

It will be observed from the last example that nouns of more than one syllable, ending in a consonant preceded by u, change, as in the standard, the u to a in the oblique case.
The word bhīrá, a brother, has its oblique singular bhīrá, and its oblique plural bhīrávā.

Similarly, feminine nouns ending in a consonant often form the oblique case by adding i or u. Thus:—

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hill, a kite</td>
<td>hili.</td>
</tr>
<tr>
<td>akkh, the eye</td>
<td>akkhi.</td>
</tr>
<tr>
<td>majjā, a buffalo</td>
<td>majjhi.</td>
</tr>
<tr>
<td>fūr, a pony-mare</td>
<td>fūri.</td>
</tr>
<tr>
<td>chhōhir, a girl</td>
<td>chhōiri.</td>
</tr>
<tr>
<td>jā, a place</td>
<td>jāi.</td>
</tr>
<tr>
<td>dā, direction</td>
<td>dāi.</td>
</tr>
<tr>
<td>bhāt, a sister</td>
<td>bhātu.</td>
</tr>
<tr>
<td>gall, a word</td>
<td>gallu.</td>
</tr>
</tbody>
</table>

Note that, as in the case of chhōhir, feminine words of more than one syllable ending in a consonant preceded by i drop the i in the oblique case.

The final i and u are often nasalized. Thus, in the specimen, we have jāi, (in) a place; dāi, (in) the direction of, towards; gallu, by a word.

The plural of all nouns, both nominative and oblique, is formed as in the Standard.

The postpositions and case-terminations are the same as in the Standard, with the following exceptions.

The termination of the genitive is nā or nā, instead of dā, and is subject to the following inflexions:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nā or nā</td>
<td>nā</td>
<td>nā.</td>
</tr>
<tr>
<td>Obl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nā or nā</td>
<td>nā</td>
<td>nā.</td>
</tr>
</tbody>
</table>
| Plur. Nom.       | nē or nē | nā.
| Obl.              |       |      |
| nē or nē         | nē    | nā.  |

The postposition of the dative is hā or ñh instead of nā. Thus, ghōrē-hā, to the horse.

The postposition of the ablative is thā, as in gharc-thā, from a house.

The following, therefore, are the full declensions of the various classes of nouns in this dialect.
LAHINDA OR WESTERN PASHJABI.

Masculine, ghôrâ, a horse.

Sing.
Nominative. ghôrâ, a horse.
Agent. ghôrê, by a horse.
Dative-Accusative. ghôrê-hâ, to a horse.
Ablative. ghôrê-thâd, from a horse.
Genitive. ghôrênâ, of a horse.
Locative. (ghôrê, in a horse.)
Vocative. ghôrê, O horse.

Plur.
Nominative. ghôrê, horses.
Agent. ghôrê, by horses.
Dative-Accusative. ghôrê-hâ, to horses.
Ablative. ghôrê-thâd, from horses.
Genitive. ghôrênâ, of horses.
Locative. (ghôrê, in horses.)
Vocative. ghôrê, O horses.

Masculine, ghar, a house.

Sing.
Nominative. ghar, a house.
Agent. ghare, by a house.
Dative-Accusative. gharâ-hâ, to a house.
Ablative. gharâ-thâd, from a house.
Genitive. gharânâ, of a house.
Locative. ghar, ghare, in a house.
Vocative. gharâ, O house.

Plur.
Nominative. ghar, houses.
Agent. ghare, by houses.
Dative-Accusative. gharâ-hâ, to houses.
Ablative. gharâ-thâd, from houses.
Genitive. gharânâ, of houses.
Locative. ghar, ghare, in houses.
Vocative. gharâ, O houses.

Feminine, ghôrî, a mare.

Sing.
Nominative. ghôrî, a mare.
Agent. ghôrî, by a mare.
Dative-Accusative. ghôrî-hâ, to a mare.
Ablative. ghôrî-thâd, from a mare.
Genitive. ghôrînâ, of a mare.
Locative. (ghôrî, in a horse.)
Vocative. ghôrî, O mare.

Plur.
Nominative. ghôrî, mares.
Agent. ghôrî, by mares.
Dative-Accusative. ghôrî-hâ, to mares.
Ablative. ghôrî-thâd, from mares.
Genitive. ghôrînâ, of mares.
Locative. (ghôrî, in horses.)
Vocative. ghôrî, O horses.

Feminine, akkh, an eye.

Sing.
Nominative. akkh, an eye.
Agent. akkhî, by an eye.
Dative-Accusative. akkhî-hâ, to an eye.
Ablative. akkhî-thâd, from an eye.
Genitive. akkhînâ, of an eye.
Locative. akkhî, in an eye.
Vocative. akkhî, O eye.

Plur.
Nominative. akkhî, eyes.
Agent. akkhî, by eyes.
Dative-Accusative. akkhî-hâ, to eyes.
Ablative. akkhî-thâd, from eyes.
Genitive. akkhînâ, of eyes.
Locative. akkhî, in eyes.
Vocative. akkhî, O eyes.

1 These forms are rare, and occur only in a few words. When the locative of such words is required, it is more usual to employ the postposition vidâ with the oblique case.
Feminine, bhāv, a sister.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāv, a sister.</td>
<td>bhāvā, sisters.</td>
</tr>
<tr>
<td>Agent.</td>
<td>bhāvān, by a sister.</td>
</tr>
<tr>
<td>Dative-Accusative.</td>
<td>bhāvā-hā, to a sister.</td>
</tr>
<tr>
<td>Ablative.</td>
<td>bhāvā-thā, from a sister.</td>
</tr>
<tr>
<td>Genitive.</td>
<td>bhāvūnā, of a sister.</td>
</tr>
<tr>
<td>Locative.</td>
<td>bhāvātī, in a sister.</td>
</tr>
<tr>
<td>Vocative.</td>
<td>bhāvāne, O sister.</td>
</tr>
</tbody>
</table>

As regards adjectives, the only important point to note is that the word hōr, other, makes its oblique form singular hōrī, not hōr, as in the Standard. There are also the following differences in the numerals:

<table>
<thead>
<tr>
<th>Standard.</th>
<th>Salt Range.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twelve.</td>
<td>bāhrā</td>
</tr>
<tr>
<td>Thirteen.</td>
<td>tēbrā</td>
</tr>
<tr>
<td>Forty.</td>
<td>chāhī</td>
</tr>
<tr>
<td>Forty-five.</td>
<td>pātālī</td>
</tr>
<tr>
<td>Seventy.</td>
<td>sattā</td>
</tr>
</tbody>
</table>

As regards pronouns, the first two personal pronouns are thus declined:

<table>
<thead>
<tr>
<th>I.</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>mai, mā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mai, mā</td>
</tr>
<tr>
<td>Dat.</td>
<td>māh or mā-kō</td>
</tr>
<tr>
<td>Gen.</td>
<td>maṭā or māṭā</td>
</tr>
<tr>
<td>Obl.</td>
<td>mā</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>aśi, aśi</td>
</tr>
<tr>
<td>Ag.</td>
<td>aśi</td>
</tr>
<tr>
<td>Dat.</td>
<td>aśāh or aśā-hā</td>
</tr>
<tr>
<td>Gen.</td>
<td>aśidā, aśidā</td>
</tr>
<tr>
<td>Obl.</td>
<td>aśi</td>
</tr>
</tbody>
</table>

The Demonstrative pronouns, also used as pronouns of the third person, are thus declined:

<table>
<thead>
<tr>
<th>He, she, it, this.</th>
<th>He, she, it, that.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>ē</td>
</tr>
<tr>
<td>Ag.</td>
<td>is</td>
</tr>
<tr>
<td>Dat.</td>
<td>isāh or is-hā</td>
</tr>
<tr>
<td>Obl.</td>
<td>is</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>in or innhh</td>
</tr>
<tr>
<td>Ag.</td>
<td>inā, ināh, or innhh</td>
</tr>
<tr>
<td>Dat.</td>
<td>ināh or innhh</td>
</tr>
<tr>
<td>Obl.</td>
<td>inā, ināh, or innhh</td>
</tr>
</tbody>
</table>

The genitivā are regular. Thus, isāh of this; usāh of that.
The word for 'who?' is kər, not kəp, as in the Standard. Its oblique singular is kəi or kə; its nominative plural kər; and its oblique plural kənə. The pronominal adjectives of quantity end in rə instead of qə, as in ṛərə, this much; uṭrə, that much; kətərə, how much? instead of uṭrə, uṭqə, kətəqə.

In other respects the pronouns in the Salt Range follow the Standard. It may be noted that the specimen (para. 3) gives jə, as well as jebə, for the relative pronoun.

In the Standard, the word kərə is used as a suffix of respect. In the Salt Range this becomes ərə, with an oblique form ərə (specimen, paras. 3, 4).

As in the Standard, there are three forms of the present of the Verb Substantive, a full form, a contracted form, and an emphatic form. In other respects, however, it differs. Thus:

Present—'I am,' etc.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Full Form.</td>
</tr>
<tr>
<td>1. əh</td>
<td>ə</td>
</tr>
<tr>
<td>2. əh, əh, əh</td>
<td>ə</td>
</tr>
<tr>
<td>3. əh, əh</td>
<td>ə</td>
</tr>
</tbody>
</table>

It will be seen that there is not given a complete set of either the full or emphatic forms. Probably such forms exist throughout, but they have not been noted.

As in the Standard, there is a tendency to combine the in or an of the third person plural with a preceding word. Thus (specimen, para. 4), majəd-an, they are present. Similarly hən (1), for hən-an, (the rubies) are (hidden); marənən (4), for marənə-n, they are striking; vənən (4), for vənə-n, they go; dasən (4), for dasə-n, they were shown.

The Past Tense also differs from the Standard. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine.</td>
</tr>
<tr>
<td>1. əhus, əhs, həns</td>
<td>əhus, əhs</td>
</tr>
<tr>
<td>2. əhə, əhə, hən</td>
<td>əhə, əhə</td>
</tr>
</tbody>
</table>
| 3. əhs, əh, həx | əhə, əhə | əhə, əhə, əhə | əhə, əhə
There is a negative verb substantive, of which the following are the only forms noted:

Sing. 1. nähā, náhā.
   2. nähā, nihā, nahā, nihā.
   3. nahā.

There are doubtless plural forms also, but I have not come across them. According to Sir James Wilson, the Standard forms are all used except in the second person singular. The forms given above for the first and third persons are taken from the specimen.

For the other tenses of the verb substantive, the verb, thūvy, to become, is usually employed instead of the Standard hōyu, but we shall find hōyu also employed in the specimen.

In the conjugation of the active verb, the present participle ends in nā or nā, instead of the Standard dā. Thus, bochū, escaping; turnā, going; karēnā (transitive) doing. The other participles and the various verbal nouns are as in the Standard, but final vowels are sometimes nasalized, as in manuē, it was admitted (Specimen, para. 4), for manuē.

The Old Present and Present Subjunctive is thus conjugated:

'I strike,' 'I may strike,' etc.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1. mārā</td>
<td>mārāhā.</td>
</tr>
<tr>
<td>2. mārhā</td>
<td>mārū.</td>
</tr>
<tr>
<td>3. mārē</td>
<td>māren, mārin.</td>
</tr>
</tbody>
</table>

The Future is the same as in the Standard, except that the third person plural ends in son, not in sin. Thus, marēsan, not marēsin, they will strike.

The Respectful Imperative is formed by adding hē for the second person singular, and dē for the second person plural. Thus, mārhē, please thou to strike; mārēh, please ye to strike.

In other respects the conjugation of the verb is the same as in the Standard, provided we bear in mind that the present participle ends in nā or nā, not in dā.

As an unusual form of the verb with pronominal suffixes, we may quote dossēthōs, we may show to him (Specimen, para. 2). We may also note a contracted form of the 3rd plural present definite marēnē, for marēnē-an, they are striking.

No version of the Parable of the Prodigal Son has come from Shahpur. I therefore give a folk tale taken from Sir James Wilson’s Grammar as a specimen of the dialect of the Shahpur Salt Range. I am responsible for the interlinear translation, but the free translation is Sir James Wilson’s. The actual text comes from Shahpur, and is not taken from the Grammar. There are hence a few variations in spelling from the copy in the latter.
[ No. 29. ]

INDO-ARYAN FAMILY.  

NORTH-WESTERN GROUP.

LAHINDA OR WESTERN PAŃJĀBI.

SALT RANGE DIALECT.  

(Sir James Wilson, K.C.S.I.)

1. Agle-vellā  Missarnā  hikk  patshāh  āhā.  Usā  trà  puttar
   1. In-the-former-time of-Egypt  one  king  was.  Of-him  three  sons
   āhē.  Khudānā  marzi  īne  āhī,  ā  vaddā  bimār  thīā.  Tōrē
   score.  Of-God  will  thus  was,  he  very  sick  became.  Although
   hakimā  usā  dārū-dīrnāl  dile-nā]  kitā,  par  ā  bachnā
   by-physicians  of-him  medicine-drugs  heart-with  was-made,  but  he  recovering
   nazīr  na  āsā.  Orik  patshāh  rōz-rōz  āppā  ghatnā
   (in)sight  not  came.  At-last  the-king  day-by-day  his-own  diminishing
   hāl  vēkh-ke  jāteos,  'bachnā  nāhā.'  Nālē
   condition  seen-having  it-was-known-by-him,  'recovering  I-am-not.'  Moreover
   milkhe-richeh  rālā  vēkh-ke  āppē-trāhī-putrā-hā
   the-kingdom-in  disturbance  seen-having  his-own-the-three-sons-to
   sadāeos.  Vatt  unhā  ākheos,  'chhōrō,  āje  tusī
   it-was-called-by-him.  Then  (to)them  it-was-said-by-him,  'boys,  still  you
   nikrē  hō,  te  mādā  ē  hāl  ē.  Mē  marnā.  Dushmanā  ē
   young  are,  and  my  this  condition  is.  I  am-dying.  By-enemies  this
   galt  vēkh-ke  mādē-milkhe-ē  chawāhī-pāsī  ā
   thing  seen-having  my-kingdom-as-for  on-the-four-sides  having-come  it-surrounded-is.
   Māh  tusiūdā  vaddā  ēkār  ē.  Mē  nahlā-jaṇā  jē  mādē-marnē-
   To-me  of-you  great  anxiety  is.  I  am-not-knowing  that  my-death-
   kōlā  pichehō  tusiūdā  kī  hāl  thīā.  Ē  vēkh-ke  mē
   from  after  your  what  condition  will-be.  This  seen-having  by-me
   ājj  tusīn  sadāeā-ē.  Mādē-māh-richeh  falānī-jāi  īkk
   today  to-you  called-it-is.  My-palace-in  in-a-certain-place  a
   chōr-khānā  waddēkānā  vēlēnā  baṇē-hōēn-ē,  te  us-richeh  trà  lāl
   secret-chamber  of-ancestors  of-time  built-become-is,  and  it-in  three  rubyes
   rakkhe  hōēn.  Lakkhē-rupānē  mulē-nē  āhīn.  'Tusī  unhā
   placed  become-are.  Of-lakhsruppees  of-value  they-are.  You  them
   guße-ke  kitthēh  vakhkhi-jāi  ehāpē-rakkho,  jittēh  tusiūdē-kōlā
   taken-having  somewhere  in-a-different-place  conceal,  where  of-you-from
sawā hōrī-kahār̥-ēh khabar nā hōwe. Matt̥ Khudā nā except other-anyone-to knowledge not may-be. So-that God not karē. patshahi tuisünde-kōjū khassī-vāFe, te tusilee may-(so)-do, (that) the-kingdom of-you-from be-snatched-away, and to-you rupālīnī lōr pawē, te tusī kahānē mothāj thīō.' of-rupaces need may-fall, and you of-anyone dependents may-become.' Patshāhnae pūtraā āp̥ā-piīmē ākhan-mujjīb trihā-lāl By-the-king's-sons of-their-own-father saying-according-to the-three-rubies māhle-chō kadbāh-ke shāharnē bāhīr hīkk-ujpī-hōj jēr-vīchē, the-places-from-in taken-out-having of-the-city outside a-desolate-become-place-in, jithē lōkānē āwnī vaṇṇā ghaṭṭ āhā, vaṇ dabbē, where of-people coming going little was, having-gone were-buried.

2. Kahī-dehāye-kōjū pichehē patshāh mar-gēhā. Patshāhī
3. Some-days-from after the-king died. The-kingdom dushmanānē khasa-ghīttē, te patshāhnae pūtraā vākht by-the-enemies was-snatched-(and)-taken, and (to) the-king's-sons adversity pā-gēhā. Jēhrē-vēlē kharchō tang thīō, āpās-vīchē fell. At-what-time from-expenditure in-strait they-became, themselves-among salāh kitiōnē, 'jēhrē lāl piū asū-hā dittē-āhē, agreement was-made-by-them, 'what rubies by-the-father us-to given-were, unīk vēch-chhojī, te kahī-hōrī-milkhe-vīchē vaṇ-ke āpū-hayātīnē them let-us-self-away, and some-other-country-in gone-having of-our-own-life dehāe kattā.' Tra bhīrā utthē gāe jithē lāl dabbē days let-us-pass. Three brothers either went where the-rubies buried āhē. Jis-vēlē zimē pat̥ṭīmē, do lāl tikhtē, te were. At-what-time the-earth was-dug-up-by-them, two rubies came-out, and hīkk na laddhā. Vāḍē hairān hōc, 'ē kō gall one not was-found. Much perplexed they-become, 'this what affair ē? jē kaddi kō chōr pānā, tā in nā is? if ever any thief had-fallen(upon-them), then thus not honā, jē hīkk chā-khāpēnā, te do it-would-have-become, that one he-would-up-and-have-taken, and two pāe-rēnē. Vi-sahk asū-trahā-e-vīchē kahīnī fallen-would-have-remained. Without-doubt us-the-three-from-among of-someone niyyāt marīgāhī-e. Siddē sawā bōr-kahīnē ē kann the-conscience gone-wrong-is. Of-us except of-other-anyone this the-deed nahī. Bass, changi gall ē jē astō kāzi-kōl vaṇ-ke is-not. Enough, good course this that we the-Qāzī-near gone-having ē sārā hāl dassēhōs, te o siddā faisālā kārē, this whole condition may-show-to-him, and he of-us decision may-make,
te mukaddama khuṭān. Sāreñ ē gall manzur kīṭā, and the-business he-may-finish. By-all this course agreed-upon was-made,
te kāzī dāīturā. and the-Qāzi towards they-started.

3. Rāhe-vichch vāneñ-hōcēa hikkā oṭhī unhā mileā. 3. The-road-in as-they-were-going a vannelman to-them was-met.
Unhā-kolō puuchheñ, ‘tusā śdē kōi utṭh vānā diṭṭhā?’ Them-from it-was-asked-by-him, ‘by-you kithar any camel going was-seen?’
Vadē-bhīrāū akheñ, ‘miē, tādā utṭh kānā āhā?’ Us
By-the-eldest-brother it-was-said, ‘Sir, thy camel one-eyed was?’ By-him akheñ jē, ‘hā, mādā utṭh kānā āhā.’ Vichkärle-bhīrāū
it-was-said that, ‘yes, my camel one-eyed was.’ By-the-middle-brother
Us-kolō puuchheñ jē, ‘iḍē-utṭh-ulṭe sīrkā laddeñ-hōñ-āhā?’ Us
him-from it-was-asked that, ‘thy-camel-on vinegar loaded-became-was?’ By-him akheñ, ‘hā-jī, ē vi sachch ē.’ Nikrē akheñ, ‘tādā
it-was-said, ‘yes-Sir, this also true is.’ By-the-younger it-was-said, ‘thy
until lundājā vi āhā?’ Us akheñ, ‘hā, ē gall vi camel tailless also was.’ By-him it-was-said, ‘yes, this statement also
sacch ē, jō akhīnē. Hun dassā, mādā utṭh kidē geā
true is, which was-said-by-you. Now show, my camel whither gone ē.’ Trāhā-bhīrāwā hasq-ke akheñ jē, ‘āśā tādā utṭh
is.’ By-the-three-brothers laughed-having it-was-said that, ‘by-us thy camel
nāhī diṭṭhā. Aśā-hā kē khahar ē jē kidē geā?’
is-not seen. Us-to what knowledge is that whither it-went?’
Oṭhī ē gall sun-ke unhā akheñ, ‘Vāh vā, By-the-camelman this word heard-having to-them it-was-said, ‘Woh woh, tusā ē ajab gall akhīnō, ē jē kadi tusā mādā utṭh
you this wonderful statement saying-are, that ever by-you my camel
nāhī diṭṭhā, tā innh sārē pattiikun ēnē-ō?
is-not seen, then these all distinguishing-marks how giving-are-you?
Mādā utṭh zarār tusādē kōl ē. Changṭi gall ē, mādā utṭh
My camel certainly of-you near is. Good course this, my camel
mōr dēō, nāhī-ō kāzī-sāhīb-ōrā-kōl jullō.’ Shāhžādeñ
back-again give-ye, otherwise the-Qāzi-His-Honour-near come.’ By-the-princes
akheñ, ‘āśī ap kāzī-ōrā-kōl vānē-pūrā-ō.
it-was-said, ‘we onrecettes the-Qāzi-His-Honour-near happening-to-be-going-are.
Tū bi sidēdē-nāl jul.’ Thou also of-us-with come.’

4. Mukāi gall, — chārē kāzī-ōrā-kōl guē. Pahlī-pahlī
4. Finishing affair,—the-four His-Honour-the-Qāzi-near went. First-of-all
by-the-camelman his-own claim to-His-Honour-the-Qâzi was-shown. By-the-Qâzi
the-condition heart-having the-princes-from it-was-asked, "your what answer
is?" By-the-princes it-was-said, "by-us this-one of the-camel at-all is-not
disthâ. Khâh-mahkâh siddh-utte kûr jôpâna-ê."
Othi seen. Without-one cause of-us-on a-lying he-fabricating-is. By-the-camelman
kûr marênen. Tusi inh-ê puchchhô, "sârê patîc
a-lying are-striking. You them ask, "all distinguishing-marks
madh-utthe-nâ mabh dassânê ke nahi?" Mur ê këf
of-my-camel to-me were-shown-by-them or not?" Then this why
mukarnen? Kâzî othi ne hál sun-kâ
do-they-deny? By-the-Qâzi of-the-camelman this condition heart-having
shahzarâli-kôli puchchheâ. Shahzarâli mannejô
the-princes-from it-was-asked. By-the-princes it-was-acknowledged that,
"vi-shakk, jikuq othi akhna-ê, aânu sârê pattê
without-doubt, as the-camelman saying-is, by-us all distinguishing-marks
dassân. Kâzî akheâ, "je tusâ isna utth nahi
were-shown." By-the-Qâzi it-was-said, "if by-you of-this-one the-camel is-not
disthâ, ta kivu usâh puru puru pattê usne-utth-nê
seen, then how to-him complete complete distinguishing-marks of-his-camel
dassanê? Ê ajab gall ê. Vatt vaçê-shahzarâli-dir
were-shown-by-you? This wondrous matter is! Then the-elder-prince-towards
mabh kar-ke puchchheâ, "tusâ dassô je, ê kikuq tusâh malum
face made-having it-was-asked, "you show that, this how to-you known
hoea je utth kana ahâ?" Shahzarâli akheâ,
became that the-camel one-eyed was? By-the-prince it-was-said,
"is-mûjib mã jatâ je rûhe-utth mã disth-ahâ
this-according-to by-me it-was-known that the-road-on by-me it-even-was
je nikki-passenê pattar darakhtânê khadeh-hoe malum hone-ahê.
that of-one-side the-leaves of-the-trees eaten-become evident becoming-were.
Bass, jâteum je utth kàgha ahâ. Nah-ta
Enough, it-was-known-by-me that the-camel one-eyed was. Otherwise
dûre-passenê pattar khadeh-hoe zarur hone." Kâzî
of-both-sides the-leaves eaten-become certainly would-have-been. By-the-Qâzi
vihle-bhirân-kàli puchchheâ je, "tê kikuq akhnâ-ê je
the-middle-brother-from it-was-asked that, "thou how saying-art that
FREE TRANSLATION OF THE FOREGOING.

In olden time there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'Boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on all four sides. I am anxious about you. I do not know what will become of you after my death. Seeing
this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakhs of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'Let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying), 'How is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them: 'Have you seen a camel going this way?' The eldest brother said: 'Sir, was your camel blind of an eye?' He said: 'Yes, Sir, my camel was blind of an eye.' The second brother asked: 'Was there vinegar laden on the camel?' He said: 'Yes, Sir, it is also true as you have said.' The youngest said: 'Was your camel also without a tail?' He said: 'Yes, Sir, it is also true as you have said. Now tell me where has my camel gone.' The three brothers laughed and said: 'We have not seen your camel; how do we know where it has gone?' The camelman hearing this said to them: 'Indeed! You say a strange thing. You have not seen my camel! Then how do you tell me all about it? You must have my camel. You had better give me back my camel, or else come to the Qāzī.' The Princes said: 'We happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes: 'What is your answer?' The Princes said: 'We never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī: 'Hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said: 'Certainly, as the camelman says, we told him all about it.' The Qāzī said: 'If you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince he asked: 'You say how you knew that the camel was blind of an eye.' The Prince said: 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten.' The Qāzī asked the second brother: 'How do you say
that vinegar was laden on the camel?" He said: 'Usually if vinegar fall on the ground, the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother: 'How did you know that the camel was without a tail?' He said: 'Sir Qāzī! usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground, and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.' The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[The tale breaks off here without describing the fate of the missing ruby. Those curious in such matters will find another version of this story on pp. 442ff. of Vol. IX, Pt. I of this Survey, given as one of the specimens of Bundēlī. In that version, the ruby is satisfactorily recovered, and no blame falls on any one.]
AWĀNKĀRI OR AWĀNKĪ.

The Awāns are an important tribe, whose habitat centres round the Western Salt Range, extends into the adjoining portions of Mianwali, Shahpur, and Jhelum Districts, and includes Kalabagh on the west bank of the Indus, the seat of the head of all the Awāns.

So far as the Salt Range is concerned, their language has been already discussed in connexion with the dialect of that locality. In the District of Attock they occupy the country at the north-western end of the Salt Range. They own practically the whole of the Tallaganj, and the centre of the Pindi Gheb Tahsil from the Soan river to the Kala Chitta Range separating the Pindi Gheb from the Attock Tahsil. This country is so essentially in the possession of the Awāns that it is known as the 'Awānkāri.'

The language of this Tallaganj Tahsil is also called Awānkāri or Awānkī.

We may here discuss the other forms of Lahnda spoken in the Attock District. This district includes four Tahsil, Attock in the north; Pindi Gheb in the west centre; Fatehjang in the east centre, and Tallaganj in the south.

Paštō is spoken in the Makkad Ila of Pindi Gheb on the bank of the Indus and in the Chhachh, or northern plain of the Attock Tahsil. Elsewhere the language is Lahnda. The boundary between Paštō and Lahnda is remarkably clear, running a few miles east of the Indus. In Pindi Gheb Tahsil, the local form of Lahnda is known as Ghebi and is closely allied to the dialect of the Salt Range. It will be dealt with immediately after Awānkāri and the dialect of Kohat (see pp. 405ff.). The Fatehjang Tahsil lies on both sides of the valley of the river Soan, and the dialect is called Sawain. This is not a North-Eastern form of Lahnda. It is a continuation of the Dhanī form of North-Western Lahnda spoken in the Chakwal Tahsil of Jhelum immediately to the south. It is, however, mixed with Ghebi. In Attock Tahsil the local dialect has no special name, but like Sawain, it is a mixture of Ghebi with North-Western Lahnda. Sawain and the dialect of Attock will be dealt with on pp. 542ff. under the head of Dhanī and will not be referred to again here.

The estimated figures for the population of Attock speaking North-Eastern Lahnda are, therefore, as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awānkāri</td>
<td>89,901</td>
</tr>
<tr>
<td>Ghebi</td>
<td>93,306</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>183,207</strong></td>
</tr>
</tbody>
</table>

If we add to this 188,051, the number of people speaking North-Western Lahnda, we get a total of 368,260 for the number of people speaking all kinds of Lahnda in Attock District. These figures are all estimates based on the returns of the Census of 1891. No detailed figures are available for 1901 or 1911.

Other minor variations of the language in Attock may also be mentioned here. The speech of the Khattris is said to differ from that of the ordinary cultivators. No.

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1 See Attock Gazetteer (1907), p. 66.
particulars are given as to how the two forms of speech differ, but it is probably rather a difference of refinement than of dialect. The Gujaris, who keep to themselves, have a dialect of their own, which is described at length on pp. 925ff. of Vol. IX, Part IV of this Survey.

A dialect very similar to Awânkâri is spoken by Hindus across the Indus in the North-Western Frontier District of Kohat. Here the main language of the district is Pashtû, but the speakers of Awânkâri are scattered all over the district. In Kohat the language is called indifferently, Hindki, Hindko, Awânkâri, Awânkâri, or Kohâti. We may note that Kohat with its Lahnda of the North-Eastern type, and a genitive in ãã, has to its south the Lahnda of Bannu which belongs to the standard Southern form of the language with a genitive in ãã, and has to its north the Peshawari Lahnda of Peshawar which is of the North-Western type, and also has a genitive in ãã.

The following are, therefore, the estimated number of people speaking Awânkâri:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Attock</td>
<td>: : : :</td>
<td>89,901</td>
</tr>
<tr>
<td>Kohat</td>
<td>: : : :</td>
<td>34,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>123,901</strong></td>
</tr>
</tbody>
</table>

Two specimens of Awânkâri will be found below, and also the customary List of Words and Sentences on pp. 522ff. One of the specimen is a version of the Parable of the Prodigal Son and the other a statement made by a villager in regard to a civil case.

As will be seen from the following notes on forms occurring in these specimens, the language closely resembles that of the Salt Range.

**Vocabulary.**—This is practically the same as in the Shahpur Salt Range. We may note the following unusual forms of words. The verb 'to arise' is ustharw, not usthw. For 'become,' hâ is used, not thi. The verb pâcû, to fall, with its past participle pêã (plural pêã) is very commonly used to form compound verbs, without apparently affecting the meaning. Thus, ji-pêã, he lived; wânâ-pêã, he was lost; lagg-pêã, they began; pêã-karwâã, I am doing; pêã-karwân, they are doing (Specimen II).

**Pronunciation.**—Nasalization is as frequent as in the Salt Range. Nearly every long vowel can optionally be nasalized. Instances of nasalization are so common, and so optional, that forms whose only peculiarity is that they are nasalized will not be recorded in the following notes.

The letter ã of the dialect of the Salt Range and of the Shahpur Doab is in the Awânkâri specimens as received often represented by ai. This is merely a mode of spelling, and in the present section, the system of representing it by ã, as in Shahpur, will be followed.

There is a tendency to omit the aspiration of sonant aspirates. Thus, hûi, even, becomes bi. On the other hand h is prefixed in hikat'hâ, together; in hê, this; and in mus or uas, the oblique case singular of oh, that.

In the word khêddwã-hâ, of dancing, the t of the Hindostâni khîlwa becomes ð.

**Declension.**—In the declension of nouns, those nouns which in the Doáb end in ur, like putur, a son, and chhôhrur, a boy, often drop the ã, becoming, e.g., putur and chhôhr. Similarly the corresponding ã of the feminine is also liable to be dropped, so that we also have chhôhr, for chhôhir, a girl (List, 129 and 131).
Masculine nouns ending in a consonant add e to form the oblique form singular as in the Salt Range. Thus, putre, dile, ghare, naukre, ābhāse (Specimen II). The e is not always added. For instance, in the Parable we have us mulkinē, not us mulkhenē, of that country.

The oblique singular of mā, a mother, is mā (Specimen II).

The postposition of the dative is usually ā, instead of āh or āhā. Thus, piā-ā, to the father; naukre-ā, to the servant. Another postposition of the dative is ādā, to, in the sense of direction to, connected with which is an ablative postposition ādā (List, 103, 104), from.

The following pronominal forms may be given. The most noteworthy are the genitive singular of the first two personal pronouns, ending in tūhā:

\[
\begin{array}{ccc}
\text{Sing.} & \text{Thou.} \\
\text{Nom.} & mā & īē. \\
\text{Ag.} & mā & tā or tuddhā. \\
\text{Dat.} & māh or mā-kō & īāk or ī-kō. \\
\text{Gen.} & māhā & tūghā or tēghā. \\
\text{Obl.} & mā & īā or tuddhā. \\
\hline
\text{Plur.} & & \\
\text{Nom.} & asē & tussā. \\
\text{Ag.} & asā & tussā. \\
\text{Gen.} & asīdā & tussīdā, tussī. \\
\text{Obl.} & asā & tussā. \\
\end{array}
\]

Tuddhēnā means 'of thee alone.'

The demonstrative pronouns, also used for the third person, are:

\[
\begin{array}{cc}
\text{This.} & \text{That.} \\
\text{Sing.} & \\
\text{Nom.} & ēh, ē, or ēhā & ōh, ō, ṣō. \\
\text{Dat.} & ēāh or ēah & usāh or usāh. \\
\text{Obl.} & ē & us, us, or us. \\
\hline
\text{Plur.} & & \\
\text{Nom.} & innh & unnh. \\
\text{Obl.} & innh & unnhā. \\
\end{array}
\]

Emphatic forms are āh-ī, this indeed; śah, he only (Specimen II); īśē, to this very person (Specimen II); śhā, he only (Specimen II).

The Interrogative Pronoun is kōr, as in the Salt Range, with a genitive singular kōrā (List, 239). Kī̃kē is 'anything.'

We see from forms like kī̃kā (List, 221) and jītā (Specimen II) that the Dūbī forms with ī are used, not the Salt Range ones with ē (kīrā, jītrā).

Conjugation.—There are several forms of the verb substantive. Thus:

\[
\begin{array}{ccc}
\text{Sing.} & \text{Plur.} & \text{Present.} \\
1. āh, ā & ōh, ō, āyā & āhu, āyān. \\
2. āh & ho, o, āyō. & \\
3. āh, āyē, ē, -wē & & \\
\end{array}
\]

VOL. VIII, PART 1.
In the Parable, we have nāh, I am not (worthy).

<table>
<thead>
<tr>
<th>Sig.</th>
<th>Past.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āhō</td>
<td>āhō.</td>
<td>āhō.</td>
</tr>
<tr>
<td>2. āhō</td>
<td>āhō.</td>
<td>āhē.</td>
</tr>
</tbody>
</table>

The above are masculine forms. In the second specimen, we have āhē, she was.
Negative forms are nāhē dēnā, he was not giving, and nāhā, he was not (Specimen II).

The Conjugation of the Active verb presents few peculiarities. We may note the present participle khānā, eating, and a polite imperative āhū, please to give.

The future of ākhūn, to say, is ākhā, not ākhēsā, I will say. Similarly, in the second specimen, ākhēsā, thou wilt say. The present tense of karūn, to do, is karēnā, I am doing, in the Parable, but karēn, they are doing, in the second specimen.

For the past conditional we have the standard karāhā, we should have made, and also karēsā, I might have made (rejoicing), both in the Parable.

As an example of the passive we have vēkhiā, it is being seen, and ḍhē-waṅē, it may be given, both in the second specimen.

The masculine plural of pēdā, fallen, is puē.
[No. 30.]

INDO-ARYAN FAMILY.  

NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PÁNJÁBÍ.

AWÁSKÁRI.  

(District Attock.)

SPECIMEN 1.

Hikkt-japēnē dō puttar āhē. Unnah-vichchō nikpē
Of-one-man two sons were. Them-from-among by-the-younger
piū-ā ākheā, ‘piū, mālnā jehṛā hissē māh
the-father-to it-was-said, ‘father, of-the-property what share to-me
ānā māh wand-dēh.’ Piā āpūnā māl
(is)coming to-me divide-please-give.’ By-the-father his-own property
unnhā wand-dittā. Thōṛē-dilhārē laggheāhē, jē nikpā
(to-)them was-divided-(and)-given. A-few-days passed-were, that the-younger
puttre habbha-kijjh hikathā kar-kē kadaṅ dūr-mulkh
son everything together made-having somewhere (to-)a-far-country
laggā-gēā. Uṭṭhā āpūnā māl luchchpurē-vichch wafā-chhōren.
went-off. There his-own property debauchery-in was-caused-to-go-by-him.
Jis-velē habbha-kijjh khā-pi-rehā, us-mulkh-vichch waddā
At-what-time everything eaten-drunk-remained, that-country-in a-great
kāl pā-gēā, te oh muthāj hōwan laggā. Watt oh
famine fell-down, and he needy to-become began. Then he
us-mulkhēn kahā-āhāni kōl laggē-gēā. Us usān āpūn-zimmē-vichch
of-that-country some-man-near he-went-off. By-him as-for-him his-own-field-in
sūr charān-vane-waste muñ-dittā. Usnē-dile-vichch ānē-āhā jē,
swine feeding-for it-was-sent. His-heart-in coming-it-was that,
‘āppū dhīdēh unnhā-chhilē-nāl, jehṛā sūr khānē-āhā, bharā.’
‘my-own belly those-husks-with, which the-swine eating-were, I-may-fill.’
Hōr kōl ādī mē sēh kijjh nālē-dōnā. Watt jis-velē us
And any man to-him anything was-not-giving. Then at-what-time by-him
dile-vichch dhīān kītā jē, ‘mādhē-pūmē bahā-naukṛā-kōl
heart-in reflection was-made that, ‘of-my-father many-servants-near
wadhik rīzaq āh, te mē bhukkāh pēā māraṅā. Mā
spare daily-bread is, and I hungry fallen am-dying. I
uttar-kē piū-kōl wānī, te usān ākhsē, ‘piū, mē
arisen-having the-father-near will-go, and to-him I-will-say, ‘father, by-me
KHUDÂNṆA gunăh kitā te tōdāhā bi kitā; ān má tōdāhā of-God sin was-done and of-thee also was-done; now I thy puttr akhwāwanē jōgā nāh rehā, nāh āpuṇh kikk naukar son to-be-called worthy I-am-not remained, me thine-own one servant banā-kē rakkh-ghinn." Tū oh uṭṭhar-kē āpyū-piū-kē made-having keep." Then he arisen-having his-own-father-near āēa. Oh ajje dūr-i āhā jē usnē-piū usāh takk came. He still distant-even was that by-his-father to-him sight ghiddā. Usāh tars ā-gēā. Bhaajj-kē galē-nāl was-taken. To-him compassion came. Run-having the-neck-with ghindus, te piār dittōs. Puttre usāh ke-was-taken-by-him, and kissing was GIVEN-by-him. By-the-son to-him ākheā, ‘piū, mā KHUDÂNṆA gunăh kitā te tōdāhā bi it-was-said, ‘father, by-me of-God sin was-done and of-thee also kitā; mā ān tōdāhā puttr akhwāwanē jōgā nāh rehā.’ was-done; I now thy son to-be-called worthy I-am-not remained.’ Par piū āpyū-nauκākī ākheā jē, ‘sārā-kōḷō change But by-the-father (to-his-own-servants it-was-said that, ‘all-them good chīrē anō, isah pawāēo; te usnē-hattē-vichēh mundrī garments bring-ye, on-this-very-one put-ye-on; and his-hand-on a-ring te pārō-vichēh juttī pawāēo; nālē khāśhō te khushī and feet-on shoes put-ye-on; moreover let-us-eat and rejoicing kārā; kiūkē eh mādāhā puttr mar-gō-āhā, ān watt ji-pēā; let-us-make; because this my son died-gone-vas, now again lived; eh wāhē-pēā-āhā, ān labhh-pēā.’ Watt oh khushī karaṇ he lost-was, now was-got.’ Then they rejoicing to-make lagg-pēā. began.

Us-velē usnā waḍāhā puttr zimmi-vichēh āhā. Jis-velē oh At-that-time his great son the-field-in was. At-that-time he āēa, te ghare-kōḷ pahūta, us gīwanē-te-kheḍnēnā awāż came, and the-house-near arrived, by-him of-singing-and-sporting sound surpē. Us hikki-naukre-ā sadd-ke punchhēā jē, ‘eh was-heard. By-him one-servant-to called-having it-was-asked that, ‘this kē gall o? ’ Us usēh ākheā jē, ‘tōdāhā bhirā what matter is?’ By-him to-him it-was-said that, ‘thy brother ā-rehā, te tōdāhē-piū roṭī kitī-ē, jē oh khāri-mihrē come-has, and by-thy-father bread made-is, because he safe-and-Sound labhh-pēā.’ Oh kauri hōēā, te andar nāh-wareā. Usāh-piū was-got.’ He angry became, and within not-entered. His-father
Awânkârî or Awânkî.

bâhr âe, te usnâ minnat-thôrä kitîos. Us outside came, and of-him entreaty-favour was-made-by-him. By-him piu-â akhîa, 'bahî-muddat-thî mà tôdhî khizmat pêa-karênî, the-father-to it-was-said, 'much-period-from I thy service fallen-doing-un, kaddi bi tôdhî gall nahî mörî; par tuddh kaddi màh hikk ever even thy word not was-disobeyed; but by-thee ever to-me one hakkra bi nahî dittà, je mà āpne-dûsta-nâl khushî goat even not was-given, that I my-own-friends-with rejoicing kari. Par jîs-vêlê tÔdhâ eh puttr ûeâ-û, jîs might-have-made. But at-what-time thy this son come-even-is, by-whom tÔdhâ màl kañjarîa-uttê wâna-dittà, tuddh usnî khâtrî roti thy property harlots-on was-wasted, by-thee of-him for bread kiti-ê.' Piu usûh akheâ, 'puttr, tû har-vele made-is.' By-the-father to-him it-was-said, 'son, thou at-every-time mâdhe-kôl rahnû, te jô-kijh mâdhe-kôl àh, oh tuddhenî ûye. of-me-near remainest, and whatever of-me-near is, that of-the-erily is. Chañgî gall àh-î àh. je asî khushî karahu, tê. Good matter this-erily was that we rejoicing should-have-made, thou bi khus hû, kiike eh tÔdhâ bhîra mar-gêa-àhû, hañ watt also happy may-be, because this thy brother died-gone-was, now again ji-pêâ; te wañâ-peâ-ûha, hañ labhî-pêâ.' lived; and lost-was, now was-got.'
Specimen II.

Sidd'é-giríšenā hikk jañá Abbáś mā āhā. Usnā puttur kōf
Of-four-village one man Abbáś name was. Of-him son any
nāhā-hōnā. Us chār wiyāh bi kītē-āhē. Hikkā
was-not-becoming. By-him four marriages also made-were. One-only
dhi pāhlē-wiyāh-chō hōnūs. Ajjē oh māñā dudhā
daughter the-first-marriage-from became-to-him. Still she of-mother milk
pīñā-āhī jē usnā mē mar-gāni. Waddī-khīzmat-te-kazānā jē us
drinking-was that of-her mother died. Great-service-and-trouble-with by-him
usā pāeā. Jīs-vēlē oh waddī hōī, tā
as-for-her it-was-cherished. At-what-time she of-full-age became, then
usnā wiyāh us āpūnę-chāchēnē-putre-nā jā kar-dītā. Abbāse, eh
of-her marriage by-him his-own-uncle-of-son-with was-made. By-Abbās, this
jān-kā jē, ‘mādhī zimā hōr-kōī marnē-kōī pīcēhē na
considered-having that, ‘my land other-some-one dying-from after not
chā-gnimē, mē isā-jawātrī-ā likkē-deē; jītē-tāī
may-up-and-take, I this-veryly-son-in-law-to may-write-(and) give; as-much-during
mē jīnā rāhā, tā āp khānā rāhāś;’ ie us-nā]
I lying shall-remain, then I-myself eating will-remain; and him-with
pak-pakōj kar-ghiddiūs, jē kōī mādhā puttur hōēā, tā tē
certainty made-was-taken-by-him, ‘if any my son became, then thou
mā-kō zimē-wāstē kijjā mē sākshaś,’ zimē usnā
me-to the-land-for anything not shall-say, the-land to-him
likkē-dittās, par kabzā āpūṇā rakkheus.
was-written-(and)given-by-him, but possession his-own was-kept-by-him.
Trā-chāh-warihā pīcēhēhō, jēpā chhēkra wiyāh kitā-ācēus, us-chō
Three-four-years from-after, what last marriage was-made-by-him, it-from
usnā puttur hōēā. Jawātri-ā akheus jē, ‘zimē mān
of-him a-son became. The-son-in-law-to it-was-said-by-him that, the-land to-me
mōr-de.’ Us nāh likkē-dittā. Abbāse mansukhi-
return.’ By-him not was-it-written-(and) given. By-Abbās of-cancelling-
FREE TRANSLATION OF THE FOREGOING.

In our village there was a man named Abbās. He had no son although he had married four times. He had only one daughter by his first marriage. While she was still being suckled her mother died, and Abbās brought her up with great care and trouble. When she grew up, he married her to the son of his uncle, and considering that someone might get hold of his land after his death he thought it best to make it over to his son-in-law by a deed of gift, he retaining the profits of it during his lifetime. He also took from the son-in-law a firm agreement that if he (Abbās) should subsequently have a son, the son-in-law should make no claim to the land. In this way he made over the land, retaining, however, the possession of it in his own hands. Three or four years afterwards Abbās had a son by his last marriage, and he asked the son-in-law to return the land to him, but he refused. So Abbās brought a suit for cancelment of the deed of gift. This was given against him. He then appealed to the Chief Court, but failed to win the case, although the decision was that the son was entitled to make a claim himself.

So now a case has been brought in the name of the son. The land is still in the possession of Abbās, and he alone is enjoying the profits derived from it. Now let us see what will be the result. All the people sympathize with poor Abbās. Please God, the land will be given to him.
HINDKÖ OF KOHAT.

The main language of the North-Western Frontier District of Kohat is Paštō. There are, however, scattered over the district numerous Hindūs, as well as other people, principally Awān̄s, immigrants from Jhelum, Attōk, and Rawalpindi. These latter all speak a form of Lahnda, which goes under various names, such as Awān̄kārī, Awān̄kī, Hindkī, Hindkö, and Kōhāṭī. Under whatever name it is referred to it is essentially the same tongue. This, as we may expect from the tribes that speak it, is a mixture of various Lahnda dialects, amongst which the Awān̄kārī of the Salt Range predominates. The vocabulary also freely borrows from Paštō, under circumstances which need not be repeated here as they are well described in the second of the two specimens of the dialect. The number of speakers of this dialect is estimated at about 34,000.

Besides the usual List of Words and Sentences on pp. 522ff., two specimens of the Hindkö of Kohat are given below. The first is a version of the Parable of the Prodigal Son, and the second is an account of the Kohat District and of the tribes that inhabit it. Upon these is based the following account of those particulars in which the Hindkö of Kohat differs from the Standard Lahnda of Shahpur.

In Pronunciation the only important point to be noted is the frequent omission of an aspirate. Thus we have baḥā or baẕā, much; tuḍḍā, not tuḍḍā, by thee; kuṭṭā, not kuṭṭā, anything; dhīḍḍā, for dhīḍḍā, the belly; kallā, for kallā, yesterday. On the other hand we have hachchhā, for achchhā, good, and a transferred ḫ in ḫijā, for ḫijā, of this kind.

The Vocabulary is full of Paštō words. They are so frequent that it is unnecessary to quote examples here.

The Declension of nouns closely follows Awān̄kārī. We may quote the following examples:

- Peō, a father; obl. peō; plur. nom. peō, obl. peōā.
- Jaquē, a person; obl. jaquē; plur. nom. jaquē, obl. jaquēā.
- Dīhā, a daughter; obl. dīhā; plur. nom. and obl. dīhāā.
- Būṭā (fem.), a blow with a stick; plur. nom. būṭāā. So rannā, women; gallā, words; bāṭā, statements; qānā, tribes.
- Gā, a cow, has plur. nom. gāā, and bhāṇā, a sister, has sing. obl. bhāṇū.

Masculine nouns ending in a consonant usually add e in the oblique singular. Thus, puttur, a son, obl. puttrē; sīr, the top of a hill, sīre; mulkā, a country, mulkē; kōhāṭ, kōhāṭē. On the other hand we have ghar-vīchē, in the house; madān-vīchē, in a plain; shang-nāṭ, with fondness.

As an example of the oblique plural, we can quote gārā-vīchē, among friends.

The usual postpositions and case-terminations are nā, etc., of; ḏ, bā, and dā, to; ḫō, near; kōḷā, from near; vīchē, from within. It will be observed that the termination o or ɔ gives an ablative signification. So also in hukmā, (outside) from (thy) order.

If we may judge from forms such as changē jānāṇā, of good men, etc., in Nos. 125ff. of the List of Words and Sentences, adjectives ending in ā do not change the
The following forms in the declension of Pronouns have been noted: —

mā, I; ag. mū; gen. mēđā; dat. mēđē or mā; obl. mū: assī, we; ag. and obl. 
asū; gen. asā̄dā.
tū, thou; ag. tā or tudd; gen. tēdā; obl. tū: tuśī, ye; ag. and obl. tuśū; gen. 
tuddā.
ē, this; obl. isē, emph. isē; dat. isē: ē, in, these; obl. inū or inē.
ō, that; obl. usā, emph. usē; dat. usē: o, us, those; obl. unū or unhā.
jē or jērā, who, which (in Specimen II, once jō); obl. jīs: plur. nom. jē; obl. 
jinē, jinhā.
kōi, who? kēdā, whose?
kē, what? kōi, anyone, obl. kāj; buji, anything; jē-buji, whatever; kītā, how 
much? kāi, several.

For the Verb Substantive we have: —

Present, 'I am,' etc.

Sing. Phur.
1. ē, ē ā.
2. ē ā.
3. ē, wo, hēwō an, hēwān.

After a vowel the a of an of the 3rd person plural is dropped, as in Banghī-n, 
they are Bangshis, i.e. Bangashes. So also, as an auxiliary verb, we have the 3rd 
person plural feminine of the present tense, ākhūnā, they (fem.) speak; kārnānā, 
they (fem.) do; jūrnānā, they (fem.) are put together.

There is also a negative verb substantive of which the following forms occur in 
the specimens: —nā, I am not; naē ākhūnā, they (fem.) do not speak.

For the past we have: —

'S I was,' etc.

Sing. Plur.
1. hād, hād hād.
2. hād hād.
3. hād hād.

The above are masculine forms. For the feminine we have haē, she was; haē, 
they (fem.) were.

Both hēwān and thūwān are used for 'to become.'

The Active Verb has a few unexpected forms.

The Infinitive ends either in -uś (oblique -aś) or in -ūnā, oblique -nē. Thus, ṁruś, 
obl. māru, to strike; khēwān-dā, for eating; kāruś laggē, they began to make; 
māru laggē, they began to strike; mārū, to strike, obl. mārū; charnoṇē-dā, for 
grazing (swine); hōṇē āniṇ, worthy to be; gāṇē-nachēvē-kā avās, the sound of singing 
and dancing; uṇē-dē, on going; dhānuṇ-dā, for filling (pitchers); thīṇē laggē, he 
began to be (in want); ṣkhūnē laggē, he began to say.

It will be observed that the cerebral ū is preserved even after r.

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The present participle ends in nā, as in mārnā, striking; mārnē plur. mārnē, fem. mārnī, plur. mārnītā. As usual the final vowel is often nasalized, as in mārnā, etc.

The past participle ends in ē, not ē. Thus, mārē, struck; ākhē, said. The following more or less irregular past participles may be noted:—geā, gone, plur. gaē; fem. gā, plur. gāē: peā, fallen, plur. peē (often used in compound verbs like labhī peā ē, he is got): riā, remained; fem. rāi: wīnjātē, lost: nikkhē, not nikkhē, come out.

The Imperative singular is, as usual, only the bare root, as in mār, strike thou; plur. mārē, strike ye.

For the Old Present, now used both as a Present Subjunctive and as a Future, the following forms occur:

1st sing. bharē, I may fill; thūē, I will become; wū, I will go; ākhē, I will say.
1st plur. khāwē, we may eat; kērē, we may do.
3rd plur. khāwēm, they may eat; khōwēm, they may be.

The present is thus conjugated:

'I strike,' etc.

Sing. | Plur.
---|---
1. mārnē ē | mārnē ē
2. mārnē ē | mārnē ē
3. mārnē ē | mārēnē

So wēnē ē, I go; wēnēn, they go. The above are masculine. For feminines we have (all in the second Specimen) ākhīnī ē, they speak; karnī ē, they do; jurnī ē, they put together.

For the Imperfect, we have mārnā hāā, I was striking; wārnē-hāē, they were dwelling; wēnē-hāē, they (fem.) were going.

The Future is thus conjugated:

'I shall strike,' etc.

Sing. | Plur.
---|---
1. mārē | mārē
2. mārē | mārē
3. mārē | mārēn

It will be observed that an ē is not inserted before the s in the case of a transitive verb.

It should also be noted that, as pointed out above, the old present may be used in the sense of the future. The same occurs regularly in Kashmiri.

In the first specimen there is one example of the past conditional—mā kārē hāā, I might have made. It will be seen that the tense is formed by adding the 3rd singular past tense of the verb substantive to the old present.
As regards tenses formed from the past participle we may note the following:—

'I went,' etc.

<table>
<thead>
<tr>
<th>Slang</th>
<th>Phr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. geē</td>
<td>gayē</td>
</tr>
<tr>
<td>2. geō</td>
<td>gayō</td>
</tr>
<tr>
<td>3. geō (f. gaē)</td>
<td>gaye (f. gaē)</td>
</tr>
</tbody>
</table>

Transitive verbs do not change. We have mē mārā, I struck (him).

For the Perfect we have mē mārā-ē, I have struck (him); nē riē, I have not remained, I am not (worthy).

The verb which in the Standard Lahnda takes the form wałnu or wanju, to go, in Kohat takes the form waḷnu. The following forms of this verb occur in the Specimens, and List:—

waḷnu-ë, on going.
waḷnā, fem. waḷnī, going.
wā, go thou.
wā∂ā, I may go.
wāḷnā-ē, I go, and so on.
gaeś, etc., gone.

The verb 'to remain' appears under the forms rā gaē, they remained, and nā riā (f. rīa), I did not remain.

Causal roots are often formed by adding t. Thus, khawālmā, to give to eat; pīnhalwa, to put on a person.
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀĪ.

HINDKŌ DIALECT. District Kohat.

SPECIMEN I.

Hikk-jaṇēṇē dō puttār haṭt. Nikṝ-puttre peō-ē ākhā,
Of-one-man two sons were. By-the-younger-son the-father-to it-was-said,
‘bābā, jē-kāde mēḍā bārkā hā tēḍē-māle-vichchā pauchka-ē, tā
“father, if my share thy-property-from-among arriving-is, then
mēḍē-ē (or māṣ) dé-chhōṛ.’ Tad us āpptē-jineē
of-me-to (or to-me) give-up.’ Then by-him in-his-own-living (i.e. while yet alive)
us-kō (or usī) wēḍ-dittā. Thōṛū-dihāṛē-vichch usū-nikṝ-puttre
him-to (or to-him) it-was-divided-out. A-few-days-in by-his-younger-son
sārā māl ikaṭṭhā kar-kē atē hikk-bahū-du-rū-mulkhe-daṭ
all property together made-having and a-very-distant-country-to
geo-chalā; atē us utthē ō sārā māl kharābāṭı-vichch
it-was-gone-away; and by-him there that all property wickedness-in
barbaḍ kar-chhōṛā. Atē jāḍō habhā kujj kharch
destroyed was-completely-made. And when all anything expended
kar-ditateā, us-mulkhe-vichch hikk waḍī qat thi-gai, te ē
was-made-by-him, that-country-in a great famine became, and this-one
bahi kāṇōṛī thinē laggā. Atē hikk-āṃi-kōḷ, jē usū-mulkhenā
very destitute to-become began. And one-man-near, who of-that-very-country
wasnē-walā haṭt, chalā-gea. Tā us usī sūr charāqōṛī-daṭ
inhabitant was, he-went-away. Then by-him as-for-him swine-feeding-for
muṅj-dittā. Us-nē-dile-vichch ē haṭt je, ‘um chiller jēṛē sūr
il-was-send. His-heart-in this was that, ‘those husks which the-swine
khāwan, unā-nāl maṭ āpptē ḍhūṛē dharā.’ Barē ē bi usē
eat, them-with I my-own belly may-fill. But those even to-him
kā nā dittā. Us-kōḷō pichchhāō ṭ hōsh-tē ācā, atē
by-anyone not were-given. That-from-from-after he sense-on came, and
ākhā laggā jē, ‘mēḍē-peō-kōḷ kittē maṣūṛ hōwan, jinhī-kōḷ
to-say he-began that, ‘my-father-near how-many labourers are, whom-near
khāwan-daṭ bahū ṭukar hōve, atē mā itthē bhukkaś-nāḷ peā marṇā-ē.
eating-for much bread is; and I here hungers-with fallen dying-am.
Uchchā thiṅvā, atē āpptē-peō-kōḷ chalā-wāś, atē usā
Uproot! I-may-become, and my-own-father-near I-may-go-away, and to-him.
ākā ḍē, "bānā, mē ṭēḍā ātē Rabbnā gunāh ānāhā bīhāvā; huṇ mē ḍē
May-say that, "father, by-me of-thee and of-God sin done-is; now I
ṭēḍā puttar hoṅē lāiq uṅā. Maṅā ḍṇā-ṣāṭūrā ḍāguṅ hikk
thy son to-be worthy am-not. Me (acc.) thine-own-labourers like one
māzūr gan."’ Tad uchhā thia, atē peō-kōl geā-chūnā.
labourer count.”’ Then upright he-became, and the-father-near went-away.
E ājē kujj-witthā-tē hāā, jē peō usē
This-one still some-short-distance-on was, that by-the-father as-for-him
wēk-khīdā; atē baṅ tars aēs, atē usē gal-wāngri
it-was-observed; and much compassion came-to-him, and to-him neck-embracing
kar-ghīd-diōs, atē chumūsōs. Watt usā puttre ākā, was-done, and he-was-killed-by-him. Then to-him by-the-such it-was-said.
‘bānā, mē ṭēḍā ātē Khudānā gunāh kītā-če; huṇ mē ṭēḍī-
‘father, by-me of-thee and of-God sin done-is; now I of-thy
puttarvālāṅā lāiq nā rū.” Tad peō ānā-nokrā-ko
sonship worthy am-not remained.” Then by-the-father his-own-servants-to
ākā ḍē, “hikk hachchhē chūre bāhūr ghinn āno,
it-was-said that, ‘a good (set-of) garments outside having-taken bring,
atē inā pawal-deō; atē usnē-hattin-vichhē mundri pā-dō, atē pānā
to-this-one put-ye-on; and his-hand-on a-ring put-ye-on, and shoes
pawl-deō; jē assī khāwā ātē khushī kara; is-wastē jē ē
put-ye-on; that we may-eat and rejoicings may-make; this-for that this
mēḍā puttar mar-geā-hāā, huṇ watt jinā ṭhī-ṭeā-če; tē wiñjātā-geā-hāā, huṇ
my son dead-gone-was, now again living become-is; and lost-gone-was, now
labhī-peā-če.” Tad ő khushī kāro ngīgā,
got-become-is.” Then they rejoicings to-do began.

Atē usnā waḍāḍā puttar paṭṭā-vichhē hāā. Jad ṏ ṭurā, atē
And his older son the-field-in was. When he started, and
gharnē nāṛē āeā, atē ḍāṅ-nachchēnā awāz usnē-kannē-vichh
the-house-of near came, and of-singing-dancing sound his-ears-on
āeā, ta us hikk-nokrē-ā kāk-kē puchchhā jē, ‘ē kē
come, then by-him a-servant-to shouted-having it-was-asked that, ‘this what
sabab ő?’ Us ākā ḍē, ‘ṭēḍā bhīrā āeā-če. Jad
cause is?’ By-him it-was-said that, ‘thy brother come-is. When
peō usē chāṅgā-halā diṭṭā, ta-ṭē waḍāḷā-halā-gullē-nāī
by-the-father as-for-him safe-sound it-was-seen, then great-rovetry-nith
us rotī kiti-če. Jēṛē-velē us ē suṇā, tē baṅ
by-him bread made-is. At-that-time by-him this was-heard, then much
khāfā thī-geā, atē andar wāṅṭā-če usnā dīl na thia. Tad
angry he-became, and within going-on his heart not became. Then
usnā peō bāhr nikklā, atē usā magā-kē ghar
his father outside came-out, and him (acc.) reconciled-having the-house
ghinn-geā. Watt us peō-kō ākhā jē, 'tū fikar
took-inside. Then by-him the-father-to it-was-said that, 'thou consideration
tā kar jē mā kīttī-muddatnā khizmat peā-karnā-ē, atē kādi
verily make that I of-how-much-period service fallen-doing-am, and ever
tōjē-hukmā bāhr nāchalā, atē tudd kādi bakrinā
from-thy-order outside I-am-not gone, and by-thee ever of-a-goat
bachchā bī nā-dittā, jē yāra-vichch khushhī
the-young-one even not-was-given, that friends-among rejoicings
karī-hāā; atē jādo tēdā ē puttar āēa,
I-might-have-made; and from-when thy this son came,
jis sārī dunyā kaṇjarā-tē khawāl-piwal-dittī-ē,
by-whom all the-worldly-goods harlots-on causing-to-eat-causing-to-drink-given-is,
hijāt rōṭī kītt-ē.' Peō usā jakāb dittā, 'puttar, tē
such bread made-is.' By-the-father to-him answer was-given, 'son, thou
hameṣha mā-kōl rāhmā-ē, atē jē-kujj mā-kol hēvē, ō tēdā
always me-near remaining-art, and whatever me-near is, that thy
māl ē; barē ē bhīrā tēdā mar-geā-hāā, huṇ watt jīnā
property is; but this brother thy dead-gone-was, now again living
thī-geā; atē wiṇjātā-geā-hāā, huṇ labbhi-peā-ē; khushī karyā darkār
became; and lost-gone-was, now got-become-is; rejoicing to-be-made proper
ē.'

is.
[No. 33.]

**INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.**

**LAHNDĀ OR WESTERN PAŃJĀBI.**

**HINDKŌ DIALECT.**

**DISTRICT KOHAT.**

**SPECIMEN II.**

1. Naqal karnēn je Kōhāt hikki-rājēnā hās, je us
   1. Story they-make that Kōhāt of-one-king was, that by-him

ābād kītā-hās. Ate pelo-pelō Kōhāt-vichch Urakzai lōk
   populated it-made-was. And at-first-at-first Kōhāt-in the-Orakzai people

chinā-uttē wasnē-hāē. Hamēsēa siālā-vichch Bāngshī lōk
   the-springs-upon dwelling-were. Always the-winter-in the-Bangasha people

ejē Pāwār-ātē-Shalāzān-vichch wasnē-hāē, tabrā-nāl ithē
   who Pecchār-and-Shalāzān-in dwelling-were, families-with here

ānē-honē-hāē, atē Jarwāndā-vichch āhēr-uttē dārā
   coming-being-were, and Jarwānda-in the-high-ground-on camp

thinē-honē-hāē. Bāngshīnī rannā pānī bharē-daī chinī-tē
   becoming-being-were. Of-the-Bhangashes women water filling-for the-springs-on

wēntē hāē. Hikki-dilārē jē rannā gāīn, tē Urakzai
   coming were. On-one-day that the-women went, then the-Orakzai

unānē ghārē wāttē-te-tīrē-nāl mārān laggē. Kāi ghara
   their pitchers stones-and-arrows-with to-hit began. Several pitchers

unānē bhāmēnē-gāē. Is-vichchhēr unē-dōn-ṇāmē-vichch wadējā jhagē
   of-them broken-vent. This-meanwhile those-two-tribes-among great quarrel

   te fāsād machē-gēa. Kāi ādēmī mārē-gāē, te kāī
   and disturbance became-excited. Several men were-killed, and several

zakhmī thī-gāē. Bāngshīnī madat bāē ā-gāī. Ākhar
   wounded became. Of-the-Bangashes aid much came. At-last

Urakzai Kōhāt ohhōr-kē pari-tē chalē-gāē, atē
   the-Orakzais Kōhāt deserted-having the-hills-on went-away, and

hōnē-hōnē Bāngshī ithē-tē rā-gāē.
   in-becoming-in-becoming (i.e. gradually) the-Bangashes here-entirely remained.

2. Asal-vichch Bāngshīnī zabān Pashtō hai, par Awān lōk
   2. Reality-in of-the-Bangashes tongue Pashtō was, but the-Awān people

āpē-madat-daī ithē mangēē, lākā Kharmātē-Beiliṅgūnī lōk
   their-own-aid-for here were-called, such-as Kharmatu-and-Beiltanga-of people
Inānā hamsāyā hāā. Inā-kō zimānī te dāftar of-these dependent was (i.e. were). These-to lands and holdings dittēnē, atē abād kitēnē. Inā-lōkā-nāl gallā were-given-by-them, and populating was-done-by-them. These-people-with words kathā te muānlē karnē-karnē Hindō ke Pāshṭō rat-nil-kē talking and businesses in-doing-is-doing Hindōkō and Pāshṭō mixed-up-having hikk navē bōli jur-gai, nā Pāshṭō rāi te nā a new language built-up-remained, not Pāshṭō it-remained and not Hindōkō. Ḥun chār qāmā Kōhāṭenā asal mudai te mālak an. Hindōkō. Now four tribes of-Kohat real proprietors and owners are. Hikk Bēzādi lōk, jē asal Baṅgāshī-n; dūē Malakmīrī lōk; One Bēzādi people, who real Bangāshēs-are; second the-Malakmīrī people; in bi Baṅgāshī-n. In dō qāmā Pāshṭō te Hindōkō dōē these also Bangāshēs-are. These two tribes Pāshṭō and Hindōkō both ākhīnē. Tri, Jāṅgāl Khēl; te chauthī Fir Khēl. speaking-are. Three, Jāṅgāl Khēl; and fourth Fir Khēl.

Inā-dār qāmānā zabān Pāshṭō ē, atē hamēsha gallā-kathā Pāshṭō-vichchē karnē-n. Hindōkō words-talking (i.e. conversation) Pāshṭō-in making-they-are. Hindōkō nāī ākhīnē. they-are-not speaking.


HINDKÖ OF KOHAT.

mardānā te zanānā baḥ hachechhiḥ jurmān, sadīq
for-men and for-women much good being-put-together-are, simple
hōwan yā tillēdār hōwan.
they-may-be or embroidered they-may-be.
6. Ajj-kall itthē Sarkāri-fauj-te-chhāopīnē sabab-nāl bañ
raunq te ābādī ē. Is-jagānī āb-o-hawā tandrust ātē
flourishing and populous il-is. Of-this-place water-and-air healthy and
hachechhi ē.
good ē.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Kohat was founded by an ancient king. Before this, the Orakzaies had lived in Kohat above the springs. The Bangashes, who lived in Pewar and Shalozan, used to come down to Kohat in the winter and pitch their camps on the high ground in Jarwanda. The Bangash women used to come to the springs to draw water, and one day, when they were so employed, the Orakzaies fired stones and arrows at the pitchers, several of which were broken. Thereupon a great riot and tumult sprang up between the two tribes, and several men were killed and wounded. Help came to the Bangashes, and at last the Orakzaies were driven from Kohat and took refuge in the mountains. After that the Bangashes gradually took up their permanent residence in Kohat.

2. The original tongue of the Bangashes was Pashtö. The Awâns who came to help them had their followers belonging to places such as Khurmatu and Biltanga. The Bangashes distributed land amongst these followers and accepted them as colonists. Owing to intercourse and mutual business relations with these people, a new language has gradually come into existence, neither Hindkō nor Pashtö, but a mixture of both.

At the present time four tribes are the original proprietors and owners of Kohat, viz. the Bzâdīs and Malakmīrs who are in reality Bangashes. These two tribes speak both Hindkō and Pashtō. The third and fourth are the Jângal Khēl and the Pir Khēl. These two speak only Pashtō. They do not speak Hindkō.

3. In Kohat the water supply comes from four different sources, viz. the ravine water which comes from Tirah and is called ‘Toī’; the water of springs; the water of wells; and that supplied by pumping machinery.

4. The town of Kohat lies in a plain, surrounded on all sides, at a distance of two or three miles, by hills. These hills are inhabited only by Pathâns.

5. The silken turbans made in Kohat are famous, and are much liked by European gentlemen and others. Excellent leather sandals, plain or embroidered, for men and for women, are also manufactured.

6. Nowadays, owing to the presence of troops and the cantonment, Kohat is flourishing, and its population has largely increased.

Its climate is very healthy.
GHEBI.

In the Pindi Gheb Tahsil of the Attock District, the local form of Lahnda is called Ghebi and is closely allied to Awankari. Like the latter, it belongs to the North-Eastern type.

To the east of Pindi Gheb lies the Tahsil of Fattehjang, which has to its south the Chakwal Tahsil of the Jhelum District. The Fattehjang Tahsil lies on both sides of the valley of the river Soan, and the local dialect is called Sawain, which is commonly identified as a form of Ghebi. It appears, however, from the accounts of the dialect which I have received from the local authorities that this can hardly be said to be the case.

The dialect of Chakwal, immediately to the south of Fattehjang, is the Dhanni form of North-Western, not North-Eastern, Lahnda. This North-Western dialect runs northward through Fattehjang into the Attock Tahsil of the Attock District. In Fattehjang it is, as we have said, called Sawain and appears to be much mixed with Ghebi, which accounts for its classification as a form of that dialect.

In the Attock Tahsil two languages are spoken. In about thirty villages of the Chhachh iâ¼â, the language is Pashto. In the rest of the Tahsil the language was originally described as a mixture of Poshawari and Pothwari. As it is certain that Pothwari does not extend so far to the west, and as Poshawari Dhanni, and the language of Hazara immediately to the north are all forms of North-Western Lahnda, it is safe to assume that the same is the case as regards Attock Tahsil. Like the dialect of Fattehjang it is probably a mixture of Ghebi and North-Western Lahnda.

No specimens have been received from the Fattehjang or from the Attock Tahsil, and no separate figures have been supplied for their dialects. All the figures available are the total for the so-called Ghebi spoken in the three Tahsils of Pindi Gheb, Fattehjang, and Attock. This was said to be 278,389. If we divide this proportionately to the number of speakers of all kinds of Lahnda in each of the three Tahsils, we get the following figures:

<p>| | | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Ghebi of Pindi Gheb</td>
<td></td>
<td>90,338</td>
</tr>
<tr>
<td>Sawain of Fattehjang</td>
<td></td>
<td>106,010</td>
</tr>
<tr>
<td>Mixed North-Western dialect of Attock Tahsil</td>
<td></td>
<td>82,041</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>278,389</td>
</tr>
</tbody>
</table>

We may, therefore, for want of better materials, provisionally assume that the number of speakers of Ghebi in Pindi Gheb Tahsil is 90,308. The dialect of Fattehjang and Attock will be dealt with under the head of Dhanni (pp. 542ff. post).

Ghebi is practically the same as the Lahnda of the Western Salt Range, agreeing with that dialect where it differs from Awankari. There are a few slight variations of pronunciation, such as vilhanda, as well as cahânu, to cause to go, and ghiro, instead of ghînâ, to take.
guébí.

As elsewhere there are variations of the form of the verb substantive. Besides the regular Salt Range forms we have also:

Present, 'I am,' etc.

Singular.  |  Plural.
---|---
1. āh  |  āh.
2. āh  |  ...
3. āh, āhē  |  āhn.

So, we have the following additional forms for the past:

Past, 'I was,' etc.

Singular.  |  Plural.
---|---
1. aheē  |  aheē.
2. aheē  |  aheē, ahyō.
3. aheē, āheē  |  aheē, ahyō, āheē.

Two specimens are given of Guébí. The first is a short passage from a version of the Parable of the Prodigal Son. The second is a poem, describing the effects of a flight of locusts. The latter, being in verse, has some grammatical forms altered for the sake of metre, but they will easily be identified. I am indebted to Mr. F. H. Burton, I.C.S., Deputy Commissioner of Attock, for much kind help in interpreting several difficult passages.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PĀNJĀBĪ.

GHEBI DIALECT.  
(DISTRICT ATTOCK.)

SPECIMEN I.

Hikki-jaņēṇē dō puttar ahē. Unhā-vichehō nīkṛē
One-man-of two sons were. Them-from-among by-the-younger
piāā ākheā, 'ō piū, jehrā wandā mālēnā māh
to-the-father it-was-said, 'O father, what share of-the-property to-me
ānā-ahē māh chā-dē.' Tē us māl unhā wand-dittā.
coming-is to-me up-(and)-give.' Then by-him the-property in-them was-divided-out.
Thōṅē-dehārēṅ-pichehhō nīkṛā puttur jehrā māl āhus,
A-few-days-afterwards the-younger son what property was-to-him,
habba-kujjh sambhālnē atē ghinē, hikki-dur-mulkhe-vicheh vag-nikhtā, atē
every-thing collecting and taking, a-far-country-in went-forth, and
utthe jehrā māl āhus māreṅ-kannya-tē viṅā-dittehūs. Jehṛē-veḷē
there what property was-to-him evil-deeds-on was-caused-to-go. At-what-time
habha-kujjh viṅā-rēhā, utthē wandā kāl ān-peṅā, atē
every-thing had-been-caused-to-go, there a-great famine came-(and-)fell, and
oh matthāj āṅ-thā. Us-veḷē us-mulkhēṅ hikki-sardārē-kōḷ vaṅ-
he miserable became. At-that-time of-that-country one-rich-man-near he-went-(and-)
rēhā. Us uṣā āṇē-khōṭṛē-vicheh bhāṛē charāṛē-āstā mutṭā;
remained. By-him as-for-him his-own-fields-in swine feeding-for it-was-sent;
atē usmā dīl thā jē, 'jehrē-chhīḷā bhāṛē khāṇē-an, unhā-nāj
and his heart was that, 'what-husks the-swine eating-are, them-with
āṇē dhiṅṅē bharā,' jē uṣā kōḷ kujjh nāḥus-lēṇā.
my-own belly I-may-fill,' for to-him any-one anything not-were-to-him-giving.
[No. 35.]

**INDOARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHNDĀ OR WESTERN PAṆJĀBI.**

**GHEBI Dialect.**

(District Attock.)

**SPECIMEN II.**

Rabbā, har-jiyā peā rōzī dēnā,
O-God, (to)-all-living-beings ... daily-bread (thou art) giving,
Tuhḍīṅ bē-parwāhīṅ.
(Such is) Thy independence (plural) (i.e. might).
Pahārā-vichehō makṛi nikhī,
The-hills-from-in the-locust-swarm emerged,
Us ā-kē wāḡā chāīṅ.
By-it came-having the-reins were-raised.
Hāthā bannh bannh ānī-āhī,
Dark-clouds forming forming bringing-it-was,
Tā parhmā lok dhōhāīṅ.
Then (is) reciting the-people lamentations.
Rakkhe Āp, tā mārē kōr?
(If) protestest Thou, then may-strike who?
Tuhḍīṅ bē-parwāhīṅ.
(Such is) Thy might.
Puṭṭhārē-vicheh jō kaṅkā tihī,
Puṭṭhār-in what wheat-crops were,
Unnh nassū, yār, hilāīṅ.
They are-not, O-friends, shaken.

5. Aggē aggē makṛi hōnī-āhī,
In-front in-front the-locust-swarm becoming-was,
Pichchē būḍā āīṅ.
Afterwards drops-of-rain came.
Jitthē thoṛū-jehā dihū laggā āēōs,
Where a-little sunshine beginning came-to-it,
Uṭṭhē khab sauṛēnt-āhī tāīṅ.
There wings arranging-it-was then.
Jitthē rōt makṛi hōnī-āhī,
Where at-night the-locust-swarm becoming-was,
Chhilii bi alaîī.

Barks-of-trees even coming-were-taken.

Trai koh pâqâ rûz karêni-áhi,

Three kos journey a-day making-it-was,

Amdhâlo khôrîa laîa.

At-Amdhâl encampments were-fixed.

Kankâ makri khâ-ohhôrîâ,

The-wheat-crops by-the-locust-swarm were-eaten-up.

Aggo ohrîî nikkal-saîâ.

Then the-furrows emerged.

Aggo Ghêbêni tartib a-bai’dheos,

Next of-Ghêb attention was-bound-by-it,

Muddhô pêt’t-wagâîî.

From-the-root they-were-bitten-away.

"Is-wagahn-tê Rabh mûh muitâ;

This-land-upon by-God in-regard-to-me sending-was-done;

"Lok marënên kaîî?

People are-killing why?

"Kankâ ehholô tâ mà chhôrûsa nahi.

The-wheat-crops grum-crops therefore I will-release not.

"Koîî denî-ûhî saîî.

From (my-possession) giving-it-was earnest-money.

"Jyo jyo lok mâh marêsî.

As as people me will-kill.

"Pung mâ désa taîî.

"Larca-swarms I will-give then.

Makri a-kê pung ditta,

By-the-locust-swarm come-having the-larca-swarm was-given-forth,

Khilqat vâgli a sipûhîa.

The-world was-surrounded having-come by-soldiers.

Jis-velê nuqra nikkal-pêa,

At-what-time the-spotted (larca-swarm) emerged,

Danh-kê nightha dhaiî.

Bound-having it-emerged an-invasion.

Hatîh-vicheh je rambe kahiîa dene,

Hands-in as spuds mattocks (they are) giving,

Charîa khaîaî.

Trenches were-caused-to-be-dug.

Har vâpî-vicheh pung je varîî,

Every thorn-hedge-in the-larca-swarm as it-entered,
Aggi lókā laiś.  
Fires by-the-people were-applied.
Har-sha'í farzand piārē,
(To-)every-(living)-thing offspring arc-dear,
Mūr mūr ādi-āhi tāī.  
Again again coming-it-was then.
Jandāli-vichch jē jō thiē,  
Jandāli-in what barley-crops were,
Kankā hatth na āī. 20.
(And) wheat-crops to-the-hand not were-forthcoming.
Jandē-vichch jē chhōlē thiwan
Jand-in what gram-crops were
Makri khūnā laiś. 30.
By-the-lowest-swarm massacres were-applied.
Pūng jō utthē suṭi aithā
The-larva-swarm which there (for) circumcision sat
Līrē baq-gnē nāī.  
Profits were-made by-the-barbers.
Aggō pūng jō charheā Nararō-lē
Next the-larva-swarm which mounted Narar-on
Vēkho batshāiś.  
See (its) royal-powers.
Pūng jyō thillea vichch Sāśē
The-larva-swarm as it-floated in the-river-Sooān
Khōles, yār, sarnāhiś.  
Were-untied-by-it, O-friends, (as if) on-inflated-goat-skins.
Wafi-kē dīṭthā Jabbi Tarāp,
Gone-having it-was-seen (in) Jabbi (and) Tarāp, 40.
Utthē belā vēkho kāhiś.  
There in-the-land see the-kāhi-grass.
Aggō pūng jō charheā vichch Vanāqē,
Next the-larva-swarm when it-mounted amid Vanāqē,
Lūkē phūrīā bannh-kē chāiś.
By-the-people mats tied-up-having were-lifted.
Dānē gharō laddhē nahnē,  
Grains in-the-house got are-not,
Pūr nahi lagā-ahē tāī.  
(Their-) feet not applied-were therefore.
Us-sāl chāngē chāngē lōk dīṭthē-ahē,  
In-that-year excellent excellent people seen-were,
Unhā kitiṁ īāś.  
_By-them were-done field-labours._

Akkhī-nā! paē-vēkhū, yārē,  
_Eye-with see. O-friends._

Iīhē bātshāhī.  
_Such (are) the-royal-powers._

Makri kapā kha-chhōgā-āhī.  
_By-the-lucub-swarm the-wheat-crops eaten-up-were._

Aggō pōhīṁ nikkal-āṅś.  
_Afterwards the-pōhī-crops germinated._

Hatthā-vīchē trēgal ghinn-kē,  
_Hands-in pitchforks seized-having._

Dātriṁ ā-dandāṁ.  
_Sickle-s were-toothed (i.e. sharpened)._  

Janē ghar jē kamm karēṁ,  
_Men at-home because work they-do._

Trimātiṁ kap kap pōhīṁ īāś.  
_By-the-women cutting cutting the-pōhī-crops were-brought-into-use._

Wadde-vēlāṁ ḍhapiṁ truttīṁ,  
_Of-early-morning shoes broken._

Pachchīṁ ā-gaḍāṁ.  
_In-the-morning were-repaired._

Aggō pōhīṁ kōī puchchhnā nahi āhyā,  
_Formaly the-pōhī-crops anyone asking not was._

Us-sal loē āngṛī-nāj gahāiṁ.  
_In-that-year by-the-people ozen-by they-were-threshed._

Khalwārā-tē waṁ hachchhiṁ kitiṁ,  
_Threshing-floors-on (passive) cleaned they-were-made._

Mīṇī mīṇī chhāttā-īchē pāṁ.  
_Measuring measuring bullock-sacks-in they-were-deposited._

Pōhī bhalē chīhār nappī,  
_The-pōhī by-much glutinousness was-caught._

Chhēkā khōb ghassāṁ.  
_The-milletones well rubbed-smooth._

Trimātiṁ kuttī 'ādat,  
_By-the-women (following their) bitch (i.e. bad) habit._

Pōhī jāwī-vīchē ralāiṁ.  
_The-pōhī-crops barley-seeds-with were-mixed._

Jinhā pōhī tī paï-khāī.  
_By-whom pōhī then was-eaten._

1 Note this genitive. It belongs to the North-Western dialect.
FREE TRANSLATION OF THE FOREGOING.

1. O Mighty God! To every living creature dost Thou give his daily bread.
2. From the hills issued the locusts, coming at full gallop.
3. They brought masses of black cloud, and the folk invoked God (in terror).
4. 'If, O God, Thou protect, none can injure us. Mighty indeed art Thou.'
5. The wheat-crop of Pothwâr was not even shaken by them. (For it was protected by Thee.)
6. The locusts indeed came, but they were followed by a shower of rain.
7. Only where there was a little sunshine, there could you see them drying their wings.
8. But where the locusts halted for the night, even the bark of the trees was pulled off by them, and eaten.
9. They travelled at the rate of three kos a day, and (the first evening) they fixed their camp at Amâdhal.
10. The wheat-crop was devoured by them till even the furrows on the ground became visible.
11. Next they turned their attention to Gheb, and there the crops were bitten away down to the roots.
12. (Cried the locusts), 'God has sent me to this land. Why are the people killing me?'
13. 'I will not spare the wheat or the gram. Such earnest-money (i.e. vow) am I giving from my pocket.
14. 'The more people kill me, the more larvae will I produce.'
15. So the locusts came and brought forth their larvae, and the world was as it were surrounded by an army of soldiers (i.e. by the officials who gathered the people together to kill the larvae).
16. As soon as the spotted host of larvae emerged, they made an invasion of the whole country.
17. Spuds and mattocks were put into the people's hands, and they were made to dig long trenches.
18. As soon as the larvae entered the thorn hedges, these were set on fire by the people.
19. To every living creature its offspring is dear, and hence the locusts came again and again (as if to visit the burial place of their young ones).
20. In Jandali, where there is much barley, no wheat-crops were obtainable (for the locusts).  
21. But the gram in Jandali was all massacred by them.
22. As the larvae became circumcised (i.e. threw off their old skins), their barbers made huge profits.
23. Next the larvae attacked Narar. See the havoc done by them.
24. When the larvae came to the River Soan they floated on it and crossed it as easily as if they had untied and mounted upon inflated goat-skins.
25. Next they were seen visiting the lowlands of Jabbi and Tarap. Watch how they devour the kahi grass.
26. Next the larvae attacked Vananda. There the people packed up their mats (i.e. goods and chattels), and deserted their homes.
27. For, having no grain in store, their feet could not stay there any longer.
28. In that year you could see quite respectable people doing field labour.
29. See with your own eyes, my friends, what royal havoc they are making.
30. When the wheat-crops had been eaten up by the locusts, the pohli grass germinated.
31. Then men took pitchforks in their hands, and had their sickles sharpened.
32. The men occupied themselves with the household affairs (being ashamed to cut the pohli), while the women cut the pohli as if it were a cultivated crop.
33. Shoes which were torn every morning were repaired every evening, so much work was there to be done.
34. Formerly, no one ever cared for pohli, but in that year they were threshing it with oxen.
35. It was cleaned and winnowed on the threshing-floors, and carefully measured into bullock sacks.
36. The pohli was so full of glutinousness that the millstones were worn smooth in grinding it.
37. The women, following their evil habit, adulterated the barley with pohli.
38. Those who had pohli to eat in those days, thought they had something of great value.
39. The True God gave the order, and He sent away the locusts.
40. My master was Maliyar, and therefore was this story well made by me.

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1 Barley is an early crop, and had been reaped before the locusts came.
2 It is one of the duties of a barber to circumcise children. He gets a fee for this.
PÔTHWĀRĪ.

'Pôt'hārī' is the name of tract of country lying west of the river Jehlām, and east of Chakwal. It includes the whole of the present District of Rawalpindi, except the hill country in the north and west, and the east of the District of Jhelum as far south as the Salt Range.

The language spoken in the Pôt'hārī is called Pôt'hārī. It is spoken over the whole of the District of Rawalpindi except in the hill country to the north, where we find a closely related dialect locally called Pahārī. In Jhelum, Pôt'hārī is spoken in the Jhelum Tahsil,1 in the eastern part of the Chakwal Tahsil, and in the eastern half of the Salt Range in the Pind Dadan Khan Tahsil. In the west of Chakwal, and of the Pind Dadan Khan Salt Range, the language is quite different, being the Dhanni variety of North-Western Lahnda. Further south in Pind Dadan Khan Tahsil, we have the Thalīi form of Southern Lahnda described on pp. 383ff. ante.

Pôt'hārī is also spoken in the north-west corner of the District of Gujrat across the Jehlām. Here the Pabbi Range runs across the district from north-east to south-west, and in the corner between this range and the Jehlām, the people speak Pôt'hārī.

Pôt'hārī, as we shall see, is closely connected with the dialect spoken in the Shāhpur Salt Range. Thus, it has mā for the genitive termination, and masculine nouns ending in a consonant have an oblique form in ē. So also for the other typical peculiarities of the Western Salt Range dialects. It has a few peculiarities of vocabulary which constitute the Shibileth of the dialect. As one informant writes: the genitive in mā is a marked peculiarity of the dialect, but in common speech the recognised distinction is the use of achēhā for 'to come,' gachēhā for 'to go,' mūdā for 'my,' and ēkēdā for 'thy.' Everyone who hears these words knows that he is faced with the Pôt'hārī dialect. It will be remembered, however, that mūdā and ēkēdā both also occur in the Western Salt Range.

The number of speakers of Pôt'hārī has been estimated for the purposes of this Survey as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rawalpindi</td>
<td>475,973</td>
</tr>
<tr>
<td>Jhelum</td>
<td>183,389</td>
</tr>
<tr>
<td>Gujrat</td>
<td>25,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>684,362</strong></td>
</tr>
</tbody>
</table>

Although Pôt'hārī is nearly the same as the dialect of the Western Salt Range, and although it would be quite sufficient to note the few points in which it differs, yet, as it is a well-known and recognised form of Lahnda, a comparatively full account will now be given. Three specimens are printed, a version of the Parable of the Prodigal Son from Rawalpindi, another from Jhelum, and a portion of a folk-tale from the latter district. It is unnecessary to give specimens of the Pôt'hārī of Gujrat, which is the same as that of Jhelum. The usual List of Words and Sentences will be found on pp. 523ff.

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1 Along the right bank of the Jehlām (Jhelum) river, the language is identical with the Lahnda of the District of Gujrat on the opposite bank, but the number of speakers is not sufficiently important to invalidate the statement that Pôt'hārī is the language of the Jhelum Tahsil.
Vocabulary.—We have already drawn attention to the words acohṛā, instead of āvunu, to come, and gachhṛā, instead of vaśūna or vañṇu, to go, as typical of Pōṭhwāri. We may note that the root gachhr also occurs in Kāshmirī under the form gākh₁. In Pōṭhwāri, however, although acohṛā and gachhṛā are the more common forms, we also find ā&w and jānu used with the same meaning. Several examples occur in the specimens.

Other Pōṭhwāri words which may be noted are:—
ghiddṛā (Specimen III), an oblique feminine plural, used as a postposition meaning ‘owing to,’ ‘on account of,’ as in sharım-uqu ghuḍḍṛā, owing to shame.
ghalṛā, equivalent to akiš, alone.
ghalṭhā, equivalent to ikaṭṭhā, together, in one place.
labhṛā or (Jhelum) laṭṭhṛā, to get.

Order of Words.—It is worth noting that in the compound tenses of verbs, the auxiliary in Jhelum sometimes precedes the participle, as in Kāshmirī, instead of following it, as in most Indian languages. Thus:—
(Specimen II.)
Bahṛ dīhṛṇ nabh śun laṅghṭhā, many days had not passed.
Kōi admi us-kō kijh nabh sī ḍēṇa, no one was giving him anything.

(Specimen III.)
Oh bāhor saṭṭhgar-kā nabh sī jāva, he was not going forth to trade.

Pronunciation.—As in the Western Salt Range, practically every final long vowel may optionally be nasalized. Numbers of examples of this will be found in the specimens, and the point will not again be referred to. As examples we may quote bahṛ or bahṛ, many; and the termination of the genitive which is almost at random written nā or nō, nē or nē, nī or nī.

The vowel i when unaccented tends to become a. Thus, bimār, sick, becomes bimār, as in the third specimen.

The diphthong ai is almost always pronounced like əi, again as in the Salt Range and Awaṅkāri, as in hā for hai, is; ma for maś, I; pā̄r for pāv, on the feet. So also we have rakhṛ, to remain, as if for raṅkhṛ, the equivalent of Shāhpur rēkhṛ. Sometimes, however, when the i is not accented it is weakened to a, as in shatiṃ, for shātin, devil. So also unaccented au becomes a in saṭṭgar, a merchant (Specimen III).

There is a tendency to add an h to a monosyllabic word ending in a long vowel, as in deh, give thou; jah, go thou; nē or nēh, I am not. This h is not itself sounded, but it raises the tone, or pitch, of the preceding syllable.

As regards consonants the letter chh is often pronounced sh, but this is said to be incorrect and vulgar. Thus we have acohṛā and acohṛ, to come, and gachhṛā and gachhṛā, to go. In the Rawalpindi specimen we have lāi-shōṛsās, as compared with the Jhelum gāw-a-chōṛṣeś, for ‘(when) he had squandered.’

As usual, in the verb lāgāṛ, to apply, the medial g is always dropped, so that we have lāwāṛ with a conjunctive participle lā ṣor lāi.

¹ Forms related to acohṛā and gachhṛā also occur in several of the Western Pahāṛi dialects.
There is an instance of ə being hardened to ʌ in the word kəgat (for kəgad), paper (Specimen III).

Metathesis of consonants is common. Thus we have:—

jəkat, for jətak, a boy.
məhəsha, for haməsha, always.
səbəb (3rd specimen), for asəbəb, goods.
əcələi (1st specimen), for havəli, a house.

DECLENSION.—Nouns Substantive.

The rules of the Western Salt Range dialect are followed. All regular masculine nouns in the oblique singular take ə, and the termination of the genitive is nə (nə). Thus:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ghər, a horse</td>
<td>ghərə</td>
<td>ghərə</td>
</tr>
<tr>
<td>ghar, a house</td>
<td>ghərə</td>
<td>ghar</td>
</tr>
<tr>
<td>ədmə, a man</td>
<td>ədmə</td>
<td>ədmə</td>
</tr>
<tr>
<td>puttə, a son</td>
<td>puttə</td>
<td>puttə</td>
</tr>
<tr>
<td>pəh, a father</td>
<td>pəhə</td>
<td>pəhə</td>
</tr>
<tr>
<td>ghərtə, a mare</td>
<td>ghərtə</td>
<td>ghərtə</td>
</tr>
<tr>
<td>əbhə, a daughter</td>
<td>əbhə</td>
<td>əbhə</td>
</tr>
<tr>
<td>sətt, a blow</td>
<td>sətt</td>
<td>sətt</td>
</tr>
<tr>
<td>bhəvə, a sister</td>
<td>bhəvə</td>
<td>bhəvə</td>
</tr>
</tbody>
</table>

The above list includes specimens of some of the irregular nouns (pəh, əbhə, and bhəvə) as well as those that are regular.

The more common postposition and case-terminations are:—

Accusative-Dative, the postpositions kə and ə as in piə-kə, piə-ə, and the termination ənə, as in piənə. Kə is used after verbs of saying; piə-kə əkheə, he said to the father.

Ablative-Instrumental, piə-kəldə, piə-thə, piə-nəl: pəwə-vəchəkə, from among the fathers.

Genitive, piənə, obl. masc. sing. and plur. nom. -nə; fem. -nə, plur. -nətə. These are often nasalized to -nə, -nə, -nə.

Locative, vəchəkə, in; kəld, near. But the oblique form is often used alone, as in gəhə, in the house.

Adjectives are treated as usual. Thus:—

chaunga ədmə, a good man.
chaungə ədmənə, of a good man.
chaungə ədmə, good men.
chaungə (or chaunga) ədmənə, of good men.
chaungə zamənə, a good woman.
chaungə zamənənə, good women.
As examples of comparison we may quote:
usnā bhrā usnī bhānpī-kōhī lemmā ā, his brother is taller than his sister.
sārē-nākā chāngē chīlē, the best garments.

**Pronouns.**—For the first two personal pronouns, we have:

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Plur.</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mā</td>
<td>osē, as</td>
<td>tu.</td>
</tr>
<tr>
<td>Ag.</td>
<td>mā</td>
<td>asā</td>
<td>tuhā.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mī-ki, migā</td>
<td>ṭū-ki, tuddh-ā</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>mūdā, mahādgā, mahārā, mārā</td>
<td>ṭūdā, tuhādā, tuhārā.</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>mā</td>
<td>ā, tuhā</td>
<td></td>
</tr>
</tbody>
</table>

The dative singular migā, to me, has been reported from Rawalpindi; mī-ki occurs in both districts. Bhāi Maya Singh’s dictionary gives mēki, probably a representation of mā-ki.

The Demonstrative Pronouns are:

<table>
<thead>
<tr>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>Nom.</td>
<td>tu.</td>
</tr>
<tr>
<td>Obl.</td>
<td>tuhā.</td>
</tr>
</tbody>
</table>

The Relative Pronoun is:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jēhrā, jā</td>
</tr>
<tr>
<td>Obl.</td>
<td>jēhrā, jīs, jā</td>
</tr>
</tbody>
</table>

The Interrogative Pronouns are:

<table>
<thead>
<tr>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>Nom.</td>
<td>kah.</td>
</tr>
<tr>
<td>Obl.</td>
<td>kīs.</td>
</tr>
<tr>
<td>Nom.</td>
<td>kīhā</td>
</tr>
<tr>
<td>Obl.</td>
<td>kīhā</td>
</tr>
</tbody>
</table>

...
The Indefinite Pronouns are kōt, obl. kusā or kusā, anyone, and kijdh or kujh, anything. Habūb kijdh is ‘everything’ and jū-kijdh, whatever.

Pronominal suffixes will be described under the head of verbs.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**

There are many slightly variant forms of the present tense of the verb substantive.

Thus:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hā, ā</td>
<td>hā, ā</td>
</tr>
<tr>
<td>2. hē, ē, hū, ē</td>
<td>hō, ō</td>
</tr>
<tr>
<td>3. hē, ē, hū, ē, ā, ā, ā</td>
<td>hān, an, hā, ā, ā, ā</td>
</tr>
</tbody>
</table>

The -nē and -n of the third person are enclitic as in—

tuherā nā hā-nē, what is your name?

ṭēḏē piu-nē kutē putar-n, how many sons are there in your father’s (house)?

‘I am not’ is nā or nāh, both forms being in the Rawalpindi specimen.

There are two separate forms of the past tense, as follows:—

I.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ðā</td>
<td>ðā.</td>
</tr>
<tr>
<td>2. ð</td>
<td>ðā.</td>
</tr>
<tr>
<td>3. ðhā (f. ðhi)</td>
<td>ðhē (f. ðhi)</td>
</tr>
</tbody>
</table>

II.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sā</td>
<td>sā.</td>
</tr>
<tr>
<td>2. sō</td>
<td>sō.</td>
</tr>
<tr>
<td>3. sō (f. sī)</td>
<td>sō (f. sī)</td>
</tr>
</tbody>
</table>

In Jhelum we also have the Pañjābi form sī, used for any person of either number and either gender. Also in the same district there is a third person plural sēv, which reminds us of the Pañjābi san (Wazirabad sēn).

For ‘to become’ we have thāvā, as in (Spec. I) dō putar thē-sē, two sons had become. Hōnā is also used, as in muthāj hōn laggeā, he began to be in want.

**B.—The Active Verbs.**

The model verb is kuttōnā, to strike.

The Infinitive is formed by adding nā (or, after r or l, nā) to the root. As usual, the final ā is often nasalized. Thus, kuttōnā (kuttōnā), to strike; karvā (karvā), to do. It has an oblique form in uṅ (nā), as in kūdhē charāṅ-gē-ūgā, for feeding swine (Spec. I); khwāvēvē jōgā, worthy of being called (Spec. II).

There is also a weak form of the infinitive ending in ay (au), as in hōn laggeā, he began to be (in want); karvān laggeā, they began to do (rejoicing).

The Present Participle adds nā (or nō) to the root, as in kuttōnā (kuttōnā), striking. But this form is liable to confusion with the infinitive, so that we more often have the termination nā, as in kuttōnā (kuttōnā). In the specimens we have usually the form in nā (nō), except, of course, after r or l as in karvā, doing.
It should be noted that an ā is not inserted before the nā in the case of transitive verbs. Thus we have karnā, not karēnē, doing.

The Past Participle ends, as elsewhere in Lahndū, in ē. Thus, kufteā (plur. kufte; fem. kutfē), struck.

There are, as usual, several irregular past participles. The following occur in the specimens:

- gachhāna or jānā, to go: Past Participle, gēā.
- pānā, to fall: pēā.
- ahhēā, to come: ācēā.
- mornā, to die: mōdēā.
- rāhnā, to remain: rēhā.
- dēnā, to give: dēttā.
- karnā, to do: kētā.
- ghumēā, to take: ghīddēā.
- labhēā, to get: labīhēā.
- laaghēā, to elapse: laughtēā (Jhelum).
- paḥāchēā, to arrive: paūētā.

The Conjunctive participle is formed by adding ī to the root, as in kufteī, having struck. Usually, ē is added. Thus, kufteī-kē. The final ī is often dropped, as in uṭth-kē, having arisen. The ī is most often dropped in intensive compounds: mar-geā, he died; ghīm ochhēā, bring ye. But we also have ī in these compounds, as in banāha ohhēr, tie him up and leave him (sentence 236); bārī dittā (Rawalpindi) and bārī dittā (Jhelum), he divided.

As an example of the Noun of Agency we have (Spec. II) rākhēālā, a dweller.

The Imperative 2nd Person singular is the same in form as the root. Thus, kufte, strike. If the root be a monosyllable and ends in a long vowel, ī is added, as in dēhā, give thou; jāh (Spec. III), go thou; but banā, make thou, because the word is not a monosyllable. Regarding the effect of this ī on the sound of the word, see p. 478.

The plural adds ē as in ochhē, come ye; loawē, put ye on. With a pronominal suffix we have (Spec. I) lōcēnēs, put ye on him.

A Respectful Imperative occurs in (Spec. III) kar-ghimār, do (what you please).

For the Old Present, now used as a Present Subjunctive, we have kufteī, I may strike; hārē, I may be; karē, we may do; khā, we may eat; bhārē, he may fill; khārē, he may eat.

The Present Tense is formed by suffixing the present tense of the Verb Substantive to the present participle. The forms are generally contracted.

Thus we have, in the masculine:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Thor.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kuṭṭēnā, kuṭṭnā</td>
<td>kuṭṭēnā-ē.</td>
</tr>
<tr>
<td>2. kuṭṭēnā-ī, kuṭṭnā</td>
<td>kuṭṭēnā-ō.</td>
</tr>
<tr>
<td>3. kuṭṭēnā-ō, kuṭṭnā</td>
<td>kuṭṭēnā-ī, kuṭṭnē.</td>
</tr>
</tbody>
</table>

'I am striking,' etc.
Other forms of the verb substantive may be used. Thus in Specimen II we have jehrā hissā mi-ki achhaā-hā, the share which is coming to me. Also, of course, the termination of the present participle may be nasalized at option, as in chārūsā-ū, he is feeding (sentence 229).

No forms of the feminine have been noted. They are doubtless quite regular.

The Imperfect is formed with the present participle and the past tense of the Verb Substantive. Thus, kufsa-sū, I was striking. So (Specimen II) achhaā-sū, it was coming (into his heart); khās-sū, (the husks which the swine) were eating. In the same specimen we have an instance of the order of words being reversed, the auxiliary being placed before the participle: kār ṣamār us-kī kijī hār sa dēnā, no one was giving him anything. In the first specimen, in the same passage, we have an example of the use of a pronominal suffix with this tense, dēnā-sēs, was giving to him.

The Future tense is conjugated as follows. It should be noted that (as in the case of the present participle) in transitive verbs an e is not inserted between the root and the termination. We have akhāā, not akhesā, I will say.

"I will strike," etc.

Sing. Frh.
1. kufsa
2. kufsdē
3. kufsa
kuftsa
kuftsa
kuftsa
kuftsā

Other examples are gāsā (irregular; from gusḥuā), I will go; akhesā, I will say; achhaā (Spec. III), thou wilt come; and (Spec. III) ā-řēhāā, I will arrive.

There are no examples forthcoming of the Past Conditional, but it is doubtless formed as usual by employing the Present Participle alone.

In the third specimen the past indicative, pāhteus, I arrived, is used as a conditional.

The Tenses formed from the Past Participle are formed as usual. Thus:

mi gēā,
mi kufdsā,
mi gēā hā,
mi kufdsā hā,
mi gēā sā,
mi kufdsā sā,
I went.
I struck him.
I have gone.
I have struck him.
I had gone.
I had struck him.

Other examples of the Perfect are mi gūnāh kitā āh (or hā), I have done sin; oh labbha-gēā āh, he has been found; ōdē āh, (thy brother) has come; mazmānī pukāi āh, a feast has been cooked; tuddh nahē dittā, thou hast not given (a kid) (Spec. II).

A contracted form is rēhā for rēhā-ā (Spec. I), I have remained.

As examples of the Pluperfect we may quote:—bāhā āhārē nahē sū nyē tāqīthē, many days had not passed (Spec. II. Note that here, again, the auxiliary is placed before the participle); mōēā-hācē sē, he had died; gumi-gēā sē, he had been lost; gāē-hēcē sē, (the elder son) had gone to the fields.

The Past Tense is very frequently used with pronominal suffixes.
The junction vowel is usually ā in Rawalpindi and ā in Jhelum. Examples are:—

(a) Intransitive verbs:—
ācās, (sense) came to him (Spec. I).
lagā gēās, he embraced him (I).
paikāteus, I arrived; used with the meaning of a conditional (if) I (do not) arrive, (if) I shall (not) have arrived (III).

(b) Transitive verbs:—
ākkeās, he said (I).
khās, he made (I).
lāi-hārēs (I),
gūwā-chhārēs (II), he lost.
lā-phiddēs (II), he embraced him.
dētās, (a kiss) was given to him, or by him (I).
chummeus, kissed him (II).
suīs, (the sound, fem.) was heard by him (I).
gall puchchhīs, the affair (fem.) was asked by him (I).
puchchhēs, he was asked by him (II).
qātās, it was seen by him (I).

Passive Voice.—There are no certain examples of the Lahndā passive, formed by adding ā to the root, noted in the specimens. Gumi-gēā sā, he had been lost, and labbhī-pēā āh, he has been found, are possibly passives, but gumi and labbhī may be either active or passive, as the conjunctive participles are the same in both voices. The List of Verbs (Nos. 202-204) gives examples of a passive formed as in Pañjābī and Hindi by conjugating the past participle with the verb gachhōī or jāvāī.

Thus, mā kufīēs gēā āh, I am being struck;
mā kuṭsīēs gēā āh, I was being struck;
mā kuṭsīēs gāsāh, I shall be struck.

Altogether irregular passives are akhāāvāē, I may be called (Rawalpindi), and khaakhēvē jēgāē, worthy to be called (Jhelum).

Causal Verbs are made as usual. Examples are:—
chārnā, to feed (sentence 29).
charānā, to feed (Rawalpindi).
chūgnā, to feed (Jhelum).

lavānā = Hindi lagānā, to apply, put clothes on some other person. This verb often takes the form lānā, and should not be confused with the Hindi lānā, to bring.

Compound Verbs.—Intensive compounds are frequent, and are formed on the usual lines. Chā is frequently prefixed to a verb to imply quickness, suddenness, or unreasonableness. Thus, chā dēh (Rawalpindi chāī dēh), up and give! chā-gim, up and take! Compounds with gachhōā or pānas for the second number are common. Thus, (Jhelum) mar-gēā sī, gāw-gēā sī, he had died, he had been lost; (Rawalpindi) jīpēā-āh, gumi-gēā sā, labbhī-pēā āh, he had become alive again, he had been lost, he is found.
Ghinnī ḍhūnā (Specimen I) or ghinn aṭhūnā (II), to bring, is equivalent to the Hindi tē ānā, and ghinn jānā (Spec. III), to take away, is equivalent to the Hindi tē jānā, but these are not true intensive compounds. Ghinnūnā occurs in several other compounds, as ghinn-dēnā, to give (III); rakk-ghinnūnā, to keep (II); takk-ghinnūnā, to take notice, to see (II); lā-ghinnūnā, to apply (II); kar-ghinnūnā, to do, to act (III); and manā-ghinnūnā, to get a person's consent (III). Other miscellaneous examples are: a-rūḥī (III), I will arrive; baṇḍī (or baṇḍ) dēnā, to divide out; baṭṭhī-ḍhōṛnā, to tie up and leave, to tie up thoroughly (sentence 256); ṭōi-ḍhōṛnā (I) or gāoṛ-ḍhōṛnā (II), to squander completely.

Examples of inceptive compounds are given under the head of the infinitive.

One example of a frequentative compound occurs in the 3rd specimen: —ghinn-jāeā kār, make thou a practice of taking away. We see that, as elsewhere, jāeā is used, not gēā.
INDO-ARYAN FAMILY.       NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBĪ.

POTHWĀRI DIALECT.       DISTRICT RAWALPINDI.

SPECIMEN I.

Hikkas-janēnē do puttar thiē-sē. Unhā-vichchē nikkē
Of-one-person-man two sons been-were. Them-from-among by-the-younger
pīn-ki eh gall ākhē, ‘aji, mâlemē jehriā bandā migī
the-father-to this word was-said, ‘father, of-the-property what share to-me
achhā (or ashmā), migī chāṭ-dēh.’ Us-veltē us mâl
coming-is, to-me up-and-give.’ At-that-time by-him the-property
bandī-dittē, Firti (or phiri) thōrei-dīhārei-ki nikkē puttar
was-divided-(and)-given. Afterwards a-few-days-after the-younger son
habbā-kijh ghaṭṭhā kari-kē, kīsē-dūr-mulkē-vichchē utṭhi-gēā.
everything together made-having, some-distant-country-in rose-up-(and)-went.
Uttē mâl āpuā lund�puṇē-vichchē kharāb kidās.
The-thing the-property his-own debauchery-in destroyed was-made-by-him.
Jis-veltē sārā lāi-shōreās, us-mulkē-vichchē bahū kāl pēā,
At-that-time all was-wasted-by-him, that-country-in a-great famine fell,
tē oh garīb hɔi-gēā. Is-gallā kari-kē oh us-mulkēnē
and be poor became. This-thing on-account-of he of-that-country
-hikkas-muqaddamē-kōl gēā. Us us-ki āpuā-bārāī-vichchē ūdhē
one-person-chieflain-near went. By-him him-as-for his-own-fields-in swine
charāṇē-wāstē pēsē. Unēi marjē ehī sī kē unhā-
feeding-for it was-sent. Him-of desire this-verily was that those-
chhīlā-ṭhē, jinē-ki ūdhē khānē, khāē; ki kōl kujjh
husks-with, which (acc.) the-swine eat, he-may-eat; for anyone anything
nāhī dēgu-sās. Jis-veltē hoṅā ąēās, ākheas,
not giving-was-to-him. At-that-time sense came-to-him, it was-said-by-him,
‘mahārē-piū-kōl bahū majdūr rōṭi khānē, tē mā fāiqē-kaṭgā-ā.
‘my-father-near many servants bread eat, and I storing-am.
Hisē-veltē utṭthē, tē āpuā-piū-kōl chalā-gāsā, atē piū-ki
At-this-time having-when, and my-own-father-near I-will-go, and the-father-to
eh gall ākbē, ‘aji, Rabbēnā tē tuhārā gunāṅā kītā-āh, tē
this word I-will-say, “father, of-God and of-thee sin done-is, and
hun mā ās-gallā jōgā mā kē tuhārā puttar akhwāwān.
now I of-this-word worthy am-not that thy son I-may-be-called.
Mighi äppė-kamm-karnëwał-vichchë hikkas jehā bapā.Us-vēlē
Me thine-own-work-doers:from-among one-person like make." At-that-time
uthi tē äppē-piū-kōl gēā; atē ajjē oh dūr-i
having-arisen and his-own-father-near he-went; and still he distant-verily
sā, kē piū-ki takki-kē changā laggā, atē
was, that the-father-to seen-having good he-seemed (i.e. he-was-like), and
danri-kē galë-nāl laggi-gēās, tē bahā piyār dittās.
rūn-having the-neck-with embraced-was-he, and much kissing was-given-to-him.
Puttē piū-ki àkheā kē 'hē ajī, mā Rabbēnē tē
By-the-son the-father-to it-was-said that, 'O father, by-me of-God and
tuhāpa gunah kitā-āh, tē huṇ ia-gallā jōgā nāh kē tuhāpa
of-thee sin done-is, and now of-this-word worthy I-am-not that thy
puttur akhwāwē. Piū äppē-naukhā-ki eh gall
son I-may-be-called.' By-the-father his-own-servants-to this word
akhī kē, 'bahā changi pushāk kajhī, tē ghinnī
was-said that, 'very good garment having-brought-out, and having-taken
achhō, tē isi lawāō; tē vīchch hatthēnē chhāp,
come-ye, and to-this-every-person put-ye-on; and on of-the-hand a-ring,
tē pārā juttī lawāūs; as khā tē khushnā
and on-the-feet show put-ye-on-to-him; we may-come and rejoicings
karā; jē mahārā puttur mōch-hōcā sā, huṇ phir ji-pēā
we-may-make; because my son dead-become was, now again living
āh; gumi-gēā sā, huṇ labbhi-pēā āh.' Us-vēlē oh khushnā
is; become-lost was, now got is.' At-that-time they rejoicings
karaṇ laggē.
to-do began.

Tē usnā baḍḍā puttur bārā-vichchī gēā-hōcā sā. Jis-vēlē
And his great son the-fields-in gona-become was. At-that-time
ghare-kōl ācēā, gāpē-tē-nachchēnē wāj supiēs.
the-hōsē-near he-came, of-singing-and-dancing sound was-heard-by-him.
Us-vēlē hikkas-naukhā-ki saddī-kē eh gall puchhēēs
At-that-time one-person-servant-to called-having this word was-asked-by-him
kē, 'eh kāh gall āh?' Us us-kē ākheā kē, 'tuhāpa
that, 'this what affair is?' By-him him-to it-was-said that, 'thy
bhrā ācēā āh, atē tuhāpa-piū hari mazmānī pakāī āh,
brother come iē, and by-thy-father a-great feast cooked is.
iss-sababā kē bhālā-changā dīttās.' Oh khāfā hōcēā,
on-this-reason that safe-(and-)sound he-was-seen-by-him.' He angry became
atē andar na hārēā. Us-vēlē piū bahār jāi-kē
and within not entered. At-that-time by-the-father outside gona-having
sirchâyâ. Us piú-ki ákheâ kë, ‘takk, mâ
he-was-remonstrated-with. By-him the-father-to it-was-said that, ‘see, I
bahû muddat hói tuhârî khîdmat karnû rehû, atê kadi
much period having-been thy service doing remained, and ever
tuhârâ hukam nahi ví mîreâ. Të kadi hikkas bachcha
thy command not was-turned-aside. By-thee ever one-individual young-one
bakhinâ ví migî nahi dittal, kë mâ saûgî-nâl khushi
of-goat even to-me not was-given, that I companions-with rejoicing
kara. Jis-vêlê tuhârâ eh puttur aëa, jis tuhârâ
may-make. At-what-time thy this son came, by-whom thy
mål harâm-kârî-vichoh gâwâi-chhöreâ sâ, tî uszë wâstë balû
property debouchery-in caused-to-go was, by-thee of-him for great
mazmûnâ pêakâm.' Us us-ki ákheâ kë, ‘mahâreâ puttâ, tî
feasis are-cooked. By-him him-to it-was-said that, ‘O-my sou, thou
har-vêlê mahârâ-kôj â, tê jehâ mahârâ âh, oh tuhârâ âh. Firi
at-every-time of-me-neur art, and what mine is, that thine is. But
khushi karna atê khushi manânâ changa sa; is-wastë kë, rejoicing
making and rejoicing to-celebrate good is; this-for that,
eh tuhârâ bhra môeâ-hoësa sa, hun jiâ âh; atê gumi-geâ sa,
this thy brother dead-become was, now alive is; and become-lost was,
hun labbhût-pëëa âh;
now got is.'
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBĪ.

POTHWĀRI DIALECT.

DISTRICT JHELM.

SPECIMEN II.

Hikk-janēṇē dō puttar sup. Unā-vichehō nikē-putterē
Of-one-person two sons were. Then-from-among by-the-younger-son
piū-kī ākheā, 'aṭi, mālēnā jehṛā hissā mi-kī
the-father-to it-was-said, 'father, of-the-property what share me-to
achhuā-hā, mi-kī chā-dēh.' Is appar piū āpūā māl
coming-is, me-to up-and-give.' This after by-the-father his-own property
unā-kī bhaṇ-dittā. Bahū dihōre nāhī sup laughthē,
them-to was-divided-(aud)-given. Many days not were passed,
nikē puttrā habbā-kijīh ghaṇṭhā kar-kē hikk-dūrē-mulkh-vicheh
the-younger son everything together made-having one-of-distance-country-in
ṭur-gēā, tā utthē āpūā māl mārcā-kammā-vicheh gāwā-chhōreās.
went-away, and there his-own property bad-deeds-in was-lost-by-him.
Jē oh habbā-kijīh kharnoch kar-rehā, us-mulkh-vicheh dhūḍhā kāl
When he everything expended made-was, that-country-in severe famine
peā, tā oh muthāj hoṇ laggēā. Tā oh us-mulkhē
fell, and he poverty-stricken to-become began. Then he of-that-country
kussā-rāhṇālēnā kōl utṭh-gēā, jis us-kī āpṇā
of-a-certain-dweller near arose-(and)-went, by-whom him-as-for his-own-
bāṛī-vicheh bāhrē chugāṅe-tāl pēs-dittā. Usnē-dilē-vicheh achnā-si
field-in mine feeding-for it-was-sent. His-heart-in coming-it-was
kē āpūā dhīṭā unā-chhillīpā-nāl bharē, jehṛē bāhrē khāṇē-sup.
that his-own belly those-huskswith he-may-fill, which the-mine eating-scene.
Hōr kōi ādīnē us-kī kijīh nāhī si denā. Tā jehṛē-vēlē
And any man him-to anything not was giving. And at-that-time
us dilē-vicheh dhīṭā kitā, tā us ākheā kē,
by-him heart-in consideration was-made, and by-him it-was-said that,
'mahāre-piūnē kitṛē-nalīṅk-kōlē bahu rizk hā, mē bhukkhā
of-my-father how-many-servants-near much bread is, I hungry
marāyē. Mē utṭh-kē piū-kōl jānā-sē, tā us-kī ākhsē,
dying-am. I arisen-having the-father-near going-am, and him-to I-will-say,
“अ जी, मह खन् ना ता तहारा गुणह किता-हा, ता तहारा।”

“O father, by-me of-God and of-they sin done-is, and thy puttur khuwáwne jógah nahí réhá, mi-kí appá tahlíá
son to-be-called worthy not I-remained, me (acc.) thine-own servant
jag-kí rakhk-ghinn.” ती oh utthíá tá āpíe-píu-kól
considered-having keep." Then he arose and his-own-father-near
áeá. Par ají Já bahú dūr sí ké us us-kí takk-giddá;
came. But yet very distant he-was that by-him him-as-for notice-was-taken;
us-kí sahm áeá, khuri-kar-kí galjö-nál lá-ghiddeus, tā
him-to píth come, run-having the-neck-with was-applied-by-him, and
chummeus. Putré us-kí ákhíá, “अ जी, मह
he-was-kissed-by-him. By-the-sound him-to it-was-said, ‘O father, by-me
tuhára tā Khudán na vi guñah kíta-há, tā tuhára puttur khuwáwne
of-thee and of-God also sin done-is, and thy son to-be-called
jógah nahí réhá.” Par piú tahlíá-kí ákhíá ké,
worthy not I-remained.’ But by-the-father servants-to it-was-said that,
śárá-nálo chángá chihle ghinn-schhó, tā us-kí lawáo;
‘all-than good garments taking-come (i.e. bring), and him-to put-ye-on;
tā us-ná-hathé-nál chhárp tā páná juttí lawáo; tā as khá
and his-hand-on ar-ring and on-foot shoe put-ye-on; and we may-eat
tā khusí kará; jagá mahára puttur mar-géa-sí, and
rejoicing may-do; we-may-know (i.e. because) my son died-lad,
hun phir jí-péa-há; oh gáw-géa-sí, hun labb-péa-há.” Phir
now again alive-become-is; he lost-gone-was, now found-become-is.” Then
oh khusí karan lagáá, they rejoicing to-do began

Us-vélé usná dadá puttur bárí-vichch sí. Jis-vélé oh
At-that-time his elder son the-field-in was. At-whal-time he
áeá tā ghuré-kól paúltíá, us guñá-tá-nachchëni wąż
came and the-house-near arrived, by-him of-singing-and-dancing sound
bujití. Us hikk-tahlíá-kí sádáá, tā puchchhëns, ‘kái
was-heard. By-him one-serveant-to it-was-called, and it-was-asked-by-him, ‘what
gall há?’ Us us-kí ákhíá ké, ‘tuhára bhrá á-rehá-há,
things is?’ By-him him-to it-was-said that, ‘thy brother come-hat,
tā tuhára-píu mazuñá ditti-há, khájí já us-kí kährí-mhiří
and by-thy-father a-feast given-is, because him-to safe-and-sound
labbh-péa-há.” Oh rohá bheáá, tā andar ná báreá. Is-par usná
he-has-become-got. He in-anger became, and within not entered. This-on his
peó báháh áeá, tā us-kí mímast-muthájí kítí. Us
father outside came, and him-to remonstration-entreaty was-made. By-him
Piū-ki ḫabāh dittā, 'takk, mā bahū-sūraē-warhē-thī tuhārī the-father-to answer was-given, 'see, I many-all-years-from thy tahl karnā-ṁ, kusā-vēle vi mā tuhārī gall nāhī service doing-am, at-any-time also by-me thy word not moṛī; par tuddh mi-ki kadi hikk bakrōṭā vi was-return (i.e. disobeyed); but by-thee me-to ever one kid even nāhī dittā, jē mā āpuś-dōstā-nāl khusī karaṁ. Par not was-given, that I my-own-friends-with rejoicing may-make. But jis-velā eh tuhārā puttur ānā, jis tuhārā māl at-what-time this thy son came, by-whom thy property kāṁjriā-appar udā-chhōreā, tī usnē līhājē-pichchhē harlots-on was-caused-to-fly-away. by-thee his sake-after māzmūṁ dittā-hā.' Piū us-ki akheā, 'puttrā, tū mahēshā a-feast given-is.' By-the-father him-to it-was-said, 'O-son, thou always mahārē-kōl rāṁā-ē, tā habba-kijjh jehra mahārē-kōl hā, tuhārā of-me-near remaining-art, and everything which of-me-near is, thine hā. Eh gall chanṯī si kī, as khusī karnē-ṁ, tā tū is. This thing good was that, we rejoicing making-art, and thou vi khus hō-ja, kīō-jē eh tuhārā bhrā mar-gēā-si, huṇ phir also happy may-become, because this thy brother died-had, now again ji-pēā-hā; tā eh gāw-gēā-si, phir laddh-pēā-hā.' alive-become-is; and he lost-gone-was, again found-become-is.'
[No. 38.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PÁNJÁBÍ.

PÓTHWARÍ DIALECT. JHELM District.

SPECIMEN III.

Hikk sadágar śi. Oh ápñi-janání-ki ghâhlyā chhôr-kē bâhar
One merchant was. He his-own-wife (acc.) alone left-having out
sadágar-ki nahi śi jâgā. Hikk-dihāre janání us-ki ákheā,
trade-for not was going. On-one-day by-the-wife him-to it-was-said,
‘kuru sadágari gachh (or gashi).’ Oh usnē-ákhe-appar
’somewhere (for)-trade go (7).’ Ile her-said-thing-on
mâl-sâbāb ghinn-kō kudhrē ūr-pēā. Turēē
property-(and)-goods taken-having somevether started. On-starting
janání us-ki ákheā kē, ‘tē ūr-tē-jūleā ē, par
by-the-wife him-to it-was-said that, ‘thou start(ed)-and-gone art, but
mahārē-nāl karār kar jāh kē kichrē-ki tē achnē (or ahsē),’
me-with promise making go that how-long-after thou will-come.’
Us ákheā kē, ‘mā ehēē-mahineē-ki fâlānē-dihāre ā-râhsē.
By-him it-was-said that, ‘I six-months-after on-such-and-such-day will-arrive.
Jē is-karār-appar nāh pûhtus, tē ‘āppnā diṭṭhā suṅeā
If this-promise-upon not I-did-not-reach, then you-own seen heard
kar-ghinnā.’ Usnā hikk lēlā vi śi, phir (or fir) us jānān-ki hikk
please-to-do.’ Of-him one lamb also was, moreover by-him wife-to one
gōli tâhlē-tā, tē hikk mānā ji bhalâne-tā, tē hikk kutti
maid-servant service-for, and one main mind diversion-for, and one bitch
gharenī râkhi-tā ā chinn-diti. Sadâgarē jâne-piechhē
of-the-house watch-for was-given. Of-the-merchant going-after
gōli har-dihāre bāgē-vicheh kusā-maliyāre-kolē
the-mail-servant on-every-day (a)garden-in-from a-certain-gardener-from
bârā phull sajjre sadâgarnī janâninē hār lâne-tāī
twelve flowers fresh the-merchant’s the-wife’s garland preparing-for
ghinn achnē (or achnē)-si. Bâgēnē râhē-vicheh kusā-bôr-
having-taken coming-was. Of-the-garden the-way-in of-a-certain-other-
sadâgarnē hâtt śi, jis-ki us-sadâgar tē usnī janâninē e
merchant shop was, whom-to that-merchant and of-him the-wife’s this
karār malâm-śī. Is gōli-ki ákheā kē,
promise known-was. By-this(mau) the-maid-servant-to it-was-said that,
'mahārē-kolō ārā-phullānī jāī tīrā phull tē hōr
me-from of-twelve-flowers in-the-place eighteen flowers and more
jā-kiṭṭē hōr hōvē ghinn jāē-kar, par sadāgarānā karār
whatever need may-be having-taken go-habitually, but the-merchant's promise
laṅghné-appar mahārē-nāl is-biwinī duā bannā-dē.' Gōli
passing-upon me-with of-this-woman marriage fasten.' By-the-maid-servant
sadāgarānā jānānī-nāl eī vall kar-kē, us-ki manā-
of-the-merchant the-wife-with this saying done-having, her-as-for she-was-ghiddi. Chheē mahīnī-vichch sadāgarānā kōi kāgat pattar
causèd-to-consent. Six months-in of-the-merchant any paper letter
nā āēā. Jā karūcōnā dihārā āēā, tē gōli us
not came. When of-the-promise the-day came, and the-maid-servant that
hāṭṭālē-ki sadd-kē us-biwinī ghar ghinn gāi.
shopkeeper-to called-having of-that-woman in-the-house having-taken went.
Jā oh biwinī ghar paūhtā, tē usā-wakht usnā
When he of-the-woman the-house reached, then at-the-same-time of-her
ghartēlā vi wahēlinē darrājē-appar ā-paūhtā. Unhā hāṭṭālē-
the-husband also of-the-building the-door-at arrived. By-them the-shopkeeper-
ki hikk-hōr-kōṭhē-vichch dhāpā-dittā, tē biwi sharōnīnā
as-for one-another-room-in it-was-concealed, and the-wife of-shame
ghiddī bāmār bān baiṭhi. Sadāgar andar āēā, tē
on-account sick having-become sat. The-merchant inside come, and
gōli-kōlī puchchheā kē, ‘biwi-ki kāh hōeā?’
the-maid-servant from it-was-asked that, ‘the-wife-to what became?’
Gōli jābāb dittā kē, ‘bāmār hā.’ Usā-wēlē
By-the-maid-servant answer was-given that, ‘sick (she) is.’ At-that-very-time
sadāgar kusā-siyanē-ki shahē-vichch lōrnē-tāī gēā.
the-merchant a-certain-exorcist-to the-city-in searching-for went.
Ichā unhā hāṭṭālē-ki andō bāhār kāḍā-
Meanwhile by-them the-shopkeeper-as-for inside-from out he-was-turned-
ghōrēā. Jā hikk-siyanē-ā-kē us-ki puchchheā kē,
on-and-left. When by-an-exorcist come-having her-to it-was-asked that,
'biwi, kāh hāī hāī?' Biwi akheā.
'O-woman, what the-matter is?' By-the-woman it-was-said.
Cetera desunt.
FREE TRANSLATION OF THE FOREGOING.

There was once on a time a merchant, who would not go abroad to trade, as he did not wish to leave his wife alone in the house. One day his wife urged him to go off to trade, and he consented, and taking some goods started off on his journey. As he was going away his wife asked him to promise to come back by some fixed time, and so he promised to return in six months, adding that if he did not come back by that time she might go her own way and do what she liked. He left with his wife a lamb, a maidservant to do her service, a mainā for her diversion, and a bitch to guard the house.

After he had gone, the maidservant used to go every day to a garden, and buy from the gardener twelve flowers to take home and make a garland for the merchant’s wife. On the way to the garden there was the shop of another merchant, and he knew of the promise which the husband had made to the wife. So one day he said to the maidservant, as she passed by, ‘instead of the twelve flowers which you buy from the gardener, take eighteen from me, and, in fact, take anything from me that you require; and then, as soon as the period of the merchant-husband’s promise has expired, get the wife to marry me.’ So the maidservant told this to the wife, and got her consent.

During the six months that the merchant-husband was away no paper or letter came from him, and on the date of the expiry of the promise, the maidservant called the other merchant and brought him to the house of the wife. At that very time the merchant-husband arrived home, and came to the door of the house. They hid the other merchant in one of the rooms, and the wife fell sick out of sheer shame.

The merchant-husband came inside, and asked the maidservant what was the matter with his wife. The maidservant told him that she was sick. So he went off at once to the city to look for an exorcist, and while he was away they bundled the other merchant out of the house.

The exorcist came, and said, ‘Madam, what is the matter with you?’ She replied—

(Here the story ends abruptly.)
LAHNDĀ OF THE HILL COUNTRY.

DHUNDI-KAIRĀLI.

Lahndā is also spoken in the hill country between the District of Rawalpindi and Kashmir. It has various names, such as Chibhālī, the language of the Chibs, Dhundī, the language of the Dhūndis, Kairālī, that of the Kairāls, and so on. This, however, is misleading, for the Chibs speak several forms of Lahndā, spread over a comparatively wide tract of country, while the Dhūndis and Kairāls speak the same dialect, with only a few insignificant points of difference. It is best therefore to group the dialects according to locality, and we shall first consider that spoken in the hills round Murree. This includes a portion of the east of Hazara District and the northern, or hill, portion of Rawalpindi. In the former tract it is called Dhundī after the Dhundis who are among the principal inhabitants. It may with equal correctness be called Kairālī. In the latter tract it is called simply 'Pahārī.'

Whatever it is called the dialect is the same over the whole tract with a few local variations which may be expected in so mountainous a country. I give two specimens. The first is a version of the Parable of the Prodigal Son in Dhundī-Kairāli. I am indebted for it to the Rev. T. Grahame Bailey. The second specimen is a folk-tale and comes from Rawalpindi District.

The number of speakers of this form of Lahndā was estimated for the purposes of this Survey as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazara Dhundī-Kairālī</td>
<td>29,820</td>
</tr>
<tr>
<td>Rawalpindi Pahārī</td>
<td>57,927</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>87,777</strong></td>
</tr>
</tbody>
</table>

It will be seen from the specimens that this form of Lahndā is really the same as the Pothwārī of the Rawalpindi plains. It will be sufficient to draw attention to the few points of difference. A more complete account of Dhundī-Kairālī as an independent dialect will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In Pronunciation we sometimes find u instead of a, as in *luchpūṇā*, for *luchpavā*, debauchery. Again i is used instead of u in *milkh*, a country. In the latter word we also note that a final hard consonant has been aspirated. This is the regular rule in Kashmiri.

In the Pothwārī of Rawalpindi we saw that in the word *mi-kā*, to me, the k may be softened to gh, so that we get *mi-gā*. The same is the case in the second specimen (from the Rawalpindi hills), and in the first specimen (Dhundī-Kairālī) it is *mi-gā*. At the same time, in the first specimen g has become gh in *ghunāk*, a sin. The tendency to soften k appears in other words. Thus, in the first specimen, we have *tōgrā*, for *lukrā*, a piece, and in the second *pāgrī*, for *pakrā*, having seized; *nigā*, for *nikrā*, small (sentence 233). On the other hand, an initial gh has become kh in *khiddhār*, having taken.

The Declension of nouns is the same as in Pothwārī and calls for very few remarks. As in that dialect masculine nouns ending in a consonant take ḍ in the oblique singular,
Thus, naukar, a servant; naukarē-ki, to a servant. The same is the case in the hill dialect. Pothwāri also has admiā, to a man, and this form occurs in the Rawalpindi hills, but Dhūndī-Kaśāli has admiā-ki, with ā instead of ē. The same dialect has jis-vēlā for 'when,' while the Rawalpindi hills have the Pothwāri jis-vēlē. The Pasjābi Agent case in nē is not uncommon in the former specimen.

In regard to pronouns, the forms migī and migī have already been mentioned. The genitives singular of the first two personal pronouns are nāhārē or mahārē, my, and tubhārē, thy, the plurals being sāhrā, our, and suhrē or tusāhrē, respectively. The Demonstrative Pronouns ēh, this, and ēh, that, have, in the nominative singular, feminine forms, yāh, this, and wāh, that. Several instances of these will be found in the second specimen.

The genitive of the reflexive pronoun is apa, not apaā.

The Verb Substantive is thus conjugated:—

Present.

Sing.
1. ā, ē
2. ē, ē
3. ē (fem. ēi), ē

Plur.
ā, ē;
ő, ē;
ē (fem. ēi), ē;

We shall see that the ē of the 3rd plural reappears in a much fuller form in Punjabi.

The past is:

Sing.
1. asē
2. asē
3. asē (fem. asē)

Plur.
asē
asē
asē (fem. asē)

In the Rawalpindi hills, the first ā is long. Thus, āsā, he was.

The Negative verb substantive is as follows:—

Present, 'I am not,' etc.

Sing.
1. na
2. na
3. nē (fem. nēi)

Plur.
na
nē
nē (fem. nēi)

Past, 'I was not,' etc.

Sing.
1. naseē
2. naseē
3. naseē (f. naseē)

Plur.
naseē
naseē
naseē (f. naseē)

Mr. Bailey draws attention to another form of the present of the verb substantive which means 'to be in a place,' 'to exist.' It is as follows:—

Sing.
1. theē
2. theē
3. theē (f. theē)

Plur.
theē
theē
theē (f. theē)

e.g. mastī thei, is there a mosque? thei, there is; ghar-vichē chitē gharē-ni kāthē thei, in the house is the saddle of the white horse.
Lahnda of the Murree Hills.

Regarding the conjugation of the active verb few remarks are necessary. Mr. Bailey gives the following as the conjugation of the old present, now chiefly used as a present subjunctive:—

*I may beat,' etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārā</td>
<td>mārē</td>
</tr>
<tr>
<td>2. mārē</td>
<td>mārū</td>
</tr>
<tr>
<td>3. mārē</td>
<td>mārān</td>
</tr>
</tbody>
</table>

In the Parable we have an ī added to the third person singular in jō hissa akhē-ī, what share may come.

In the future, the third person plural is márēn, as well as márōn.

The following are the more important irregular verbs:—
gachhua, to go; fut. gāsē; past part. gā, pl. gaē, gē; f. get, pl. getā.
achhuā, to come; past part. ācē.
hōnā, to become; past part. huā or hucē, pl. hōē; f. hōē, pl. hōnā.
dēnā, to give; past part. dittā.
karnā, to do; past part. kitā.
ghēnā, to take; past part. ghēnuā.
pānā, to fall; past part. pānā, pl. pānē; f. pēi, pl. peīē.
INDO-ARYAN FAMILY.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN I.

(The Rev. T. Grahame Bailey, M.A.)

Hitk-ūdāmānē dō putta r aṣā. Nīkā apnē-piū-kī
Of-one-man two sons were. By-the-little-one his-own-father-to
ākheā, 'aṣā, tērē-mālē-bichchē jō hīsa aĉhē-ā, ōh hīsa
it-tas-sāid, 'fāther, thy-property-from-in what part may-come, that part
mīgī cāhā-dē.' Ōs appā māl unhē-bichchē baḍā-dittā.
to-me up(-(and)-gīcē. By-him his-own property them-among was-divided-out.
Thērēx-dīhārē-pichchē nīkā-puttrē appā māl baṭālā kītā,
A-few-days-after by-the-little-son his-own property together made-was,
tē ār-milkh-bichchē tūrī-gā; tē us-jāē-bichchē appā māl
and far-country-in he-went-away; and that-place-in his-own property
khud-lūch-pūnē-nāl - lūfāt-dittā. Jīs-wēlā ōh sārā kharāch
much-licentiousness-with was-squandered-away. At-what-time he all spending
kār-ĉhē, us-milkh-bichchē dāhā kāl pāi-gēā, te ōh tāṅ
had-made, that-country-in a-severe famine fell, and he straitened
hōnē laggē. Te ōh hitk-ōs-jāēnē-ūdāmē-kōl raḥi-pēā. Ōs
to-be began. And he one-of-that-place-man-near remained. By-him
apnē-jīmē-bichchē zanār charānē wāstē ghallēā. Jō phalīā
his-own-land-in animals of-feeding for-the-sake he-was-sent. What hukś
zanār kāhānā-asā ōh chāhpā-asā ki, 'mē inhā-nāl appā ādīddh
the-animals eating-were he wishing-was that, 'I these-with my-own belly
bharā;' te kōi us-kī nāsā dēnā. Jīs-wēlā ōh apnē-bōchē-
may-fill;' and anyone him-to not-was giving. At-what-time he own-sense-
bichchē ācē, ōs ākheā, 'mēhā-piūnē kitē māzūr thāē,
in came, by-him it-tas-sāid, 'of-my-father how-many labourers are,
ki raijī-tē rūtī tōgā khānē, te mē bhūkhhā mārānē-ā.
that been-satisfied-having bread piece they-eat, and I hungry dying-am.
Mē uṭhī-tē gusā, te us-kī ākheā, "ni appē āji, mē
I ariven-having will-go, and him-to I-will-say, "O my-own father, by-me
Khudānā te tuhārā ghumāh kitā. Mē huṇ tuhārā puttur ākhē
of God and of-thee sin was-done. I now thy son to-say
jogā nā; migi appē-kusā-mazār jehā ān." 'Bas, uṭhī-tē
worthy not-am; me thy-some-labourer like bring.' 'Well, having-arisen
appē-piūnē pās turi-pēā. Asā wī dūrū, te us-kī
of-his-own-father near he-went-away. He-was even far, and him (acc.)
dikkhī us-kī tars achi-gā, te dauri-tē us gachhi
having-seen him-to pity came, and run-having by-him having-gone
appē-galh-nāl lāt-gihǒndā, te us-kī piyār dittā.
his-own-neck-with he-was-attached-and-taken, and him-to love was-given.
Puttē us-kī ākheā, 'ai āji, mē Khudānā te tuhārā
By-the-son to-him it-was-said, 'O father, by-me of God and of-thee
ghumāh kitā. Mē huṇ tuhārā puttur ākhē jogā nā;
sin was-done. I now thy son to-say worthy am-not.'
Plū appē-naukarā-kī ākheā, 'changē-thī changā kaprā
By-the-father his-own-servants-to it-was-said, 'good-than good garment
kaidhi-tē us-kī luānā; te aṅglī-nāl eṛhāp, te pāṛī-nāl
taken-out-having him-to cause-to-attach; and finger-with a-ring, and foot-with
jutti luāō; te paḷē-hoē-bachchrē-kā ānī-tē halāl kārō;
toe cause-to-attach; and kept-calf (acc.) brought-having lawful make;
tā as khāī khush hōā; mhārā ēh puttur mari-gā-asā,
that we having-eaten happy may-be; my this son dead-gone-was,
phir jīnā bōī-gā; gāwī-gā-asā, hun labbhi-rehā.' Bas, ōh
again living became; lost-gone-was, now being-found-remained.' Well, they
khushī-bichch āē.
happiness in came.

Usnā baṣā puttur appū-bāṛī-bichch asā. Jīs-wēlā ōh appē-gharēnē
His big son his-own-field-in was. At-what-time he of-his-own-house
kōl pauchēā, ōs gāṅā-hajāṇēnā nachānuṁ āwāz suṁēa. Te
near arrived, by-him of-singing-playing of-dancing sound was-heard. And
hiks-naukarē-kī bulāī puchchēhā laggā, 'yō kā bōī-rehā?'
one-servant-to having-called to-ask he-began, 'this what is-going-on?'
Ōs us-kī ākheā, 'bhrā āī-gā, te tuhārē piū-nē pāčā-hwā
By-him him-to it-was-said, 'brother is-arrived, and thy-father-by the-kept
bachchrē halāl karāē, is-wāstē us-kī caṅgā bhālā
calf lawful was-caused-to-be-made, this-because him-to well sound
labbhi-gā.' Ōh khafē hwā te us-kī andar gachhē nā sā
he-was-got.' He angry became and him-to in of-going not was

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lör. Usnà pē gachhī bābār, us-ki manān laggā. Īs
need. His father having-gone out, him (acc.) to-persuade began. By-him
appē-piū-ki jawāb dittā, ‘dikkh, mē kitnē-wars tuhārī
his-own-father-to answer was-given, ‘see, by-me for-how-many-years thy
khizmat kiti, te kadē tuhārā ākāhā nā mōreā; migī tē
service was-done, and ever thy saying not was-turned; to-me by-thee
kadē hik-bakrīnā bachchā nā dittā, mē apnē-dōstā-nāl khushi
ever of-one-goat little-one not was-given, I my-friends-with happiness
kara. Jis-wēlā tuhārā ēh puttur āeā, jis tuhārā sārā
may-make. At-what-time thy this son came, by-whom thy all
māl kanjīrī-nāl uḍūrī-chhōreā, usnē wāstē paleā-hwā bachchhā
property harlots-with was-squandered, of-him for-the-sake the-kept calf
halāl karāeā? ’ Us-nē ākheā, ‘he puttur, tū khud
lawful was-caused-to-be-made?’ By-him it-was-said, ‘O son, thou thyself
mīrē pās-i āi, te jēlī chīz mūhārī, ēh khud tuhārī appli.
of-me near-Indeed art, and what thing mine, that itself thine own.
Khushi honī te khush honā caṅgā asā; tuhārā ēh bhrā
Happiness to-be and happy to-be good was; thy this brother
mārī-gā-asā, phir jīnā hōl-gū; gāwī-gā-asā, huṇ labbhi-rehā.’
dead-gone-was, again living became; lost-gone-was, now being-found-remained.’
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHINDĀ OR WESTERN PAṆJĀBĪ.

DIALECT OF MUREE HILLS.

SPECIMEN II.

(From Rawalpindi District.)

Hikk bädshāh āsā. Usnā nā Sayad-Sultān Mahmūd Bàdshāh
One king was. His name Sayyad-Sultān Mahmūd Bàdshāh
āsā. Usnā-ghar aulād na-sī laggī. Us
was. (In) his-house offspring was being-attached. By-him
hikk-sañglāwālē-kī bulāēa. Us-kūlō us puchchheā kē,
one-astrologer-to it-was-called. Him-from by-him it-was-asked that,
‘māhārē-ghar aulād kīhī naḥī laggī, ān mi-kī is-gallānā
‘(in) my-house offspring why not (is) being-attached, thou me-to of-this-thing
jawāb déh.’ Us-sañglāwālē muṛi jawāb dittā, ‘aulād
answer give.’ By-that-astrologer returning answer was-given, ‘offspring
tuhārē-ghar laggī.’ Phir us ākheā kē, ‘mi-kī
(in) thy-house will-be-attached.’ Then by-him it-was-said that, ‘me-to
is-gallānā jawāb déh, ān kitnē-mudē-kī puttur hōśi?’
of-this-thing of answer give, that how-much-period-for a-son will-become?
Us aggo jawāb dittā jē, ‘ṣṭhē-rūj tuhārē-ghar
By-him on-his-part answer was-given that, ‘(on) the-eighth-day (in) thy-house
puttur hōśi.’
a-son will-become.’

Us-bādshāh ch-gall ākhi jē, ‘hikk-thōṛi-gallānā jawāb déh.’
By-that-king this word was-said that, ‘of-one-small-matter answer
give.’
Bādshāh hikk durug khanāēa; us-durug-vichē chōk
By-the-king a pit was-caused-to-be-dug; that-pit-in one
gāban bakī bāhālī-āsi; durug uprō chhāpēā. Phir
pregnant she-goat made-to-sit-was; the-pit from-above was-covered. Then
us-sañglāwālē-kī puchchheā kē, ‘māhārē-hēth kā ā, ān dass.’
that-astrologer-to it-was-asked that, ‘of-me-below what is, thou declare.’
Sañglāwālē ākheā, ‘tuhārē-hēth gāban bakī 1.’
By-the-astrologer it-was-said, ‘of-thee-below a-pregnant she-goat is.’
Bādshāh-ki us-kölā atbār achhi-gā. Phir bādshāhē us-kölā.
The king-to him-from trust came. Then by-the-king him-from
pukehheē kē, 'tū dass, mighē larkā kadeē pādā hōst.'
'ī-was-asked that, 'thou declare, to-me a-son when produced will-be,'
Us-sangāwāle ākheē jē, 'āṭṭē-roy nikā pādā
by-that-astrologer it-was-said that, 'on the-eighth-day a-little-one produced
hōst.' Āṭṭē-roy phir nikā jammeā.
will-be.' (On) the-eighth-day then a-little-one was-born.

Oh bārā-barsānā jawān hōi-gā, ta-phir daraē-wakkh gā.
He of twelve-years young-man became, then a-river-by-side he-went.
Jis-vēlē utthē gachhē, utthē agge Badr Jamāl
At-that-time there he(-was)-going (i.e. arrived), there in-front Badr Jamāl
parī saṭṭh suhēlī khāndī (or khuddhi)-hōi nhānī-āsī. Jis-vēlē
the-fairy sixty companions having-taken bathing-was. At-that-time
us-parī sajādē-ki ḍīṭṭhā, us-vēlē wāh us-ki dikkhi
by-that-fairy the-prince-to it-was-seen, at-that-time she him (acc.) having-seen
āshak hōi-gei. Phir mōti-aggē ahchī khalī. Us-sajādē
enamoured become. Then face-before having-come she-stood. By-that-prince
vi us-ki ḍīṭṭhā; oh vi āshak hōi-gā. Phir wāh utthō
also her-to it-was-seen; he also enamoured become. Then she from-there
udri-gei, tāpē bēshkār gachchī-lagī.
slead-away, in-an-island in-midst having-gone-she-stayed.

Oh sajādē vi pichchē-pīchchē chalā-gā. Us-jāt-uppur
That prince also after-after went-away. That-place-upon
khalī, jīṭṭhē wāh laggī-āsī. Us-jāt-uppur us-sajādē-ki Khājā-Khizār
he-stood, where she stayed-was. That-place-upon that-prince-to Khwāja-Khizār
mīlt-gā. Tē us-sajādē unghā-aggē ākheē kē, 'itthē mārā
was-met. Then by-that-prince him-before it-was-said that, 'here my
hikk mirī khōlī-gā. Oh mighē Khudā-kölō
one wild-animal had-loosee. Him (i.e. her) to-me God-from
dawān.' Unghā us-ki ākheē jē, 'is-dārīĒēnē kānhō
cause-to-give.' By-him him-to it-was-said that, 'this-river-of on-bank
hikk-jāgā chahapā barāī, hikk muṭṭh jawānī hikk kūjā
(in) one-place a-hunt having-got-made, one hauful of-barley one jug
pāginā ghimmī, tē bārā-bars bāhi rahi. Tē
of-water having-taken, and twelve-years having-sat please-to-remain. Then
wāh labhēēī.
she will-be-got-by-there.'

Usā-tarāh oh utthē bāhi raheā. Barā-barsā
In-that-very-manner he there having-sat remained. Twelve-years
pichchō wah āl. Oh suṭṭā āsā. Tā apāni chhip
after she came. He asleep was. Then her own
lawāhī, tē usni-aṅgīr-kānnē lawāhī
gi. Jagā
having-taken-off, and his finger-on having-applied (īt) she-went. He-awoke
īn wah chhip dikkhi, tē arman kitās jē, ‘mē
and that ring was-seen, and longing was-made-by-him that, ‘(if) I
jāgū-hōna, tā wah mighī labbhi-gei-āsī, pagī-ginnī-āsī.
had-been-making, then she to-me would-have-been-got, she-would-have-been-seized.’
Phir utthō-thī gā. Tāpūe-uppur gachhi dikkhi.
Again thence-from he-went. The-island-on having-gone she-was-seen.
īn wah nāgu-āsī, atō chhipṛē kōl rakkē-āsēs.
Then she bathing-was, and the clothes near-by were-placed-by her.
Sajādē usnē chhipṛē chhāpāc, tē nasi-gā, atē
By-the-prince her clothes were-hidden, and he-ran-away, and
apāi-chhāpṛi-viechhī achni bāṭhā. Phir wah usnē kānnē
his-own-hut-in having-come sat. Then she of-him near
lāgṛī-āt jē, ‘māhī chhipṛē mi-ki chāī-dēh. Mē janānī
approaching-came that, ‘my clothes me to up-and-give. I a-woman
ē, atē nāṃgī ē; yāh māhī bē-pardī hōmī.’ Us-sajādē
am, and naked am; this my uncovered-state becomes.’ By-that-prince
usnē chhipṛē us-ki nā dittē, tē hōr chhipṛē dittē, jē
her clothes her-to not were-given, and other clothes were-given, that
pardā kārē. Jīs-vēlē wah chhipṛē lāi-rahī,
covering she-may-make. At-what-time she clothes putting-on-remained,
us laṅghī pagāri ghindi, tē ghar ghinī
by-him having-passed-by having-seized she-was-taken, and home having-taken
ācē.
he-came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, and his name was Sayyad Sulṭān Māhmüd. He had no children. One day he called an astrologer and asked him the reason for this. The astrologer answered that he would have a child. The king asked when this would take place. Said the astrologer, ‘after eight days you will have a son.’

Then the king said, ‘answer me one thing more.’ He had a deep pit dug, and in it he put a pregnant she goat. This he covered up and sat upon it. He then challenged the astrologer to say what it was that was below him. Said he, ‘it’s a pregnant she goat.’ Then the king believed in the astrologer, and asked him again, ‘when will a boy be born to me?’ Said the astrologer, ‘on the eighth day a little boy will be born.’ And, sure enough, on the eighth day a little boy was born.
When the boy had grown up and become a young fellow of twelve years old, he went one day to the river side. There he came upon the fairy Budr Jamāl bathing with sixty of her companions. When the prince saw her, she also saw him, and became enamoured of him. So she came and stood before him. And when the prince saw her, he too became enamoured of her. Then she flew away and betook herself to a certain island.

The prince followed her and stood at the place where she had been standing. There he met Khwāja Khīzr (the Prophet Elijah), and complained to him that his quarry had escaped. ‘For the love of God, cause her to be given to me,’ he cried. The Prophet answered, ‘build thou a hut on the bank of this river, and live thou in it for twelve years, with nothing but a handful of barley and a jug of water. Then wilt thou get her.’

So there he stayed as the Prophet told him, and after twelve years she came to him, but he lay asleep. She took off her ring and put it on his finger and went away. When he awoke he saw that ring and lamented, ‘if I had only been awake, I should have captured her.’

He set out from thence, and arrived at the island. There he saw her, and she was bathing, with her clothes laid down near by. He hid the clothes and ran off to his hut and sat waiting there. She came to him crying, ‘give me my clothes without delay. I am a woman and am naked and exposed to public view. The prince would not give her her own clothes, but gave her others with which to veil herself. While she was putting them on he passed in front of her, and seizing hold of her brought her home.

*Fowl is wild animal that is hunted (game) as opposed to a domesticated animal.*
CHIBHĀLĪ AND PUNOHHĪ.

According to Drew the Chibhāl country is that part of the outer hill region of Kashmir which lies between the Chenāb and Jehlam rivers.

It derives its name from the Chibhs, the most important tribe of the tract. The local language is called by the Kāshmirī officials Chibhālī, which is here an appropriate enough name.

North-west of the Chibhāl on both banks of Jehlam river east of Muzaffarabad, as far as Uri, and a little beyond, and up the valley of the Kishanganga river from where it joins the Jehlam at Muzaffarabad to Shardi, there are two tribes, who also speak a language said to be the same as Chibhālī. These tribes are the Bombas and the Khakhas, the former on the north and the latter on the south of the Jehlam. The Khakhas almost certainly represent the ancient Khasās regarding whom we have written at length in dealing with Pahārī.¹

In the heart of the true Chibhāl country lies the Jagir of Punch or Prunț (the Kāshmirī form of the name), the ancient Parnotsa.² In a mountainous tract like the Chibhāl the dialect naturally varies every few miles, and in the case of Punch this has been emphasized by the fact that although the Musalām rulers were closely related to the Khakhas of the Jehlam Valley, there is a strong Kāshmirī element in the population, testifying to the closeness and ancient date of the relation of the present jagir to Kashmir. Hence the Chibhālī of Punch shows many traces of the influence of the Kāshmirī language and has a special name of its own—Punchī.

Chibhālī (including Punchī) is bounded on the east by the form of Pothwārī spoken in the hill country of Murree, and differs very little from that dialect. North of Muzaffarabad it has the Lahndā of Hazara to its east, and no doubt gradually merges into it, but no specimens of the intermediate dialect are available. To its north it has, north of the Kishanganga valley, the Shina spoken in the Chilās country, and, north of the Chibhāl proper, Kāshmirī. To its south it has the Pothwārī of the District of Jehlan, and to its east the Dogri Pañjābī of Jammu, and further north the Bhadrāwāhī dialect of Western Pahārī. No specimens have been received of the variety of Chibhālī spoken north of Muzaffarabad and hence it is impossible to say how far the dialect there is affected by Shina, but we shall see that there are traces in other directions of the influence of Dogri and Bhadrāwāhī.

The number of speakers of Chibhālī can only be estimated. No returns have been received from which we can give satisfactory figures. All that we can say is that in the census of 1901 it seems to have been returned indifferently under the names 'Pahārī' and 'Pañjābī.' The Chibhāl corresponds to the Bhimbar District and the Punch Jagir of the Jammu Province of the Kashmir State, and the north-eastern Chibhālī tract to the

¹ Jammu and Kashmir territories, p. 37. The words 'Chibhī,' 'Chibhālī,' and 'Chibhālī' are usually spelt 'Chibbī,' 'Chibbālī,' and 'Chibbālī,' respectively, and the last is so spelt in the map facing p. 233. Mr. Graham Bailey, who has made special local enquiries on this point, tells me that the correct forms are those given above. This information received me after the map had been printed off.
² Stein, Translation of ḡajstān Маrgī, II, 404.
³ Stein, op. cit., II, 433.
⁴ Vol. IX, Part IV, pp. 2ff.
Muzaffarabad District of the Kashmir Province of the same State. Taking the totals given for Pahari and Pašjābī in these three we get:

<table>
<thead>
<tr>
<th></th>
<th>Pahari</th>
<th>Pšjābī</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhimbar</td>
<td>118</td>
<td>381,923</td>
<td>391,041</td>
</tr>
<tr>
<td>Punch</td>
<td></td>
<td>220,060</td>
<td>220,060</td>
</tr>
<tr>
<td>Muzaffarbad</td>
<td>55,281</td>
<td>84,134</td>
<td>139,415</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>55,399</td>
<td>666,098</td>
<td>721,497</td>
</tr>
</tbody>
</table>

The total population of these three tracts was 872,915, and the balance of 131,508 is principally represented by speakers of Kāshmirī (31,073) and Gujari (68,920, mainly in Punch). Dividing the above figures according to dialects, we get:

<table>
<thead>
<tr>
<th>Chibhaī—</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhimbar</td>
<td></td>
<td>381,923</td>
<td></td>
</tr>
<tr>
<td>Muzaffarbad</td>
<td></td>
<td>139,415</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>521,338</td>
<td></td>
</tr>
<tr>
<td>Punchhī</td>
<td></td>
<td>220,060</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>741,407</td>
<td></td>
</tr>
</tbody>
</table>

One specimen of Chibhaī received from the Kashmir Darbār is printed below. It represents the dialect of the Chibhaī proper.

There are also two specimens of Punchhī and the usual List of Words and Sentences for both on pp. 523ff.

The Punchhī specimens and List, I owe to the kindness of the Rev. T. Grahame Bailey. These have been printed in a slightly different form in his Languages of the Northern Himalayas. The spelling in the specimens here given has been altered to agree with the system used in this Survey, and where the original notes sent to me differ from the printed copy, I have followed the former, so that my account does not always exactly agree with the latter. The differences, however, are very slight.

In the following grammatical sketch, we shall take the Punchhī described by Mr. Grahame Bailey as our basis, contenting ourselves with pointing out where Chibhaī differs from it. It will be seen that it closely resembles the hill dialect of Murree, and the Pōṭhūr of Rawalpindi. There are, however, traces of the influence of Kāshmirī, both in vocabulary and pronunciation. Thus we can compare the Chibhaī root daw, run, with the Kāshmirī daw; binnā, instead of ghinnā, to take, with the Kāshmirī kyan; and būjhaṇ, to hear, with the Kāshmirī bōzā. In pronunciation, we should note the almost total absence of the cerebral ęż and ĭ, both of which are common elsewhere in Lahnda and in Pašjābī. The dental s and ʃ are almost always substituted for these letters, and this also is the case in Kāshmirī. This is an important point, and connects us with very early times; for Hindī grammarians noted the same fact, as regards ęż, in the language of the Pīśāchas who in ancient days inhabited the same spot.
There are also occasional instances of the influence of Dōgri Pañjābī. Such are the use of the agent case with né and of the future in gā. These are rather instances of direct borrowing than of indirect influence.

As regards the vowel pronunciation, that of Chibbālī is much the same as that of Pōthwāri. Where Lahnda has ē, the Chibbālī shows a strong tendency to change that vowel to ae, which, as usual, is pronounced ā. Thus, while the termination of the oblique case of masculine nouns in Lahnda is generally ē, in Chibbālī it is generally ā. Thus, Pōthwāri naukarē-ki, but Chibbālī naukarū-kt. So Chibbālī dēnā, not dēnā, to give, and mē, not me, I. The change does not always occur, and sometimes we see both forms side by side. Thus, in the first specimen we have nikkō p✉trā, by the younger son.

As in Kāshmirī ē and i are sometimes interchangeable. Thus, Chibbālī hēkk, Puncthī hēkk, one.

Puncthī sometimes changes u to a as in cham, a kiss.

The treatment of ā deserves more than a passing notice. In Chibbālī we find an initial ā dropped, as in smānā-nā, of heaven. In Puncthī there is a great tendency to pronounce a long ā like the English ae. I represent this sound by ā. Numerous examples occur in the second specimen and in the List of Words, viz.:

Specimen II. ěnō, for ěnō, going.

apneē, for apneē, own (obl. pl.).

chāhī, for chāhī, desirable (f.).

List No. 45. sōnō, for sōnā, gold.

53. jānōnt, for jānānt, a wife.

61. shaīlōn, for shaītān, devil.

66. pōnt, for pānt, water.

98. ṣā, for ṣhā, yes.

159. nēō, for nē, we are.

165. aśā, etc., for aśā, etc., we were.

172. hōō, or hōā, I may be.

174. hōnō, or hōnā, being.

177. mārnō, or mānā, striking.

196. mārnō, for mārnā, thou wilt strike.

198. mārnēē, for mārnēē, we shall strike.

220. nāō, for nā, name.

241. girō, for girā, a village.

It will be observed that the pronunciation of ā as ā appears to be quite optional.

Very similarly, the vowel a is optionally pronounced like the o in ‘hot.’ Thus, kūn, for kūn, the ear (List 87); kōnd, for kand, the upper part of the back (43); jaŋgūt or jaŋgūt, a boy (54).

In the case of one word Mr. Bailey gives an example of the diphthong ai being pronounced short. It is gīnē, a cow (List No. 69).

As regards consonants, the only point to which special attention need be called is, as has already been noted, the non-use of the cerebral letters ū and ū. The dental ū and ū are always substituted, except in borrowed words.

The declension of nouns in Chibbālī closely follows that of Pōthwāri and the Mūrree hills. Masculine nouns ending in a consonant have an oblique singular in ā.
(for ē). Thus, naukar, a servant, obl. sing. naukarā; nom. plur. naukar, obl. pl. naukarā. Pēō, a father, has its oblique singular piū, its nom. plur. pērē (cf. Murree pērē), oblique plural pērēā, but in the case of this word, the use of the plural is rare, the singular being used instead. As in Murree the oblique singular of ādmi, a man, is ādmiā, obl. plur. ādmiā. So other masculine nouns in ē. The declension of masculine nouns in ē, like ghōrē, a horse, follows the general Pūthwāri rules. Puttur, a son, drops the second ē in the oblique singular. Thus, puttrē-ē.

Punchhi differs in the declension of masculine nouns ending in a consonant. The agent singular ends in ē, the obl. sing. in ē (not ē), and the obl. plur. in ē (not ē). Thus:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>naukar</td>
<td>naukar</td>
<td>naukar</td>
</tr>
<tr>
<td>naukarē</td>
<td>naukarē</td>
<td>naukarē</td>
</tr>
<tr>
<td>naukarā</td>
<td>naukarā</td>
<td>naukarā</td>
</tr>
</tbody>
</table>

So

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ādmi</td>
<td>ādmiā</td>
<td>ādmiā</td>
</tr>
<tr>
<td>ādmiē</td>
<td>ādmiē</td>
<td>ādmiē</td>
</tr>
<tr>
<td>ādmiā</td>
<td>ādmiā</td>
<td>ādmiā</td>
</tr>
</tbody>
</table>

The same oblique form also obtains in Hazara. In other respects Punchhi agrees with Chibbâli.

As regards feminine nouns, in both dialects those in ē closely follow the masculine ādmiā. Thus:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>muṇā, a head</td>
<td>muṇā</td>
<td>muṇā</td>
</tr>
<tr>
<td>muṇāē</td>
<td>muṇāē</td>
<td></td>
</tr>
<tr>
<td>muṇāā</td>
<td>muṇāā</td>
<td></td>
</tr>
</tbody>
</table>

As usual dāhā, a daughter, and bhāna, a sister, are irregular. The former has its oblique singular dhāhā, and its nominative and oblique plural dhāhā. The latter has bhānā for its oblique singular.

The postpositions and terminations indicating case are as elsewhere. We have:

| Acc.-Dat. | ki, and also the Pañjābī nē. |
| Abl.      | thē, ti, kōlō or kōlē.       |
| Gen.      | nā (nē, neś; ni, niā).       |
| Loc.      | icoč, viččok, in.           |

The vowel ē or ē added to a word, indicates 'from,' as in dūrē, from far; gharē, from the house.

In the case of the Agent case, the Pañjābī-Doğri form with nē is occasionally found, as we have also seen in Dhuṇḍi-Kairālī. This is most common in Punchhi. Thus, nikē puttrē-nē akheś, the younger son said. This nē is also used to form an instrumental, as in luchpānnā-nē, (wasted his substance) by debauchery; unhē-nē, (I would fill my belly) with them.

Adjectives call for no remarks. Comparison is made as usual.
The first two personal pronouns are thus declined. It will be seen that they closely follow the Murree dialect, even in the peculiar genitive plural of the second person.

Sing.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>mē, mēh</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>mē, mēh</td>
<td>tū.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mē (Ch. ngīhē)</td>
<td>tū.</td>
</tr>
<tr>
<td>Obl.</td>
<td>mē</td>
<td>tē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>māhrā</td>
<td>tuhrā.</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>aś (Ch. asē)</th>
<th>tūs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>aśē (Ch. asē)</td>
<td>tūsē (Ch. tusē).</td>
</tr>
<tr>
<td>Obl.</td>
<td>aśē (Ch. asē)</td>
<td>tūsē (Ch. tusē).</td>
</tr>
<tr>
<td>Gen.</td>
<td>sāhrā</td>
<td>suhrā (Ch. susāhrā).</td>
</tr>
</tbody>
</table>

As usual Chibbāli often substitutes ā for ē in the above. Thus, mā, māh. Other Chibbāli forms are indicated by 'Ch.'

The Demonstrative Pronouns are:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yē, čh</td>
</tr>
<tr>
<td>Ag.</td>
<td>in, is</td>
</tr>
<tr>
<td>Obl.</td>
<td>is</td>
</tr>
</tbody>
</table>

Punchhū sometimes has the Paṭjābī-Dōgri form us-nde, for the Agent Singular of ùh.

The genitive of the reflexive pronoun is āpna, not āpna, thus following the example of Murree.

The relative pronoun is jō (obl. sing. jīs) or jehrā (obl. jehrē). So, kūn (obl. kūn, but kusū kōlē, from whom?) or kēhrā, who, which? kāh, kē, or kēh, what? kōh, obl. kush (Ch. kushē), anyone; kūjh or kējjh, anything.

**CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.**

There are a great many forms of the present tense of the Verb substantive, which may be grouped as follows:

<table>
<thead>
<tr>
<th>I am, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>1. ē (Ch. ē)</td>
</tr>
<tr>
<td>2. ē (Ch. ē)</td>
</tr>
<tr>
<td>3. ē (Ch. ē)</td>
</tr>
</tbody>
</table>
The form given for the 3rd person plural has not been noted in Chibhali, where, so far as the Specimens and List go, the only form is the *nē* of No. II.

II.

This form is made by prefixing *nā* to No. I. Thus:

Sing. | Plur.
--- | ---
1. *nā-*ō | *nē-*ō (*nē-ū*).
2. *nā-* ṭ | *nē-ō*.
3. *nā* (f. *nā*), *nā-ē* (Ch. -ā) | *nē*.

Of the above forms those of the 3rd person singular and plural are the only forms noted in Chibhali.

III.

The third form prefixes *dā* to No. I. The 1st and 2nd persons plural have not been verified by Mr. Bailey, and hence are not here given. None of the forms have been noted in Chibhali.

Sing. | Plur.
--- | ---
1. *dā-*ēs | ...
2. *dē* | ...
3. *dā* (f. *di*) | *dē*

Here we are reminded of the Pashto *dai*, he is.

IV.

The fourth form means 'I am (in a place),' 'I exist,' rather than merely 'I am.'

Sing. | Plur.
--- | ---
1. *thēs* | *thēn*.
2. *thē* | *thēā*.
3. *thēā* (f. *thī*) | *thēā* (f. *thēā*).

In the above forms the Pahari termination of the 2nd person plural, ṭ, instead of ē, should be noted. The same termination occurs in the Western Pahārī of Chamba and the neighbourhood, but not in Ḍogri.

There are, similarly, three forms of the past tense, *viz.*:—

'I was,' etc.

I.

Sing. | Plur.
--- | ---
1. *aśē* | *aśē* (*aśē*).
2. *aśē* | *aśē*.

This form has not been noted in Chibhali. With *aśē*, compare the Kāshmirī *āsēs*.

The second form occurs both in Pahari and in Chibhali. The Pahari forms are as follows:

II.

Sing. | Plur.
--- | ---
1. *sēs* | *sē* (*sēd*).
2. *sē* | *sē*.
3. *sē* (f. *sē*) | *sē*. 
The Chibhālī forms are:

<table>
<thead>
<tr>
<th>Sng.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sīśة</td>
<td>sāstä</td>
</tr>
<tr>
<td>2. sī</td>
<td>sīñ</td>
</tr>
<tr>
<td>3. sē (f. sī)</td>
<td>sē</td>
</tr>
</tbody>
</table>

III.

The third form has only been noted in Punchhi, and Mr. Bailey has not verified the forms for the 2nd and 3rd persons singular.

<table>
<thead>
<tr>
<th>Sng.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nā-aseś</td>
<td>ne-seś (ne-seđ)</td>
</tr>
<tr>
<td>2. ...</td>
<td>ne-seśück</td>
</tr>
<tr>
<td>3. ...</td>
<td>ne-seś</td>
</tr>
</tbody>
</table>

According to the manuscript notes given to me by Mr. Bailey, the ne of the plural is short, not nē as in his printed grammar.

There is also a negative verb substantive, as examples of which we have naśes, I am not, in Punchhi, and nē, I am not, in Chibhālī, both occur in the Parable in the phrase 'I am not worthy.'

B.—The Active Verb.

This presents few points worthy of special notice, except in the future, which differs entirely from the ordinary Lahnda forms. Throughout the verbs, forms in ā are often pronounced as ending in ā. This must be understood as a general rule, and only the forms in ā will be given.

The following are the principal parts of the verb:

Infinitive: mārṇā, to strike.
Pres. part: mārṇā, striking.
Past part: māreñā, struck.
Conjunctive part: māri, māri-te (Punchhi), māri-kā (Chibhālī), having struck.

Regarding the above, there seems to be in Punchhi some confusion in the forms. Thus the past participle is used in the sense of an oblique infinitive in chāreñā jōled, he was sent to feed (swine) (Specimen II), and Mr. Bailey shows that the passive is formed not with the past participle, but with a form resembling that of the infinitive. Thus, oṁ mārnō nā, he is being struck. When a past participle is used attributively, it optionally takes the postposition of the genitive. Thus, (II), palēñā, kept, but palēñā nīñā, the kept (i.e. fattened) calf. The same idiom is common in all the Pahārī languages, from Nepal, westwards.

The Imperative mār, strike thou, mārā (Ch. mārō), strike ye. A polite form is mārēñ, please to strike.

The only instances of the old present, forming a present subjunctive, are the following:—kōñ, I may be (List No. 172); mārēñ, I may strike (194); bharēñ, I may fill (Specimens I, II); khabē, let us eat (I); and karēñ, let us make (I, II).

The Present and Imperfect are formed as usual. Thus, (Punchhi) mārnā-ēs, I am striking; mārnā aśēs, I was striking.
The Future in Punjabi has a conjugation which is quite peculiar. It is thus given by Mr. Bailey:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārī</td>
<td>mārē</td>
</tr>
<tr>
<td>2. mārnā</td>
<td>mārlē</td>
</tr>
<tr>
<td>3. mārī</td>
<td>mārlē</td>
</tr>
</tbody>
</table>

The only forms noted in Chhibhāri are mārī, I shall strike, and mārnā, he will strike. The others are not given in the List of Words.

The letter l as a sign of the future is common in the Western Pahāri dialects from Bhumāvahi eastwards. The n of mārnā and mārnē is probably only a varied pronunciation of this l. The l does not occur in the Dōgri future.

The tenses formed from the Past Participle are exactly as in Pōthwāri and call for no comment.

**Irregular Verbs.**—The Verbs for ‘to go’ and ‘to come’ are gachhā, and a-chhā, respectively, as in Pōthwāri. Gachhā has its present participle gēnā (Ch. gāna), its past participle gā (Ch. gē), and its future gēnā, etc. A-chhā has its present part. ēnā, and its past participle ēnē.

Other Verbs form their past participles irregularly. Thus:
- dēnā, to give, past part. dīnā (Ch. dīlā).
- hinnā, to take, hindā.
- karnā, to do, kītā.
- bahdā, to sit, bēthā (Ch. bāthā).
- gēnā (Ch. pēnā), to fall, past part. pēdā (Ch. pēdā).
- lōnā, to become, lōnā (Ch. huā), f. hōt (Ch. huī).

In Punjabi, the Passive voice is not formed with the past participle, as elsewhere in Pōthwāri, but with a form apparently allied to the infinitive. Mr. Bailey gives the following examples:

- oḥ mārnē, he is being struck.
- oḥ mārnē, they are being struck.

So for the other tenses. It will be observed that mārnē does not change for number. We may compare with this the Kāshmiri passive made by adding the oblique form of the infinitive, mārōna,—to the verb signifying ‘to come.’

**Pronominal suffixes** of the third person are freely used. Those of the second person have not been noted. There are a few instances of the use of the suffix of the first person, and it is then the same as in Kāshmiri. Thus we have ē-s, I am; and nai-s, I am not. Cf. Kāshmiri əchhu-s, I am. So asē-s, I was, Kāshmiri ēsu-s. All of these belong to Punjabi.

The cases in which we have suffixes of the third person are the following. Some of them are not regular in their formation, but as a rule they agree with the forms used in the Murree Hills.
Specimen I.—
ākhoā-su, he said.
bujjheā-su, he heard.
puchhoā-su, he asked.
takkoā-su, he saw.
māneā-su, he did (not) wish.

Specimen II.—
ṭhā-su, they were to him.
chhōrā-su, he left.
hindō-su, he took.
dināē-su, he gave.
chhōrā-su, leave ye to him.
mānāmāē-su, he persuaded.

Specimen III.—
mukariē-su, he refused to him.

Sentence 225. nī-su, is (fem.) to her.
239. bannhē-su, bind him.
[No. 41.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PAŇJÀBÌ.

CHIBHÁLI DIALECT. (STATE KASHMIR.)

SPECIMEN I.

Hikk-shaksinē dō puttar sē. Unkē-wichē hērhē nikkē puttur
Of-one-person two sons were. Them-from-in what small son
sā, us apnē-pīū-kī ākheā ki, 'aji, jērē hīsā
was, by-him his-own-father-to it-was-said that, 'father, what share
mālānā mighē achnā-ā, mighē dā-dōē.' Tā us
of-the-property to-me coming-is, to-me give-away.' Then by-him
māl unhē-ki bandā-dittā. Tā thōreē-dhāreē-piūchēhū nikkē-puttā
the-property them-to was-divided-out. And a-few-days-from-after by-the-small-son
sab-kījēh jāmā kari-kā dūrā-hēmulānā safar kītā, tā
everything collected made-having of-distance-of-country journey was-made, and
uttē āpē māl bad-chhalināl kharēh karē-dittā. Phir
there his-own property evil-conduct-with wasted was-made. Then
jis-vaēh sārā khareē kari-rehē, tā us-mulkē-wichēh barā
at-what-time all expenditure had-been-made, then that-country-in a-great
kāl pāi-geā, tā ōh kēchār hōn īlagā. Tā
famine fell, and he helpless to-be beyond. Then
us-mulkēnē-hikē-bāreē-admā-kōl chalē-geā. Us us-ki
of-that-country-one-great-man-near he-went-away. By-him him-as-for
apnē-zimēē-wichēh sūr āchnūnē-wūstāh bhējēā. Usē-dīlē-wichēh eh
his-own-lands-in swine feeding-for it-was-sent. His-heart-in this
gall āi ki, 'unhē-sikāl-nēl, jehē sūr khānē-ē, apnē āhdēē
thing came that, 'those-husks-with, which the-swine eating-are, my-own belly
bharē.' Oh bēē kēi us-ki nārē sī dūnā. Phir
I-may-fill.' That even anyone him-to not was giving. Then
 hôshē-wichēh ą-kā ākheāsu, 'inhē-pūū-kōl kītēē-mazdūṅē-kī
sense-in come-having it-was-said-by-him, 'my-father-near how-many-servant-to
baēā rōī mīnē-ā, tā mēē bhhukkē hārā. Mēē
much bread being-got-is, and I hungry dying-am. I
apnē-pūū-kōl utthē-ghēē, atā us-ki ākheā ki, "hē aji,
my-own-father-near arising-will-go, and him-to I-will-say that, "O father,
mā smānēnā tā tuhārā gunāh kitā-ā, hör hun is-jōgā nā by-me of-heaven and of-thee sin done-is, and now this-worthy I-am-not ki phir tusāhrā puttūr akhāwā. Mīghā apne-chikki-majrau-jeelā that again your son I-may-be-called. Me your-own-one-serveant-like samajh." Phir utthi-kā apne-piū-kōl ṭureā; tā ajjā consider." Then arisen-having his-own-father-near he-went; and still durhi sā, piū us-kī takki-kī tārs āēā, far-indeed he-was, (to-)the-father him (acc.) seen-having compassion came, atā dawī-kā us-kī gālā-nāl lāi-hindā, atā us-kī and run-having him-to the-neck-with he-was-applied(-and)-taken, and him-to baūh piūr, dittā. Puttrā us-kī ākheā, 'ajā, mā much affection was-given. By-the-son him-to it-was-said, 'father, by-me smānēnā tā tuhārā gunāh kitā, hör is-jōgā nā ki of-heaven and of-thee sin was-done, and this-worthy I-am-not that phir tusāhrā puttūr akhāwā. Uṣnē-piū apne-naukari-kī again your son I-may-be-called.' By-his-father his-own-serveant-to ākheā ki, 'change-thi change kaprē kaḍḍhi-ānō, tā us-kī it-was-said that, 'good-than good clothes bring-yo-forth, and him-to luū; hör isnē-hatthā-nāl chhāp, tā pāṛī juttī luū; hör as put-yo-on; and his-hands-with a-ring, and feet-on shoe put-yo-on; and we khā hör khusī karī, ki mhrā ēh puttūr mōu-hūā-sā, may-cat and rejoicing may-do, for my this son dead-was, hun ji-āēā; āūrī-gea-sā, hun labhī-gea-ā.' Ēh oh khusī now alive-came; lost-gone-was, now become-got-is.' Then they rejoicing karan laggē, to-do begun.

Usnā bārā puttūr bārī-wi-chēch gēā-hūā-sā. Jīvēlā gharā-kōl
His great son the-field-in gone-was. At-what-time the-house-near āēā, atā nachchā-nīṭ-gānānā wāj bujjheāsū, tā he-came, and of-dancing-and-singing sound was-heard-by-him, then likk-naukri-kī saddī-kī puchchheās kī, 'ēh kā ā?' one-serveant-to called-having it-was-asked-by-him that, 'this what is?' Us us-kī ākheā, 'tuhārā bhārī āēā nā-ā, hör tuhārā-piū by-him him-to it-was-said, 'thy brother come is, and by-thy-father bari rutā kītī-ā, is-wāsītā ki us-kī changā-bhulā takkeāsū, a-great dinner made-is, this-for that him-to safe-sound he-was-seen-by-him.' Oh rōhā-ichēch hōr-gēā. Dīlā nā manaēs jē andar he anger-in became. (In-)the-heart not it-was-wished-by-him that within jāā. Ēh usne-piū bāhār achhī-kā us-kī sarchkēā.
he-may-go. Then by-his-father outside come-having him-to it-was-remonstrated.

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3 u 2
Us pū-ki ākheā, 'takkō, mā kitnē-bars-hūē tusāēṛī
By-him the-father-to it-was-said, 'sec-ye, I so-many-years-during your
khizmat karnīā, hōr kadā tusāēṛī-hukmā-thō bahar na tureā. Tā
service doing-am, and ever your-order-from outside not (I)cent. And
tusāē kadā hikk bakṛūṇā bakṛōṭā mighi nahi dittā, ki
by-you ever one of-goat kid to-me, not was-given, that
apnē-sangiā-nāl kushī karō. Hōr jis-lā tusāēṛā ēh
my-own-friends-with rejoicing I-may-make. And when your this
puttur āē, jis tusāēṛā māl kaṅjirīā-nāl kharāb kītā,
son came, by-whom your property harlots-with wasted was-made,
tāl usnē wāśtā ḍarī ruṭi kītī." Us us-ki
'by-thē of-him for a-great dīnner was-made,' By-him him-to
ākheā, 'puttar, tūh sadā mṛāō kūl ā. Jō-kijjā māṛā ā,
it-was-said, 'son, thou ever of-me near art. Whatever mine is,
sō tuhāṛū-hī ā. Atā kushī karnī, hōr kushī hōnā
that thine-verly is. And rejoicing to-be-made, and rejoiced to-become
munāśēb sā, ki tuhāṛā ēh bhra māō-huā-sā, jehrā jī-āēa;
proper was, because thy this brother dead-was, who alive-came;
hōr gāwī- huā-sā, hun labbha-ā," and lost-was, now got-is."
INO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.  

LAHNĐĀ OR WESTERN PAṆJĀBĪ.  

PUNJĀBI DIALECT.  

(State Punjabi.)  

SPECIMEN II.  

(The Rev. T. Grahame Bailey, M.A.)  

Hikṣā-ācārya' do puttur thās. Nikkā-puttrē-nē piūnā  
Of-one-man-of two sons were-to-him. Little-son-by to-father  
ākhe, 'abba, mālēnā jehā biṣa mē ēna, mē de.'  
it-was-said, 'father, of-property what part to-me comes, to-me give.'  
U-nē unhit-bichchā māl baṇḍi hindā. Thōre-dīhōre-wichch  
Him-by them-from-in property dividing was-taken. A-five-days-in  
puttrē sārā māl kāṭhā kita, te dūr-kusā-milkhā-ichchē gā  
by-the-sou all property together was-made, and far-some-country-in went  
ūthi, te us-jēu luḥpunē-nē māl sārā barwēd  
having-arisen, and (in)-that-place licentiousness-with property all ruined  
kari-chāḥpēs.  
Jis-wēlā sārā kharah kari-chāhpē us-  
making-was-left-by-him. At-what-time all spending made-was-left that-  
milkhā-ichchē bārā kāl pēi-gēsā, baḥē tāngh hwa. Us-  
country-in great famine fell, very straitened he-became. In-that-  
jēu kusā-gīrēvēlē-kōl gachhī rehā.  
Unī unū apni-bārī  
place some-villager-near going he-stayed. By-him to-him (in)-his-own-field  
sūr chāreā jōleā. Jehpī phalīā sūr khanē-sē, oh ākhnā sā,  
pīgs to-feed he-was-ruin. What husks pīgs eating-were, he saying was,  
'inē-nē mē apnā pēt bharaā; te ēsēnā kōi na sā dinā.  
them-with I my-own belly may-fill; and to-him anyone not was giving.  
Jis-wēlā hōsā-ichchē ādā, unī dīlā-ichchē ākheā, 'mhiārē-pīū-  
At-what-time sense-in he-came, by-him heart-in it-was-said, 'my-father-  
kōl kitrē mazūr rajji-lē khādēwēlē, mē iithē  
neart how-many labourers been-satisfied-having eaters(are), I here  
bhukhā marnā ēs. Mē uthī pīū-kōl gēsā, te ēsēnā  
hungry dying am. I having-arisen father-near will-go, and to-him  
gachhī ākhnā, "ai abba, mē Khudānā te tuhārā ēmāh  
having-gone I-will-say, "O father, by-me of-God and thy sin  
kītā, te tuhārā puttur ākhnē jēgā nais rehā. Mē  
was-done, and thy son to-say worthy not-am-I remained. Mē
apnे mazārā jehā banaā. Fēr uthi pū-āpne-köl thine-own labourer like make.' Then having-arisen father-own-near
gā. Ī Oh ajīcī dūnī achnā te pū-ānā usnū hērēa, te ke-nent. He still from-far coming and father-by to-him it-was-seen, and
usnū tars ācāa, te dauri usnū galā lāi to-him pity come, and having-run to-him neck(to) attaching
hindēs, te usnū cham dināēs. Puttē usnū was-taken-by-him, and to-him kiss was-given-by-him. By-the-son to-him
ākheā, 'abbā, mē Khudānā te tuhārā gunāh kitā, te it-was-said, 'father, by-me of-God and thy sin was-done, and
tuhārā puttūr āchnē jāgā masih rehā.' Pīnaukārē thy son to-say worthy not-an-I remained.' By-father to-servants
ākheā, 'chaṅgē kapṛē khadārī hīnī achnā te jōṅgāte it-was-said, 'good clothes taking-out taking come-ye and quickly
luā chhōpā; te aṅgī-ye chhāp, te pairē jōṅa causing-to-be-attached leave-ye; and finger-on ring, and to-foot pair(of-shoes)
lāi chhōpās; te paleā wallā ṣānī halāl attaching leave-ye-to-him; and the-kept calf having-brought lawful
karā; as khāī khusī karā, mhaṣā yō puttūr mari-
make-ye; we having-eaten happiness may-make, my this son dead-
ṛa-asā, duī wār jīnā hōi-gā; kute hōi-gā-sā, phirī
gone-was, second time alive became; somewhere becoming-gone-was, again
labbeā.' Te ṣe khusī karn laggē,
was-found.' And they happiness to-make began.

Usnū harā puttūr jīmī-śiṃchā ĕsā. Jīs-wēlē apnē-gharā-köl
His big son land-in was. At-what-time own-house-near
ācā, ĕs gūāc-hejāncë-te-nachchāṇā āwāz bujīheā. Te he-came, by-him of-singing-playing-and-dancing sound was-heard. And
naukārē saddī puchheē, 'yō kai dā?' Untī ākheā, a-servant having-called it-was-asked, 'this what is?' By-him it-was-said,
'tuhaṛā bhūrā achnā-γā; tuhaṛē-pū āchnānā baṅḥārā halāl karāē, is-gālā ki usnū chaṅgā bhalā labbeā.'
was-caused-to-be-made, for-this-matter that to-him well sound he-was-found.'
Oh khaśē hwā, andar nehi ēnē. Usnē-pū bahar gachhi
He angry became, in not (was)going. By-his-father out having-gone
miṭhaunāēs. Untī apnē-pū ākheā, 'dikkh,
he-was-persuaded-by-him. By-him (to)his-own-father it-was-said, 'see,
mē kitān-beras tuhāṛi tālī kitī, te kade tuhāṛi ākhi
by-me how-many-years thy service was-done, and ever thy saying
mē nahi môā; tū kudā mē bakhriānā bakrōtā naē
by-me not was-turned; by-thee ever to-me of-a-she-goat kid not-is
dītā, mē apneē-dōstē khāwā. Te jis-wēlē yō puttur
given. I. my-own-friends(with) may-eat. And what-time this son
tuhārā āēā, jis tuhārā sārā māl kanjriē-ichch harwād kitā,
thy came, by-whom thy all property harlots-among spoiling was-made,
tū palcānā baihārā halāl karāēa. Unī ākheā.
by-thee of-kept calf lawful was-caused-to-be-made.' By-him was-said,
'putturā, tū hamēsh mē kōl dī; jehrā kujjh mhārā theā, yō
'son, thou always me near art; what something mine exists, that
tuhārā. Te khusi karnī te khush hōnā chōhnī si, yō
thine. And happiness to-make and happy to-be desirable was, this
tuhārā bhrā mari-gā-aśā, dāī wār jinā hōī-gā; kutē
thy brother dead-gone-was, second time alive became; somewhere
hōī-gā-śā, phirē labhīēa.'
becoming-gone-was, again was-found.'
[No. 43.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PANJÁBÌ.

PUNCHHI DIALECT. (State Punch.)

SPECIMEN III.

(The Rev. T. Grahame Bailey, M.A.)

Sāhre-milkha-ichch aprājī sī, te māliā kōī na sā,
Our-country-in self-rule was, and property-tax any not was,
te hiks rājā charheā, lāpāī laggī, jumulārē-lōkenā mūndāā
and one king came-up, war was-attached, of former-people heads
kappan hōūā. Jō sipāhi mūndī kappī hinnē usnā panj
bhaan became. What soldier head cutting may-take to-him five
rupayē rājā bakhis dē, te mūndī āp hinnē. Jād
rupees king reward may-give, and head himself may-take. When
baūh kappan hōūā, chār rupayē dīnē laggā, fēr trai, fēr dō,
many cutting became, four rupees to-give began, then three, then two,
hikk rupayāa, te chhākur āṭh ḍāā ānē. Jād āṭh ānē fi
one rupee, and finally eight annas. When eight annas each
laggi, puttur mukārīsēs kī, 'mulkh ujārē, was-attached, by-the-son it-was-objected-to-him that, 'country is-wasted,
reī kōī na, is-mulkhā-bichch basī kun?' Te triē-sakhsēnā
remained any-one not, this-country-in will-like who?' And of-three-men
khālā nikhtāā, te bhūhē-kannē bhārīāā, te bhējī ānāā
skins were-skinned, and straw-with were-filled, and sending were-given
rājē-kōl, te puttrē ākheāā, 'inhē-lōkenā mārē nō. Inhē
king-near, and by-son it-was-said, 'to-these-people kill not. Them
mulkhā-ichch basau, te māliā hinnau.' Māliā
country-in cause-to-dwell, and property-tax take.' Property-tax
mukarrar kītā-gāā.
appointing was-made.
FREE TRANSLATION OF THE FOREGOING.

In former days in this country of ours we ruled ourselves, and there was no property-tax. Then a certain king came upon us and warred against us. The farmer people were beheaded. Whenever a soldier cut off a head, the king gave him a reward of five rupees, and kept the head for himself. When many heads had been cut off, the price went down, and he gave four rupees, then three, then two, then one, and finally only eight annas. His son objected, and complained that the country was being devastated, no one was left to cultivate it, and now who could inhabit it? He had three men flayed, and stuffed their skins with straw. These the son sent to the king saying, 'do not kill these people. Settle them down in the country, and take a property-tax from them.' So a property-tax was inaugurated (and has since continued).}

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1 This interesting legend seems to point to head-hunting days in ancient times, when people collected heads, as philatelists now-a-days collect stamps. The same custom was in existence not so many years ago in the Naga Hills of Assam far to the east.

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<tr>
<th>English</th>
<th>Salt Range (Shâkpur)</th>
<th>Awâphârî (Attock)</th>
<th>Hindî of Kehat</th>
<th>Ghûl.</th>
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<td>Paॡिजāh</td>
<td>Paॡिजāh</td>
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<td>Maॡ, mē</td>
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<td>15. Of me</td>
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<td>Māऺा</td>
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<td>16. Mine</td>
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<td>Tōऺा</td>
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<td>Tusī, tusś</td>
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<th>Chāhāf (Kashmir)</th>
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<td>Hīk</td>
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<td>26. He</td>
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<td>Lák (lower bãk), kândh (upper bãk).</td>
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<td>Lák (lower part), kôndh (upper part)</td>
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<td>Dō dhi</td>
<td>Dō dhi</td>
<td>Dō dhi</td>
<td>Dō dhi</td>
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<td>115. Daughters</td>
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<td>Dhi-nā</td>
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<td>117. To daughters</td>
<td>Dhi-n-ī</td>
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<td>Dhi-ī</td>
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<td>118. From daughters</td>
<td>Dhi-n-thā</td>
<td>Dhi-dār</td>
<td>Dhi-dār</td>
<td>Dhi-dār</td>
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<td>119. A good man</td>
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<td>Chamā gānā</td>
<td>Chamā gānā</td>
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<td>Dō chamā gānā</td>
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<td>Chamā gānā-n-ī</td>
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<td>Panjabi</td>
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<td>Hindâ of Kohâl</td>
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<td>Bâh-t changâ</td>
<td>Sâreš-kōi' changâ</td>
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<td>Bâhù uchchâ</td>
<td>(Us-kō'î) uchchâ</td>
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<td>Sâreš-kōi' uchchâ</td>
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<td>Oh ̀th, ̀bh, ̀bh, ̀bh</td>
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<td>Aaî ̀th, ̀bh, ̀bh</td>
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<td>Tuâî ̀th, ̀bh, ̀bh</td>
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</tr>
<tr>
<td>Bakrê</td>
<td>Bakrê</td>
<td>Bakrê</td>
<td>Bakrê</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>Harn</td>
<td>Harn</td>
<td>Harn</td>
<td>Harn</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>Harîl</td>
<td>Harîl</td>
<td>Harîl</td>
<td>Harîl</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>Harîl</td>
<td>Harîl</td>
<td>Harîl</td>
<td>Harîl</td>
<td>155. Deer.</td>
</tr>
<tr>
<td>Më ê, hë</td>
<td>Më ê, êë</td>
<td>Më ê</td>
<td>Më ê, në, ës, dë-së, ësë</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Tû ê, hë, ê, hë</td>
<td>Tû ê, ê</td>
<td>Tû ê</td>
<td>Tû ê, në-i, ël, ël</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Oh ê, hë, ê, hë, ëh, ëwë</td>
<td>Òh ä (fem. 1), ä</td>
<td>Òh ä</td>
<td>Òh ä, në (f. ël), ël (f. ëwë)</td>
<td>158. He is.</td>
</tr>
<tr>
<td>As ë, hë</td>
<td>As ë, ë</td>
<td>As ë</td>
<td>As ë, në, ël</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tus ê, hë</td>
<td>Tus ê, ë</td>
<td>Tus ê, ë</td>
<td>Tus ê, në, ël</td>
<td>160. You are.</td>
</tr>
<tr>
<td>English</td>
<td>Salt Range (Skhupur)</td>
<td>Awadhari (Attock)</td>
<td>Hindko of Kohat</td>
<td>Ghizi</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>-------------------</td>
<td>----------------</td>
<td>-------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Un akin, akin, in, in</td>
<td>Unah akin, ayn</td>
<td>Un an</td>
<td>Oh aih</td>
</tr>
<tr>
<td>162. I was</td>
<td>Mai akun, alu, ala</td>
<td>Maa ah</td>
<td>Maa hul, hul</td>
<td>Maa ake</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tu ahi, ahi, hii</td>
<td>Tii ah</td>
<td>Tii hul</td>
<td>Tii ake</td>
</tr>
<tr>
<td>164. He was</td>
<td>O ah, ah, aah</td>
<td>Oh ah</td>
<td>Oh ahe, ahe</td>
<td>Oh ahe, ahe</td>
</tr>
<tr>
<td>165. We were</td>
<td>Ais ahi, ahi, ahi, ahi</td>
<td>Ais ahi</td>
<td>Ais hul</td>
<td>Ais ake</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tasi ah, ah, hii</td>
<td>Tasi ah</td>
<td>Tasi hul</td>
<td>Tasi ahe, ahey</td>
</tr>
<tr>
<td>167. They were</td>
<td>Un ahe, ahe, hii</td>
<td>Unah ah, ah</td>
<td>Un an</td>
<td>Oh ah, ahe, ahe</td>
</tr>
<tr>
<td>168. Be</td>
<td>Thi</td>
<td>Ho</td>
<td>Ho, thi</td>
<td>Ho</td>
</tr>
<tr>
<td>169. To be</td>
<td>Thiwun</td>
<td>Hoeun</td>
<td>Hoeun, thiwun</td>
<td>Hoe</td>
</tr>
<tr>
<td>170. Being</td>
<td>Thim</td>
<td>Hon</td>
<td>Hon, thin</td>
<td>Hon</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Thik</td>
<td>Hoke</td>
<td>Hoke, thik</td>
<td>Hoke</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Mai thi</td>
<td>Maa ho</td>
<td>Maa ho</td>
<td>Maa ho</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Mai thit</td>
<td>Maa ho</td>
<td>Maa ho, thit</td>
<td>Maa ho</td>
</tr>
<tr>
<td>174. I should be</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mar</td>
<td>Mar</td>
<td>Mar</td>
<td>Mar</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Marup</td>
<td>Marup</td>
<td>Marup</td>
<td>Marup</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Maran</td>
<td>Maran</td>
<td>Maran</td>
<td>Maran</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Mai maran-dh, maran</td>
<td>Maa maran-ah</td>
<td>Maa maran-ah</td>
<td>Maa maran</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tii maran-dh</td>
<td>Tii maran-dh</td>
<td>Tii maran-ah</td>
<td>Tii maran</td>
</tr>
<tr>
<td>181. He beats</td>
<td>O maran-ah</td>
<td>Omaran-ah</td>
<td>O maran-ah</td>
<td>Oh maran</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Ais maran-dh</td>
<td>Ais maran-ah</td>
<td>Ais maran-ah</td>
<td>Ais maran</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tusi maran-ah</td>
<td>Tusi maran-ah</td>
<td>Tusi maran-ah</td>
<td>Tusi maran</td>
</tr>
<tr>
<td>184. They beat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mai maree</td>
<td>Maa maree</td>
<td>Maa mara</td>
<td>Maa mare</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tuddh maree</td>
<td>Tuddh maree</td>
<td>Tuddh maree</td>
<td>Tuddh mare</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Us maree</td>
<td>Us (or hui) maree</td>
<td>Us maa</td>
<td>Us mare</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Pathwali</th>
<th>Dhugoi-Kalpit</th>
<th>Chibbal (Kashmir)</th>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oh an, han, ki, -n</td>
<td>Oh a, do</td>
<td>Oh na</td>
<td>Oh ñ, no, do, tho (f. the), hin.</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mē a, sī</td>
<td>Mē a, sī</td>
<td>Mē a</td>
<td>Mē naṣa, nā-ṣaṣa, sē.</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tū a, sī</td>
<td>Tū a, sī</td>
<td>Tū a</td>
<td>Tū a, a</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Oh a,ā, sā</td>
<td>Oh a,ā, sā; fem. a,ā, aṣ</td>
<td>Oh a (f. a)</td>
<td>Oh a (f. aṣ), sā (f. a)</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Aṣ a, sī</td>
<td>Aṣ a, sī</td>
<td>Aṣ a</td>
<td>Aṣ a, nē-ṣeṣ, sē.</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tunē a,ā, sā</td>
<td>Tunē a,ā, sā</td>
<td>Tunē a</td>
<td>Tunē a, nē-ṣeṣ, sā</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Oh a,ā, sā</td>
<td>Oh a,ā, sā; fem. a,ā, aṣ</td>
<td>Oh a</td>
<td>Oh a, nē-ṣa, sā</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Ho</td>
<td>Ho</td>
<td>Ho</td>
<td>Ho</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Honā</td>
<td>Honā</td>
<td>Honā</td>
<td>Honā, honō</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Honā, hoqā</td>
<td>Honā</td>
<td>Honā</td>
<td>Honā, honō</td>
<td>170. Beating.</td>
</tr>
<tr>
<td>Hōq-kē</td>
<td>Hōq-tē</td>
<td>Hōq-kā</td>
<td>Hōq, hōq-tē</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mē hoq</td>
<td>Hoq</td>
<td>Mē hoq</td>
<td>Mē hoq, hoq</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Mē hoqā</td>
<td>Hoqā</td>
<td>Mē hoqā</td>
<td>Mē hoqā</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Kūṭt</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Kūṭṭā</td>
<td>Mārā</td>
<td>Mārā</td>
<td>Mārā</td>
<td>175. Beat.</td>
</tr>
<tr>
<td>Kūṭṭā, kūṭṭā</td>
<td>Mārā</td>
<td>Mārā</td>
<td>Mārā</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Oh kūṭṭa, kūṭṭā-ā</td>
<td>Oh mārā-ā</td>
<td>Oh mārā-ā</td>
<td>Oh mārā-ā</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>As kūṭṭa</td>
<td>As mārā-ā</td>
<td>As mārā-ā</td>
<td>As mārā-ā</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Tūkūṭṭa-ā</td>
<td>Tū mārā-ā</td>
<td>Tū mārā-ā</td>
<td>Tū mārā-ā</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Oh kūṭṭa</td>
<td>Oh mārā-ā</td>
<td>Oh mārā-ā</td>
<td>Oh mārā-ā</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Mē kūṭṭa</td>
<td>Mē mārā-ā</td>
<td>Mē mārā-ā</td>
<td>Mē mārā-ā</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Tū kūṭṭa</td>
<td>Tū mārā-ā</td>
<td>Tū mārā-ā</td>
<td>Tū mārā-ā</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Us kūṭṭa</td>
<td>Us-nē mārā</td>
<td>Us-nē mārā</td>
<td>Us-nē mārā</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Uni mārā</td>
<td>187. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Salt Range (Shahpur)</td>
<td>Awakkar (Attock)</td>
<td>Hindko of Kotak</td>
<td>Ghoul</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>------------------</td>
<td>----------------</td>
<td>-------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Asā mārefā</td>
<td>Asā mārefā</td>
<td>Asā mārā</td>
<td>Asā māreā</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tusā māreō</td>
<td>Tusā māreō</td>
<td>Tusā mārā</td>
<td>Tusā māreā</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Unhā māreā</td>
<td>Unhā māreā</td>
<td>Unhā mārā</td>
<td>Unhā māreā</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Maī marēnā ēh</td>
<td>Mī marēnā ēh</td>
<td>Mī mārā ēh</td>
<td>Mī marā ēh</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Maī marēnā ēhns</td>
<td>Mī marēnā ēhns</td>
<td>Mī mārā ēhns</td>
<td>Mī mārā ēhns</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Maī māreō ahē</td>
<td>Mī māreō ahē</td>
<td>Mī mārā hā</td>
<td>Mī mārē ahē</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Maī mārē</td>
<td>Mī mārē</td>
<td>Mī</td>
<td>Mī mārē</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Maī marēsē</td>
<td>Mī marēsē</td>
<td>Mī mārēsē</td>
<td>Mī marēsē</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū marēsē</td>
<td>Tū marēsē</td>
<td>Tū māreā</td>
<td>Tū marēsē</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Ō marēsē</td>
<td>Oh marēsē</td>
<td>Ō māreā</td>
<td>Oh marēsē</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Asā marēsē, marēsē</td>
<td>Asē marēsē</td>
<td>Asē māreā</td>
<td>Asē marēsē</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tusā marēsē</td>
<td>Tusā marēsē</td>
<td>Tusē māreā</td>
<td>Tusē marēsē</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Un marēsēn</td>
<td>Unhē marēsēn</td>
<td>Un māreān</td>
<td>Oh marēsēn</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Maī marēnā ēh</td>
<td>Mī marēnā ēh</td>
<td>Mī mārēnā ēh</td>
<td>Mī marēna ēh</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Maī mārē</td>
<td>Mī mārē</td>
<td>Mī mārē</td>
<td>Mī mārē</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Maī mārēsē</td>
<td>Mī mārēsē</td>
<td>Mī mārēsē</td>
<td>Mī marēsē</td>
</tr>
<tr>
<td>205. I go</td>
<td>Maī vānē</td>
<td>Mī wānē</td>
<td>Mē wēnē</td>
<td>Mē jānē hē</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū vānē-ēh</td>
<td>Tū wānē-ēh</td>
<td>Tū wēnē-ēh</td>
<td>Tū jānē hē</td>
</tr>
<tr>
<td>207. He goest</td>
<td>Ō vānē-ēh</td>
<td>Oh wānē-ēh</td>
<td>Ō wēnē-ēh</td>
<td>Oh jānē hē</td>
</tr>
<tr>
<td>208. We go</td>
<td>Asē vānē-ēh</td>
<td>Asē wānē-ēh</td>
<td>Asē wēnē-ēh</td>
<td>Asē jānē hē</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tusā vānē-ē</td>
<td>Tusā wānē-ē</td>
<td>Tusē wēnē-ē</td>
<td>Tusē jānē hē</td>
</tr>
<tr>
<td>210. They go</td>
<td>Un vānēn</td>
<td>Unhā wānēn</td>
<td>Un wēnēn</td>
<td>Oh jānē ēhēn</td>
</tr>
<tr>
<td>211. I went</td>
<td>Maī gēā</td>
<td>Mī gēā</td>
<td>Mī gēā</td>
<td>Mī gēā</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gēā</td>
<td>Tū gēā</td>
<td>Tū gēā</td>
<td>Tū gēā</td>
</tr>
<tr>
<td>213. He went</td>
<td>Ō gēā</td>
<td>Oh gēā</td>
<td>Ō gēā</td>
<td>Oh gēā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Asē gēā</td>
<td>Asē gēā, gēāsē</td>
<td>Asē gayā</td>
<td>Asē gēā</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Punjabi</th>
<th>Dhundi-Kairali</th>
<th>Chibbali (Kashmiri)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asa ke</td>
<td>Asa mare SA</td>
<td>Asa mare SA</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Tus ke</td>
<td>Tus mare SA</td>
<td>Tus mare SA</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Una ke</td>
<td>Unn mare SA</td>
<td>Unn mare SA</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek marne SA</td>
<td>Mek marne SA</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek marne-asen</td>
<td>Mek marne-sen</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mara SA</td>
<td>Mek mara SA</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mar SA</td>
<td>Mek mar SA</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Tuk ke</td>
<td>Tul mare SA</td>
<td>Tul maro</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Oh ke</td>
<td>Oh mare SA</td>
<td>Oh maro</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>As ke</td>
<td>As mare SA</td>
<td>As maro</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Tus ke</td>
<td>Tus mar, sare</td>
<td>Tus mar, sare</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Oh ke</td>
<td>Oh sa, sare</td>
<td>Oh sare</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mar SA</td>
<td>Mek mar SA</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mar na, sa</td>
<td>Mek mar na, sa</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mar na, sa</td>
<td>Mek mar na, sa</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mar na, sa</td>
<td>Mek mar na, sa</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Mek ke</td>
<td>Mek mar na, sa</td>
<td>Mek mar na, sa</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tuk gah</td>
<td>Tuk gahn SA</td>
<td>Tuk juna SA</td>
<td>206. Thou goest</td>
</tr>
<tr>
<td>Oh gah</td>
<td>Oh gahn SA</td>
<td>Oh juna SA</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>As gah</td>
<td>As gahn SA</td>
<td>As juna SA</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Tus gah</td>
<td>Tus gahn SA</td>
<td>Tus juna-SA</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Oh gah</td>
<td>Oh gahn SA</td>
<td>Oh juna SA</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Mek gah</td>
<td>Mek gah SA</td>
<td>Mek gah SA</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tun gah</td>
<td>Tun gah SA</td>
<td>Tun gah SA</td>
<td>212. Thou went.</td>
</tr>
<tr>
<td>Oh gah</td>
<td>Oh gah SA</td>
<td>Oh gah SA</td>
<td>213. He went.</td>
</tr>
<tr>
<td>As gah</td>
<td>As gah, sa</td>
<td>As gah, sa</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Salt Range (Shahpur)</td>
<td>Awaqf (Attock)</td>
<td>Hindko of Kohat</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>----------------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>213. You went</td>
<td>Tusa gaē</td>
<td>Tusa gayō</td>
<td>Tussi gayō</td>
</tr>
<tr>
<td>216. They went</td>
<td>Un gaē</td>
<td>Un geē</td>
<td>Oh geē</td>
</tr>
<tr>
<td>217. Go</td>
<td>Vanj</td>
<td>Wē</td>
<td>Wāj</td>
</tr>
<tr>
<td>218. Going</td>
<td>Vānā</td>
<td>Wēnā</td>
<td>Wānā</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gāē</td>
<td>Geē</td>
<td>Geē</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tēłā nā ko-wē?</td>
<td>Tēłā nā ko-wē?</td>
<td>Tēłā kē nā ah?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tēłā paśē ghar kītī puttar āh?</td>
<td>Tēłā paśē ghar kītē puttar āh?</td>
<td>Tūdā pūrdā ghar kītē putter āh?</td>
</tr>
<tr>
<td>224. I have walked a long way today</td>
<td>Mē ajē bāhē pūrdā kītē āh</td>
<td>Mē ajē bāhē pūrdā kītē āh</td>
<td>Mē ajē bāhē pūrdā kītē āh</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Chittē ghōperē kēchē ghar palē.</td>
<td>Chittē ghōperē kēchē ghar palē.</td>
<td>Usnā kōṣē utē kēchē pā.</td>
</tr>
</tbody>
</table>

538—N. E. Lahnda.
<table>
<thead>
<tr>
<th>Fethawi</th>
<th>Dhañj-i-Kairiil</th>
<th>Ghilbail (Kashmir)</th>
<th>PanChurchil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Óh gē</td>
<td>Óh gē, gē</td>
<td>Óh gē</td>
<td>Óh gē-scā</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Gachh</td>
<td>Gachh, jul</td>
<td>Jā, gachh</td>
<td>Gachh</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Tuhāra nē kī-wō ?</td>
<td>Tuhāra nē kēh ā ?</td>
<td>Tuhāra kēh nā ā?</td>
<td>Tuhāra kai nō dā ?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Is ghpēnī kīnī umar lī hā?</td>
<td>Is ghpēnī kīnī umar lū ā?</td>
<td>Is ghpēnī kīnī umar ā?</td>
<td>Is ghpēnī kīnī umar dī ā?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Tūdē piūnā kīnī putānn ā?</td>
<td>Tūhāpi pīnā ānā ghar kīnī putānn ā?</td>
<td>Tūhāpi pīnā ānā ghar kīnī putānn ā?</td>
<td>Tūhāpi pīnā ānā ghar kīnī putānn ā?</td>
<td>223. How many sons are there in your father's house?</td>
</tr>
<tr>
<td>Mā ajj bahū pūdā mārēa</td>
<td>Mā ajj bārū dārō pūdādā ūrēa ā.</td>
<td>Mā ajj bārū pūdā pūdā ā.</td>
<td>Ajj mā bārū pūdā ā.</td>
<td>224. I have walked a long way today.</td>
</tr>
<tr>
<td>Usu̍ng kaŋgē upar kēkāh pā.</td>
<td>Usu̍ng kaŋgē upar kēkāh pā.</td>
<td>Usu̍ng kaŋgē upar kēkāh pā.</td>
<td>Usu̍ng kaŋgē upar kēkāh pā.</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Mā usu̍ng puttarēn bahū sajjā mārēa āni.</td>
<td>Mā usu̍ng puttarēn bahū sajjā mārēa āni.</td>
<td>Mā usu̍ng puttarēn bahū sajjā mārēa āni.</td>
<td>Mā usu̍ng puttarēn bahū sajjā mārēa āni.</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Oh ḍhakki upar dāgō charānā ā.</td>
<td>Oh ḍhakki upar dāgō charānā ā.</td>
<td>Oh ḍhakki upar dāgō charānā ā.</td>
<td>Oh ḍhakki upar dāgō charānā ā.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Oh usūtē hēn ghpē ānā charēd-locēā ā.</td>
<td>Oh usūtē hēn ghpē ānā charēd-locēā ā.</td>
<td>Oh usūtē hēn ghpē ānā charēd-locēā ā.</td>
<td>Oh usūtē hēn ghpē ānā charēd-locēā ā.</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Usu̍ng bārū usu̍ng bajān-kōlē lāmā ā.</td>
<td>Usu̍ng bārū usu̍ng bajān-kōlē lāmā ā.</td>
<td>Usu̍ng bārū usu̍ng bajān-kōlē lāmā ā.</td>
<td>Usu̍ng bārū usu̍ng bajān-kōlē lāmā ā.</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Usu̍ng mūl lāhā rūpā ā.</td>
<td>Usu̍ng mūl lāhā rūpā ā.</td>
<td>Usu̍ng mūl lāhā rūpā ā.</td>
<td>Usu̍ng mūl lāhā rūpā ā.</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Oh rūpā pō usu̍ng kōlō chāghīnh.</td>
<td>Oh rūpā pō usu̍ng kōlō chāghīnh.</td>
<td>Oh rūpā pō usu̍ng kōlō chāghīnh.</td>
<td>Oh rūpā pō usu̍ng kōlō chāghīnh.</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Mahāpē aggē aggē ālīr</td>
<td>Mahāpē aggē aggē ālīr</td>
<td>Mahāpē aggē aggē ālīr</td>
<td>Mahāpē aggē aggē ālīr</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Tūhāpi pichchēhā kīnī jātōk pāsā-chēhpā ā?</td>
<td>Tūhāpi pichchēhā kīnī jātōk pāsā-chēhpā ā?</td>
<td>Tūhāpi pichchēhā kīnī jātōk pāsā-chēhpā ā?</td>
<td>Tūhāpi pichchēhā kīnī jātōk pāsā-chēhpā ā?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Kūsā laūhār ānā tūhāre pichchēhā schēhpā ā?</td>
<td>Kūsā laūhār ānā tūhāre pichchēhā schēhpā ā?</td>
<td>Kūsā laūhār ānā tūhāre pichchēhā schēhpā ā?</td>
<td>Kūsā laūhār ānā tūhāre pichchēhā schēhpā ā?</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Oh kus-kōlō mūlē hīndē ā</td>
<td>Oh kus-kōlō mūlē hīndē ā</td>
<td>Oh kus-kōlō mūlē hīndē ā</td>
<td>Oh kus-kōlō mūlē hīndē ā</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>

N.E. Lakhnū—529
NORTH-WESTERN LAHNDĀ.

The differences between North-Eastern and North-Western Lahndā have been referred to under the head of the former group of dialects (see pp. 431ff.), and need not be repeated here. Suffice it to say that the main distinction is that the North-Eastern dialects form the genitive case by adding न, while the North-Western employ दा.

The North-Western dialects occupy a comparatively small area, they commence in the south of the Pind Dadan Khan Tahsil, in which they meet the Thali variety of the Southern dialect (vide p. 383 ante), cross the Salt Range and cover the whole of the Chakwal Tahsil of the Jhelum District. In this district it is locally known as Dhanni. North of Chakwal lies the Fatehjang Tahsil of the Attock District, lying on both sides of the valley of the river Soan. Here the local dialect is called Sawain, and is also of the North-Western type, but is said to be mixed with the North-Eastern Ghèbî spoken immediately to its west. North of Fatehjang lies the Attock Tahsil of the Attock District. In this Tahsil Pashtō is spoken in some thirty villages of the Chhachh ’ilāqa, but elsewhere the language is a Lahndā of the North-Western type, which is probably akin to the Sawain of Fatehjang, but is mixed with Peshāwari (vide p. 449 ante). West of the Attock Tahsil lies the District of Peshawar. Here the main language is Pashtō, but a North-Western form of Lahndā called Hindkō or Peshāwari is spoken by nearly 130,000 Hindūs. Beyond Peshawar, to the west the language is entirely Pashtō. North of Attock lies the District of Hazara. Here also the language is North-Western Lahndā, locally known as Hindkō. In Hazara, besides the main Hindkō, two other minor dialects, Tināuli and Dhuṇḍî or Kairāā, are found. The former, spoken in the west of the district, belongs to the North-Western type, but Dhuṇḍî, in the east, bordering on the Mari (Murree) Hills of Rawalpindi is a form of Pothwāri and belongs to the North-Eastern type. It has been described on pp. 495ff. ante. We then get the following figures for North-Western Lahndā:—

<table>
<thead>
<tr>
<th>Dhuṇḍî of Jhelum</th>
<th>201,062</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sawain of Attock</td>
<td>106,010</td>
</tr>
<tr>
<td>Attock dialect of Attock</td>
<td>82,041</td>
</tr>
<tr>
<td>Hindkō or Peshāwari of Peshawar</td>
<td>132,000</td>
</tr>
<tr>
<td>Hindkō of Hazara</td>
<td>308,867</td>
</tr>
<tr>
<td>Tināuli</td>
<td>54,425</td>
</tr>
</tbody>
</table>

Total speakers of North-Western Lahndā | 881,425 |
The District of Jhelum (Jehlum) includes three Tahsils, viz. Jhelum to the east, Pind Dadan Khan to the south, and Chakwal to the north-west.

The Jhelum Tahsil is bounded on the east by the river Jhelum (Jehlum) which separates it from the District of Gujrat. The dialect of West Gujrat is a form of Standard Lahnda, and in the riverain tract along the banks on the Jhelum side of the river, the dialect is the same, but the speakers are comparatively few in number. Over the rest of the Tahsil, including the eastern part of the Salt Range, the language is Pothwari, described on pp. 477ff. ante.

Through the Pind Dadan Khan Tahsil, from east to west runs the Salt Range which is continued further west into the Shahpur District. The dialect of the Shahpur Salt Range belongs to the North-Eastern dialect and has been described on pp. 483ff. ante. Going eastwards we next come to the western end of the Pind Dadan Khan Salt Range. Here the language belongs to the North-Western dialect, and is the same as the Dhami of Chakwal immediately to its north, and described in the following pages. In the south of the Pind Dadan Khan Tahsil, below the Salt Range we come upon the Thal or Sandy Waste, of the Sind-Sagar Doab. Here the language is the Thalii form of Southern Lahnda, and has been described on pp. 395ff.

Going further east along the Salt Range in the Pind Dadan Khan Tahsil the language is the Pothwari form of North-Eastern Lahnda, so that we find that the Salt Range has North-Eastern Lahnda at both the eastern and the western end, but in the centre, south of Chakwal, it has the North-Western dialect.

The Tahsil of Chakwal, and the adjoining part of Pind Dadan Khan to its south, consists of a plateau, the western portion of which is known as the Dhan. The language of the eastern part of Chakwal is the same as that of Jhelum Tahsil, Pothwari. That of the Dhan is entirely different, and belongs to the North-Western Group of Lahnda. It is called Dhami.

The Dhan tract is shut in between the Sohan or Soan stream and the Salt Range. The two main tribes are the Mairs and Kassars. These are a very conservative people. Almost alone among the Paithabi Musalmán tribes do they hold back from serving the British Government in the Army, whereas the Ghakars, the Janjals, and the Awans, their neighbours, freely enlist. The Dhan is a self-contained area and to a large extent supplies its own wants. It is, so far, untapped by a railway, the nearest station being 40 miles from Chakwal.1

Dhami is spoken not only over the Dhan, but also, as already stated, in the portion of the Salt Range immediately to its south, beyond which it meets the South Lahnda Thali of Pind Dadan Khan.

North of Chakwal lies the Tahsil of Fatehjang, belonging to the Attock District. The local dialect is known as Sawain, from the Sohan or Soan river, which runs through the Tahsil. No specimens of Sawain have been received, but from inquiries from local officers I gather that it closely resembles Dhami, being, however, mixed with the Ghelib, a dialect of the North-Eastern type spoken immediately to the west.

1 The foregoing particulars have been supplied through the kindness of Colonel H. Fox Strangways, Deputy Commissioner of Jhelum.
North and north-west of Pattehjung lies the Attock Tahsil of Attock District. Here the language, like Sawain, is also of the North-Western type, but is mixed with the Peshawari (also North-Western type) spoken across the Indus and still further west.

As no specimens of Sawain or of the dialect of Tahsil Attock are available, we must content ourselves with describing Dhanni, and leave the reader to understand that the two other dialects resemble it, but are mixed with Ghebi and Peshawari, respectively. Ghebi is described on pp. 468ff. ante, while an account of Peshawari will be found on pp. 554ff. post. Fortunately excellent specimens of Dhanni have been received from which I am able to give the following account. It will be observed that while it has the typical North-Western genitive in dā, it has not yet abandoned the Southern Lahnda root veñj, go, in favour of the North-Eastern and North-Western gañh.

**Pronunciation.**—The vowel ā, which Mr. Wilson writes ć, commonly represents the letter which in other languages would be written ai. It is not, however, pronounced as ai is, like the ai in ‘aisle,’ but something between that and an ordinary long ē (the ē in ‘tale’). Mr. Wilson compares it to the sound of e in ‘there,’ as pronounced in Scotland. It often almost approaches the flatter sound of a in ‘hat.’ I therefore, as elsewhere in Lahnda, represent it by the sign ā, which, in German, would be almost equivalent to it. In Dhanni it is often written, though not pronounced, ai, and is freely interchanged with the letter ē, especially at the end of a word. Thus we have both dillé-vichh and dīlā-vichh, in the heart, written in the Gurmukhi character ਧੀਲਵਿਚਾ ਦਾਲਵਿਚਾ. As other examples of the use of this vowel I may quote ā (compare Panjabi hai), I am; mā (compare Panjabi marry), I. Many others will be found in the specimens.

Dhanni is very fond of nasalizing vowels, in this agreeing with the dialects of the Salt Range. Thus we have usā, not usā or usāh, to him.

On the other hand Dhanni has a distinct tendency to substitute ē for r, in this agreeing with North-Eastern Lahnda and Thalī. Thus we have māða instead of the Shahpur Lahnda and the Panjabi mēra, my. Thalī, however, goes much further in its preference for cerebrals. Thus, Thalī dāh, Dhanni ēdāh, ten. The pronunciation of h follows the usual Lahnda rule as described on p. 231, but the letter is often inserted where it is not found elsewhere. Thus, uh or huk, he; mādā or māhā, my.

There is the usual Lahnda tendency to double the final consonant of a monosyllable containing a short vowel. Thus, ďil, not ďil, a heart. This doubling is retained even when the letter ceases to be final, as in dīlā-vichh, in the heart.

**Declension.**—Nouns Substantive.

The oblique form of masculine nouns ending in ā (like ghōrā, a horse), ends in ā or ē. The two seem to be quite interchangeable (see the above remarks on pronunciation). Thus the oblique form of ghōrā is ghōrā or ghōrē. Similarly we have kōbhē-vichh, in the house; gaḷē-māl, with the neck. The nominative plural, as usual, takes the same form, as in ghōrā or ghōrē, horses.

But this termination of the oblique form is by no means confined to nouns which, like ghōrā, end in ā. As in the North-Eastern Lahnda, and sporadically in the Lahnda...
of Jhang, Gujranwala, and Gujrat, it is over and over again used with nouns which end in a consonant. Thus we have puttur, a son; puttrānā, to the son; māl, property; nom. plur. mālā: girābe, a village; girāvāddā, of a village; gharē-bahārādā, of the house and of outside (the house); mulkē-dār, towards a (far) country: mulkē-vichch, in a country: dīlē-vichch and dīlē-vichch, in (his) heart: gharā-kōl, near the house: is-gallādā, of this thing (but, exceptionally is-gallā-tā, from this thing, therefore): sirā-uttā, on the top (of a hill): darākōt-tālā, under a tree: khhā-vichch, from in the well: khwā-vichch, in the field: kharčā-vichch, in the expenditure.

This oblique form can be used by itself either for the agent or for the locative case. Thus, putrē ākheā, by the son it was said: uttā, upon: taḷā, below: aggā, before: pich-chā, behind: jis-velā, at what time.

When an adjective or genitive agrees with such a locative, it is put into the same case, as in mūdā aggā, before me: tōdā pichchā, behind you. In piṭdā ghar, in the house of the father (sentence 223), ghar does not take the termination, although in the locative, but the adjective agreeing with it (piṭdā) does take it.

Some nouns take an oblique form, or locative in ī or ī. The commonest is hikk, one; oblique hikkī. So also we have katṭi, on the hand; pārī, on the foot; kōṭī-tā, on (the horse’s back) (kōṭā, back, is feminine).

Finally some feminine nouns take ī in the oblique form. Such are dhī, a daughter; oblique dhīīā: bāā, daughter; oblique, bāāūā.

In the Lhāndā of Shahpur, nouns of more than one syllable, of which the vowel of the last syllable is ā, change the ā to ō in the oblique form. Thus, the oblique of chčāhr, a boy, is chčāhrā. The only example of such a noun which I have met with in the Dāndī specimen is puttur, a son, which does not change in the oblique singular or in the nominative plural, but when a or ā of the oblique form is added, the second ō is dropped, as in putrē, by the son. So, also, the vocative is putrā, O son.

The termination of the genitive is da (obl. dā or dē, fem. dī). This is typical of North-Western Lhāndā.

The postpositions of the dative are na and also dār. From the latter we have an ablative postposition dārō or dāū. The elision of ō between vowels is common in the Pārdīc languages spoken further north between Peshawar and the Hindū Kush.

Pronouns.—The pronouns of the first and second persons are as follows. Except in the genitive, they closely agree with Shahpur Lhāndā:

I.

Sing.

Nom. mā, I.
Ag. mē, by me.
Gen. māda, mādā, māhā, or māhā, my. tōdā, tōdā, tāhā, or tāhā, thy.
Obl. mē.

Plur.

Nom. asē, asē, we.
Ag. asā, asē, by us.
Gen. asāda, our.
Obl. asē, asē.

This oblique form can be used by itself either for the agent or for the locative case. Thus, putrē ākheā, by the son it was said: uttā, upon: taḷā, below: aggā, before: pich-chā, behind: jis-velā, at what time.
Pronominal suffixes as a whole are as in Standard Lāhnda. The only important exception is a suffix -r of the nominative of the pronoun of the second person, as in tā bī khusū khowā-r; thou also mayest be happy. This -r corresponds to Pañjābī jē, which is usually translated 'is,' but which always refers in some way to the second person, as in sāhib jē, it is the Sāhib, literally, (I say to) you (it is) the Sāhib.

The following forms have been noted of Demonstrative pronouns, which are also used as pronouns of the third person:—

Sing.

Nom.      oh, uh, hoh, huh, he, she, it, that.  
Ag.       us, hus.  
Dat.      usā, usāh, husā, husāh, to him, etc.  
Gen.      usdā, husdā, his, etc.  
Obl.      us, hus.

Plur.

Nom.      oh, uh, ho, huh, they, those.  
Obl. & Ag. uhā.  

Emphatic forms noted are iñā-i, this indeed; oblique issā.

The relative pronoun is jehrā, who, obl. jā or jāh, declined as in Standard Lāhnda.

The Interrogative pronouns are:—

1. kehrā, who; oblique kā or kāh;
2. kē, what? Oblique form not noted, but probably kēs as in Shālpur.

Other pronominal forms are kōi, anyone, someone, oblique kīsā. We have also kāl-vaskinnē-kōl, near a certain resident. Hor-kōi is 'anyone else.' Kujjā is 'anything,' and kai, several.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present.

ā, āh, I am.  
āh, thou art.  
ā, āh, he is.

āha, I was.  
āhē, thou wast.  
āh, he was; āhē, she was.

Past.

āhsā, we were.  
āhō, you were.  
āhē, they were.

The active verb calls for few remarks. As will be seen from the List of Words on pp. 582ff. its conjugation is very similar to that of Standard Lāhnda. We may note that, as in the North-Eastern Lāhnda and Thalā, the verbal root meaning 'take' is ghum (past part. ghiiddā), not lē. It will be noted that the present participle is formed, as in the Standard, by adding dā, not as in North-Eastern Lāhnda by adding nā. Thus, marēdā, not mārnā, striking.

As specimens of Dhanī, I give a version of the Parable of the Prodigal Son, and a local folk-tale. The Standard List of Words and Sentences will be found on pp. 570ff.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDA OR WESTERN PANJABI.

DHANNI DIALECT.

(JHELUM DISTRICT.)

SPECIMEN I.

Hikki-jañédé dō puttr ńhe.  Unhā-vichehō nikiś
do one-man two sons were. Then-from-among by-the-young-one
pionū ńakheā, ‘pō, gharā-bhārēdā jēhrā bissā mānū
to-the-father it-was-said, ‘father, of-the-house-and-outside what share to-me
ālādā, uḥ tū mānū chā-dēh.’ Pō āpnā māl
coming-is, that thou to-me give-away.’ By-the-father his-own property
unhāṅā wānd dīttā. Ajē bānī dīhē rāhī langhe jē nikiś
to-them dividing was-given. Yet many days not passed that the-young
puttṛ bābha-kujiḥ hikathā kar-kā hikk dūṛdē mulkhā-dār
son all-anything together made-having a of-distance country-towards
ṭur-gēdā, tā utṭhā āpnā māl luchhpē-vicheh
went-away, and there his-own property debaughary-in
wānā-chhōre-us. Jis-wēlā uḥ bābha-kujiḥ
causing-to-go was-lost by-him. At-what-time he all-anything
kha-πi-rē, us-mulkhā-vicheh waṛdā kālā ā-pīā, tā
having-eaten-drunk-remained, that-country-in a-great famine coming-fell, and
uḥ muthēj ḫōṅ laggā. Uḥ us-mulkhēdē kaṅ waskāpe-kōl
he needed to-become began. He of-that-country a-certain-resident-near
laggā-gīā, tā us usāḥ āpnē-khērā-vicheh sūr
was-attached, and by-him as-for-him his-own-fields-in swine
charāṅē-wāstē munj-dittā. Usdā dill karēdā-āh jē, ‘mā āpnā
grazing-for it-was-sent. Of-him the-heart doing-was that, ‘I my-own
dhīdā us-pārī-nāl bharā jēhrī sūr khāṅā-āhe.’ Hīr-kōl
belly that-leaf-with may-fill which the-swine eating-were.’ Other-anyone
usāḥ kujiḥ nā dēdā. Jis-wēlā us āpnē-dīlē-vicheh
to-him anything not used-to-give. At-what-time by-him his-own-heart-in
dūṛdē kītī, tā us ākheā jē, ‘mādō-pōīdē kitē
search was-made, and by-him it-was-said that, ‘of-my-father how-many
naukṛā-kōl aphrahā tākkār āh, tā mā pīā bhūkkā-mārdā-hā,
servants-near superfluous bread is, and I fallen hungry-dying-am.'
DHANNTI.

Mē utṭh-kā piō-kōl laggā-wānā tā usnū ākhēā, “piō, I arisen-having the-father-near will-go-along and to-him I-will-say, “father, mā Khudādā gunāh kitā, tā tāhādā bi kitā, tā tādā by-me of God sin was-done, and of-thee also was-done, and thy puttr akhāwānā jēgā nāh rehā. Mānū āpqā hikk naukār son to-be-called fit nōt I-remained. Me thine-own a servant jān-kā rakkh-ghinn.” Wātt uh utthēā tā āpqē-piō-kōl considered-having keep.” Then he arose and his-own-father-near āē. Par ajē bahā dār-hē āh, jē usdē-piō usnū come. But yet very distant-even he-was, that by-his-father as-for-him welkh-ghiddā, tā usnū taras āēā. Bhajj-kā usnū it-was-seen, and to-him compassion came. Run-having as-for-him galē-nāl lá-ghiddē-us, tā chume-us. Puttē the-neck-with it-was-applied-by-him, and it-was-kissed-by-him. By-the-son usnū ākheā, “piō, mā tādā gunāh kitā tā Khudādā to-him it-was-said, ‘father, by-me of-thee sin was-done and of God gunāh kitā; tāhādā puttr akhāwānā jēgā nāh rehā.” Par piō āpqē-naukrā ākheā jē, ‘chāngē-ē change by-the-father (to-)his-own-servants it-was-said that, ‘good-than good chīrē ghinn-āū, tā isnū puwācō; nālē garments bring, and to-this-one clothe; together-with isde-hattē chhāp, tā pāt juttē puwācō; khāvē, of-this-one-on-the-hand a-ring, and on-the-foot shoe clothe; let-us-eat, pā, nālē khusē karā; kō-jē ihā mādā let-us-drink, together happiness let-us-make; why-that this-very-one my puttr mar-gēpā-āh, hun wātt jiweē; ihā wāfā-pīā-āh, hun son dead-gone-was, now again lived; this-very-one lost-fallen-was, now labh-pīā. Phir uh khusē karaṇ laggē got-fell.” Then they happiness to-do began.

Us-wēlē usdā wadēā puttr khēṭrā-vechē āh. Jis-wēlē uh āēā tā ghurā-kōl pahūtē, us gāṇā-khēṇādā awaj come and the-house-near arrived. By-him of-singing-sporting the-sound suneā. Us hikki-naukrānū saddēā tā puchehe-us was-heard. By-him to-one-servant it-was-called and it-was-asked-by-him jē, ‘ch kē gall āh?’ Us usah ākheā jē, ‘tādā that, ‘this what thing is?’ By-him to-him it-was-said that, ‘thy bhirā ā-rehā, tādē-piō rōtī kitā-āh, kō-jē uh khārī-mehrī brother has-come, by-thy-father bread made-is, why-that he safe-sound

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labh-piā.' Uh kāwri hōeā, tà andar nā gēā. Is-gālā-tā
got-fell.' He angry became, and within not went. This-reason-for
usdā pio bāhar laggā-āeā, tà usdi mimmat-muthāji
his father outside came, and of-him persuasion-entered
kiti-us. Us pionā jawāb dittā, 'wēkh, nā
us-was-made-by-him. By-him to-the-father answer was-given, 'see, by-me
bāhū-warihi-thā tāḍā ākehā nahī mōreā; par tuddh mānā
many-years-from thy said-thing not was-turned-aside; but by-thee to-me
kaddi hikk lēlā bi nā dittā, jē nā āppē-yārh-vicheh
ever one lamb even not was-given, that I my-own-friends-among
khushī karā; par tāḍā ihā puttur āndā-i-gēā,
happiness may-make; but thy this-very son immediately-on-his-coming,
jē tāḍā māl kanjpīł-ūttā waṅi-chhōreā, tuddh usāl khātār
by-whom thy property harlots-on was-wasted, by-thee of-him for-the-sake
rōṭi kiti-āh.' Pio usnō ākheā, 'puttā, tū hāmeshā
bread made-is.' By-the-father to-him it-was-said, 'son, thou always
māḍe-kōlī rehnā. Jo-kujh māḍe-kōl āh, shrā tāḍā-i
of-me-near art-remaining. What-anything of-me-near is, all thine-very
āh. Changa iñī āh, jē asī khushī karēcē-āh, tā tū
is. Good thus-inwed was, that we happiness doing-are, and thou
bi khush hōwā-j, kīō-jē ih tāḍā bhirā mar-gēā-āh, watt
also happy may-be-thou, why-that this thy brother dead-gone-was, again
jiveā; tā waṅītā-hōeā, phēr laddhe,
lived; and lost-became, again was-got.'
Hikk ah bātshāh. Hikk-dīhārā uh shikār gēa. Rāh-vichēh
One was king. One-one-day he to-hunting went. The-road-in
wādeā hikk lakrīṭ-ālē ā takke-us, tā us-kōlē
while-going a wood-man was-seen-by-him, and him-from-near
puchēhhe-us, ‘tēh-dā nē ke ah?’ Us ākheā jē, ‘mēh-dā
it-was-asked-by-him, ‘thy name what is?’ By-him it-was-said that, ‘my
nē Bahādur Shāh āh.’ Bātshāh dīllā-vichēh hirānā hōeā jē,
name Bahādur Shāh is! The-king the-heart-in perplexed became that,
‘ih bi Bahādur Shāh, tā mà bi Bahādur Shāh. Mē
this-one also Bahādur Shāh, and I also Bahādur Shāh. Mē
sārē-mulkhēdā sālā, tā ih lakrīṭ wēch-kā gujranā
of-the-whole-country lord am, and this-one woods sold-having livelihood
karēdā.’ Issā-hirāngī-vichēh āpnē-girā āea, tā āpnī-
is-making.’ This-very-perplexity-in in-his-own-village he-came, and of-his-
bātshāhīdā sārē-siyāneānū sadd-kā puchēhhe-us jē, ‘mēh-dā
own-kingdom to-all-the-wise-men called-having it-was-asked-by-him that ‘my
nē tā is-lakrīṭ-ājēdā nē hikkā-i āh. Phir bhaktā-vichēh ituā
name and of-this-wood-man the-name one-everly is. Then fortun-es-in so-much
farūq kiō pīa? Par is-gallādā jawāb kīsa na-dītā,
difference why fell? But of-this-thing the-answer by-anyone not-was-given.
Phir ih gail āpnī-sawāqīnū suṇāe-us. Us
Then this thing to-his-own-wife was-caused-to-be-heard-by-him. By-her
akheā jē, ‘hōr-tā kujhī farūq suhī nāhī hōdā, par
it-was-said that, ‘other-in-effect any difference exact not is-becoming, but
ih malām hōdā jē isdī tarimūt kōl kū-chattijāhā āh.’
this evident becomes that of-him the-wife some un-wise-like is.
Bātshāh is-gallā-thē kawri hōeā, tā usnū lakrīṭ-ājēdē hawālā
The-king this-thing-from angry became, and her of-the-wood-man in-charge
kār-kā ākhe-us tā, ‘vanj īsnū, bātshāh banā-dēh.
made-having it-was-said-by-him then, ‘go to-this-one, a-king make(-him).’
Khar, us-vicháridá ké zór āh? Uh us-lakát-ālē-nūl.
Well, of-that-hopeless-one what strength was? She that-wood-man-with
laggi-gai, tá usní ākhé-us, 'sun', jē bātshāh kāwri-nūl
went-along, and to-him it-was-said-by-her, 'hear, that by-the-king anger-with
mānū tāhā-hawālā kar-chhōrā. Huṇ mā tāhā-dī dhī, tā
as-for-me in-thy-charge it-has-been-abandoned. Now I thy daughter, thou
māhā pīā. Jīk kujjī-dihaṛē gujreṇ karāīh, tā wēkāh
my father. In-this-way for-some-days passing let-us-do, and let-us-see
jē Khūdā ké karēīh. Us ākheā, 'chāgā.'
that God what will-do.' By-him it-was-said, 'good.'

Jis-wēlā uh bātshāh-ządī usdē-ghar gai, tá diṭthe-us
At-what-time that princess into-his-house went, and it-was-seen-by-her
jē aggā usdē dō puttur tá dō dhū hikk sawāgī āhī, tá
that in-front of-him two sons and two daughters one wife was, and
chhēwā uh āp āh. Huṇ sutt ādī hō-gaē. Pāhā-dihārā uh
the-sixth he himself was. Now seven persons became. On-the-first-day she
chup kar-kā unhādā tamāshā wēkhādī rahi. Lakhādē jhērē
silence made-having their exhibition seeing she-remained. Of-woods what
paśē usnū ḍhāhē-āhē, unhādī hajjārō rōṭāh ghinn ācā.
picc to-him got-were, of-them from-the-market breads having-taken he-came.
Par uh ṭukkar unhānū purā nā hōcā. Bātshāh-zādī ih hāl
But that bread to-them full not became. By-the-princess this condition
wēkh-kā usnū ākheā jē, 'dēhā tā ḍānē ghinn
seen-having to-him it-was-said that, 'to-morrow thou grains having-taken
ūṇā, ḍōtā nā āṇī.' Us jīk kitā, tá unhā ḍānē
bring, breads not bring.' By-him thus it-was-done, and by-them the-grains
ghar pīh-gihīdā. Ap bi raj khādhe-ōnā, tá
at-home were-ground. Themselves also to-satisfaction was-eaten-by-them, and
kujjī ṛā ṭadā-pīā. Nītā ṛā pichēhā pāhēdī-prēdēdī
some flour remained-over. Continually flour behind on-falling-on-falling
itnā jūr-gēā, jē unhā hikk khoṭā chā-gihīdā.
so-much accumulated, that by-them on as was-taken (i.e. bought).
Uṣdē-sirdi-gaddī rōdē-kharchā-vichēh rahi, tá jē unhā
Of-its-head-the-bundle of-(every)-day-the-expense-in was, and that by-them
hikk tāhlā rakhk-gihīdā. Usāh bi unhā issā-kammā-tō
a servant was-engaged. As-for-him also by-them in-this-very-business
lā-dīttā. Hōr bachāt mādāhk hōṅ pāg-pāl, par rut
it-was-appointed. Other saving more to-be began, but the-season
unhādī ā-gai; gujārē-wāstā rōz gaddī ghinn-swan tá
of-the-summer arrived; livelihood for (every)-day a-bundle to-bring and
hōr lakṛā bāhar pahāṛī-muḍḍī hikaṭṭhīā karaṇ lagg-paē, tā other woods outside the-hill-at-the-foot together to-make they-began, so
je hikk waddā dhēr hikaṭṭhī hō-gēā.
that a great pile together became.

Khudāāū karū kē hōsā, je hikki-dihārā us-dhērū agā
Of-God the-doing what became, that on-one-day to-that-pile fire
lagg-paē, tā sarā sar-gēā. Dūā-dihārā je uh lakṛā
came-attached, and all was-burnt-up. On-the-second-day that they, woods
ghinnāu gaē, tā wēkhāān jē sarīā lakṛāā sarīā pāih-ahn,
to-take went, and they-are-seeing that all the-woods burnt fallen-are,
par kōlaā-tallā pilē-pilē kujuj ūtē kīssā śādē paē-hō-e-ahn.
but the-coals-under yellow-yellow some pieces of-some-thing fallen-become-are.
Uh wēkh-kā Bahadūr Shah rōdā-pīṭṭāā ghar laggā-āēā.
That seen-having Bahadūr Shah weeping-beating home come-along.

Bātshāāū-zādīnāū ākhe-us je, 'wēkh, asādā jītī-kartī
To-the-princess it-was-said-by-him that, 'see, our did-(and)-done
ruhp-gai-āh, tā ajāhē kai ūtē unhādē-tallā paē-hō-e-ahn.'
rolled-away-gone-is, and this-like pieces of-them-under fallen-become-are.'
Uh wekh-kā hauhū khushi hoī, tā ākhe-us je, 'kujjh
She seen-having very happy became, and it-was-said-by-her that, 'any
haul nā karī. Ih tā waddī chāgī ūhā laddhī ah. Warj,
fear not make. This indeed very good thing got is. Go,
bajār-vichch wēch ā. Uh ūtōtā wēch-kā ruhpē-wāstā chāgī
the-market-in having-sold come.' That piece sold-having remaining-for a-good
jā banuāi-us, tā us-sūndē khān chaphere hikk
place was-got-made-by-her, and of-that-gold the-mine on-the-four-sides a
hawelli baŋwā-chhōri-us, tā thōrē-dihārē-vichch hikk waddī
palace was-got-completely-made-by-her, and a-few-days-in a great
amīr hō-gēā. Tā bātshāāū-zādīdē ākhpū-tā bātshāūdī rōṭī
tord he-became. And of-the-princess the-saying-on of-the-king bread
hōr-kā ghar ghinā-āēā. Par bātshāāus uṇhū
invited-having (to-his)-house he-brought. But by-the-king as-for-her
ma-pachhātā. Dūēh ral-kā rōṭī khādhī. Bātshāāū-zādī
it-was-not-recognised. By-both united-having bread was-eaten. The-princess
bātshāūdē-kō āhō śām-kā bīsth hannah-kā ā
of-the-king-near many-all presents taken-having hand joined-having having-come
khalōṭī, tā ākhe-us, 'wēkh, Bātshāāū, ih āhī Bahadūr
stood, and it-was-said-by-her, 'see, King, this that-very Bahadūr
Shāh lakṛā wēchnālā āh, tā mā āhī goī āh, jīnāū
Shāh woods selling-man is, and I that-very maid am, as-for-whom
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king. One day he went a-hunting. On the way he met a woodcutter, and asked him his name. The woodcutter replied, 'My name is Bahādur Shāh.' The king became astonished in his heart, and thought, 'This man and I are of the same name, yet I am the lord of the whole country, and this poor fellow gets his livelihood by cutting wood.' Thinking thus, the king returned to his city, and, having called together the wise men of his country, inquired of them the reason for the difference in fortunes, while the names of the woodcutter and of himself were the same. No one could give him an answer. Then the king told the whole story to his wife, and she replied, 'No difference lies, except that his wife is a fool.' At this answer the king became wrath, and putting her in charge of the woodcutter, said, 'Go, and make him a king.' The hapless princess went off with the woodcutter and said to him, 'Hear, the king in his wrath has put me in your charge. You are my father, and I your daughter. Wait for a few days, and let us see what God does.' He replied, 'Good.'

When the princess arrived at the woodcutter's house she saw that he had already two sons, two daughters, and one wife, so that the family numbered six persons. She now made a seventh mouth to feed. For the first day she remained silent, taking notes of what she saw. The few coppers which the woodcutter realised from the sale of his fuel were spent in buying loaves of bread in the bazar, but this was not sufficient food for the whole family. Seeing this she told the woodcutter to bring grain instead of ready-made loaves. This he did, and his wife ground the corn, and besides saving a small quantity of flour, they were now all able to eat their fill. Every day, a little flour was saved, and he bought an ass with the money saved from its sale. Now the value of the bundle of wood which it bore exceeded the daily expenditure, so that he gradually saved money and was able to engage a hired man to help him in his work. In this way he saved much. When the summer came he collected the wood he cut at the foot of a hill, and this soon became a great pile.

One day God ordained that this pile should take fire and be burnt to ashes. Next day he went to fetch some wood, and to his dismay saw nothing but a heap of ashes, but several pieces of some very yellow substance were lying under them. Bahādur Shāh returned home weeping and beating his breast. 'Look,' said he to the princess, 'see how all my hard work has become of no effect. Nothing is left lying under the charcoal, but yellow bits, like this piece which I have brought.' When the princess saw the piece she became glad and said to him, 'Don't be afraid. This is a precious thing. Go and sell it in the bazar.' With the money he got for it she made him build a comfortable dwelling house, and made him erect a fine building all round the site of the goldmine. In a very short time he became a person of great importance and she told the woodcutter to go to the court and invite the king to come and dine at his house.
The king and the woodcutter ate together, but the former did not recognise the latter. Then the princess, taking a tray of magnificent presents, stood before the king with joined hands. 'Your Majesty,' said she, 'this is that very Bahādur Shāh, the woodcutter, and I am that very maid whom you drove out of your palace.' The king, at hearing this, was much pleased, and took the lady home with him, crying 'bravo to her wisdom!'
HINDKÓ OF PESHAWAR.

Lahndā cannot be called the language of the District of Peshawar, any more than it can be called the language of Kohat. Peshawar is a Pašhtū-speaking district. The population of Peshawar in 1901 was 788,707, of whom 619,025 spoke that language. At the same time the Hindūs settled in the district speak a form of North-Western Lahndā, which deserves more than a passing reference, as the number of speakers was estimated, for the purposes of this Survey, at 129,000.

There is no territorial division between the two languages. The speakers live side by side, and the distinction is one of nationality, not of locality. The great city of Peshawar contains a further mixture of peoples. Here, not only are Pašhtū and Hindkó spoken, but also Hindōstānī, Paňjābī and other languages of various parts of India. All these have contributed to corrupt Hindkó, and we therefore find not only a very free use of Persian and Arabic words, but even of Hindōstānī idioms. This is specially the case in regard to the 50,000 speakers of Hindkó in Peshawar City itself. Here the mixture of languages is so great that some, not without reason, describe this form of Hindkó, locally known as Peshāwari, as a mongrel product of city life. Be that as it may, we may class the Hindkó of Peshawar District and City as follows:

<table>
<thead>
<tr>
<th>Hindkó of the District</th>
<th>70,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peshāwari or Hindkó of the City</td>
<td>50,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>120,000</strong></td>
</tr>
</tbody>
</table>

I give two examples of the Hindkó of Peshawar. The first is a version of the Parable of the Prodigal Son in the language of the district, and the second is a ghazal, or ode, in the language of the city. As the latter is a literary production it appears, not only in the Roman character, but also in the Persian character, as received from the local authorities. The language of both specimens is nearly the same as North-Western Lahndā of the Jhelum Dhan and of Hazara.

In dealing with the Hindkó of Mianwali we noticed some instances of the mispronunciation of Arabic and Persian words. In Peshawar we have a similar case in the word laikh instead of laiq, fit. In the second specimen, if the translation supplied with the text is correct, we have the Arabic word aksar, generally, used in the sense of āakhir, in the end, finally.

Persian and Arabic words are borrowed with great freedom, and this is specially the case in the second specimen,—that in the so-called Peshāwari. Here we even have Persian idioms used with Indian words. Thus cīch is used as a preposition, not as a postposition, and we have ghām mahshar-dē-nē for mahshar-dē ghām-nē, an order of words entirely un-Indian, and due to the memory of the Persian ghām-dē-mahshar.

The influence of Paňjābī and Hindōstānī is very strong. The Agent case is formed by adding nē, and not as in the standard by a special declensional form. The postposition of the Ablative is the Hindōstānī sē (sab-sē, sālā-nē, kāhē-nē, mukh-sē). In the Peshāwari specimens we have the Hindōstānī āsā, (= aisā), of this kind, and kuchh, instead of kuñjih, anything.

1 See page 455.
In verbs, the infinitive ends in \( \text{pā} \) or \( \text{uā} \), as in Pañjābī (not in \( \text{u} \)), its oblique form ending in \( \text{vē} (\text{vē}) \) (not in \( \text{a} \)) as in karnē laggē, they began to do; gāngē-nachchāqēdā āwāz, the sound of singing and dancing. In the latter example, note that āwāz is treated as masculine, not as feminine.

Several Hindōstānī verbs are used, such as jāṅā instead of vaṅgu, to go; kahē, not ākhan, to say; daaurā, not bhājīwā, to run.

In pronunciation, we may note that \( i \) takes the place of short \( e \), as in kahi, instead of kahe, said. The letter \( d \) is not naseralized as in Thāli.

In the declension of nouns the word for ‘father’ is piē, which remains unchanged for all cases of the singular and the nominative plural. The obl. plur. is piēē.

The words for ‘in’ and ‘from in’ are viēh and viēhō, not viēch, viēchō. In sentence 237, we have chō, meaning ‘from,’ apparently a contraction of the latter.

The following pronominal forms occur:—

\( \text{mē, I; manē, case of agent; mānē, or mānē (Specimen II), to me; mērē, my.} \)
\( \text{aśē, obl. plur. aśēē, we; aśēē, our.} \)
\( \text{tē or tēē, thou; tenē, case of agent; terē, thy.} \)
\( \text{tussē, obl. plur. tussēē, you; tussēēē, your.} \)
\( \text{eh, ë, this, these; obl. sing. is; obl. plur. ińhē or inē.} \)
\( \text{wēh, oē, ò, he, they; obl. sing. wē; obl. plur. unēē or unē.} \)

Other pronouns are as in Standard Lahndā.

The Present of the verb substantive is conjugated as follows:—

\[ \text{I am,' etc.} \]

1. hā, hē, wē, ē
2. hē, wēē, ēē, wēēē, ēēē
3. hēē, wēēē, ēēēē, wēēēē, ēēēēē

It will be seen that it differs from the Standard in the third person plural. The forms beginning with \( w, wēē, wēēē, wēēēē, \) seem to be used only after vowels, as in mārnē-wēē, I am striking; charāndāneē (sentence 229), he is grazing; lammā-wēē, he is tall (sentence 231).

The Past tense is quite different from the Standard. It is āpē, was, plur. āēē; fem. sing. and plur. āēēē. It will be observed that it is identical in form with \( \text{āpē} \), he came.

There is a negative verb substantive nogyē, I am not, equivalent to the Standard nimbē.

The verb ‘to become’ is kōpē, not thiēpē.

In the active verb, the infinitive, as previously stated, ends in \( gā \) or \( nā \), not \( \text{u} \).

The chief departures from the Standard are, however, in the future and present definite tenses.

The future is thus conjugated:—

\[ \text{I will strike,' etc.} \]

1. mārsē, mārsēē
2. mārsēēē, mārsēēēē
3. mārsēēēē, mārsēēēēē

**VOL. VIII, PART I.**
So jāsə, I will go; kāhə, I will say; khāsə (Specimen II), thou wilt eat; chhə, thou wilt escape (id.). It will be observed that transitive verbs do not insert ā as in the Standard. In puchhāsi, he will question thee (Specimen II), the suffix of the accusative of the 2nd person singular appears to be ā. If this is correct, we may compare the corresponding suffix ā of Shinā, one of the Dardic languages, spoken in the country round Gilgit.

For the Present Definite we have:

'I am striking,' 'I strike,' etc.

Sing.
1. māru-ə, māru-ā, māru
2. māru-ə, māru-ā, mārə
3. mārdə-ə, mārdə-ā, mārdə

Similarly māru-ə, I am dying, kāru-ā, I am doing. There are probably contracted forms in the plural, as in the singular, but I have not come across them. It will be observed that both the North-Eastern (mārə) and the North-Western (mārdə) forms of the present participle are employed.

The Perfect contracts its forms as in the present. Thus we have not only mili-ā, it is being got; phirī-ā, I have walked (sentence 224); but also hoiạ, for hoiạ-ə, I have become.

For irregular past participles we may note:

piə, not pēa, fallen.
qiə, not qeə, gone.
litə, not letə, taken.
ditə, given.
kitə, done.
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBI.

HINDRĀ.  

DISTRICT PESHAWĀR.

SPECIMEN 1.

Hikk-āmidē dō puttar āē. Unā-vichō nikrēnē  
Of-one-man two sons were. Them-from-among by-the-younger
piūnā kahē, 'bāwē, jādēdā-vichō jēnā āissā manū  
to-the-father it-was-said, 'father, the-property-from-in what share to-me
pahūchāē manū dē-dē. Tē usnē unūdē vīchār sārā māl
arriving-is to-me gives.' And by-him of-them among all the-property
wand-dittāā. Thōrē-hi dinādē pichehhē chhoṭē-naddhehē sab-kūjh
was-divided-out. A few-very of-days after by-the-younger-boy everything
jamā kar-kē hikk-duār-mulkāē safār ikhtiyār kitā, tē utthē
collected made-having of-a-far-country journey recourse was-made, and there
sārī dunyā badmāshā-vich uṣā-dittīā. Tē jād oo
all wealth debauchery-in was-caused-to-fly-away-by-him. And when he
sab-kūjh kharē kār-chukkāā, us-mulk-vich wāddā kāl pīā,
everything expended had-done-completely, that-country-in a-great famine fell,
tē oh mōtāj hoṅē lāggā. Oh jā-kē us-mulkāē
and he poor to-become began. He gone-having of-that-country
hikk-mūtabārdē nāl hū-giāa, jisnē usnāā apnā-pāttīā-tē sār
of-a-well-to-do-man with became, by-whom as-for-him his-own-fields-to swine
charāpē bhej-dittāā. Tē oh unā-chikkāē nāl pēt bhārcānā
to-feed it-was-sent. And he of-those-hunks with the-belly for-filling
rāzi āyā, jehrē sur khāndē-āē, par oh bhi usnāū kōl
willing was, which the-swine eating-were, but that even to-him anyone
nāh dēndā-āyā. Jād usnāū hōsh āē, tē kahē laggā ke,
not giving-was. When to-him senses came, then to-say he-began that,
'mērē-piūdē kāl nōkār bhi hōcānāh roṭī dē sakā-āē, tē
of-my-father how-many servants also to-others loaves give can, and
mā bhuukkē pīā marāā. MĀ uth-kē ānā-piū-kōl
I in-hunger fallen dying-up. I arisen-having my-own-father-near
jasā, tē usnā kahēā, "bāwē, manē Khudādāh gūnāē kitā-ē tē
will-go, and to-him I-will-say, "father, by-me God-of sin done-is and
tērē-sāmnē; mē hōr tērē-puttar-kahānēdē laikh nayyē; manū in-thy-presence; 1 any-more of-thy-son-to-be-called fit am-not; me hikk naukra-hār rakh-lē." Tē oh uṭhiā, tē piādē kōl one servants-like keep." And he arose, and of-the-father near āyā. Magar oh ajē bahut dūr-t āyā ke piūnē usnē come. But he still very distant-even was that by-the-father to-him vēkh-littā. Usnē tars āyā, daurīā, tē usdē galē-nāl it-was-deserved. To-him compassion came, ke-ran, and of-him the-neck-with lagg-giā, tē usnē chumius. Puttarnē usnē became-applied, and to-him it-was-kissed-by-him. By-the-son to-him kahīā ke, 'bāwā, manē Khuḍāāa gunāh kītā-e, atē tērē- it-was-said that, 'father, by-me God-of sin done-is, and in-thy-sāmnē; pas mē hōr tērē-puttar-kahānēdē laikh nayyē.' presence; moreover I any-more of-thy-son-to-be-called fit am-not.' Magar piūnē nōkrānī kahīā ke, 'hikk sab-so hachchhā But by-the-father to-the-servants it-was-said that, 'a all-than good jāma liyā-kē usnē pawāo; hikk mundri hatti-vich, tē garment brought-having to-him clothe; a ring the-hand-on, and juttā pārā-vich pawāo; tē ūō, khāē tē khushī mapāē; shoes the-foet-on put-on; and come, let-us-eat and rejoicing let-us-celebrate; kūē ke mērā naddhā môā höiā, phir it piā-e; gumā-āyā, tē because my boy dead became, again living fallen-is; lost-was, and labh-πiā-e.' Tē ô khushī karnē lagė. got-fallen-in.' And they rejoicing to-make began.

Us-velā usdē wuddā puttur apnī-paṭṭi-vich āyā. Jad ke At-that-time of-him the-elder son his-own-field-in was. When that oh appē-gharde nērē pahichhā, tad usnē gānē-nachchhēdā āwāz ke of-his-own-house near arrived, then by-him of-singing-dancing sound suṁā. Usnē nōkrādē vichō hikkñē balāiā, tē was-heard. By-him of-the-servants from-among one-to it-was-called, and puchhias ke, 'eh kē muśāma č?' Usnē usnē kahīā it-was-asked-by-him that, 'this what business is?' By-him to-him it-was-said ke, 'tērā bhirā āyā-e. Tērē-piūnē mihmānī kītī-e, kiū-ke that, 'thy brother come-is. By-thy-father a-feast made-is, because usnē oh sahīb-salāmat militā-wē.' Oh ghussa-vich ā-giā, tē andar to-him ke safe-and-sound got-is.' He anger-in came, and inside nahī jāndā-āyā. Watt pū ṭūdē bāhir āyā, tē usdē not going-was. Then the-father of-him outside came, and of-him minnātā karnē lagā. Usnē jawāb-vich piūnē kahīā remonstrances to-make began. By-him answer-in to-the-father it-was-said
के, 'वेख,' इत्यादि-से माते तेरे चिदम कार्न-वाह, ते तेरे-कहने-से हाहिर कादि नाही होते; ते ता बही जाने हीक हिक हिक कहृता-जिया मानती नाही दित्ता, के माते याहिर नाल कुशि किद-एन को मे नाही गिया, ते ता अफ-सँदर्भ नाही विज्ञानियों कीति-ची. उस्ने हालक्ष-अन उसल-इस, बी-थी आफ-हिम फोर आफ-थान मैक्स आफ-हिम अल्पू मैक्स आफ-भी आफ-थी आफ-महि आफ-कोल ए सब-हि तेरा िे. आह मुमासिब आया के असी कुशि ते नवर इस आफ-काल स्मृति आस. इसे प्रोपर वा्स इस वा्स बाह्य आनड खुर्राम होते, किस्की के तेरा बहिरा मोला होता, लुप जी-पिल; जोयफ माय-बी, बी-थी इस तेरा ब्रह्मम दाद बके, नव लविंग-फॉल; गुमाए बोजा, पाइए हो-गिया-िे.'

*but became, found become-is.*
[No. 47.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHNDÁ OR WESTERN PAŃJÁBI.**

**Pesháwarí Dialect.**

**District Peshawar.**

**Specimen II.**

غزل پشاور

خالق أكبر دی بندگی کلے کچھہ وقت سحار
ایک مرانتی بندیا غفلت روج نه سو قرار
ایسی غفلت نہ بیلام بنہلین کیون نادان تون
خوشیان کر دم نون ندایتی روج نانا دوران تون

بہت کہاسی اورمل تون جذ پیچھے سیا بروذدار
خالق أكبر دی بندگی کلے کچھہ وقت سحار

خالق أكبر دی آگی بن عملان دیسیان کے جواب
مشکل چھلیں اسچھمگا چگ نانا کلے نواب

دل نون زمین ای گنج اپ حق میری ندی عذاب
عہضو کرنا روج جناب تو بخش والا هیں سنا
بخشش مسگنا تیری خالق غم معشر دی چھوڑ نگا
عفو کر قدرت دی مالک مشکل دنی بہت محال
سب کچھ ہی وچ نیوی تعلق ہوکر کسی دی لے محبت
خاطر حضرت دی ذرالجلال میری بیٹی نون جہب کریں بار
خاطر حضرت دی خدا غم نہ مینون نون دکھا
دن نبی دا ہ سوابا شافع روز جزا
نام اقدس نون گہری گہمایا با محمد مستفن
میرے کریں خوش طبع خوش غزل مکہ سے بار
[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PĀNJĀBĪ.

PESHĀWĀRĪ DIALECT. DISTRICT PESHAWAR.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

GHAZAL-Ē-PESHĀWAR. ODE-OF-PESHAWAR.

   Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.
   Akṣar marnā-ī, bandi-ā, ghasflāt-vich na sō qarār.
   At-last one-must-die-verify, man-O, negligence-in not sleep permanently.

2. Āsi-ghasflātē bhulā-ē; bhulāē kyū nādan tū?
   By-such-negligence misled-thou-art; should-be-misled why fool thou?
   Khushīg kar damnūṁ nibāyē vich-fānī-dorān, tū.
   Happiness having-done life (acc.) pass in-transitory-age, thou.

   Much thou-will-eat regret thou, when will-question-thee Providence.
   Kháliq-ē-Akbārdi bandagi kar-lā kuchh waqt-ē-sahār.
   Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.

4. Kháliq-ē-Akbārdē aggē bin-amē désē kē jawāb?
   Of-Creator-the-Great before without(-good-)works thou-will-give what answer?
   Mushkil chhuṭēē us-jagāh, jag fānī,
   With-difficulty thou-will-escape (in-)that-place, the-world transitory,
   kar-lā sawāb,
   perform virtuous-acts.

5. Dilnū warm-i laggī-ē, Haqq mērē, na de
   To-the-heart inflammations-verify attached-is, Truth my, not give
   'ugāb.
   punishment.

   'Arzāh karunā vich-Janāb, Tū Bakhshāwālā hē, Sattār.
   Petitions I-make in-the-Presence, Thou the-Forgiver art, O- Veiler.

   Forgiveness I-ask Thy, Creator, the-woe by-of doomsday I-am-eaten-away.
FREE TRANSLATION OF THE FOREGOING.

1. Offer prayer at least at dawn to the Great Creator. In the end must thou die, O man, remain thou not asleep in negligence.

2. By such negligence art thou led astray; why, Fool, art thou so misled? In this transitory life passing thy time in vain delights.

3. Many vain regrets wilt thou experience, when Providence will question thee. Offer prayer at least at dawn to the Great Creator.

4. If thou have no store of good works, what answer wilt thou give to the Great Creator? Hardly wilt thou escape without them. Perform thou works of merit, for the world is transitory.

5. My heart is suffering from a burning sorrow; O Thou who art my Truth, punish thou me not. Petitions make I in Thy Presence; O Thou that veilest iniquity, be thou my Forgiver.

6. Thy forgiveness do I implore, O Creator; I am eaten up1 by the woe of Doomsday. Pardon me, O Thou Lord of Omnipotence; for desperate seem to me my difficulties.

1 So translated in the copy of the text received from Peshwār. Akhtar seems to be written by mistake for Ḥabīr.
2 So ḍahār guḍ is translated by the local scribe, but I am unable to explain the form, if it is correct.
7. All things are subject to Thee. What power hath any man beside Thee? O Thou Abode of Splendour, for the sake of Thy Prophet quickly carry Thou my boat across the Ocean of Existence.

8. For the sake of Thy Prophet, O God, let me not see woe. The Faith taught by the Prophet hath none other to compare with it. He is a mediator in the Day of Requital.

9. O Thou Holy Name! Thou art my escape, O Muhammad Mustafa. O Mirzā (the poet's name), make thyself joyful, and cry out from thy mouth a joyful ode.

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1 The meaning of pās-pāsād is doubtful. In Hindi it means 'evasion,' 'subterfuge.' The local scribe translates the passage — 'I consecrate my life for Thy Holy Name,' — but I cannot make this to agree with the text.
HINDKI OF HAZARA.

The Lahndā of the District of Hazara is locally known as Hindki. It is the language of the great majority of the people, but it is not only language of the district (the number of speakers being estimated at 306,867). Except in the extreme south-east there are also speakers of Paštō in most parts of the district, and in the extreme north Gujuri is spoken by the Gujurs and Ajas who wander with their flocks over the hill-country. In the Tinawal hills in the west of the district, there is a separate form of Lahndā called Tinauli, while in a small tract on the eastern side we have another called Dhuṇḍi or Kairali.

The Hindki of Hazara and also Tinauli both employ the North-Western suffix ē for the genitive, while Dhuṇḍi employs the North-Eastern ū. Immediately after Hindki we shall describe Tinauli, but Dhuṇḍi has been already described in connexion with the other North-Eastern dialects of Lahndā which form the genitive in ū on pp. 495ff. ante. According to the Hazara Gazetteer, 1907 (p. 41), the pronunciation of this Hindki has not the marked nasal twang that it has down country, and the use of pronominal suffixes added to verbs is not quite so common, being generally confined to the third person singular and plural. In this latter point it agrees not only with other North-Western dialects, but also with the North-Eastern forms of Lahndā.

In two other respects this Hindki shows points of agreement with the North-Western dialects of Lahndā, and these may thus be considered to be typical of both the Northern types of the language. Both occur in the declension of nouns, and consist in the use of the postposition à for the dative, and in the addition of ē to form the oblique singular of masculine nouns ending in a consonant. The specimens show one or two other minor peculiarities. Thus, the letter s (representing an original ū) is used instead of the standard h in the word varshā (Sanskrit varesakha), but Southern varhā, a year. Also we have the termination of the past participle is, instead of eis, as in akhā, standard ākho, said. So also piś (obl. piv), not pē (pēi), a father.

The Vocabulary occasionally follows Hindōstāni or Paṇjābi. Thus we have dekhūa, not dekhūa, to see; dārūs, not bhaḍjus, to run; gōchhyu, to go; gūšā or jāsā, not vaisā, I will go. The word for ‘to say’ is akhūa, not kahā or kahvā, as in Peshawari. All these words may be taken as typical of both types of Northern Lahndā.

The declension of nouns follows Paṇjābi and the Hindō of Peshawar in using the postposition nā for the case of the agent. This postposition is also used in the North-Western Lahndā of the Murree Hills and of the Chibhal country. As in Awānkāri (p. 449), the postposition of the dative is ē. It is in frequent use. With it we may compare the suffix ē of the genitive in the neighbouring Kohistāni of the Indus Kohistan and the dative postposition ēh of the Western Salt Range (vide p. 437 ante). Examples are piś-ē, (said) to the father; mulkā-ē, (went) to a country; naukār-ē, (called) to a servant; charānā-ē, sent him for grazing (swine).

It will be observed that most of these nouns add an ē to the base to form the oblique form. Thus, from mulk, we have mulkā; from naukār, we have naukārē. Charānā (from the Paṇjābī charanā) is, however, not an example of this. This is also a

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1 For an account of Gujuri, see pp. 330ff. of Vol. IX, Part IV of this Survey.
peculiarities of North-Eastern Lahnda. Other examples of this oblique form in Hindki are mālādā, of the property; dārādā, of distance; golā-nāl, with the neck; gharādā nērē, near the house. But the ē is not uniformly added. As well as mukhē, we have mulk-vīch, in the country; us dēdā, of that land; manāwāvādā, of celebrating; jōnāb-vīch, in answer.

Very similarly the word hikk, one, sometimes becomes hikki in the oblique form. Thus, hikki bāshindēdē, of a dweller, but hikk ādmīdā, of one man.

For the pronouns, the following forms occur in the specimens:

mā, I; māhē, to me; mērā, my; asā, we.

tā, thou; tuddh-nē or tā-nē, by thee; tārā, thy.

e, this; isā, to this one.

ō, he, that; uō, to him; ō, they. For the Agent singular us is used, without nē.

For the verb substantive, the following forms occur:

hē, I am; hā, thou art; hā, hē, or ō, he is.

A list of words, received from Hazara but not printed, gives for the present:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā</td>
<td>ā</td>
</tr>
<tr>
<td>2. ā</td>
<td>2.</td>
</tr>
<tr>
<td>3. ā</td>
<td>3.</td>
</tr>
</tbody>
</table>

For the past, the specimens give:

āhā (fem. āhā), he (she) was; āhā and āhē, they were.

The list of words gives:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āyā</td>
<td>āyā</td>
</tr>
<tr>
<td>2. ā</td>
<td>ayō</td>
</tr>
<tr>
<td>3. āyā</td>
<td>3.</td>
</tr>
</tbody>
</table>

This resembles the Peshāwari āyā.

In the conjugation of the active verb the standard is closely followed. The infinitive ends in nū, with an oblique form in au. Thus, hōwan laggā, he began to be; manāwān laggā, they began to celebrate; manāwādā hukum, an order of celebrating (i.e. to celebrate).

The Pāñjābī infinitive in nā with an oblique form in nē occurs once, in chārānē-ā, for feeding.

The Present participle ends in dā, not in nā, as in the North-Eastern dialects.

In the present there is an instance of apparent false concord in rōtī mīlē-āhē, loaves (fem. singular) were being got (masculine plural). If rōtī is not a mistake of the scribe for rōtē (masculine plural), or if mīlē-āhē is not a mistake for mīlē-āhī, I am unable to explain this.

The future is as in the standard, except that transitive verbs do not insert ē (so also in Peshawar). Thus, jāsā, I will go; ākhe, I will say.

We have both rikā and rikā meaning 'I remained.'

An instance of a passive occurs in ākhāvānā, I may be called.

As a specimen of Hazara Hindki, I give a version of the Parable of the Prodigal Son.
[No. 48.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PÂNJÁBÍ.

HINDKÍ OF HAZARA.

Hikk-admídē do puttar áhun. Unhá-vichhí nikkē-nē
Of-one-man two sons were. Them-from-among the-younger-by
piu-ā ākhiā ki, 'ā pió, mālēdā jehrā hissa mēhā
the-father-to it-was-said that, 'O father, of-the-property what share to-me
pahūchā-hā, mēhā dē.' Us-nē appā māl unhañū wand-dittā.
arriving-is, to-me give.' Him-by his-own property to-them was-divided-out.
Atē thōrē-dinā-piechhū nikkā puttur appā habbhā-kujjh wūṭhā
And a-few-days-from-after the-younger son his-own everything collected
kar-kē durēdē mulkā ā īr-piā, atē utthē appā māl
made-having of-distance country-to departed, and there his-own property
badchalpī-vich gumā-chhōgīus. Atē jad habbhā-kujjh kharch
bad-conduct-in was-wasted-by-him. And when everything expended
kar-chukīā, tā us-mulk-vich dūdha kāl piā, atē ā
was-made-completely, then that-country-in severe famine fell, and he
nuhtāj hōwān laggā. Phir us-dēsā hikkī-bāshindēdē ghar
poor to-become began. Then of-that-land of-one-dweller (in)house
jā-piā. Us-nē usā appa-dōgi-vich sūr charānē ā-
he-belook-himself. Him-by as-for-him his-own-fields-in swine feeding-for
bhējā; atē usā ārū āhī ki, jehrā-phalē sūr khāṇādā-āhē,
it-was-sent; and to-him longing was that, what-husks the-swine eating-were,
unhā-nāl appā tēd bharē, par kāi usā māhī dēndā-āhē.
them-with his-own belly he-may-fill, but anyone to-him not giving-ωas.
Phir us-nē hōshā-vich ā-kē ākhiā ki, 'merē-piūdē
Then him-by senses-in come-having it-was-said that, 'of-my-father
kitpē-hā-mazādūrānū roṭi bahū mildē-āhē, atē mē ithē bhukkhā
to-how-many-merry-servants loaves many being-got-were, and I here hungry
mar-rīhā. Mē ūth-kē appā-piūdē-kōī jāsā, atē usā ākhā
dying-on. I ariën-having of-my-father-near will-go, and to-him I-will-say
ki, 'ā piō, mā āsmāndā atē tērē-nāzārī-vich gunāhghār hoīā; hūn
that, "O father, I of-heaven and thy-sights-in sinner became; now
is-lāiq nāhī rīhā ki phir tērā puttur ākhwāwā. Mēhā
this-worthly not I-remained that again thy son I-may-be-called. Me
appeś-mazdórā-jihā kar-kē, Phir uth-kē apnē-pīrā-wall thine-own-servants-like make-for-thyself.' Then arisen-having his-own-father-near tur-piā. O icharā dūr-hī āhā, ki usā dēkh-kē usdē-pīrā he-departed. He yet distant-even was, that him seen-having his-father-to tars āyā, atē daur-kē usā galē-nāl lā-lihā, compassion came, and run-having as-for-him the-neck-with it-was-applied, atē chumā. Pūtār-nē usā ākhīā ki, 'ā pīō, mē and it-was-kissed. The-son-by to-him it-was-said that, 'O father, I āsmāndā atē tērē-nazrā-vich gunāhgar hūhā, hōr is-lāīq nāhī of-heaven and thy-sights-in sinner became, and this-worthy not riha ki phir tērā puttur ākhwāwā.' Pīnē I-remained that again thy son I-may-be-called.' The-father-by appeś-naukarā ākhīā ki, 'chāngē-to-changā āmā jahā-nāl his-own-servants(-to) it-was-said that, 'good-than-good garment speel-theth khad-kē isē pāwāō; atē usdē-hāth-vich oīhāp, atē brought-out-having to-this-one cloth; and his-hand-on a-ring, and pārē-vich juttī pāwāō, atē khānā pakōō, tākī assī khā-kē khushi feet-on shoes put-on, and food cook-ye, so-that we eaten-having rejoicing manwā, kiūki mērā ē puttur mūrda āhā, hun jinda hūhā; may-celebrate, because my this son dead was, now living became; gum-gāyā āhā, hun labhīhī āhā.' Phir o khushi manwāvan laggō. lost-gone was, now got-is.' Then they rejoicing to-celebrate began.

Par usā waddā puttur dōgī-vich āhā. Jad ā ā-kē But his the-elder son the-field-in was. When he come-having gharēlē nērē palūchhīā, tā gānē-hajānē-ate-nachhe-pēdi awāj saṃi, of-the-house near arrived, then of-singing-music-and-dancing sound was-heard, atē hikk-naukarā-sā sadh-kē puchchhan laggā, 'ē kē pīā-hōṅdā-hē?' and a-servant-to called-having to-ask he-began, 'this what happening-is?'

Us usā ākhīā ki, 'tērā bhīrā ā-rihā-tē, atē tērē-pīrā-nē By-him to-him it-was-said that, 'thy brother come-is, and thy-father-by khushi manwāndā hukm dittā-ē, is-waste ki usā bhālā-changā rejoicing of-celebrating order given-is, this-for that as-for-him safe-sound pāius.' O gussē hōiā, atē ṣandā ānā na chāhīā. he-is-got-by-him.' He in-anger became, and within to-come not wished.

Par usā pīō bāhār jā-kē usā manwān laggā. But his father outside come-having to-him to-remonstrate began.

Us-nē apnē-pīrā-jōwā-vich ākhīā ki, 'dēkā, itnē-warsādā Him-by his-own-father-to answer-in it-was-said that, 'see, of-so-many-years mē tērī khidmat kar-rihā-hāhā, atē kādi tērā hukm nāhī mōriā, I thy service doing-remained-am, and ever thy order not was-transgressed.
par tuddh-nā mānī - kadi bakrōtā na dittā ki mā
but thee-by to-me ever a-kid not was-given that I

apne-samgeś-yrādē nāl khushi manāndā; par jad
of-my-own-companions-friends with rejoicing might-have-celebrated; but when

terā ā puttur āyā, jis-nē terā māl kashśā-vich udā-ghan cúian,
thy this son came, whom-by thy property harlots-on was-wasted-by-him,

tē tē-nē usde wāstē waḍdā khānā pakwāī. Us
then thee-by of-him for a-great dinner was-caused-to-be-cooked. By-him

usā akhīā ki, 'puttur, tū tā hamōsha mērē kol hē,
to-him it-was-said that, 'son, thou verily always of-me near art,
atē jō-kujjh mērā hā, ē terā-hi hā. Par khushi manāwun
and whatever mine is, that thine-verily is. But rejoicing to-celebrate

atē shādmā bōwun munāsib āhā, kiški tērā ē bhirā mūrda āhā,
and happy to-become proper was, because thy this brother dead was,

huṇ jinda hō-gayā; gum-gayā āhā, hun labb-gayā hā,
now living became; lost-gone was, now got-gone is.
The Tinâulis or Tanâulis are a tribe, regarding whose origin little is known. They were pushed out of their trans-Indus country round Mahâban by the Yûsufzâis and established themselves, probably in the 17th or at the beginning of the 18th century, in the tract on the west of Hazara now known as the Tanâwal Hills. We read that in 1853 they united with the Hindostânî fanatics of Sitâna in attacking the English, and this perhaps points to a longer intercourse with these people, and accounts for the presence of occasional Hindostânî forms in their language.

This language, named Tinâuli (the number of speakers of which has been estimated at 54,425), is a form of Lahnda akin to the Hindki of Hazara. Like this Hindki, it follows North-Western and North-Eastern Lahnda in adding ṣ or š to form the oblique case singular of masculine nouns ending in consonants, while it shows connection with Hindostânî in the use of ḫ as the postposition of the dative.

As specimens of Tinâuli, we have a version of the Parable of the Prodigal Son and the usual List of Words and Sentences printed on pp. 576ff. There is also a short account of the dialect in the Rev. T. Graham Bailey’s Languages of the Northern Himalayas, which I have freely utilized in the following pages.

The vocabulary of Tinâuli closely follows that of the Standard Lahnda of Shahpur. We may note three words meaning ‘to go.’ These are juleś, gochhâ, and jânâ. The first of these properly means ‘to start,’ ‘set out,’ and also occurs in North-Eastern Lahnda. The second also occurs in North-Eastern Lahnda, but properly belongs to the Dardic languages further north, and occurs in Kashmiri under the form gatshun. The last is Pañjâbî or Hindostânî. Ārrâ, to bring, seems to be peculiar to the dialect. ‘To see’ is the Hindostânî dēkhu, not vêkhâ.

In pronunciation we may note a tendency to drop aspiration, as shown by ajhehā or ajhehâ, such. An l has become r in khrénu, to sport.

The oblique form of masculine nouns ending in consonants is generally formed by adding ṣ or š. Thus, mālādā, of the property; durāḍē mulk (not mulkâ or mulkê), to a distant country; us mulkâ-bichch, in that country; hatthā-bichch, on the hand; hikkī naukarâ-k, (having called) a servant; hikki jâvedâ, of a certain man (there were two sons); amânedâ, of heaven; gâlî-nâl, on the neck.

We meet a similar oblique form of a feminine noun in hōshâ-bichch, in sense; but some other feminines take š, as in bhēṣâ, from bhēṣ, a sister, and dhiś, from dhi, a daughter.

The use of ā instead of ė to form the masculine oblique singular does not occur in Hazara Hindki, but is found in the North-Eastern Puncthi, to the west of Hazara Hindki, and separated from it by Chibbâli, see p. 508. But ā is added to make the oblique form of masculine nouns in ė, such as ādēnu, in several other North-Eastern dialects, including Chibbâli, and the Pōtâwarî of the Murree Hills (p. 466).

The case of the Agent is formed as in Standard Lahnda, and does not take nē as in Hindki. In other words it is the same as the oblique form. Thus, nîkhrē, the younger (said); puttrē or puttré, from puttur; piē, from péō, a father. Note that, as occurs in Hindî dialects, this case is sometimes used to indicate the subject of an intransitive verb. Thus, nîkhrē puttrē durāḍē mulk fur-giā, by the younger son it was departed to a far country.
Infinitives in ना or न हो sometimes do not change in the oblique form. Thus, while we have कोणी लगाए, he began to be in want, we also have चर्चिता चहरिए, he was sent to feed (swine), and गुण्डे-नाह चहरिए स्वर, the noise of singing and dancing. Infinitives in ता हो the oblique form in ता, as in अखण्ड लगाए, he began to say.

The word हर्क, one, as usual, has its oblique form हर्क or हर्की.

We may note the following postpositions:—
को or क, postposition of the Dative-Accusative.
तस्, from.
बीच, in.
बीचहो or बीच, from in.

For the pronouns, we have:—
में, I, by me; माह-क or माहको, to me; माहः, my; एस्, we; एस्त्, by us;
आस्त्, our.
तू, thou, by thee; तुध्ध, by thee; ताह-क or ताहको, to thee; तोहः, thy; तुस्,
you; तुस्त्, by you; तुस्त्, your.
ौः, this, these; obl. sing. is; obl. plur. नौः.
हे, he, that, those; obl. sing. us; obl. plur. नस्त्.
जो, who; obl. sing. जस्; obl. plur. नजस्.
को, who? gen. sing. काहः (sentence 239).
के, what?
को, anyone, someone.
कुष्ठ, कुछ, or कुष्ठ्भ, anything, something.

We have seen that in Hazara Hindki, the use of pronominal suffixes is comparatively rare. There is not a single example of these suffixes in the Tinuhl specimens.

The Verb Substantive is thus conjugated:—

Present.

<table>
<thead>
<tr>
<th></th>
<th>Sag.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>हो, श</td>
<td>हो, श</td>
</tr>
<tr>
<td>2.</td>
<td>हो, हो, श, श</td>
<td>हो, श</td>
</tr>
<tr>
<td>3.</td>
<td>ओ, ओ</td>
<td>हो, हो, श, श</td>
</tr>
</tbody>
</table>

Past.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>एस्, एस्त्</td>
<td>एस्त्, एस्त्, एस्त्</td>
</tr>
<tr>
<td>2.</td>
<td>एस्, एस्त्</td>
<td>एस्, एस्त्, एस्त्</td>
</tr>
<tr>
<td>3.</td>
<td>एस्, एस्त् (fem. -ि)</td>
<td>एस्, एस्त् (fem. -ि)</td>
</tr>
</tbody>
</table>

So far as the active verb is concerned, the infinitive usually ends, as in Pañjabí, in ना or न हो. Thus, होणा, to become; मार्ना, to beat. The oblique form, as already stated, sometimes ends in ओ, instead of ओ. We have also the true Lahnda infinitive in ना, with its oblique form in ना, as in अखण्ड लगाए, he began to say.

The Present Participle is usually formed by adding दा, as in the Standard, as in कर्त्ता, doing; चहरिए, sporting; नुमा, coming; चहरिए, eating; देवी, giving; नुमा, becoming. Sometimes, however, we have the North-Eastern termination ना, as in मार्ना, striking; चहरिए, grazing (sentence 229).
The Past Participle has its termination ī, as in ākhā, said.
For the old present we have:—

I may strike, etc.

Sing. 
Ftur. 
1. mārā 
2. mārē 
3. mārē
mārā.
mārō.
māran.

The Definite present and the Imperfect are formed as in the Standard, and call for no remarks. We may note the contracted form kardā, I am doing.
For the Future we have:—

I shall strike, etc.

Sing. 
Ftur. 
1. māreē 
māreē. 
2. māreē, mārē 
māreē. 
3. mārē 
māreē, māreē.

So, juśē, I will go; ākhāē, I will say. Note that transitive verbs do not insert ī.
The Past tenses are formed as in the Standard. In the perfect tense, intransitive verbs sometimes take contracted forms. Thus:—

I have gone, etc.

Sing. 
Ftur. 
1. giā (for giā-ā) 
2. giā 
3. giā 

Irregular past participles are kitā, done; ditta, given; gā or giā, gone.
Causal verbs sometimes insert an ī, as in charālnā, for charāsō, to graze (cattle); tvālā, for tvānā, to cause to be applied.
[No. 49.]

**INDO-ARYAN FAMILY.**  
**NORTH-WESTERN GROUP.**

**LAHNDĀ OR WESTERN PAŃJĀBĪ.**

**TINĀULĪ DIALECT.**

Hikki-janēdē dō puttar āsē. Unhā-bichchō nikrē
Of-one-person two sons were. Them-from-among by-the-younger
πiū-kō aẖiā ke, 'ā piū, mālādā bakhra jō
the father-to it-was-said that, 'O father, of-the-property share which
māh-kō āndā-hā, ōh māh-kō dē.' Tā us māl
mah-to coming-is, that me-to give.' Then by-him the-property
baṇḍ-đittā. Aur thōrē-dhārē-pichchhō nikrē-pūttra sabh-kuchh
was-divided-out. And a-few-days-from-after by-the-younger-son everything
aḵaṭṭhā kar-kē dūrādē mulk ūr-giā, ātē us-ḵāī
together made-having of-distance county it-was-departed, and in that-place
sārā māl māndē-kammā-bichchēgamāyā. Jadō sārā māl
all property evil-deeds-in was-wasted. When all the-property
gamā-rahīā, tē us-mulkā-bichchē kāl pā-giā. Ōh janā
was-wasted, then that-country-in a-famine fell. That person
bhūkkhā ḍongē lagā. Phīr hikk-khān-wādē dē ghar giā.
hungry to-be began. Then of-one-nobleman (to) the-house he-scented.
Us-khān-wādē āpurpūl-zimā-bichchē sūr charālīnā chhōṛī, ātē usdā
By that-nobleman his-own-field-in wine for-feeding he-was-sent, and his
dil akhē ki ōh pattar, jinhē-kō sūr khāndā-hā,
heart says that those leaves, which (acc.) the-pig eating-is,
ōh kha-kē rajjē; jē kō sus-kō nā
that eaten-having he-may-be-satiated; because anyone him-to not
dūndā-āsā. Tā hōhē-bichchē ā-kē akẖaṅ laggā, 'māhrē-piūdē
giving-ros. Then sense-in come-having to-say he-began, 'of-my-father
kitnē mēhni-harā-kōl much hā, atē mē bhūkkhā mārdā-hā,
how-many hired-servants-near much is, and I hungry dying-am.
Mē āpur-piū-kōl jūlsā. Tā us-kō ākhsē jē, "ā
I my-own-father-near will-go. Then him-to I-will-say that, "O
piū, asmāṇēdē tē tōhrā gunāh kitā-hā; nāh mē ajheḥā hā
father, of-heaven and of-thee sin done-is; not I such am
That thy son I-may-be-made. Me (acc.) thine-own-one-hired-servant like make."

Thou arisen-having his-own-father-near he-set-out. Still distant

asā jē us-kō dākh-ke usē-pū-kō tars āī. he-was that him (acc.) seen-having his-father-to compassion come.

Dūr gachh-ke us-kō galē-nāl lāyā, āte much Distance gone-having him-to the-neck-with it-was-applied, and much chummiā. Pūttrē us-kō ākhīā ke, "pīū, asmanēdā té he-was-kissed. By-the-som him-to it-was-said that, 'father, of-heaven and
tōhrā gunah kitā-hā, nā mē ajeha hā jē tōhrā puttur
of-thee sin done-is, not I suck am that thy son
baṇā.' Pīū naukara ākhīā jē, 'much chaṅgē I-may-be-made.' By-the-father (to)the-servants it-was-said that, 'very good
chhikre ärō, āte us-kō lūlālō; usē-hatthā-bīchh mudrī, āte garments bring-ge, and him-to put-yo-on; his-hand-on a-ring, and
pāṅkā nukkā lūlālō; āte asī khawā té khushi karā, (on) feet shoes put-yo-on; and we may-eat and rejoicing may-make,
jē māhrā ēh puttur mar-gīā-āsā, hun jī-gīā-hā; nikkal-gīā-āsā, because my this son dead-gone-was, now alive-gone-is; lost-gone-was,
hun āī-hā.' now come-is.

Hōr usā baḍḍā puttur qōğ-bīchh asā. Jīm-vēlē ghar
And his great son the-field-in was. At-what-time the-house
āīā gūnā-tē-nachchpādā shōr suniā. Tē hikki-naukara-kō he-came of-singing-and-dancing sound was-heard. And one-servant-to
tāk-ke ākhīā jē, 'kē hai?' Us ākhīā, 'tōhrā called-having it-was-said that, 'what is?' By-him it-was-said, 'thy
bhīrā āīā-hū, tōhrā-pū kāddī rōṭī kiti-hā. Us mandā brother come-is, by-thy-father a-great bread made-is.' (To) him bad
jātā, té khaffa hō-kē andar. nā gīā. Pē it-comes, and angry become-having within not he-went. The-father
sun-kē bāhīr āīā, us-kō bōlīā. Us pīū-kō heard-having outside come, him-to it-was-spoken. By-him the-father-to
juvāb dittā jē, 'māndā hō-gīā-hū. Tōhrī khidmat kardā; answer was-given that, 'bad become-it-is. Thy service I-am-doing;
kāḍē tōhrē-thī mūh nāhī mōriā; tuddh kāḍē hikk ever thy(-command)-from face not was-turned-aside; by-thee ever one
jādirā bhi nāhī dittā, jē mē sangīā-nāl kheṛā. kid even not was-given, that I companions-with might-have-sported.
Jad töhrā ēh puttur śiā, jis töhrā māl badchalābh-bichch
When thy this son come, by-whom thy property bad-conduct-in
gamāla, atē tudhū usdī baḍāī rōṭī kīṭā.' Us ċuwāb
was-wasted, and by-thee of-him great bread was-made.' By-him answer
dittā ke, 'ā puttrā, tā, muddā hē-śiā, jē māhē-kōj
was-gīcch that, 'O son, thou, a-long-time passed, that of-me-near
hā. Jo-kujjh māhā hā, ēh töhrā hā; par khush hōṇā tē
thou-art. Whatever mine is, that thine is; but happy to-become and
khushī karnī chanī gall hā, jē töhrā bhīrā mar-gā-śā, rejoicing to-be-made good thing is, because thy brother dead-gone-was,
hun jī-gā-hā; gum-gā-śā, hun labh-gā-hā.'
now arise-gone-is; lost-gone-was, now got-gone-is.'
### Standard List of Words and Sentences in North-Western Lahnda

<table>
<thead>
<tr>
<th>English</th>
<th>Dhamal of Jhelam</th>
<th>Hindko of Peshawar</th>
<th>Tusdul</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Hikk (čhl. sp. hikk)</td>
<td>Ikk, hikk</td>
<td>Hikk.</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dō</td>
<td>Dō</td>
<td>Dō.</td>
</tr>
<tr>
<td>3. Three</td>
<td>Trāḥ, tarmi</td>
<td>Trē</td>
<td>Trā.</td>
</tr>
<tr>
<td>4. Four</td>
<td>Ċhār</td>
<td>Ċhār</td>
<td>Ċhār.</td>
</tr>
<tr>
<td>5. Five</td>
<td>Paņj</td>
<td>Paņj</td>
<td>Paņj.</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Satt</td>
<td>Satt</td>
<td>Satt.</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Āṭṭh</td>
<td>Āṭṭh</td>
<td>Āṭṭh.</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Wīh</td>
<td>Vī</td>
<td>Bīh.</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Paņjāh</td>
<td>Paņjāh</td>
<td>Dāḥ tō chāni.</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sau (plural saim hundrads)</td>
<td>Sau</td>
<td>Sō.</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mejē, mādā, mēḥājā, mūhdā Mērā</td>
<td>Mēhrā.</td>
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<td>17. We</td>
<td>Aśi, aṃi</td>
<td>Aśi</td>
<td>Aśi.</td>
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<td>18. Of us</td>
<td>Aśādā</td>
<td>Aśādā</td>
<td>Aśādā.</td>
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<td>20. Thou</td>
<td>Tū</td>
<td>Tū, tül</td>
<td>Tū.</td>
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<td>22. Thine</td>
<td>Teḍā, tāḍa, tāḥḍā, tāḥḍā</td>
<td>Tērā</td>
<td>Tōhrā.</td>
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<td>23. You</td>
<td>Tusā, tussāl</td>
<td>Tusāl</td>
<td>Tusāl.</td>
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<td>24. Of you</td>
<td>Tusāḍā</td>
<td>Tusāḍā</td>
<td>Tusāḍā.</td>
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<td>25. Your</td>
<td>Tusāḍā</td>
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<tr>
<th>English</th>
<th>Dissent of Jhelum</th>
<th>Hindko of Peshawar</th>
<th>Tintel</th>
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<tr>
<td>26. He</td>
<td>Oh, uh</td>
<td>Woh, oh, 0</td>
<td>Oh</td>
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<td>27. Of him</td>
<td>Usdā</td>
<td>Usdā</td>
<td>Usdā</td>
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<td>28. His</td>
<td>Usdā</td>
<td>Usdā</td>
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<td>29. They</td>
<td>Oh, uh</td>
<td>Woh, oh, 0</td>
<td>Oh</td>
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<td>30. Of them</td>
<td>Unkādā</td>
<td>Unkādā, unkādā</td>
<td>Unkādā</td>
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<td>31. Their</td>
<td>Unkādā</td>
<td>Unkādā, unkādā</td>
<td>Unkādā</td>
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<td>32. Hand</td>
<td>Hattth</td>
<td>Hattth</td>
<td>Hattth</td>
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<td>33. Foot</td>
<td>Pār</td>
<td>Pār</td>
<td>Pār</td>
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<td>34. Nose</td>
<td>Nakk</td>
<td>Nakk</td>
<td>Nakk</td>
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<td>35. Eye</td>
<td>Akkh</td>
<td>Akkh</td>
<td>Akkh</td>
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<td>36. Mouth</td>
<td>Mūh</td>
<td>Mūh</td>
<td>Mūh</td>
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<td>37. Tooth</td>
<td>Düd</td>
<td>Düd</td>
<td>Düd</td>
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<td>38. Ear</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
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<td>39. Hair</td>
<td>Wāl</td>
<td>Wāl</td>
<td>Wāl</td>
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<tr>
<td>40. Head</td>
<td>Sir</td>
<td>Sir</td>
<td>Sir</td>
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<td>41. Tongue</td>
<td>Jihēh</td>
<td>Zabān</td>
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<td>42. Belly</td>
<td>Dhiḍḍh</td>
<td>Péṭ</td>
<td>Dhiḍḍh</td>
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<td>43. Back</td>
<td>Kād</td>
<td>Kamar</td>
<td>Lakk (lower back), kausāh (upper back)</td>
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<td>44. Iron</td>
<td>Lōhā</td>
<td>Löwā</td>
<td>Lēhā</td>
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<td>45. Gold</td>
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<td>47. Father</td>
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<td>Pīṭ</td>
<td>Pā, pē (addressed as addhā)</td>
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<td>48. Mother</td>
<td>Mā</td>
<td>Mā</td>
<td>Amānā</td>
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<td>49. Brother</td>
<td>Bhirā</td>
<td>Brā, bhira</td>
<td>Bhirā, lāā</td>
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<td>50. Sister</td>
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<td>Bhāṇ, bhēṇ</td>
<td>Bhāṣ, bhēṣ, bhēbā</td>
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<td>51. Man</td>
<td>Jagā</td>
<td>Ādmi</td>
<td>Jagā</td>
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<td>52. Woman</td>
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<td>Rann</td>
<td>Bebā</td>
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<td>---------</td>
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<td>53. Wife</td>
<td>Termat, sāwān</td>
<td>Termat, zanānī</td>
<td>Wunhī.</td>
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<td>54. Child</td>
<td>Jānk</td>
<td>Nādāhā</td>
<td>Naŋgha (boy), kurt (girl).</td>
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<td>55. Son</td>
<td>Puttur, puttr</td>
<td>Puttur</td>
<td>Zāh.</td>
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<td>56. Daughter</td>
<td>Dhi</td>
<td>Dhi</td>
<td>Dhi, kāk.</td>
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<td>57. Slave</td>
<td>Gūlām</td>
<td>Gūlām</td>
<td>Sir.</td>
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<td>58. Cultivator</td>
<td>Hazāhā</td>
<td>Zamānīča</td>
<td>Đōg.</td>
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<td>59. Shepherd</td>
<td>Ajrī</td>
<td>Ajrī</td>
<td>Ajrī.</td>
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<td>60. God</td>
<td>Khudā</td>
<td>Khudā</td>
<td>Rabb, Khuḍā, Allāh.</td>
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<td>61. Devil</td>
<td>Shatān</td>
<td>Shatān</td>
<td>Shātaṇ, Asam.</td>
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<td>62. Sun</td>
<td>Dīhā</td>
<td>Sun</td>
<td>Dīh.</td>
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<td>63. Moon</td>
<td>Chanā</td>
<td>Chanā</td>
<td>Chanā.</td>
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<td>64. Star</td>
<td>Tārā</td>
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<td>Tārā.</td>
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<td>65. Fire</td>
<td>Agg</td>
<td>Agg</td>
<td>Agg.</td>
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<td>66. Water</td>
<td>Pāt</td>
<td>Pāt</td>
<td>Pāt.</td>
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<td>67. House</td>
<td>Ghar</td>
<td>Ghar</td>
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<td>Gā</td>
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<td>Kutta.</td>
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<td>71. Cat</td>
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<td>Billi</td>
<td>Bill.</td>
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<td>72. Cook</td>
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<td>Kukur</td>
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<td>Bātuk</td>
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<td>74. Ass</td>
<td>Khātā</td>
<td>Khātā</td>
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<td>75. Camel</td>
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<td>Uṭṭh</td>
<td>Uṭṭh.</td>
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<td>76. Bird</td>
<td>Pākhārd</td>
<td>Pākhārd</td>
<td>Chι.</td>
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<td>77. Go</td>
<td>Vaṭṭ, ūr</td>
<td>Jā</td>
<td>Jū, gačh.</td>
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<td>78. Eat</td>
<td>Khā</td>
<td>Khā</td>
<td>Khā.</td>
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<tr>
<td>79. Sit</td>
<td>Bah</td>
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<tr>
<td>80. Come</td>
<td>Ā</td>
<td>Ā</td>
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<td>81. Bear</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
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<td>82. Stand</td>
<td>Khalē</td>
<td>Khalē</td>
<td>Khal</td>
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<td>83. Die</td>
<td>Mar</td>
<td>Mar</td>
<td>Mar</td>
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<td>84. Give</td>
<td>Dē, deh.</td>
<td>Dē</td>
<td>Dē</td>
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<td>85. Run</td>
<td>Duaṛ</td>
<td>Duaṛ</td>
<td>Naṣ</td>
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<td>86. Up</td>
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<td>Utā</td>
<td>Ut</td>
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<td>87. Near</td>
<td>Nepā</td>
<td>Nepā</td>
<td>Nepā</td>
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<td>88. Down</td>
<td>Talē</td>
<td>Talē</td>
<td>Talī</td>
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<td>89. Far</td>
<td>Dar</td>
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<td>Dār</td>
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<td>90. Before</td>
<td>Aggā</td>
<td>Aggā</td>
<td>Aggā</td>
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<td>91. Behind</td>
<td>Pichchhā</td>
<td>Pichchhā</td>
<td>Pichchhā</td>
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<td>92. Who</td>
<td>Kaur</td>
<td>Kaur</td>
<td>Kō</td>
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<td>93. What</td>
<td>Kā</td>
<td>Kā</td>
<td>Kē</td>
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<td>Kīyā</td>
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<td>Kl</td>
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<td>Tā</td>
<td>Hēr</td>
<td>Tē</td>
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<td>96. But</td>
<td>Lēkin</td>
<td>Lēkin</td>
<td>Tē</td>
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<td>97. If</td>
<td>Jā</td>
<td>Azār</td>
<td>Jā</td>
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<td>98. Yes</td>
<td>Hē</td>
<td>Hē</td>
<td>Hē</td>
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<td>99. No</td>
<td>Nahē, nāh</td>
<td>Nahē</td>
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<td>Hāṣ</td>
<td>Aṣāṣ</td>
<td>᪖, ᪖naa</td>
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<td>101. A father</td>
<td>Piṅ</td>
<td>Piṅ</td>
<td>Addāhā</td>
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<td>102. Of a father</td>
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<td>Piṅā</td>
<td>Addāhēdā</td>
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<td>Piṅūl, piṅār</td>
<td>Piṅūl</td>
<td>Addāhū-ko</td>
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<td>104. From a father</td>
<td>Piṅ-kōlī, -dā, -dāṛ</td>
<td>Piṅ-śō</td>
<td>Addāhō-thī, kōḷī</td>
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<td>105. Two fathers</td>
<td>Piṅ piṅ</td>
<td>De piṅ</td>
<td>De addāhē</td>
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<td>106. Fathers</td>
<td>Piṅ</td>
<td>Piṅ</td>
<td>Addāhā</td>
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<td>Turki</td>
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<td>107. Of fathers</td>
<td>Pānā</td>
<td>Pānā</td>
<td>Addha'ānā</td>
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<td>108. To fathers</td>
<td>Pānā, etc.</td>
<td>Pānā</td>
<td>Addha'e -ko.</td>
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<td>111. Of a daughter</td>
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<td>Dhiānū, etc.</td>
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<td>113. From a daughter</td>
<td>Dhiān-ko, etc.</td>
<td>Dhiān-ā</td>
<td>Dhiān-thā, -koō.</td>
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<td>114. Two daughters</td>
<td>Do dhīnī</td>
<td>Do dhīnī</td>
<td>Do dhīnī</td>
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<tr>
<td>115. Daughters</td>
<td>Dhi</td>
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<tr>
<td>116. Of daughters</td>
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<td>Dhiānī</td>
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<td>117. To daughters</td>
<td>Dhiānū, etc.</td>
<td>Dhiānū</td>
<td>Dhiān -ko.</td>
</tr>
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<td>118. From daughters</td>
<td>Dhiān-ko, etc.</td>
<td>Dhiān-ā</td>
<td>Dhiān -thā, -koō.</td>
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<tr>
<td>119. A good man</td>
<td>Hikk chāgā jaŋā</td>
<td>Achehhā ādmi</td>
<td>Chaŋga jaŋā</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Hikk chāgā jaŋālī</td>
<td>Achehhā ādmi'dā</td>
<td>Chaŋga jaŋēdā</td>
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<tr>
<td>121. To a good man</td>
<td>Hikk chāgā jaŋāli, etc.</td>
<td>Achehhā ādmi'ū</td>
<td>Chaŋga jaŋē -ko.</td>
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<td>122. From a good man</td>
<td>Hikk chāgā jaŋā-ko, etc.</td>
<td>Achehhā ādmi'ā</td>
<td>Chaŋga jaŋē -thē, -koō.</td>
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<td>123. Two good men</td>
<td>Do chāgā jaŋā</td>
<td>Do achehhā ādmi</td>
<td>Do chaŋga jaŋē</td>
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<td>124. Good men</td>
<td>Chāgā jaŋā</td>
<td>Achehhā ādmi</td>
<td>Chaŋga jaŋō</td>
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<td>125. Of good men</td>
<td>Chāgīr ādmi'ī</td>
<td>Achehhā ādmi'ī</td>
<td>Chaŋgīr ādmi'ī</td>
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<td>126. To good men</td>
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<td>Chaŋgīr ādmi'ī -ko.</td>
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<td>127. From good men</td>
<td>Chāgīr ādmi'ī-kī, etc.</td>
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<td>Chaŋgīr ādmi'ī -thī, -koō.</td>
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<td>128. A good woman</td>
<td>Hikk chāgī tarīnti</td>
<td>Achehhī rāmmī</td>
<td>Chaŋgī rāmmī</td>
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<td>129. A bad boy</td>
<td>Hikk bhārā jātuk</td>
<td>Kharāb naqī'hā</td>
<td>Mandā naqā.</td>
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<td>130. Good women</td>
<td>Chāgīr tarīnti</td>
<td>Achehhī rāmmī</td>
<td>Chaŋgī rāmmī</td>
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<td>131. A bad girl</td>
<td>Hikk bhārī jātuka</td>
<td>Kharāb laqīt</td>
<td>Māndī kūmi.</td>
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<td>Chāgā</td>
<td>Achehhā, hachchā</td>
<td>Chaŋgā</td>
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<td>133. Better</td>
<td>Chāgārā</td>
<td>(Us-se) achehhā</td>
<td>(Us-nānī) chaŋgā</td>
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<td>134. Best</td>
<td>Bakā-ī chūgā</td>
<td>Sab-sē uchchhā</td>
<td>Sākē-nālō chāngā.</td>
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<td>Uchchhā</td>
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<td>Ghōṛi</td>
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<td>140. Horses</td>
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<td>141. Mares</td>
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<td>Ghōṛiī</td>
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<td>Dīd</td>
<td>Dānd.</td>
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<tr>
<td>143. A cow</td>
<td>Gī</td>
<td>Gī</td>
<td>Gī.</td>
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<tr>
<td>144. Bulls</td>
<td>Dīd</td>
<td>Dīd</td>
<td>Dānd.</td>
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<tr>
<td>146. A dog</td>
<td>Kuttā</td>
<td>Kuttā</td>
<td>Kuttā.</td>
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<td>147. A bitch</td>
<td>Kuttā</td>
<td>Kuttī</td>
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<td>148. Dogs</td>
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<td>149. Bitches</td>
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</tr>
<tr>
<td>150. A he goat</td>
<td>Bakrā</td>
<td>Bakrā</td>
<td>Bakrē.</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Bakrē</td>
<td>Bakrē</td>
<td>Bakrē.</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bakrē</td>
<td>Bakrē</td>
<td>Bakrē.</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Harēğ</td>
<td>Harē</td>
<td>Harē.</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Harēğī</td>
<td>Harē</td>
<td>Harē.</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Harēğ</td>
<td>Harē</td>
<td>Harē.</td>
</tr>
<tr>
<td>156. I am</td>
<td>Mē ū, ē</td>
<td>Mē hē, ē, wē</td>
<td>Mē hē, ē.</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tū ūh</td>
<td>Tū hē, ē, wē</td>
<td>Tū hē, hē, ē, ē.</td>
</tr>
<tr>
<td>158. He is</td>
<td>Oh ēh, ē</td>
<td>Woh hē, ē, wē</td>
<td>Oh hē, hē, ē, ē.</td>
</tr>
<tr>
<td>159. We are</td>
<td>Asē ūh, ēhē</td>
<td>Asē hē, ē, wē</td>
<td>Asē hē, ē.</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tasē ū, ahan, ahiō</td>
<td>Tusē hō, ē</td>
<td>Tusē hō, ē.</td>
</tr>
<tr>
<td>English</td>
<td>Dhanal of Jhelum</td>
<td>Hinduks of Poshawar</td>
<td>Tusult</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------</td>
<td>---------------------</td>
<td>--------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Oh ahm, an</td>
<td>Ó hē, z, an</td>
<td>Oh hē, hē, z, a.</td>
</tr>
<tr>
<td>162. I was</td>
<td>Mē ahā</td>
<td>Mē ayā</td>
<td>Mē aś, āś.</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū ēhē</td>
<td>Tū ēyē</td>
<td>Tū aś, āś.</td>
</tr>
<tr>
<td>164. He was</td>
<td>Oh ēhā</td>
<td>Woh ṣyā</td>
<td>Oh aś, āś.</td>
</tr>
<tr>
<td>165. We were</td>
<td>Aś āhāsā</td>
<td>Āst ṣā</td>
<td>Āś aśā, āśā.</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tūsi ēhō</td>
<td>Tūsi ṣē</td>
<td>Tūsi aśā, āśā.</td>
</tr>
<tr>
<td>167. They were</td>
<td>Oh ēhē</td>
<td>Ĭtā</td>
<td>Oh āś, āś.</td>
</tr>
<tr>
<td>168. Be</td>
<td>Ho</td>
<td>Ho</td>
<td>Ho.</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hoṣā</td>
<td>Hoṣā</td>
<td>Hoṣā.</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hūdā</td>
<td>Hōa</td>
<td>Hōdā.</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hō-kā</td>
<td>Hō-kar</td>
<td>Hō-kā.</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Mē hoṣā</td>
<td>Mē hā</td>
<td>Mē hośā</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Mē hoṣā</td>
<td>Mē hōsā</td>
<td>Mē hośā.</td>
</tr>
<tr>
<td>174. I should be</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>175. Bent</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār.</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mārnā</td>
<td>Marā</td>
<td>Mārnā.</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Marādā</td>
<td>Mārnā, mārdā</td>
<td>Mārnā.</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Mē mārānā</td>
<td>Mē mārnā-ē, mārnā-vā</td>
<td>Mē mārā, mārnā-ē.</td>
</tr>
<tr>
<td>180. Thou beat</td>
<td>Tū mārēnā</td>
<td>Tū mārnā-ē, mārnē-wē</td>
<td>Tū mārē, mārnā-ē.</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Oh mārēdā</td>
<td>Woh mārdā-wē, -ō, mārdā</td>
<td>Īh mārē, mārnā-ē.</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Aś mārēnādā</td>
<td>Assi mārēnē-ā, mārnē-wē</td>
<td>Aś mārē, mārnē-ē.</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tūsi mārēdō</td>
<td>Tūsi mārdē-ō</td>
<td>Tūsi mārō, mārnē-ō.</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Oh mārēdēn</td>
<td>O mārdē-ā</td>
<td>Oh mārān, mārnā-ā.</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mē mārēa</td>
<td>Manē māriā</td>
<td>Mē māriā.</td>
</tr>
<tr>
<td>186. Thou beat (Past Tense)</td>
<td>Tuddh mārēvā</td>
<td>Tanē māriā</td>
<td>Tā māriā.</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Us mārēa</td>
<td>Us-nē māriā</td>
<td>Us māriā.</td>
</tr>
<tr>
<td>English</td>
<td>Dhamli of Jhelam</td>
<td>Hinds of Peshawar</td>
<td>Tinait</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>------------------</td>
<td>--------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Àś māre</td>
<td>Àś-ñā māri</td>
<td>Àś-ñā māri.</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tusā māre</td>
<td>Tusā-ñē māri</td>
<td>Tusā māri.</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Unā māre</td>
<td>Unā-ñē māri</td>
<td>Unā māri.</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Mē marēn</td>
<td>Mē mārnā-wā</td>
<td>Mē mārnā-ñ.</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Mē marēd-sāh</td>
<td>Mē mārdā-ayā</td>
<td>Mē mārnā-ñā.</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mē māreñ-sīh</td>
<td>Mē-nē māriñ-sī</td>
<td>Mē māriñ-ñā.</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Mē mārō</td>
<td>Mē mārō</td>
<td>Mē mārō.</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Mē mārō-ō</td>
<td>Mē mārō</td>
<td>Mē mārō.</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū māreñ</td>
<td>Tū māreñ</td>
<td>Tū māreñ, māreñ.</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Oh māreñ</td>
<td>Woh māreñ</td>
<td>Oh māreñ.</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Àś māreñ-sī</td>
<td>Àśi māreñ, māreñ</td>
<td>Àśi māreñ.</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tusā māreñ</td>
<td>Tusā māreñ</td>
<td>Tusā māreñ.</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Oh māreñ-an</td>
<td>Ò māreñ-an</td>
<td>Oh māreñ-an, māreñ-an.</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mē māreñ wānī</td>
<td>Mānī mār pōpā</td>
<td>Mē māriñ gachhna-ñ.</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Mē mārō giā</td>
<td>Mē mārō giā</td>
<td>Mē māriñ gachhna-ñā.</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Mē māreñ wānī</td>
<td>Mē mārō jāsā</td>
<td>Mē māriñ gāsā.</td>
</tr>
<tr>
<td>205. I go</td>
<td>Mē wānī</td>
<td>Mē jānā-wā</td>
<td>Mē gachhna-ñ.</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū wānī</td>
<td>Tū jānā-ñā</td>
<td>Tū gachhna-ñ.</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Oh wādā</td>
<td>Woh jāndā-ñā</td>
<td>Oh gachhna-ñ.</td>
</tr>
<tr>
<td>208. We go</td>
<td>Asī wānā-ñ</td>
<td>Asī jānā-ñā</td>
<td>Asī gachhna-ñ.</td>
</tr>
<tr>
<td>210. They go</td>
<td>Oh wāden</td>
<td>Ô jāndā-ñ</td>
<td>Oh gachhna-ñ.</td>
</tr>
<tr>
<td>211. I went</td>
<td>Mē giā</td>
<td>Mē giā</td>
<td>Mē gā, giā.</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū giā</td>
<td>Tū giā</td>
<td>Tū gā, giā.</td>
</tr>
<tr>
<td>213. He went</td>
<td>Oh giā</td>
<td>Woh giā</td>
<td>Oh gā, giā.</td>
</tr>
<tr>
<td>214. We went</td>
<td>Asī gā</td>
<td>Assi gāyī</td>
<td>Assi gā, gē.</td>
</tr>
</tbody>
</table>

N.-W. Lahudā—588
<table>
<thead>
<tr>
<th>English</th>
<th>Dwarfall of Jhelum</th>
<th>Hindī of Peshāvar</th>
<th>Thustill</th>
</tr>
</thead>
<tbody>
<tr>
<td>215. You went</td>
<td>Tusī gaē</td>
<td>Tusī gayē</td>
<td>Tusī gaē, go.</td>
</tr>
<tr>
<td>216. They went</td>
<td>Oh gaē</td>
<td>Ō gayē</td>
<td>Oh goē, gui.</td>
</tr>
<tr>
<td>217. Go</td>
<td>Wāj, jā</td>
<td>Ja</td>
<td>Gachh.</td>
</tr>
<tr>
<td>218. Going</td>
<td>Wāndā</td>
<td>Jāndā</td>
<td>Gachhānā.</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gīā</td>
<td>Gīā</td>
<td>Gā.</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tēdā kē nā ā?</td>
<td>Tērā kē nē wē?</td>
<td>Tērā kē nē ā?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Is ghorētā kē umar ā?</td>
<td>Eghoṛētā kitāj umar ā?</td>
<td>Eghoṛētā kitāj bādā ā?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Tēdē pēdē ghar kitān putān an?</td>
<td>Terē pēdē ghar kitē putān an?</td>
<td>Terē pēdē ghar kitē putān an?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Ajī mā bahūt tureē</td>
<td>Ajī mā bahūt phīrān-wā</td>
<td>Ajī mā bahūt phīrān-wā</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Mārō chāheēā putān wēdī bhiīn-nī ā tēteē jāī.</td>
<td>Mārō chāheēā putān wēdī bhiīn-nī ā tēteē jāī.</td>
<td>Mārō chāheēā putān wēdī bhiīn-nī ā tēteē jāī.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Mā wēdī put-trānē kōrīf- nī nā ēmē.</td>
<td>Mānā wēdī put-trānē bahūt kōpē mārē.</td>
<td>Mā wēdī put-trānē kōpē mārē.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Ow mālē pahēēdī ārā āttī chūgūnā pīā.</td>
<td>Woh pahēēdī āchē āttī ānā ārā būn-chārānē ā.</td>
<td>Oh dūkāēdī ārā-ūttē āēgār āchē ārrānē ā.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Ow hūs dārākēhī tājā ēhōpē āttē bāhāī ā.</td>
<td>Woh ādārākēhī tājā ēhōpē āttē būnā ā.</td>
<td>Oh wē bēttē tāj ēhōpē āttē būnā ā.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Usēdē bērsē wēdī bērāpē nāī ēcherī ā.</td>
<td>Usēdē bērē āppī bērēnēē ānāmē ā.</td>
<td>Usēdē bērē āppī bērēnēē ānāmē ā.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Usānē mull ēhā rōpāsī ā.</td>
<td>Usānē ēhā ēmē ēhā ēro pēpā ā.</td>
<td>Usānē ēhā ēmē ēhā ēro pēpā ā.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Tūddē ēbā kē-kōlē ēhā ēzēhī ānēhī ā?</td>
<td>Tāyē ēhā ē-kē hārdē-fāyē Ā?</td>
<td>Tāyē ēhā ē-kē hārdē-fāyē Ćā?</td>
</tr>
</tbody>
</table>