DIALECTS OF THE SIMLA HILLS.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāri Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Baghāṭ State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghāṭi, the centre of which is in the two portions of Baghāṭ State and in the piece of Pačāla which lies between them; Kiūṭhalī, which is spoken in Kiūṭhal State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Garh). To these are added brief notes on two sub-dialects—Eastern Kiūṭhalī, whose centre is the eastern detached portion of Kiūṭhal, and the dialect of the British tract of country known as Kōṭkhāi. These two sub-dialects differ very slightly from the main Kiūṭhalī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspūr, Nālāgarh, Jubbal and Baghāṭ. These four States still require to be investigated, as with also Nāhan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Singh. Oblique of the 3rd Pers. Pron. Kōṭ Gurū has in addition a neuter form telīth, which is almost identical with the Kashmirī tath.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghāṭi,
I am not is निः अन्त्य, in Kīṭhāli it is निः अन्त्य (or अन्त्य), and in Kōṭ Gurūi निः अन्त्य. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarāṭī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihndā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in -ा the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādi dialect of Camba and in Kāṅgrā.

Baghāṭī-speaking people seem to avoid using the letter ḥ, nearly as much as Italians; thus we have अन्तः return, for Hindi हातः, aul, plough, for hal. Frequently, too, when in Hindi there is a consonant compounded with ḥ, in Baghāṭī it is separated from the ḥ by a vowel, as in गोरा horse, for गोरा; or the ḥ may be omitted as in दिला lazy, Hindi दिला, Panjābī दिला. The extreme faintness of the enunciation of श makes it very difficult in some words to say whether there should be an ḥ or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdu or Hindi. It is difficult, for example, to say where the verb ‘be’ is भाँ or भां, or the verb ‘remain’ रायन or रायन. The Static Participle, as रिड, ‘in the state of having fallen,’ is of the same form as in Bhaṭṭāli, spoken in the south-west of Camba. Thus गृहाद, ‘in the state of having gone,’ गृहाद (गृहाद) ‘in the state of having remained,’ correspond to Bhaṭṭāli गृहाद, रेहाद.

Kīṭhāli has most of the grammatical features of Baghāṭī. The fact that it is spoken so far east as Kōṭ Khāi, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, द्वंपु, is interesting in being like Poguli, द्वंपु, Jāmū Sirāj zabūn, Kīṣhtawaṛī, zabūn, Kāṣhmīrī, dāpun.

Kōṭ Gurūi is separated from the Sirāj Tahṣīl of Kulū by the Sutlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūi and Outer Sirājī.

Jubbal is said by its inhabitants to have two dialects—Bārūṛī and Bishan. These two are, however, extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghāṭī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghāṭī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahāṛī, without specifying the dialect,
Nearly all the rest claimed to speak Panjabi, except in Bashahr, where there are over 19,000 speakers of Kanawari and 2,300 speakers of Bhoutia, which may be the same as Tibetan. In Nahan (Sirmaur) 104,000 persons were entered as speaking Sirmauri, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanawari is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanashi, the language of a single isolated village in Kul and called Malana, and with Lahuli, a language which has four dialects—three spoken in British Lahul and one in Camba Lahul.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. is a long sound as eu in French douloureu (the rest of the word being in ordinary type). is a sound midway between and . Similarly italicised, occurring in a word in ordinary type, denotes the sound halfway between and . Printing difficulties account for the clumsiness of some of these signs.

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Wazirabad.

January 30th, 1905.
**SIMLA HILL DIALECTS.**

**I. BAGHĀṬI.**

**Nouns.**

**Masculine.**

**Nouns in -ā**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>gōhr-ā horse</td>
</tr>
<tr>
<td>G.</td>
<td>-ā rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ē kbē</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ē manjhē</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ē dē</td>
</tr>
<tr>
<td>Agent</td>
<td>-ē</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ēā</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>gaur, house</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>gar-ā rā, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ā</td>
</tr>
</tbody>
</table>

**Nouns in -ī.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>hāthī, elephant</td>
</tr>
<tr>
<td>Ag.</td>
<td>hāthī-ē</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ā</td>
</tr>
</tbody>
</table>

**Nouns in -ā.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>āndū, Hindu</td>
</tr>
<tr>
<td>Ag.</td>
<td>āndūē</td>
</tr>
</tbody>
</table>

*bāpū, father, indecl. in the Sing. seems to prefer in the Plural bau, G.D.A.L.Ab. bauā rā, &c. Ag. bauē.*

*naē, name, has G. &c., naēā rā, &c., Plur. the same.*
Baghāṭī.

Feminine.

Nouns in -ī

Sing.  Plur.

N.  di, daughter  di-ā
Ag.  -ē  -ō
Voc.  -ē

Nouns in Consonant.

Sing.  Plur.

N.  baiḥn, sister  baiḥn-ā
G.D.A.L.Ab.  baiḥn-ā rā, &c.  -ā rā, &c.
Ag.  -ē

Nouns in -ō.

Sing.  Plur.

N.  bōbb-ō, elder sister  bōbb-ō
Ag.  -ōē  -ōē
Voc.  -ōē  -ō or ōō

gāē, cow  -i

N.  gā-ē  -i
Ag.  -iē  -iē

The word janā, man, is sometimes used curiously as a mere explosive, e.g.—Sē janērupayē, those rupees; tēs janē gārā manjhe, in that house.

PRONOUNS.

Sing.

1st  2nd  3rd (he, she, it, that) ēh, this

N.  nū  tū  sē  ēh
G.  mērā  tērā  tēsrā, f. tēsrā  ēsrā, f. ēē rā
D.A.  mākhē, mākhē, tākhē, tākhē tēskhē f. tēf, &c.  ēs, &c. f. ēē
L.  mā manjhe  tē, &c.  tēs, &c.  ēnē, f. ēē
Ab.  man ē  tān  ”  ”  ”
Ag.  mōē  tōē  tēnē f. tōē  ēnē, f. ēē
Baghāṭi.

**Plur.**

<table>
<thead>
<tr>
<th>N.</th>
<th>hamē</th>
<th>tumē</th>
<th>sē</th>
<th>ḍēh</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>māhrā</td>
<td>tārā, tāhrā</td>
<td>tinnā rā</td>
<td>innā rā</td>
</tr>
<tr>
<td>L.</td>
<td>&quot; manjḥē</td>
<td>&quot; or tinnē</td>
<td>&quot; or innē</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>&quot; dē</td>
<td>&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>hamē</td>
<td>tumē</td>
<td>tinnē, f. tinni</td>
<td>innē, f. inni</td>
</tr>
</tbody>
</table>

The post-positions, where not printed above, must be understood throughout. The pronouns sē, that, and ḍēh, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in tēṣra the possessor is masc., in tēhrā, the possessor is fem.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. kūn, who?</td>
<td>jō, who</td>
</tr>
<tr>
<td>Obl. kōs (with rā, &amp;c.)</td>
<td>jēs, kinnā jinnā</td>
</tr>
<tr>
<td>Ag. kūmiē</td>
<td>jēnnē</td>
</tr>
</tbody>
</table>

Other pronouns are kuch, anything, something; jō kū, whosoever; jō kuch, whatsoever.

**Adjectives.**

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension:—


Pl. -ā, indecl. Fem. -ī, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of dē, from, than; e.g.—

Good cagyā; better than this, ēs dē cagyā; better than all, best, sabbī dē cagyā.

**Demonstrative.**  **Correlative.**  **Interrogative.**  **Relative.**

īshā, like this  tīshā, like that  kīshā, like what  jīshā, like which
ftnā, so much  fttnā, so much  kītnā how much  jītnā, as much or
or many.  or many.  or many.  or many.  many.

The genitive of Nouns and Pronouns is declined like Adjectives in -ā.

For Numerals see list of words.
Baghâfī.

Adverbs.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives:—

(Time.)                                      (Place.)
hibbi, now                                    ētthi, here
tēs wakt, then                                tētthi, there
kabbē, when                                   kēi, kētthi, where?
jabbē, when                                    ĕtthi, where
āz, to-day                                     ĕtthi khē, up to here
kal[kā, to-morrow  [morrow                      ĕtthi dē, from here
pōrshū, the day after to-                     hubbā, up
cauthē, the day after that                    hundā, down
kal, yesterday  [terday                       nārē, near.
pōrshū, the day after yes-                     dūr, far
cauthē, the day before that                   āokā, in front
kabbē, ever, sometimes                       pachkā, behind
kabbē na, never                                bihtrē, inside
kabbē kabbē, sometimes                       bâhrē, outside

Others are—kânnē khē or kīē, why?  īē bātē rī tūrī, for this reason;
lā or āhā, yes ; nēh, na, no; sullē, well; stābē, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond
ōrē kanārē, on this side
pandē, pände, upon
hēthē, below
tūrī, up to
mē kāē, beside me
,, sāthī, with me
tērē tūrī, for him
tērē tūrī, about thee
hammē jīsha, like us
tēnnē rē kanārē, towards them
tēs dē pichē, after or behind it
tēsrē girdē, round it
tērē barabbarī khē, equal to you
mandē sawā, apart from me
CONJUNCTIONS.

tē, and; par but; jē, if; căhē although; yū, or.

VERBS.

Auxiliary.

Pres. I am, &c. őssū őssõ őssō őssū őssō őssō.
Past I was thā (f. thī) thā thē thē (f. thī) thē thē.

Intransitive Verbs.

rīrnā fall.

Fut. rīr-ūē -lā (f. -li) -lā -ūē or -mē (f. -mī) -lē (f. -li) -lē.
Imperat. rīr̥ rīrō
Impf. Pres. with thā (f. thī) in Sing. and thē (f. thī) in Plur.
Cond. I would fall or have fallen, rīr-dā (f. -di) Sing.; -dē (f. -di) Plur.
Past rīr -ā (f. -i) -ā -ā -ē (f. -i) -ē -ē.
Plupf. rīr̥ -ā thā; pl. rīrā thē, &c.
Participles, &c., rārērō, having fallen; rārdē i or rārdē i sār, on falling; rārādā, f. rārīdē in the state of having fallen; Urdū, gīrā huā; rārdē, while falling; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

Ūnā, be or become.

Fut. őūē őllā, &c.
Imperat. ő ő
Pres. őū ő ő őū ő ő
Cond. ūndā.
Participle ūnrō, ūndē i, ūnrēwālā, &c.

Aunā, come.

Fut. āūē aulā, &c.
Imperat. āō āō
Pres. āū āō, &c.
Cond. aunndā
Past āyā f. āi pl. āō
Participle āérī, aunndī i, āyādā (f. āidi, in the state of having come) aunndēhlā, &c.
Bayhāti.

Jāṇa, go.

Fut.  jaūḍ jaḷḷā jaḷḷā jammē (f. jammṛ) &c.
Cond. jāṇḍā; Past gōā.
Participle jaśṛô, gōāḍā, &c.

Rauṇā, or rauṇā.

Fut.  raṇē raṇulā raṇē or raumē, &c.
Pres.  rōū or rauṇā rō rō, &c.
Cond. rauṇḍā
Past  rōā
Participle rōērō, rōāḍā, &c.

Transitive Verbs.

tippā, beat, like rūnā except in Past.

Past  Agent case of subject with tippā which agrees with object pl. tippā, f. tippī.
Plupf.  Agent case of subject with tippā thā.

The passive is formed by using tippā with the required tense of jāṇā, go: aū tippā jaūḍ, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:

khāṇā, eat Past khāyā
piṇā, drink " pīyā
dēṇā, give " dīṭtā
launā take, Fut. lūē. Pres. lau. lō, &c. Past lōā
bōlā, say, Past bōllā, used with Agent case
karnā, do " kīyā
jāṇā, know " jāṇā
āṇā, bring " āṇā
lēauṇā, bring, and lejāṇā, take away, are conjugated like auṇā, jēṇā.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, aū rīṛā karū (compounded with karnā, do).
I continue to fall, aū rīṛāḍā raṇū (compounded with raunā, remain).
I am in the act of falling, aū laug rōū rīṛāḍā (compounded with laugṇā, stick, raunā, remain).
The difference of cases in the Impf. and the Past is illustrated in the following:—

*Sē mākhe ṭippō thā, he was beating me, but tēnē aū ṭippā, he beat me, lit. by him I was beaten. When a noun is the object, the case with ḫē is allowed with both forms of the verb.

When the participle of the form rakkhādā, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g., tēsrē kiṭāb rakkhīdī ṭossō yā νιষ ṛṭhī, has he placed the book or not? Kösrē ὀλλι rakkhīdī, someone will have placed it, but kūṅī rakkhī ὀλλ, someone will have placed it, hamma dūj janē ṛi kiṭābā rakkhīdī ṭossō, we two men have placed the books.

bāpū, father.
ammā, mother.
bāyā, brother.
bōbbō, sister (older than person referred to).
baihū, sister (younger than person referred to).
bagēr, son.
dī, daughter.
mālik, husband.
chēōrī, wife.
jaṇā, man.
juānas, woman.
bagēr, boy.
munni, choṭi, girl.
guāl, shepherd.
cōr, thief.
gōhr-ā, horse.

-i, mare.
bōld, ox.
gāś, cow.
mḥaṉ, buffalo.
bakr-ā, goat.

-i, she-goat.
chilṭū, kid.
chēl-ṭi, -li, (female).
bōḍ, sheep.
kutt-ā, dog.

-i, bitch.

bīch, bear.
sīh, leopard.
gadhā, ass.
sīr, pig.
murgā, cock.

-i, hen.
barā-ḷ, cat. (male).

-li, (female).
ūṭ, camel.
gijjā, kite.
hāthī, elephant.
hāth, hand.
lāṭ, foot.
nāk, nose.
ākkhi, eye.
mūḥ, face.
dānd, tooth.
kān, ear.
bāl, hair.
mūṅḍ, head.
jībh, tongue.
pāṭ, stomach.
pīṭh, back.
pīṅḍā, badan, body.
kitāb, book.
kalam, pen.
manjā, bed.
gaur, house.
daryāō, river.
khōlā, stream.
tībbā, hill.
mādān, plain.
bāgī, field.
roṭī, bread.
pāṇī, water.
kaṇak, wheat.
kukkṛi, maize.
dāl, tree.
gāō, village.
shaihr, town.
baun, jungle.
macchī, fish.
bāt, path.
phāj, fruit.
shakār, meat.
dūdh, milk.
aṇḍā, egg (large).
annī, " (small).
gīū, glī.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
sūraj, sun.
jūn, moon.
tārā, star.
pauṇ, wind.
barkhā, rain.
daū, sunshine.
andhi, storm.
bārā, bōjh, load.
bīj, seed.
lōhā, iron.
cangā, sōhnā, good, fine.
burā, bad.
baḍḍā, big.
chōṭā, small.
dīllā, lazy.
akalwālā, huskyār, wise.
sīddā, foolish.
paiṇā, sharp.
uccā, high.
sōhnā, beautiful.
burā, ugly.
ṭhanḍā, cold.
tātā, hot.
miṭthā, sweet.
sāf, clean.
tār, ready.
kantī, less.
bhautā, more.
ōnā, be.
anā, come.
jānā, go.
bāṭhaṇā, sit.
lauṇā, take.
dēpā, give.
ṛṛmā, fall.
ṛghā, rise.
khāra ṭōṇā, stand.
dēkhāṇā, see.
khāṇā, eat.
piṇā, drink.
bōlnā, say.
suṭṭnā, sleep, lie down.
karaṇā, do.
raunā, raunhānā, remain.
tīṭṇā, beat.
mārnā, kill.
pachāṇṇā, recognise.
pāūrtnā, pāńcānā, arrive.
dana Ḍēpī, run.
maṭṭhṇā, run away.
baṇāṇā, make.
rakhñā, place.
būḷuṇā, call.
milnā, meet.
sikhnā, learn.
pāṛhṇā, read.
likhnā, write.
marnā, die.
sunāṇā, hear.
aṭṭā, turn.
atōrō, return.
baihnā, flow.
lārnā, fight.
jītnā, win.
ārnā, be defeated.
bījnā, sow.
aul bānā, plough.
khlānā, feed.
piānā, give to drink.
sunānā, cause to hear.
cugnā, graze.
tsārnā, cause to graze.

Numerals.

Cardinal.

1—āk.
2—do.
3—tin.
4—cār.
5—pānī.
6—chē.
7—sāt.
8—sēth.
9—nau.
10—das.
11—giārē.
12—bārē.
13—tērē.
14—caudē.
15—pandē.
16—sōlē.
17—sātrē.
18—aṭhārē.
19—unūi.
20—bīsh.
27—satē.
29—unatti.
30—tīsh.
37—saṭī.
39—untālī

40—cālī.
47—santālī.
49—ōgunjā.
50—panjē.
51—akunjē.
52—bunjē.
55—pacunjē.
57—satunjē.
59—unāḥatē.
60—shāthē, sēthē.
67—satāḥatē.
69—unhattar.
70—sattar.
77—satattar
79—unāsī.
80—aśhālī, assī.
87—satāsī.
89—niānwē.
90—nabbē.
97—satānwē.
99—nāriṅwē.
100—shau.
1,000—hazār.
100,000—lākh.

Ordinal.

paīhlkā, 1st.
dujjā, 2nd.
tijjā, 3rd.
canthā, 4th.
panjwā, 5th.
2
chaṭāā, 6th.
satāā, 7th.
dasāā, 10.
paihlkī bārē, first time.
dujjī bārē, second time.
1. Tērā kāh naṅū ὤςŋ? What is thy name?
2. Ės gōhrē ri kītnī ummar ōllī? What will be the age of this horse?
3. Ėttī dē Kāshmīrā tūri kitnā khē dūr ōllā? From here to Kashmir how far will it be?
4. Tērē bauā rē garē kō bēṭē ὤςŋ? In thy father's house how many sons are there?
5. Āū āz bāṛī dūrā dē haṃḍēṛō āyā. To-day I have come walking from very far.
6. Mēṛē cācē rē bagēṛē tēsṛī bōbō sāthī bīḥāḍa ὤςŋ? My uncle's son is married to his sister.
7. Māhrē thē safēd gōhrē ri jin ὤςŋ. In our house the white horse's saddle is.
8. Tēsṛī piṭṭī dē pandē jin gūṛō. On its back fasten the saddle.
10. Sē uccō tiḥbē pāṇḍā gāṅī aur bākṛī laṅṛō īsānā. He on the high hill is grazing cows and goats.
11. Sē tēs ḍālā bēḍā gōhrē pandē bēṭhrōā, or bēṭhāḍa ὤςŋ. He under that tree is seated on a horse.
12. Tēsrā bāyṛē apṇī baiṇā dē bāṛā ὤςŋ. His brother is bigger than his sister.
13. Tēsrā (tyēsrē) dāṁ ḍāi rupayṛē ὤςŋ. Its price is two and a half rupees.
15. Tēskhē (tyēskhē) sē rupayṛē ṗāḍēṅ. Give him these rupees.
17. Tēskhē āiṇ tiṭṭēṛō rāṣhī sī bāṅhdēṅ. Having beaten him well, bind him with ropes.
18. Kūṅ mānjhē dē pāṇī nikāḷō. Draw water from the well.
19. Māṅdē aggē aggē caḷ. Walk before me.
20. Kōsṛē bagēṛ tan pīcchē āṇṇē laṅṛō? Whose boy is coming behind you?
21. Sē tūmṁē kōsṛē mullō ṭēṅā? From whom did you buy it?
22. Gāwṛē rē ekṭi baṅī dē. From a shopkeeper of the village.
II. KIUNTHALI. [Kithali.]

Nouns.

Masculine.

Nouns in –ā.

Sing. Plur.
N. göhr-ā, horse –ō
G. –ē rō or rā –ē, &c.
D.A. –ē khē or hāgē &c.
Loc. –ē dā
Ab. –ē dā or hāgō
Ag. –ē
Voc. –ēā ēō

dā, of the Loc. agrees with its subject, the thing which is in the other, fem. dī, pl. dē.

Nouns in a Consonant.

N. gauhr, horse gauhr
Ag. –ē –ē

Nouns in –i.

N. hāthī, elephant hāthī.
G.D.A.L. Ab. „ rō, &c. „ &c.
Ag. hāthī-ē hāthī-ē
Voc. –ā –au

Nouns in –ū.

N. bīn-cū, scorpion. –cū
G.D.A.L. Ab. –cū rā, &c. –cū rā, &c.
Ag. –cūē –cūē
N. bā-ū, father. bāō, &c., as Sing.
G. –ē rā
D.A. –ā khē, bā hāgē
L. –ā dā
Ab. bā hāgō, bāā dā
Ag. bāwō

nā, name is indecl.
Kriḍhalī.

Feminine.

Nouns in -i.

N. bēṭ-i, daughter -i
Ag. -iś -iś
Voc. -iś -iś

Nouns in a Consonant.

N. bēḥuṇ, sister bēḥuṇ
G.D.A.L. Ab. bauḥuṇ-ē rā, &c. bauḥuṇ-ē, &c.
Ag. -ē -ē

N. gā-ūi -ui
-ūiś -ūiś.

Pronouns.

Sing.

1st 2nd 3rd (he, she, it, ēḥ, this that)

N. śi tu sē ēḥ
G. mērō, mērā tēr-ō-ē tēs (f. tēssau) rā ēs (f. ēssau) rā
D.A. mē khē, or mē tē khē, or tē " " khē " " khē
L. " dā " dā " " dā " " dā
Ab. " dēau " dēau " " dēau " " dēau
Ag. mōē tōē tinī f. tēssē iniē (f. issē).

Plur.

N. hamē tumē, tussē sē ēḥ
G. māhrō tumāhrō tiḥn-au (f. -i) rā ihn-au (f. -i) rā
D.A. hamē khē, tussē khē " " khē " " khē
or hamē or tussē or tiḥnau
L. " dā " dā " (f. -i) dā " " dā
Ab. " dēau " dēau " " dēau " " dēau
Ag. hamē tussē, tumē tiḥn-ē, f. -iē, inē, ihnē f. ihniē

Kriḍhalī has, like all neighbouring dialects, a feminine form for the oblique of the pronouns sē and ēḥ.
Kūn, who? obl. kōs, ag. kūnē, ag. pl. kūnnē.
Jō, who, obl. jōs, ag. junē.
Kōi, anyone, someone, obl. kōs, ag. kuṇē.
Kāh, what? obl. kōnnē.

Other pronouns are kī, kuch, anything, something; jō kōi, whosoever; jō kuch, whatsoever.

**ADJECTIVES.**

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than -ā are indecl. Those ending in -ā have obl. -a, pl. -e indecl. Fem. -i or -ī or -ē indecl.

Comparison is expressed by means of dā, than, from, used with the positive. The adjective tsōüzērō, good, has a comp. form bēh, tsōüzēō, good, ēsā bēh, better than this, sūbhā dā tsōüzērō, better than all, best.

Demonstrative, išhū, like that or this; itn-ō, -ā, so much or many.
Correlative, tišhū, like that or this; titn-ā, -ā, so much or many.
Interrogative, kishū, like what? kitu-ō, -ā, how much or many.
Relative, išhū, like which; jītn-ō, -ā, as much or many.

The genitive of nouns and pronouns is declined like adjectives in -ā.

For numerals see list of words.

**ADVERBS.**

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:—

*(Time.)*
ābī, now.
tēs wakt, then
kōddē, when?
jōddē, when
āj, to-day
dōtē, to-morrow
pōshūē, day after to-morrow
tsauṭhās, cauthē, day after that
hijō, yesterday.
phrēdžō, day before yesterday

*(Place.)*
īṭīā, ēṭīā, here
tāṭīā, pōriā, there
kōṭīā, where?
jaṭīā, where
ēṭthē, tā, up to here
ēṭhīan, from here
ūbhā, up
ūndhā, down
nēūrē, near
dūr, far
Kiēṭhali.

(Time.)
tsauthē, cauthē, day after that
köbbē, ever, sometimes
köbbē na, never
köbbē köbbē, sometimes

(Place.)
gaūkā, in front
pichaūkā, behind
withku, inside
bainṭku, outside

Other are kē, why; ēṭṭhē tē, for this reason; āḥ, yes; nīh, na, no; shīgā, quickly.

Prepositions.
The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond
dāṇḍū, on this side
pāndē, upon
mālā, below
biicc, mānj tēṭhē, within
tāṭ, up to
māē gō khē, beside me
māē sāthi, with me
tēsēri tāṭ, for him
tērī tāṭ, about thee
hamē jēhā, like us
tinā rē kanārē, towards them
tēs pichaūkē, after or behind it
tēsērē āhā duṇāhē, round about it
tumābhē barabar, equal to you
māndēsē binē, apart from me

Verbs.

Auxiliary.

Pres. I am, &c., āssū or ū, āssē or āi, āssē o ē or au
āssē or ā ūssē, āssē or au
Pres. Negative, I am not, &c., nīh ānthī indec.
Past. I was, &c., Sing. thīā or thē (f. thi) Plur. thē or thīē (f. thi)

Intransitive Verbs.

rīrnē fall.

Pres. Cond. If I fall, &c., rīr -ū -ē -ē -ū -ē -ē
Fut. rīr -ūē -ēlē -ēlē -ūmē -ēlē -ēlē
Impr. rīr rīrē.
Pres. Ind. rīr -ū -ē -ē -ū -ē -ē
Impf. The same with thē in Sing. and thē in Plur.
Past Cond. I should fall, rīr -dē, f. -dē, Plur. -dē, f. -dē
Kiithali.

Pres. Perf. rîrā, &c., with ū ai ā ū ai ai
Plupf. rîrā thā, f. rîrī thi, &c.
Participles rîrēau, having fallen; rîrā hundā, in the state of having fallen, rîrē, while falling; rîrēwālā, faller or about to fall.

Some verbs have slight irregularities.

ōhū, be or become.
Fut. ōh-ūmā or -ūs -ūlā -lā -mō -lē -lē
Cond. Past hundā.
     aunū, come.
Fut. āumā āwēlā āolā āumū āolē āolē
Impr. ā ā
Pres. Ind. āū
Past Cond. aunđā
Past āyā
     āeunu, go.
Fut. āeunu
Impr. āē āeau
Pres. Ind. āēā
Past Cond. āēundā
Past āēā
     rauhunu, remain.
Fut. rauhūmā rōhēlā rauhlā rauh-umō -lē -lē
Impr. rauh rauh
Past Cond. rauhndā
Past rōhā
     jānū, go.
Fut. jāumā jēlā jōolā, &c.
Past goā

Transitive Verbs.

katēlu, pīlu, beat, almost exactly like rīnu.
Impr. kātel kātēlau.
Past. kātelā, with agent case of subject, kātelā agreeing with the object.
Pres. Perf. agent case with kātelā ā f. kātelī au, Pl. kātelē ai.
Plupf. " " " kātelā thā, &c.

The Passive is formed by using the past participle kātelā with the required tense of jānū, go; kātelā jānū, be beaten. But it should be observed that the passive is not at all common.
The following are slightly irregular:

khāṇā, eat, Past khāya
pīṇā, drink " pīya
dēṇā, give, Fut. dēmā or dēmā. Past dittā
lauṇā, take, Fut. laūmā. Past loā
bōlā, Past bōlā with agent case
kōrnā, " kē
jāṇā, know, Past jānā
lēauṇā, bring; lau jānu, take away, are conjugated like aunu jānā.

Compound Verbs.

Habit, Continuance.

I am in the habit of falling, ā vīrē kōrū (compounded with kōrnū, do).
He continues to fall, keeps on falling, sē vīrādā rohā lagā hundā (compounded with rauṇā, remain, lagṇā, stick, ēṁū, be).

Notes on Verbs.

dēunā, go, denotes the act of going, jānā is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases jānū, not dēunū is used. kāṣā jānā, be beaten; dēwi jānū, go away.

The Infinitive in -ṣū, when used as a gerundive, becomes an adjective in -ā in agreement with the object, mērē rupayā nīṅ dēṇā, I have not to give a rupee tēsē cīṣṭ pīṣṭ, he has to drink water.

The Negative form of the auxiliary is noteworthy; ā nīṅ āṁthi, I am not; mōṣ nīṅ kēṅ āṁthi aś, I have not done; tōṅ nīṅ ēhrū or ēhrā āṁthi, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive mērē bāṁ dēṅō, my brother has not to give, = in Panjābī-Urdū, mērē bhāṅ nē nēṅ dēṇā; tēsē cīṣṭ pīṣṭ, he has to drink water.

(ii) With a participle, māhrē nīṅ dēndō, we cannot give, = ham sē nēṅ dīṅā jāṭā; tēṅ nīṅ dēndā āṁthi, thou canst not go; mērē bauṁṅē rē kītāb nīṅ pōṛhdā, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kīththal State; dēndō there becomes dēṅdō, dēndō dēldō, pōṛhdā pōṛhdī.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābī and is fully developed in Laihndā.
Kīthali.

The difference of case for the object in the Past and other tenses may be seen in the following examples: ā jānu tēs (for tēs khē) I know him, but mōē jāṅā sē; I knew him, _lit._ by me he was known. When a noun is the object the case with khē is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on euphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either -nu or -nū indifferently. After r or r (or rv or rh) n is usually changed to n.

bāō, father.
iji, mother.
bāē, brother.
bēūhr, sister.
bagēhr, son.
bēti, daughter.
khōsm, husband.
chēōri, wife.
ṭhiŋ, man.
chēōri, woman.
bagēhr, boy.
bēti, girl.
guāl, shepherd.
cōr, thief.
gōhr -ā, horse.
   -i, mare.
bōld, beul, ox.
gāūi, cow.
meulsh, buffalo.
bākr -ā, goat (he).
   -i, " (she).
bēhōd, sheep.
kukk -ar, dog.
   -rī, or -rē, bitch.
baṅāē, rich, bear.
sīh, leopard.
gadhā, ass.
sōr, pig.
kukkr -ā, cock.
   -ē, -i, hen.

bindā, cat (male).
braiēl, " (female).
āt, camel.
panchī, bird.
ludh -ē, -i, kite.
ḥāṭhī, elephant.
ḥāṭhī, hand.
lāt, foot.
nāk, nose.
ākkhē, eye.
māū, face.
ḍāṅd, tooth (front).
dār, " (back).
kān, ear.
bāl, hair.
mūṇḍ, head.
jībh, tongue.
pēṭ, stomach.
pīth, back.
kītēb, book.
kalam, pen.
māunjā, bed.
ganhr, house.
daryāō, river.
nau, stream.
pāhr, hill.
jubar, plain.
kīōc, field.
nauz, naudzhō ḍī bread, food.
rōṭi, ḍōkṣūka
cīșh, water.
gīhū, wheat.
kukkri, maize.
dāl, tree.
gāb, village.
bīr, city.
bauhū, jungle.
māchi, fish.
bāt, way.
phaḷ, fruit.
daḷki, meat (for eating).
daggā, "", other, e.g., of cow, horse.
dādh, milk.
āndā, egg.
gīhū, ghi.
tāl, oil.
chāh, buttermilk.
ṭhū, thing.
daiṛu, day.
rāt, night.
sūraj, sun.
jūhū, moon.
tārā, star.
bāgur, wind.
pāṇi, rain
daṇ, sunshine.
tuṭṭh, stormy wind.
bāhrā, load.
pajāhr, load of grass, firewood.
bīj, seed.
lōhā, iron.
tsōzzarā, good, beautiful, clean.
kutsoḍzō, kutsadzō, bad, ugly, ignorant.
bōrā, big.
mbhāṭhō, small.
dalūdrī, lazy.
āklaṭ̪ā, wise.
shīgā, swift.
pānēnō, sharp.
ucṭā, high.
shōllā, cold.
tāṭō, hot.
gudṭā, sweet.
tēār, ready.
thōrō, little.
bhaurū, much.
ōhu, be, become.
aunū, come.
jānu, go.
bēṭhuṇā, sit.
launū, take.
dēnu, give.
riṇṇū, fall.
ūṭhū, rise.
khāṛa rauṅuṇ, remain.
dēkhuṇ, see.
khāṛu, eat.
pitū, drink.
bōliṇū, say.
dzōṛṇū, speak.
suttūṇū, sleep, lie down.
kōṛnū, do.
rauṅuṇ, remain.
māṛnū, kill.
pachāṇṇū, recognise.
jāṇṇū, know.
pujṇū, arrive.
daurūṇ, run.
baṇuṇṇū, make.
rakkhṇū, place.
bidnu, call.
phāṇṇu, meet.
shikhṇū, learn.
pōṛṇū, read.
likhṇū, write.
mōṛnū, die.
shuṇṇū, hear.
ōṭṇū, turn.
urō oṭṇū, return.
bauhṇū, flow.
gōḍṇū, fight.
jitṇū, win.
hārnū, be defeated.
dūsē jānū, go away.
bijānu, sow.
auhī bāhnu, plough.
tsungnu, graze.
tsungauṅu, cause to graze.

NUMERALS.

Cardinal.

1—śk.
2—dō.
3—caun.
4—tsār.
5—pānz, pānjh.
6—tshā.
7—sāt.
8—aṭṭh.
9—nau.
10—dash.
11—gairō.
12—bārō.
13—ṭārō.
14—tsaudō.
15—pandrau.
16—sōlan.
17—sattrau.
18—ṭharāu.
19—unni.
20—bīsh.
27—saṭāi.
29—unṭāṭi.
30—tīh.
37—saṭī.
39—unṭāḷi.
40—tsāḷi.
47—saṭāḷi.
49—unṭunzā.
50—pajāḥ.
57—satunjā.
59—unṭāḥat.
60—sāḥt.
100—śhau.

Ordinal.

paithā, 1st.
dūjā, 2nd.
ciā, 3rd.
tsauthā, 4th.
panjuā, 5th.
chaṭṭā, 6th.
satuā, 7th.
dashuā, 10th.
āddhā, 1/2.
pauṇō dō, 1 1/2.

1. Tērā nē kāh ā? What is thy name?
2. Ės gōhrē ri kētnē ummōr au? How much is this horse’s age?
3. Ėthiaw Kashmirā tāi kētnō dūr au? How far is it from here to Kashmir.
4. Tērē bāō rē gauhrē kētnē chōṭā au? In thy father’s house how many sons are there?
5. Āj fē barī dūrō dau handēau āyā āu. To-day I from very far have walking come.
6. Mērē tsātsē rā bagēhr tēsēi bānḥē sāthī bēḥā hāndā ū. My uncle's son is married to his sister.
7. Gauhrē safēd gōhrē ri dēi̱n au. In the house is the white horse's saddle.
8. Tēsēi pāṭhē pāṇdē dēi̱n kōkō. On his back bind the saddle.
9. Tēsēi bēṭā mōē bēghē kāṭēlā. I beat his son very much.
10. Sē essē dāhrē pāṇdē mheuśhē gāuí dāgāu. He on that hill is grazing buffaloes and cows.
11. Sē tēs ājō mūē gōhrē pānde bēṭhā hundā ā. He under that tree is seated on a horse.
12. Tēsēi bāē apnē beuēnē dā bōḍrā. His brother is bigger than his sister.
13. Ėsē mōl dākhē rupōyā. Its price is two and a half rupees.
15. Ėskhē ëh rupōyē dēīu. Give him these rupees.
18. Kūē dā cīsh ānā. From the well draw water.
19. Māndē gākē kāsālō. Walk before me.
20. Kösrō bagēhr tē dēīu pachōkā hānḍō? Whose boy is walking behind thee?
21. Tōē kōē bāgō sē mōlē lōā? From whom didst thou buy that?
22. Gā dā ëkkī dukāndārō dā. From a shopkeeper of the village.
EASTERN KIŪNTHALĪ [KIŪTHALÌ]

Nouns are declined as in Kiūthali proper.

**Pronouns.**

The following slight differences are found:—

<table>
<thead>
<tr>
<th>1st.</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ṣā</td>
<td>tūō</td>
</tr>
<tr>
<td>G.</td>
<td>ṭḷarō</td>
<td>f. tēō rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>ṣā khē, ṣā</td>
<td>tūō khē, tūō</td>
</tr>
<tr>
<td>Ag.</td>
<td>ṣā</td>
<td>tūō</td>
</tr>
</tbody>
</table>

1st. pers. pron. sing. has mū for mā.

kun, who?  Ag. kunē.

Verbs are almost identically the same.

aunū, come, makes past ōjā.

bēshā, sit, past bēshā.

pištū, beat, pres. perf. pištū o or pištā au.

khānā, eat, past, khāyā or khēū.

dēnā, give, past, dittā or dittāu.

dospū, say, speak, past, dzōpū.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for mēhrē nīh dēndō (Kiūthali), Eastern Kiūthali has mēhrē nīh dēndō, for tērē nīh ḍeundo ānthī, tērē nīh ḍevido ānthī, for mērē bauhṇē rē kitāb nīh pōrhīdi, mērē bauhṇē rē kitāb nīh pōrhīdi, see note, p. 16.

The following Numerals are different:—

| 5—panj. | 30—tish. |
| 6—tshau. | 37—sātīsh. |
| 8—āth. | 39—untālis. |
| 10—daugh. | 40—tśālish. |
| 11—gērō. | 49—unchās. |
| 27—sātāisīsh. | 50—pajās. |
| 29—nōtīsh. | |

The sentences in which there is any difference are subjoined:—

3. Ėthau Kashmirā tāī kēṭō dūr au? From here to Kashmir how far is it?
4. Têrê bârê gauhrê kêptê (or kau) tshôtê au? In thy father's house how many sons are there?
5. Ádz è bârê dùrê dau hânđêan âjjá û. To-day I from very far have walked.
6. Mêrê tsâtsê râ tshôtô têsri bauhê sâthê bêhê hôndê û. My uncle's son is married to his sister.
7. Têsri pîthê pândê (or gaihrê) dzin kôshê. On his back bind the saddle.
8. Têsra bêta môsh bêghê pîta. His son I beat much.
9. Sê.ô dàhrô gaihrê mewnê gâô dzêgâ. He on that hill is grazing buffaloes and cows.
10. Têsra bârê apnê bêshê dau bôrâ. He is bigger than his sister.
11. Têskhê biya pîshêau rôshê bânshê. Having beaten him well tie him with ropes.
14. Kosrê tshôtû tâdêau pêchê hânêdô? Whose son walks behind you?
KÔTKHĀI.

A few paradigms will give an idea of the Kôtkhāi dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiûthali.

Nouns.
The declension is almost the same as in Kiûthali. The following is the only difference:—

Sing. Plur.
D.A. göhr-ā kē as Sing.
Ab. āgō 

kē being used for khē and āgō for hāgō.

Pronouns.

Sing.

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
<th>ēb, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.  ē</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.A. mā kē</td>
<td>tā kē</td>
<td>tēs kē, f. tissau kē</td>
<td></td>
</tr>
<tr>
<td>Ag.  mō</td>
<td>tō</td>
<td>tēnā, f. tissē</td>
<td>ēnnē, f. issē</td>
</tr>
</tbody>
</table>

Plur.

| N.  ē, aimē, ēa | tūē |
| G.              | tūaurō, tūaurō | tinau rō |
| D.A. āō kē      | tūō kē |
| Ag.  ē           | tūē | inē |

Adverbs.

(Time.) (Place.)
jishō, to-morrow.  itthā, here.
pōrshā, day after to-morrow.  ēṭthā, these.
pōrshē, day before yesterday. kirkā, where?
Kotkhāi.

Verbs.

Auxiliary.

Pres. I am, &c. ū, ai au ã ō au
Past I was tā (f. ti) tā tē (f. ti) tē tē

kaṭēlā, beat.

Fut. kaṭēl -ulā -alā -elā -umē -ōlē -ōlē

The Impf. usually prefers the following form:

Impf. 𬭩 tā kaṭēlā, tē kaṭēlā tā, sē kaṭēlō tā, scrição tē kaṭēlū, tē tē kaṭēlō, sē tē kaṭēlō.

Plupf. mē kaṭēlā tā, &c.

The Vocabulary of the Kotkhāi dialect is almost the same as that of Kīṭhal or Kot Gurū, agreeing sometimes with one and sometimes with the other. Shāna is see or look, biyānā, rice, pāṭrī, field, shēlā, cold, dēs, sun.
### III. KOTGURU.

**Nouns.**

**Masculine.**

**Nouns in -ā.**

<table>
<thead>
<tr>
<th>N.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>gōhr-ā, horse</td>
<td>-āi</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ō, f. -čai</td>
<td>as Sing.</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ō dā, di</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ō kā</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-čyai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-čā</td>
<td>čō</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th>N.</th>
<th>gauh -r, house</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-rō</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>-rā lai, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-rai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-rā</td>
<td>-rā</td>
</tr>
</tbody>
</table>

**Nouns in -ī.**

<table>
<thead>
<tr>
<th>N.</th>
<th>bāth-ī, elephant</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-īō</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>-ī, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-īai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-īā</td>
<td>īō</td>
</tr>
</tbody>
</table>

Nouns in -ū, such as bincū, scorpion, īndā, Hindu, are declined like nouns in -ī.

bāb, father, is declined like gauhr, but has bābb in the Voc. Sing. īndā name is indec.

**Feminine.**

**Nouns in -ī.**

<table>
<thead>
<tr>
<th>N.</th>
<th>tshōt-ī, girl</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-īō</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>-ī, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-īai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-īyō</td>
<td>iyō</td>
</tr>
</tbody>
</table>
Kotguwā.

Nouns in a Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>bah-ŋ</th>
<th>ŋŋ as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-ŋō</td>
<td></td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>-ŋi, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>-ŋai</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>-ŋe</td>
<td></td>
</tr>
</tbody>
</table>

gād, cow, has G. gāwā, Ag. gāwai. Plur. the same.

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Pronouns.

Singular.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd (he, she, it, that)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>mā</td>
<td>tū sau</td>
</tr>
<tr>
<td>G.</td>
<td>mērōu tērōu tēīrōu, tēūau, f. tēiau, neut. tēōt̄hau tēhruau, f. aiau</td>
<td></td>
</tr>
<tr>
<td>D.A.</td>
<td>mā lai</td>
<td>tē lai, f. tēia lai, neut. tēōt̄h lai tēū lai, f. aia lai</td>
</tr>
<tr>
<td>L.</td>
<td>mā de tē de</td>
<td>dē, dē, dē, dē, dē, dē</td>
</tr>
<tr>
<td>Ab.</td>
<td>mā kā</td>
<td>kā, kā, kā, kā, kā, kā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mā tai</td>
<td>tai ēnē, if</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd (jau, this.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>hamē</td>
<td>tumē, tūmē</td>
</tr>
<tr>
<td>G.</td>
<td>māhōrō</td>
<td>thărō, tınāf</td>
</tr>
<tr>
<td>D.A.</td>
<td>hamē lai</td>
<td>tumē lai, tınā lai</td>
</tr>
<tr>
<td>L.</td>
<td>dē</td>
<td>dē, dē, dē, dē</td>
</tr>
<tr>
<td>Ab.</td>
<td>kā</td>
<td>kā, kā, kā, kā</td>
</tr>
<tr>
<td>Ag.</td>
<td>hamē</td>
<td>tumē, tınē</td>
</tr>
</tbody>
</table>

Sing.                Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>kūŋ, who?</th>
<th>dzūŋ, who</th>
<th>kūŋ</th>
<th>dzūŋ</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kaurō</td>
<td>dzaaurō</td>
<td>kaurō</td>
<td>dzaaurō</td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>kanā, &amp;c.</td>
<td>dzauā, &amp;c.</td>
<td>kanā, &amp;c.</td>
<td>dzauā, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>kuni</td>
<td>dzuni</td>
<td>kuniyai</td>
<td>dzuniyai</td>
</tr>
</tbody>
</table>

kōi, anyone, someone; G. kōsių, Ag. kuni.
kai, what? G. kiūwō.

Other pronouns are kīch, anything, something; dzūŋ kuni, whoso-
ever; dzūŋ kīch, whatsoever.
Kotgurū.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than -ā -ō -au are indecl. Those ending in these letters have Obl. -ś or -ai, Pl. -ś indecl. f. -ś indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of ķā or thakā, used with the positive:—hātsau, good; ēh thēka hātsau, better than this; sōbhē ķā hātsau, better than all, best.

aiṇā, like this or, taiṇō, like this or kaiṇō, like what? dzaiṇō, like that that which ētrau, so much or tētrau, so much kētrau, how much jētrau, so much many or many or many?

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ADVERBS.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs other than adjectives:

(Time.) (Place.)
ēbhē, now.
ēbhē, then.
kēbhē, when?
jēbhē, when.
āz, to-day.
kāllē, to-morrow.
pōrhē, day after to-morrow.
cauṭhē, "", "", that.
hiḍē, yesterday.
phōrōz, day before yesterday.
thanōrōz, "", "", that.
kēbhē, sometimes, ever.
kēbhē na, never.
kēbhē na kēbhē, sometimes.
indhē, here.
tīdhē, there.
kēdhē kīī, where?
jōddhē, where.
indhē tāf up to here.
, ,, lē, hither.
indhē, from here.
hūbhē, gāsh, up.
hūndī, down.
nēḍhē, near.
dūr, far.
āgdē, in front.
patsāhā, behind.
bītē, inside.
bāhrē, outside.

Others are kilāi, why; cēlī taś, for this reason; hālē sērē or hālē giīhē, well; shāgrē, rapidly; ō, yes; nā, no.
Prepositions.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārshā, beyond.
ārshā, on this side.
māndzhā, mānjhā, within.
gāē, upon.
tāē, up to.
mū kāē, beside me.
,, sōnghā, with me.
tāē lē, for him.
tārī tāē, about thee.
hāmā sāhī, like us.
tināu bīlē, towards them.
tētthāu phērē, after that.
,, phēr, round about that.
tumā bārābāri, equal to you.
mū chāchēan, apart from me.

Conjunctions.

ā or, and
pōr, but
dzai, if
śtthī tāē, because
jilai ki, although
jainō, as if.

Verbs.

Auxiliary.

Pres. I am, &c. ā or āsā indec.
Pres. Negative nēhī ainthī, indec.
Past Sing. tau, f. tī, Pl. tai f. tī.

Intransitive Verbs.

lōṭnau, fall.

Pres. Cond. lōṭ-ū ā ā ā ā ā ā ā
Fut. lōṭ-mū ā ā ā ā -mū ā ā ā
Imperat. lōṭṭ lōṭṭnau.
Pres. Ind. Same as Pres. Cond.
Impf. The same with tau (f. tī) in Sing. and tai (f. tī) in Plur.
Plupf. Same with tau, &c.
Participle lōṭyō, having fallen; lōṭdā (indec.) while falling; lōṭnau aundau, in the state of having fallen; lōṭnēlā, faller or about to fall.
Some common verbs have slight irregularities.

_au nau, auhnau, be, become (the h is generally omitted).

Past Cond. aundau, auhndau.
Past ãhau (ãau) f. ãhi, &c.

ãnau, come.

Pres. Cond. or Indic. ãã ã ãi ão ã.
Fut. ãmã, &c.
Imperat. ã ão or ãau.
Past Cond. ãndau.
Past ãau, Pl. ãã, f. ãi or ãã.

dėñau, go.

Pres. Cond. or Indic. dėñã dėwã, &c.
Fut. dėnũa
Imperat. dėo dėõ
Past Cond. dėũndau
Past dėũau, Pl. dėũai, f. dėui.
raũhṇau, remain.

Past Cond. raũhndau.

jēñau, go.

Past Cond. ĵãndau.
Past Indic. gau, f. gãt, Pl. gãã, f. gãi.

TRANSITIVE VERBS.

mãrau, beat, conjugated almost exactly like lõhṇau.

Imperat. mãr mãrau.
Past Indic. mãr -au, (Pl. -ai, f. -i), with agent case of subject mãrau agreeing with object.
Plupf. mãrau tau, with agent case of subject, mãrau tau agreeing with object.

The Passive is formed by using the past participle mãrau, with the required tense of jēñau, go; mãrau jēñau, to be beaten; but the use of the passive voice is rare.

The following are slightly irregular:

_dėnau, give, Past, dinau.
kõrnuu, do. " kiau.
jãnau, know " jãnau.
ãnau, bring " ãnau.

khãnuu, eat; õnau, drink; laiõau, take; bõõau, say; niõau, take away, are regular.
Kotgurū.

COMPOUND VERBS.

Continuance, State.

I continue to fall, mū lōtāu rōhū or rauhū, (compounded with rauhnā remain).

I am now in the act of falling, mū lōtāu lāgō aundau, (compounded with lagghā, stick, and anāau, be).

Notes on Verbs.

jānu, go, is used only in composition, marāu jānu, be killed; dēni jānu, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulā.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—jau kitāb tēū nēhē pōrhā, he cannot read this book; mērē nēhē dēundau, I cannot go. See note under Kiūthali.

bāb, father.

i, mother.

bās, brother.

dāi, sister (older than speaker).

cēi, beihā, sister (younger than speaker).

chōt, tshōt, son.

-ī, daughter.

rānū, husband.

-ī, chēro, wife.

dzōnā, möv, man.

chēro, tshēro, woman.

chōtū, boy.

-ī, girl.

phuāl, bakrālā, shepherd.

tśor, thief.

gōhrā, horse.

-ī, mare.

bōld, ox.

gāo, cow.

mhnā, buffalo.

bākrū, he-goat.

-ī, she-goat.

bēhr, sheep.

kūk-ū, dog.

-ī, bitch.

rīch, rikh, bear.

sīl, leopard.

gādhān, ass.

sūr, sungar, pig.

murgū, kukkhrā, cock.

-ī, hen.

brāilā, cat (male).

-ī, female.

āt, camel.

ciūkhā (f-i), little bird.

cakrāi, kite.

shailā, f. shail, fox.

hāthī, elephant.

hāttā, hand.

lāt, foot.

nāk, nose.

ākkh, eye.
māh, face.
jāt, mouth.
dānd, tooth.
kān, ear.
shrāl, hair.
mūṇḍ, head.
dzībh, tongue.
pēt, stomach.
pitīl, back.
jiū, body.
katāb, book.
kōlm, pen.
mānjā, bed.
gauhr, house.
darīō, river.
gālr, stream.
pabbat, dāhr, hill.
madān, plain.
khēc, field.
rōtī, bread.
pāṇi, water.
ghīḥ, wheat.
tshāli, maize.
bīṭ, tree.
grān, village.
shāhir, city.
bauṛ, jungle.
matsī, fish.
bāt, way.
peinḍan, path.
phōl, fruit.
māss, meat.
duddh, milk.
pinni, egg.
gōo, ghi.
tēl, oil.
tshāḥ, buttermilk.
dailhrō, day.
rāc, night.
dailhrō, sun.
dzōth, moon.
tārū, star.

bāgrur, wind.
pāṇi, rain.
dau, sunshine.
dzōrē bāgrur, stormy wind.
bāhrtaū, load.
bēdān, seed.
lōhā, iron.
hātsau, bitau, good, beautiful.
riaū, bad, ugly.
bōdān, big.
mhāṯrau, hōknān, little.
sust, lazy.
hoṣēwān, wise.
mūrakh, ignorant.
painau, sharp.
uṭṣān, high.
shēlān, thaṅḍaṅ, cold.
naitau, hot.
guḷān, sweet.
sāphau, clean.
cān, ready.
hōknān, little.
ba-ulri, much.
aṅnau, be, become.
āpan, come.
ḍeṅnau, go.
bēṣhṇau, sit.
deṅnau, give.
lōṅnau, fall.
laiṅnau, take.
üzṣau, rise.
khōṇau aṅnau, stand.
dēṅhṇau, see.
khāṇau, eat.
pīṇau, drink.
bōṅnau, say.
suttṇau, sleep, lie down.
kōṅṇau do.
rauṅṇau, remain.
mārṇau, beat.
jāṅnau, knōw, recognise.
pūjnau, arrive.
bāgṇau, run away.
cāṇau, make.
ḏāṇau, place.
bēdṇau, call.
phābṇau, meet.
shīkhṇau, learn.
pōrhnau, read.
likhṇau, write.
mōrnau, die.
shuṇṇau, hear.
ōṭṇau, turn.
ōtēō āṇau, return.

bauṇṇau, flow.
jhēṭṇau, fight.
jitṇau, win.
āṛnau, be defeated.
dēui jāṇau, go away.
baṇṇau, sow.
aul jōṇau, plough.
khōṇṇau, cause to eat.
pāṇṇau, cause to drink.
shuṇāṇṇau, cause to hear.
tsōṛṇau, graze.
tsuruṇṇau tsōṛṇau, cause to graze.

Numerals.

Cardinal.

1—ēk.
2—dōē.
3—cann.
4—tsār.
5—pānį.
6—chau.
7—sāt.
8—atṭh.
9—nau.
10—dōsh.
11—gairā.
12—bārā.
13—tārā.
14—tsaundā.
15—pōndra.

16—sōlā.
17—sōṭtrā.
18—ṭhārā.
19—nį.
20—bi.
27—sāṭįi.
29—nōṭti.
30—ti.
37—sāṭi.
39—untālį.
40—cālį.
100—shau.
1000 hazār.
100,000—lākkh.

Ordinal.

pailau.

dāsraṇau, dūjjau.
ciau.

tsāuṇṇau.
pānįau.
chauṇṇau,
sāṭiun.
dōśhiu, 10th.
paihli bērā, 1st time.

duji phērē, 2nd time.
ādhau, half.
paṃṇē dōē, 1 1/4.
sāwā dōē, 2 1/2.
dāhā, 2 1/2.
dēorh, 1 1/2.
sādhs tsār, 4 1/2.
ēk pāo, 1/4.
As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are doē biē, caun biē, tsār biē, &c., or the word kōrī, score, is used.

**Sentences.**

1. Tērē naū kā ā? What is thy name?
2. Ėū gōhrēai kai umar ā (āsā)? What is the age of this horse?
3. Īndā kā Kashmīrā tāī kētrō ārā āsā (ā)? From here how far is it to Kashmīr?
4. Thērē bāē gauhrā di kētrō tshōtū āsā? In your father's house how many sons are there?
5. Mā āz bārī dārō hāndēō. I to-day from very far have walked.
6. Mērē cāceāu tshōtū tēhrī baihīn sōngē baihāu āundān āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhrīai zīn āsā. In the house the white horse's saddle is.
8. Tērū (tēhrī) piṭṭhē gāē zīn kōshō. Upon his back bind the saddle.
9. Māī tāūō tshōtū dē bauhrī tōē lāē. I have beaten his son much.
10. Sau dāhrā gāē dōgai bākri tsārā. He on the hill cattle and goats is grazing.
11. Sau tēn būtā pārē gōhrē gāē bēshāu āundān āsā. He under that tree on a horse is seated.
12. Tēnāu bāē apṇī baihīn kā bōdīān āsā. His brother is bigger than his sister.
13. Tēnāu mōl dāhō rupayyē āsā. Its price is two and a half rupees.
15. Ėū rupayyē tēn lāi dāi. These rupees to him give.
17. Tēn hātsē gidhī piṭṭē rōshī gidhī kōshō. Having beaten him well bind him with ropes.
18. Kūē kā pānī gārāu. Take out water from the well.
19. Mākā āgī (āgē) hāndāu. Walk before me.
20. Kauē tshōtū tumē pā āndāu lāgē āundāu? Whose son behind you is walking?
21. Sau tumē kauē kā mōl lāiō? From whom did you buy that?
22. Grāuē ēk bānīē kā. From a shopkeeper of the village.
THE DIALECTS OF KULU.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Kulu is a portion of Kangra District, but is almost entirely separated from Kangra proper, being connected with it only by a narrow neck of country in the north-west, while it is bounded on the west by the states of Suket and Manzi. On the north and east Kulu proper is bounded by Lahul and Spiti or Pitri respectively. These two tracts, while distinguished from Kulu proper, form part of the Kulu subdivision of Kangra. On the south Kulu is bounded by the River Satlaj across which is the British District of Kot Gurü. The dialects treated of in the following pages are the dialects of Kulu proper, and are all Aryan. In Spiti and Lahul the dialects spoken are Tibeto-Himalayan. In Manzi, Suket, Kangra proper and Kot Gurü the dialects are all of the same general type as those here dealt with.

Kulu proper may be said to contain four dialects: Outer Siraji spoken in Outer Siraj, that is in the southern portion of the Siraj Tahsil; Inner Siraji spoken in Inner Siraj or the northern part of the Siraj Tahsil; Saunji spoken in the Saunj Valley which enters the Basa Valley from the east; and lastly Kulu, which is spoken in the northern part of Kulu proper. There is also a Tibeto-Himalayan dialect called Kanasi, spoken in the village of Malana in North Kulu and nowhere else.

The four Kulu dialects are closely allied to dialects of Rajasthani found in Rajputana, and indicate close connection in the past between the peoples of Rajputana and the Himalayas north-east of Simla. The four dialects have several points in common, such as the existence of a form of the Present Auxiliary used in negative sentences, and of a feminine form for the Oblique Sing. of the 3rd Pers. pronoun, and the similarity of the Oblique Sing. to the Oblique Plural in Nouns.

In Outer Siraji ability is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Siraji the ordinary Present Participle seems to be used.
Outer Sirājī very closely resembles Kōṭ Gurūi, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in —ēau, the Dative in lai, the Ablative in kē, and the Locative in dē.

In Inner Sirājī the forms are rā for the Genitive, bē for the Dative, lērā for the Ablative, and mōnjē for the Locative.

Sainjī has very interesting forms. The Genitive is in —ēr, the Dative in —āb, the Ablative in —āgū. It has two forms for the Future, one of them having endings in b and r which suggest interesting problems. The Sānjī dialect generally resembles Inner Sirājī.

The use in Inner Sirājī of the word bāi, in the sense of the Hindi phir, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sāsīs with the same meaning. The contraction of the Present Auxiliary to —s should be noted.

Kuṭū in several respects closely resembles Inner Sirājī. Its nominal inflections are almost identical, but it has na or —n for the Ablative. It has an interesting form for the Pres. Indic. and Imperfect —ā being added to the root before the Auxiliary. The polite Imperative in —ēit should be noted.

The system of transliteration employed is that of the Asiatic Society of Bengal with some additions. c stands for the sound of ch in child, ch being the aspirated c; į represents the sound mid-way between i and ī; u italicised in a word printed in ordinary type is half-way between u and ī.

T. GRAHAME BAILEY.

March 3rd, 1905.
OUTER SIRĀJĪ.

The Outer Sirājī dialect resembles in many respects Kōṭ Gurūi which has been treated in considerable detail in the Simla Gazetteer; it will not therefore be necessary to treat Outer Sirājī with the same fulness.

Nouns.

Masculine.

Nouns in -ā.

Singular.          Plural.
N.                ghōr-ā               -ē
G.                -ēau f. ēē         as Sing.
D.A.              -ē lai              "
Loc.              -ē dē                "
Ab.               -ē kē                "
Ag.               -ē                    "

Nouns in Consonant.

N.                ghōr                 as Sing.
G.                ghōr-ō
D.A.L.Ab.         ghōr-ā lai, &c.

Feminine.

Nouns in -ī.

N.                shōr-ī               as Sing.
G.                -īō
D.A.L.Ab.         -ī lai, &c.
Ag.               -īē

Nouns in Consonant.

N.                bhēd, sheep         ...
G.                bhēdō
D.A.L.Ab.         bhēdā lai, &c.

baihṇ, however, is declined as follows:—

N.                baihṇ, sister       baihṇ-ī
G.                baihṇ-īō          as Sing.
D.A.L.Ab.         -ī lai, &c.
Ag.               -ī
Pronouns.

Singular.

1st 2nd 3rd    e or eh, this
N. hū̄ tū̄ sau, ḏh    e, ḏh, au
G. mērō tērō tēudō f. tēssō    eūō f. ēssō
D.A. mulai tālai tēū lē tēā lē    eū lē ēā lē
L. mūdō tādō " dō " dō    " dō " dō
Ab. mukhē tākhē " kêhê " kêhê    " kêhê " kêhê
Ag. mai tai tēi tai    tūs ai

Plural.

N. hāmsē tummē saī    े, ेh
G. mhārō thārō tin-ō    in-aw
D.A. ham-ā lai tum-ā lai -ā lē    -ā lē
L. -ā dē -ā dē    -ā dē
Ab. -ā kē -ā kē    -ā kē
Ag. -ē -ē    -ē or -nē.

kun, who? G. kaurō, Ag. kunī.

Adjectives.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in -ō -au or -ā. These take -e for the Plur. and for the Obl. Sing., and -i for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule: thus ghōrēau or ghōrēō, of a horse, Obl. ghōrēī; bēśīau, of a woman, Obl. bēśīī.


iyō, like this tiyō, like that kiyō, like what?
ētrau, so much or tētrau, so much or kētrau, how much or many
many

Comparison is expressed by means of the Ablative case, as, shōbhlō, beautiful; mūkhē shōbhlō, more beautiful than 1; sōbbi kē shōbhlō, more beautiful than all, most beautiful. The pronoun ēh has a form ēō, ēō shōbhlō, more beautiful than this.

Adverbs.

Most adjectives can be used as adverbs, in which case they agree
with the subject of the sentence. The following are a few very common adverbs, other than adjectives:

(Time.)

ëbbë, now
ëbbë, then
[këbbë, when?
jëbbë, when
källà, to-morrow
pôrsë, day after to-morrow
tsauthë, " " that
hij, yesterday
phôrôz, day before yesterday
tsauthë, " " that

(Place.)

idhi, here
tidhi, pôrë, there
kidhi, where?
jidhi, where

Prepositions.

lai, lë, to
taiñë, up to
kë, from
sangë, with
dë, in
âgë, in front of
gai, upon
pîshë, behind

Verbs.

Auxiliary.

Pres. I am, &c. à and ã à à à à à
or ãssë (ãsë) ãssë ãssë ãssë ãssë ãssë
Neg. áthi with negative particle.
Past tau f. tì Pl. të f. tì

Intransitive Verbs.

pôrnu, pôrñë, fall.

Fut. pôr-ù -à -à -ù -ã -à
Imperat. pôr pôrë
Pres. Ind. same as Fut.
Past Cond. pôr-dau Pl. -dë f. -di
Impf. Fut. with tau (të, tì)
Past Ind. pôr -au f. -ì Pl. -ë f. -ì
Plupf. pôrëau tau
Participle pôrëkôrë, having fallen
Outer Sirājī.

ichʊ, come.

Regular except in Past.

Past Ind.  aʊ  f.  ai  Pl.  aš

dewu, go.

Fut.  dew  dewa  dewa, &c.

Imperat.  dew  dewa

Past Cond.  dewdau

Past Ind.  dewʊ  f.  dewe  Pl.  dewe

jānu, go.

Fut.  jāu

Imperat.  jā  jā

Past Cond.  janda

Past Ind.  gau  f.  gau  Pl.  gau

rauhu, remain.

Fut.  rauhu or rauhā

Past Cond.  rauhnau

Past Ind.  rauha ( -i  -u )

baithu, baisnu, sit.

Regular.

Imperat. has baisi, sit thou, as well as the other forms.

Transitive Verbs.

tsiku, beat, like pornu.

Past Ind.  Agent case of subject with tsikau which agrees with obj.

kha, eat.

Past Cond.  khanda

Past Ind.  khāu

depo, give.

Past Ind.  deenau

lenu, take.

Fut.  laiū

Past Ind.  laian

kornu, do.

Past Ind.  kiya

Ability is often expressed by means of the present part. with the
genitive of the subject.

mērē nēk dewdō or mērē bhōle nēk dewdō, I cannot go.

mērē zh kitāb nēk porhdi, I cannot read this book.

This participle, it will be observed, is given a passive sense.
The Infin. is used to express necessity, as:—

mū kāllā ḍëwṇu, I have to go to-morrow.

The Infinitive ends in ṇau, ṇā, ṇu, ṇō or ṇā. In other words also we find the vowels au, ō, ā interchangeable.

The feminine forms of the 3rd pers. pron. and of ṇ, ḍh, this, are, as in other Kuḻu dialects, found in Outer Sirājī.

ḍëwṇu, go, is used to express the idea of going, jāṇu, go, is used in composition.

bāb, father.
ij, mother.
bhāi, brother.
baihṇ, sister.
dāi, elder sister.
cei, younger sister.
shōṛ-ū, son.
   —i, daughter.
raṇḍū, husband.
chērī, wife.
jōṅā, mōrd, man.
bēthi, woman.
shōṛ-ā, boy.
   —i, girl.
phuali, shepherd.
tsōr, thief.
ghōṛ-ā, horse.
   —i, mare.
bōld, ox.
gāō, cow.
maṅshi, buffalo
bākṛ-au he-goat.
   —ri, she "
bhāḍ, sheep.
kūk-ar, dog.
   —ri, bitch.
bhāhi, baṅhra, bear.
barāg, leopard.
sīh, "
gādhu, ass.
sūr, pig.
kukh-ṣai, cock.

kukh-ḷi, hen.
braiḷ-au, cat (male).
   —i, " (female).
ūṭ, camel.
hōṭ thi, elephant.
hāth, hand.
khūr, foot.
nāk, nose.
akki, eye.
muh, face.
jāt, mouth.
khakkh, corner of mouth.
dānd, tooth.
kānn, ear.
shrāi, hair.
mūṇḍ, head.
džibh, tongue.
dhaṇ, pēṭ, stomach.
pīṭh, back.
dziū, dēhi, body.
katāb, book.
kōlm, pen.
māndzau, bed.
ghōṛ, house.
dāryāō, river.
gāḥḍ, stream.
dzōt, hill-top, pass.
dhāṛ, hill.
sōrlau, dōj, plain.
khēc, field.
rōṭi, bread.
pāṇi, water.
kōṇak, wheat.
sulai, lazy.
sökšāh, wise.

tshōll, maize.
nikāmmu, ignorant.

tshākau, swift.
tshākau, swift.

būt, tree.
ticchau, sharp.

graũ, village.
uchțau, lofty.

bazār, town.
shōbhlau, beautiful.

buṇ, jungie.
shējau, dzaḍau, ṭhaṇḍau,
cold.

baṇu, town.
naitau, tātau, hot.

guļuau, sweet.

bān, place.
rāmlau, clean.

bān, place.
thīr, little.

bēl, fruit.
khassau, much.

bēl, fruit.
ichhō, come.

phōl, fruīt.
čērō, go.

māss, meat.
bēlau, go.

duddh, milk.
bēlau, go.

pīnūi, egg.
bēlau, go.

ghī, ghi.
bēlau, go.

tēl, oil.
tēlau, go.

tshāl, buttermilk.

thaņ, go.

dhair, day.

rāc, night.

dhairō, sun.

dzūth, moon.
lēl, take.

tārē, star.
dēnō, give.

baguri, paun, wind.
pōrnu, fall.

pānī, rain.
khāṇu, eat.

dhupā, sunshine.
jhūṭau, drink.

bhārāu, load.
bōlnu, speak, say.

bādau, seed.
kōrnu, do.

lōhau, iron.
rauhṇu, remain.

bītau, good.
tsikņu, beat.

nikkau, bad.
dzāņnu, know.

bōrāu, big.
dōwē jānu, go away.

hōtshau, little.
āņu, bring.

nīņu, take away.

Númerals.

Cardinal.

1—ēk.

9—nau.

2—dōs.

10—dōss.

3—caun.

11—giārā.

4—tsān.

12—bārā.

5—paunz.

13—tērā.

6—tshau.

14—tsandā.

7—săt.

15—pōndrā.

8—aṭṭb.

16—sōlā.
**Outer Sirāji.**

**Numerals—continued.**

**Cardinal.**

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<td>18</td>
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<tr>
<td>19</td>
<td>ōhī</td>
</tr>
<tr>
<td>20</td>
<td>hi</td>
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<tr>
<td>27</td>
<td>satāi</td>
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<td>29</td>
<td>pōtti</td>
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<td>ti</td>
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<td>90</td>
<td>nōbbā</td>
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<td>97</td>
<td>satānuñ</td>
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<tr>
<td>100</td>
<td>shau</td>
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<tr>
<td>200</td>
<td>dō shau</td>
</tr>
<tr>
<td>1,000</td>
<td>hazār</td>
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<tr>
<td>100,000</td>
<td>lakkḥ</td>
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</table>

**Ordinal.**

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<tr>
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<td>dujjō</td>
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<tr>
<td>3rd</td>
<td>cīyō</td>
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<td>4th</td>
<td>tsanthō</td>
</tr>
<tr>
<td>5th</td>
<td>panjīō</td>
</tr>
<tr>
<td>6th</td>
<td>tshauian</td>
</tr>
<tr>
<td>7th</td>
<td>sātiyan</td>
</tr>
<tr>
<td>10th</td>
<td>dōssian</td>
</tr>
<tr>
<td>50th</td>
<td>pōdzāriyan</td>
</tr>
</tbody>
</table>

**Sentences.**

The following five sentences will suffice to give an idea of the difference between Outer Sirāji and Kōt Gurūi. They should be compared with the sentences in the Notes on Kōt Gurūi.

6. Mērā bābūō shōrū tēũ baihṉī saṅgē baihūō aundān ēsā. My uncle’s son is married with his sister.

7. Ghōrā dē shittē ghōrēdē zīn ēsā. In the house the white horse’s saddle is.

17. Teũ shōblō kōṛē tsiṅnū rūshī kōṛē ēndhīnū. Beat him well and bind him with ropes.


20. Kaurō shōrū tā pīshī ēndōdō lagō aundō? Whose son behind thee walking comes?
INNER SIRĀJĪ.

Nouns.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā</td>
<td>-ē</td>
</tr>
<tr>
<td>G.</td>
<td>-ē rā, rau</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ē bē</td>
<td></td>
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<tr>
<td>Loc.</td>
<td>-ē mōnjē</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ē lērā</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-ēā</td>
<td>-ēō</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

|        | ghōr, house      | ghōr          |
|        | ghōrā rō, &c.    | as Sing.      |
| G.D.A.L.Ab. |                  |                |
| Ag.     | ghōrē             | "              |

Feminine.

Nouns in -ī.

|        | shōhr-ī, girl    | -ī             |
|        | -ī rau, &c.      | -ī rau, &c.    |
| N.     |                  | -ī             |
| G.D.A.L.Ab. |              | -īō            |
| Ag.    |                  |                |
| V.     | -īō             |                |

Nouns in Consonant.

|        | bhin, sister     | -ā             |
|        | bhin-ā rau, &c.  | -ā rau, &c.    |
| N.     |                  | -ā             |
| G.D.A.L.Ab. |              | -ā             |
| Ag.    |                  | -ē             |
| V.     |                  | -ō             |

Pronouns.

Singular.

<table>
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<th></th>
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<th>2nd</th>
<th>3rd</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bē</td>
<td>tū</td>
<td></td>
<td>iō, this.</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>mērau</td>
<td>tērau</td>
<td></td>
<td>sau</td>
<td>iō</td>
</tr>
<tr>
<td>D.A.</td>
<td>mē bē, mē tā bē</td>
<td></td>
<td></td>
<td>&quot; bē, tēū, f. tēssā &quot; bē, iū, f. ēssā bē</td>
<td></td>
</tr>
</tbody>
</table>
L. mē mōnjē tā mōnjē tēu mōnjē, f. tēssā īu mōnjē, f. ēssā mōnjē
Ab. ,, lērā. ,, lērā ,, lērā, f. tēssā ,, lērā, f. ēssā lērā lērā
Ag. mai tai tiū f. tēssē īu f. ēssē

Plural.
N. hāmmē tömmē tēa īa
G. nhārau thārau ,, rā ,, rā
D.A. hāmā bē tömmā bē ,, bē ,, bē
L. ,, mōnjē ,, mōnjē ,, mōnjē ,, mōnjē
Ab. ,, lērā ,, lērā ,, lērā ,, lērā
Ag. hāmmē tömmē tēa īa

Singular. Plural.
N. kuṇ, who? dzāṇ, who? kōṇā dzēa
G.D.A.L.Ab. kās rau, &c. dziū rā, &c. kās rau, &c. ,, rā, &c.
Ag. kuṇi dziu kuṇi dzēā

Others are kē, what? kitsh, anything, something.

Adjectives.

Adjectives used as nouns are declined like nouns. When qualifying nouns they are not declined except when their Nom. Sing. Masc. ends in -ā. In this case they take -ē for the Obl. Masc. and -ē for the Fem. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of kā, than as, rāmṇā, good, īu kā rāmṇō, better than this, sōbbi kā rāmṇō, better than all, best.

iērā, iēhrā, like this tērā, tēhrā, like that kērā, kēhrā, like what?
ētrau, so much or tētrau, so much or kētrau, how much or
many many many

Adverbs.

Many adjectives are used also as adverbs. When so used they agree with the subject of the sentence. The following is a list of a few of the commonest adverbs other than adjectives:

(Time.) (Place.)
īebbā, now indi, indhi, here
tēbbē, tēbrē, then pār, there, on the other side
kēbrē, kōddō, when? kōndi, kauf, where?
Inner Sirāji.

(Time.)
jēbrā, jōddō, when
āz, to-day
shāi, to-morrow
pōṛgī, day after to-morrow
tsāntānē, day after that
hidz, yesterday
pharz, day before yesterday
tsāntānē, day before that
kōdhī, sometimes, ever
kōdlī na, never
kōdhū kōdhū, sometimes

(Place.)
jauṛ, where
indhī tānī, up to here
indhā kā, from here
ūjhē, up
ūndhrē, down
jēlhē, in front
patshē, behind
whitar, inside
bāgē, outside

Others are kībē, why? hau, yes, nīh, no, chēkē, quickly, rāmē kōrī, well, &c.

Prepositions.
The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.
pāṛ, on that side
wāṛ, on this side
mūnje, within
tānī, tānī, up to
paraundē, upon
thāṛ, below
mā ḍēṛē, beside me
mā ṣōnghā, with me
jūṛī tānī, for him
tēṛī tānī, about thee (or for thee)
māṛ jēhau, like me
īṛī tānī, towards them

Verbs.

Auxiliary.

Pres. I am, &c. āsā āsā āsā āsā āsā āsā
Pres. Neg. nīh ādō f. nīh ādi Pl. nīh ādē
Past. I was, &c. thi thi thi thi thi thi

Intransitive Verbs.
pōṛnau fall.

Pres. Cond. pōṛ -ū -ā -ū -ū -ū -au
Fut. pōṛul -au -au -au -ē -ē -ē
Imperat. pōṛ pōṛā
Pres. Ind. pōrdāu f. pōrdē Pl. pōrdē
Past. Cond. the same
### Inner Sirāji

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impf.</td>
<td>pōrdan thi, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>pōrū and pōrau f. pōri Pl. pōri</td>
<td></td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>pōrū āsā</td>
<td></td>
</tr>
<tr>
<td>Pupf.</td>
<td>pōrā thi</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>pōrikōri, having fallen, pōračālā, faller, about to fall</td>
<td></td>
</tr>
</tbody>
</table>

Some verbs show slight irregularities.

### hōṇau, be, become

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>hōlau</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>hundā</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>hōn Pl. hōi</td>
<td></td>
</tr>
</tbody>
</table>

### ihṇō, come

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>ihā</td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>ihālau or ihlau (or īālau, īlau) ihlau ihlau ihlā or ihlē ihlē ihlē</td>
<td>ihlē ihlē</td>
</tr>
<tr>
<td>Imperat.</td>
<td>ich ichā</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>īhndau</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>īhndau</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>āō</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>ihṇwāḷā, come, about to come</td>
<td>nāṇā, go.</td>
</tr>
</tbody>
</table>

### nāṇā, go

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>nāālau, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Imperat.</td>
<td>nāā or nāsh, Pl. nāā</td>
<td>jāṇā, go.</td>
</tr>
<tr>
<td>Pres. Ind., &amp;c.</td>
<td>nāndau</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>nāṭhaun</td>
<td></td>
</tr>
</tbody>
</table>

### jāṇā, go

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>jāālau jāllau, &amp;c.</td>
<td>rauṅṇā, remain.</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>jāndau</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>gaun, f. gani Pl. gaṇe</td>
<td></td>
</tr>
</tbody>
</table>

### rauṅṇā, remain

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>rahālau rauhlau, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>rauhlndau</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>rauhū</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>bēṭhaun</td>
<td></td>
</tr>
</tbody>
</table>

### bēshṇā, sit.

### Transitive Verbs

### tsīkṇā, beat, like pōrṇau

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>Agent case of subject with tsīkau which agrees with object</td>
<td></td>
</tr>
</tbody>
</table>
Some of the following common verbs are slightly irregular:—

Pres Ind. khāndau
Past Ind. khāū
Fut. dāūlau
Pres. Ind. dinndau
Past Ind. dinbau
Fut. laūlau
Pres. Ind. lauinndau
Past laūū
Past Ind. būlūū
Past Ind. kōrū

khānā, eat.
diṇā, give.
dinā, give.
lauṇā, take.
bolṇā, speak.
kōrnā, do.

Ability is often expressed by means of the Pres. Part. (Pres. Ind.) and the genitive case of the subject, as, mērē nehē kōrdau, I cannot do.

To express being in the act of doing a thing lágo (from lággṇā, stick) is used. īc lágo rōtī khāndō, he is eating bread; láh thi rōtī khāndō lágo hundō, I was eating bread.

The vowel of saū, he, she, it, is sometimes omitted after a verb, as, tēū bē na dēs, do not give it to him, where s represents ī. This reminds us of the sū, and s which are so common as 3rd Sing. suffixes in Labudā and in Panjābī West and North of Lahore. Cf. also Inner Sirāji nā lērū na nē sē, do not take it from me.

The word bāī, meaning ‘again,’ ‘after that,’ Hindi, phir, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sāsis.

The infinitive ends in -nā, -nō or -sau. In other words also we find the vowels ā, ē, au interchangeable.

In the Negative Auxiliary ādō, aḍī, aḍē the ā is pronounced very long. This word differs from most Negative Auxiliaries in being declined.

The special Feminine forms of the 3rd pers. pron. and of īc, this, should be noted. They are found also in the Simla States dialects.

bāb, father.
īj, mother.
bhāī, brother.
dāī, elder sister.
bhīṇ, younger sister.
sbōrā, son.
sbōrī, daughter.
mard, husband.
bēṭrī, woman.
mard, man.
bēṭrī, woman.
sbōrā, boy.
sbōrī, girl.
phuāl, shepherd.
tsōr, thief.
ghōrā, horse.
ghōri, mare.
bōld, ox.
gā, cow.
mihāsi, buffalo.
bāke-ā, he-goat.
   -i, she-goat.
bhēd, sheep.
kutt-au, dog.
   -i, bitch.
ghāi, bear.
barcāg, leopard.
gādhā, ass.
sūr, pig.
kukk-ar, cock.
   -ri, hen.
barcāl-au, cat (male).
   -i, " (female).
ūt, camel.
hāthi, elephant.
hāth, hand.
pair, foot.
nāk, nose.
ācchi, eye.
mūh, face.
dānd, tooth.
kaṇṭē, ear. (lobe of ear?)
shrēāl, hair.
munḍ, head.
dzibh, tongue.
pēṭ, stomach.
pīṭh, back.
sarir, déhi, dziū, body.
katāb, book.
kalam, pen.
māndzau, bed.
ghar, house.
daryā, river.
gāhḍ, nauē, stream.
sarāj, hill.
nihal, plain.
khēc, field.
rōtti, bread.
pāṇi, water.
kaṅk, gīhū, wheat.
tshalli, maize.
butṭā, tree.
grā, village.
bazār, city.
būn, jungle.
mācchi, fish.
bāt, way.
phūl, fruit.
māss, meat.
duddh, milk.
dānnā, egg.
ghi, ghiā, ghi.
tēl, oil.
tshāi, buttermilk.
dihāro, day.
rāc, night.
dihāro, sūraj, sun.
dzōth, tsānaqī, moon.
tārā, star.
bāgur, wind.
pāni, rain.
dhūppā, sunshine.
bhārā, load.
bēdzā, seed.
lōhā, iron.
shōbhlā, rāmṛā, good, beautiful.
būrā, bad.
bōrau, big.
hōtshau, little.
sust, nist, lazy.
satāz, wise.
māru, foolish, ugly.
tshēkā, swift.
ticchā, sharp.
uchtā, lofty.
shēlā, cold.
nītā, nigghā, tātā, hot.
mīṭhā, sweet.
shittau, white, clean.
thōrā, little.
bauhū, much.
ciṭṭhā, black.
bhēṭnā, be obtained.
ihu, come.
nāṇā, go.
bēṣhū, sit.
lauṇā, take.
dinā, give.
pōrnan, fall.

khāṇā, eat.
jihuṇā, drink.
galāṇā, speak, say.
bōlṇā, speak, say.
körnā, do.
rauṇpā, remain.
tsikṇā, beat.
ḍānṇā, know.
āṇā, bring.
nīṇā, take, take away.

Numerals.

Cardinal.

1—āk.
2—dui.
3—cēp.
4—tsār.
5—pāndz.
6—tshan.
7—sāṭ.
8—āṭh.
9—nau.
10—dōss.
11—giārā.
12—bārā.
13—tērā.
14—tsauṇdā.
15—pōndrā.
16—sōlā.
17—satārā.
18—ṭhārā.
19—nih.
20—bih.
27—satāi.
29—nōtri.
30—tri.
37—satōṭṭi.

39—āntuāli.
40—tsāli.
47—sāttulī.
49—ānūnjā.
50—padā.
57—sautānjā.
59—ānāt.
60—shāṭhū.
67—sateṭtū.
69—unḥattar.
70—sottar.
77—satttur.
79—āṇūṣūgū.
80—ōšshū.
87—satešgū.
89—nauūe.
90—nōbbe.
97—sateṇnū.
99—naukṛa.
100—shauṅkṛa, shan.
200—dui shan.
1,000—hadzār.
100,000—lakh.

Ordinal.

1st, pahiūlō.
2nd, dujjō.
3rd, ciyoū.
4th, tsauṇhū.
1. Tērā naū kē? What is thy name?
2. Ėū ghōrē ri kētrī ummur hōi? How much is the age of this horse?
3. Indhā kē Kashmir tāṇī kētrā dūr? From here how far is Kashmir?
4. Thārē bābā rē ghōrē kētrē shōhrū? In your father’s house how many boys are there?
5. Hā āz bauhū dūrā kē haṇḍī ao. I to-day from very far have walking come?
6. Mērē cācē rē shōhrū rā biāh iūri bēṭē sōnghā. My uncle’s son’s marriage is with his daughter.
7. Ghōrē shittē ghōrē rī zīn. In the house is the white horse’s saddle.
8. Iūri piṭṭhī paraundē (uppur) zīn kōshā. On his back bind the saddle.
10. Sō sarajā rē dzātā uppur bhērā tsaraundō. He on the hill’s top is grazing sheep.
11. Sō iū bāṭē thāf ghōrē paraundē bēṭhā hundō. He under this tree on a horse is seated.
12. Tērō bhāi apṇī bhīṅā kē baurau. His brother is bigger than his sister.
13. Bāiā mūl ābāi rapau. Its price is two and a half rupees.
15. Ėū bē ēā rapau dē. Give these rupees to him.
16. Ėū lērā ēā rapau ēū lā. From him take these rupees.
17. Ėū rāmṛē kōrī tsiki lau rāshī kōrī bōndhī lau. Beat him well and bind him with ropes.
18. Kōā kē pāṇi kārha. Draw water from the well.
20. Kāsrā shōhrū tōmā patshēē āō? Whose son is coming behind you?
21. Ėō cīj kāsā lērā mūllē āṇī? From whom did you buy this thing?
22. Grē rē dukāndārah lērā. From the shopkeeper of the village.
**SAINJĪ.**

The grammar of Saînji bears a considerable resemblance to that of Inner Sirājī; in the following notes, therefore, chiefly those points will be mentioned in which the dialects differ.

**Nouns.**

**Masculine.**

Nouns in –ā.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā, horse</td>
</tr>
<tr>
<td>G.</td>
<td>–ēr</td>
</tr>
<tr>
<td>D.A.</td>
<td>–āb</td>
</tr>
<tr>
<td>Ab.</td>
<td>–ē āgā</td>
</tr>
<tr>
<td>Ag.</td>
<td>–ē</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

| N.       | ghar, house | as Sing. |
| G.       | ghar-ār    | " |
| D.A.     | –āb        | " |
| Ag.      | –ē         | " |

**Feminine.**

Nouns in –ī.

| N.       | bēṭī, daughter | as Sing. |
| G.       | bēṭī-r        | " |
| D.A.     | –b            | " |
| Ag.      | –ē            | " |

Nouns in Consonant.

| N.       | bhiṅ        | ... |
| G.       | bhiṅ-ār     | ... |
| D.A.     | –ab         | ... |
| Ag.      | –ē          | ... |

**Pronouns.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haï</td>
<td>tā</td>
<td>sō</td>
</tr>
<tr>
<td>G.</td>
<td>mērā</td>
<td>tērā</td>
<td>tēurā, f. tēssā rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>maubhē</td>
<td>tabhē</td>
<td>tēub</td>
</tr>
<tr>
<td>Ab.</td>
<td>maubāgā</td>
<td>tā āgā</td>
<td>tēū āgā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mōē</td>
<td>tāuē</td>
<td>tēōē</td>
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</table>
### Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>āssē</td>
<td>tūssē</td>
</tr>
<tr>
<td>G</td>
<td>mhārā</td>
<td>thārā</td>
</tr>
<tr>
<td>D.A.</td>
<td>āssāb, āsāb</td>
<td>tāāb</td>
</tr>
<tr>
<td>Ab.</td>
<td>āssā (āsā)</td>
<td>tūā āgā</td>
</tr>
<tr>
<td>Ag.</td>
<td>āhē</td>
<td>tūssē</td>
</tr>
</tbody>
</table>

### Adverbs

**Time.**
- ōbrē, now
- tēbrē, then
- kēbrē, when?
- jēbrē, when
- ādz, to-day

**Place.**
- ēkkhē, here,
- tēkkhē, there
- kauī, where?
- jauī, where
- ēkkhē kahē or kauhāū, from here

*Kidzu, why?* *whitar, inside; barā, very much, agrees with its noun or pronoun. It is to be distinguished from *baṛḍā, big, which is not used as an adverb.*

### Prepositions

- āgā, from
- tāng, up to
- uprē, upon
- sānghē, with
- jēhē, in front of
- pitshē, behind

### Verbs

#### Auxiliary

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>sa</td>
</tr>
<tr>
<td>Neg.</td>
<td>athi</td>
</tr>
<tr>
<td>Past.</td>
<td>ti</td>
</tr>
</tbody>
</table>

#### Intransitive Verbs

**1ōṭpā, fall.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>1ōṭ -ū -ē -ō -ū -ō</td>
</tr>
<tr>
<td>Fut.</td>
<td>1ōṭ -ur -ar -ār -ur -ār</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>1ōṭdā</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>1ōṭdā ti</td>
</tr>
</tbody>
</table>
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Sainji.

Intransitive Verbs—continued.

lōṭnā, fall.

Past Ind. lōṭā  f. lōṭi  Pl. lōṭē  f. lōṭi
Plupf. lōṭū tī
Participle lōṭi kari, having fallen

iēdznā, come.

Fut. ēdz -ār -ār -ār -ur -ar ār
Imperat. idz idzā
Past Cond. idzdā
&c.

Past Ind. āwā

nānā, go.

Fut. nāsh ā nū ā nū ā i ā i
Past. Ind. nāṭbā

Tsālнал, go.

Fut. tsāl ā nū ā nū ā i ā i ā i

Transitive Verbs.

tsiknā, beat, in general like lōṭnā.

Past Ind. Agent case of subject with tsikū
Plupf. " " " " " tsikū' tī
dēnā, give.

Fut. dēāb
Past Ind. dinā

nīnā, take.

Fut. nīb
Past nīā

The future is a very interesting tense in Sainji. There appear to be two complete forms -ār -ār -ār -ār -ār and ā ā ā ā ā i ā i ā i. Whether the ū in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending -b for the 1st Sing. Fut. as in dēāb, I will give, nīb, I will take, tsikūb, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, tsikūb being equivalent to tsikū ēūb, I will strike him, or tsikū tābhā, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Māṇḍī State which is near Manglaur suggests that this ū is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb go,
either nähā bē, nāhā bē, nāhū bē, nähi bē, nāhī bē, or nāhā, nāhū, nāhū, nāhīmē, nāhī, nāhū (nāhū?) Like Inner Sirājī Saīnji has a feminine form for the 3rd per. pronoun and for ēō, this.

The following words are those in which a difference between the two dialects is observable. Probably however some of these also may be found in Inner Sirājī. In the other words of the list Saīnji does not differ from Inner Sirājī.

bābā, father.
bhāi, elder brother.
bhāū, younger brother.
tshör−ū, son.
−ī daughter.
jōe, jō, dzōō, wife.
bauīd, ox.
mhēshī, buffalo.
bhēr, sheep.
kūttā, dog.
kukkar, cock.
barēšā, cat.
pair, foot.
ākh, eye.
tsōrā, hair.
mūnd, head.
kāya, body.
dzōt, hill, pass.
sauā, plain.
chōt, field.
rōṭi, bread.
gihū (not kaṅk), wheat.
tshōlli, maize.
graū, village.
gāhr, būn, jungle.
shēkhā, meat.
tshāh, buttermilk.
dihārā, sun.
dzōtth, moon.
baqar, wind.
shōbhī, beautiful.
rāmīē, good.
baṣḍā, big.
halkā, hotshā, small.
dālī, lazy.
sutuāz, wise.
nikēmā, ignorant.
tāndā, swift.
ūjjē, uthlā, high.
mārā, ugly.
nighā, hot.
mūhrā, sweet.
bohū, much.
lōṭnā, fall.
iēdgā, come.
jūtīṇā, drink.

Noumerals.

Cardinal.

1—iśk.
2—duī.
3—ciūn
4—tsār.
5—panz.
6—tshau.

7—satt.
8—nāṭṭh.
9—nāūū.
10—dass.
11—giārā.
12—bārū.
Sainji.

NUMERALS—continued.

Cardinal.

13—tērā. 17—satārā.
14—tsauūdā. 18—ṭhārā.
15—pōndrā. 19—niḥ.
16—sōḷā. 20—bhū.

SENTENCES.

1. Tērā nā kēs? What is thy name?
2. Ēō ghōrēr kētrē aṃbar? How much is this horse's age?
3. Ėkkhā kahā Kashmirā tang kētrē dūr hōlā? From here to Kashmir how far will it be?
4. Tērē bābūr gharē kētrē lārkē? In thy father's house how many sons are there?
5. Haū ādz bārē dūrē zōngbhē hānḍī āwā. I to-day from very far on legs walking came.
6. Mērē tātēr bēṭā sār bēnhī sāngbhē bēā hōū. My uncle's son is married to his sister.
7. Gharē shittē ghōrēr zīn. In the house is the white horse's saddle.
8. Ēūr piṭṭhī āprē zīn bōnḥā. Upon its back bind the saddle.
10. Dzōtār tsōrē āprē tsārā sō gā bākri. On the hill's top he is grazing cows and goats.
11. Ēō butṭē hēṭhē sō bēṭhā ghōrē āprē. Under that tree he is seated on a horse.
12. Ēūr bhāi apnī bāuḥnī kā bāḍdā. His brother is bigger than his sister.
13. Ēūr mūl īhśē rupayā. Its price is two and a half rupees.
15. Ēūb rupayā dēā. Give him rupees.
16. Ēā rupayā ēā āgā mōṅgā. Those rupees ask from him.
17. Ėū rāmrē kōrī tākā rāshīē bī bōnḥā. Beat him well and bind him with ropes.
18. Kūsē kāuḥānī pānū kāḍḍhā. From the well draw water.
19. Maū jēhī tāsāl. Walk before me.
20. Kāsrā lārkā tā pīshē āwā? Whose boy is coming behind you?
21. Kāsū āgā tāē mūl mōṅgū? From whom hast thou bought?
22. Graūr dukauṇadārā āgā. From the shopkeeper of the village.
**KULUI. [Kulai].**

**Nouns.**

**Masculine.**

**Nouns in -ā.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>Ghōr-ā, horse</td>
</tr>
<tr>
<td>G.</td>
<td>-ē rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ē bē</td>
</tr>
<tr>
<td>L.</td>
<td>-ē mōnjbē, mānjē</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ē na</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
</tr>
</tbody>
</table>

**Nouns in Consonant.**

| N. | ghōr, house | as Sing. |
| G.D.A.L.Ab. | ghōr -ē rā or -ā rā, &c. | " |
| Ag. | -ē | " |

**Feminine.**

**Nouns in -ī.**

| N. | bēt-ī, daughter | as Sing. |
| G.D.A.L.Ab. | -ī rā, &c. | " |
| Ag. | -īē | " |

**Nouns in Consonant.**

| N. | bēhn, sister | bēhn-ī |
| Ag. | -īē | -īē |

---

**Pronouns.**

**Singular.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>āh, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haū</td>
<td>tū</td>
<td>sau</td>
</tr>
<tr>
<td>G.</td>
<td>mōrā</td>
<td>tērā</td>
<td>teī rā (f. tēssā rā)</td>
</tr>
<tr>
<td>D.A.</td>
<td>mūbē, mūmē taubē</td>
<td>&quot; bē</td>
<td>&quot; bē</td>
</tr>
<tr>
<td>Ab.</td>
<td>mōn</td>
<td>tānn, tanna</td>
<td>&quot; na</td>
</tr>
<tr>
<td>Ag.</td>
<td>maī</td>
<td>taī</td>
<td>teīē</td>
</tr>
</tbody>
</table>
N. āssé tuṣsē tē ēh
G. āssé rā tuṣsā rā, tūsrā tinhā rā inhā rā
D.A. " bē tuṣsa hē " bē " bē
Ab. āssān, āssā tuśsān, tuṣsā na na
Ag. āssé tuṣsē, tuṣsē tinhē inhē

For bē in the Dative and Accusative wē is also used.
kuṇ, who? G. kōs rā Ab. kōsan Ag. kūṇē.
Others are kī, what? kīch, something, anything.

ADJECTIVES.
Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in ā, in which case the Oblique Singular and all the Plur. take ē. Fem. Sing. and Plur -ī.
Comparison is expressed by means of na, from, than, as, shōbhī, good, beautiful, &c., ēi na shōbhī, more beautiful than this; sēbhī na shōbhī, more beautiful than all, most beautiful.

aṇḍā, like this tāṇḍā, like that kāṇḍā, like what?
ēṭrā, so much or tēṭrā, so much or kēṭrā, how much or many.
many.

ADVERBS.
Most Adjectives may be used as Adverbs; when so used they agree with the subject of the sentence as above mentioned. The following is a list of the most important Adverbs other than Adjectives:

(Time.) (Place.)
ānibī, ṣbbī, now, ōkkhē, here
tēbī, then tōkkhē, there
kōbbē, when? kōkkhē, where?
auj, to-day ōkkhē tāf, up to here
shūi, to-morrow ōkkhān, from here
pōrsī, day-after-to-morrow ujjhē, jhāf, bhētī, up
tsōথhē, day after that bhīāf, bān, bēṛē, down
hīdz, yesterday nār, near
pharidz, pharaz, day before dūr, far
yesterday āggē, in front
(Time.)
tsōūthē, day before that
kadhi, sometimes, ever
kadhi na, never

(Place.)
picčē, behind
handar, inside
bāhar, outside

Others are kibē, why? ḥō, yes. tshēkā, tshēkē, quickly.

Prepositions.
The chief prepositions have been given in the declension of Nouns. Subjoined is a brief list of others.
pūrē, on the other side
wārē, on this side
mōnjbē, bhitrē, within
tātī, up to
pāndēhī, upon
hēthē, below
mā āggē, beside me
mā sangbē, with me
tērī tātī, for his sake, for
rei tātī, about thee (for thee.
&c.)
mērē sahi, like me
tinhē ri dhirē, towards them
tērē oriē porē, round about
it

Verbs.

Auxiliary.

Pres. I am, &c. sā sā sā sā sā sā (fem. sī)
or sā (f. sā) sā sā sī sī sī
or hē (f. hē) hē hē hē hā hā

Pres. Negative āthī indecl. nēh āthī, am not, is not, &c.
Past I was, &c. thā (f. thī) thā thā thē (f. thī) thē thē
or tī tī tī tī tī tī tī

Intransitive Verbs.

dzhaurṇu, or jhaurṇu, fall.

Fut. dzhaur -aū or -nu -lā -lā -aū or -nu -lē -lē
Imperat. dzhaur dzhaurā
Pres. Ind. dzhaurā sā. dzhaurā is not inflected, sā is sometimes
uninflected and sometimes changed to sī as above.
Impf. dzhaurā tī or thā. thā inflected as above.
For these two tenses dzhaurdā (f.-ī pl -ē) sā and dzhaurdā
thā are sometimes found. The Neg. of dzhaurā sā is
nēh dzhaurdā āthī.
Past Cond. dzhaurdā
Past Ind. dzhaurū f. dzhauri pl. dzhaure
Pres. Perf. dzhaurū sā
Plupf. dziaurū ti or thā
Participle dzhaurekē, having fallen; dzhaurū hundā, in the state of having fallen,

Some verbs show slight irregularities.

hōṇū, be, become.

Fut. hōnu, &c.
Pres. Ind. hōā sā
Past Cond. hundā
Past Ind. hāā

ēṇā, come.

Fut. ēnu nu ēllā, &c.
Imperat. ē ējā
Pres. Ind. ēzā sā
Past Cond. ēndā
Past Ind. āā f. āi Pl. āē
Participle āikē, having come

nōshṇā go.

Past Ind. nōṭṭhā

Past Ind. gōā
Participle āikē, having gone

bēshṇā, sit.

Past Ind. bēṭṭhā

Transitive Verbs.

mārnā, beat, strike, for the most part like dzhaurnu.

Past Ind. mārū with agent case of subject, mārū, agreeing with object.
Pres Perf. mārū sā with agent case of subject, mārū sā agreeing with object.
Plupf. mārū ti (thā) with agent case of subject, mārū ti (thā) agreeing with object.

Some of the following common verbs are slightly irregular:

khāṇā, eat.

Fut. khānnu
Past Cond. khāndā
Pres Ind. khāā sā
Past Ind. khāū
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>pinũu</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>pinda</td>
<td></td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>pũ sã</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>pũ</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>dũnã, give.</td>
</tr>
<tr>
<td>Fut.</td>
<td>dũnũ</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>dũndũ</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>dũ sã</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dũnã</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>lũnã, take.</td>
</tr>
<tr>
<td>Fut.</td>
<td>lũnũ</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>lũ sã</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>lũ</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>kũrũ, do, make.</td>
</tr>
<tr>
<td>Fut.</td>
<td>kũrũ</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>kũrã sã</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>kũrũ</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>jãnã, know.</td>
</tr>
<tr>
<td>Past</td>
<td>jãũ</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>aũnã, bring.</td>
</tr>
<tr>
<td>Fut.</td>
<td>aũnũ</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>aũnã sã</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>aũnã</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>nũnã, take, take away.</td>
</tr>
<tr>
<td>Fut.</td>
<td>nũnũ</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>nũ sã</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>nũ</td>
<td></td>
</tr>
</tbody>
</table>

The Infinitive may end in either ã or ã.

For the Imperat. Sing. a polite form in –t is often used, marrãt, be pleased to strike; dhauflãt, be pleased to fall. This corresponds to Panjãbî dhyyã, Urdu giriyyã, be pleased to fall.

The sã of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the ã omitted; thus, bãrã tshãkã hãndãs, he or she walks very quickly.

A passive participle is used to express ability:—mãrã kóllã něh pórhidã, I cannot read. Panjãbî, mãrã koolã něh pôrhiddã.

"Where were you?" or "Where wert thou?" is capable of being expressed in several ways, tussã kókkã (or kau) tî or tîrã, where were you? tũ kókkã (or kau) tî or tîrã, where wert thou? kókkã tînã (without tussã) where were you?

The form of the Verb with –rã does not appear to be used in
addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. ṛē, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī ṛē, which is used by men in speaking to men. The -ṇē in tinē is apparently a suffix having the force of tussē, and rendering unnecessary the employment of tussē; cf. Panjābī jē. ṛē may be the same as Hindi ṛē; cf. also the ṛ in the Sainji Future tense.

Of the two verbs meaning go, jāṇā is used in composition with other verbs. Nōshāna is used alone for ‘going,’ though it also enters into composition.

List of Common Nouns, Adjectives and Verbs.

bāb, bābū, father.
ammā, yā, mother.
bhāi, brother.
dāi, elder sister.
bōhū, bhāū, younger sister.
bātā, sou.
bāțī, daughter.
khasm, husband.
lāhrī, dzōi, jō, wife.
mard, man.
bēṭī, woman.
sōhrū, boy.
    -i, girl.
puhāl, phuāl, shepherd.
guālā, cowherd.
tsōr, thief.
ghōr-ā, gōhr-ā, horse.
    -i, -i, mare.
bōld, bauld, ox.
gāi, cow.
maishī, mhaishī, buffalo.
bokr-ā, goat (he).
    -i, " (she).
bhēd, sheep
kūtt-ā, kutt-ā, dog.
    -i, -i, bitch.
gāhī, ghāi, rich, bear.
barāg, leopard.
gaddhā, gōddhā, ass.
kukk-ār, cock.
    -ri, hen.
brēl-ā, cat (male).
    -i, " (female).
āț, camel.
cīrū, bird.
hāthī, elephant.
hōth, hāth, hand.
dzōngā, foot.
nāk, nose.
očhi, eye.
māl, face.
dōnd, tooth.
kōm, ear.
shēr, hair.
mund, head.
dzhībb, tongue.
pēt, stomach.
pītth, back.
jeō, body.
kāgad, book.
kalam, pen.
māndzā, bed.
ghōr, house.
naui, river.
ṇāl, stream.
dāg, ḍhōg, hill.
pöddhra, plain.
chést, field.
rōṭṭi, bread.
pāṇi, water.
kōṇak, wheat.
chōlli, maize.
butṭā, tree.
grā, village.
śhaihr, city.
bōṇa, jungle.
mōcchē, fish.
bōtt, way.
phōl, fruit.
shikhā, meat.
duddh, milk.
dānnā, dānnā, egg.
ghi, ghi.
tēl, oil.
chāh, buttermilk.
dhīār, day.
rāt, rāc, night.
dhīārā, sun.
dzōṭh, dzuth, moon.
tārā, star.
biānnā, wind.
gāsh, rain.
dhuppā, sunshine.
bhrōṭū, load.
bōjā, seed.
lōhā, iron.
rāmrō, shōbhla, kharā, good
būrā, bad.
bōddā, big.
hōṭshā, hōcchā, small.
ālṣi, lazy.
ɡanḍū, wise.
nikamnā, ālṣi, foolish.
tshēka, takṛa, swift.
tićchā, sharp.
uthrā, high.
shōbhīlā, beautiful, clean.
mārā, ugly.
ṭhōndā, cold.
tōttā, hot.
mīṭṭhā, sweet.
shāttā, white.
ciṭṭhā, ciṭṭhā, black.
ṭhōṛū, little.
bōhū, much.
hōgā, be, become.
āṇā, come.
jāṇa, dzānā, go.
nōṣhā, go, run.
bēshūā, sit.
lēṇā, take.
dōgā, give.
dzhauṛnā, jhauṛnā, fall.
uttṛṇā, rise.
kharā hōṇā, stand.
hērṇā, sec.
khāṇā, eat.
piṇā, drink.
galāṅā, bōṅā speak, say.
saṅpā, sleep.
kōrnā, do.
rauhnā, stay, remain.
mārnā, beat.
pachēṅnā, recognise.
pujjā, arrive.
nōshī jāṇā, run away.
baṇṇā, make.
shadnā, call.
dhuṇṇā, mēṅṇā, meet, be obtained.
sikkhā, dzānṇā, learn.
pōṅḥu, read.
līkṇā, write.
mārnā, die.
shāṇṇā, hear.
phīrī ēṇā, return.
bauḥṇā, flow.
lōrnā, fight.
LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—continued.

jītaṇā, win.
hārnā, be defeated.
shēṭṇā, throw, sow.
bōld juṅṇā, plough.
khīṇṇā, give to eat.
piṇṇā, give to drink.
śiṅṇēṇṇā, cause to hear.
tsōrnā, graze.
tsārṇa, cause to graze.
lumā paunā, lie down.

Numerals.

Cardinal.

1—ēk.
2—dūi.
3—cin.
4—tsār.
5—pōnj.
6—chau.
7—satt.
8—ōṭṭh.
9—nōù.
10—dōsh.
11—giārā.
12—bārā.
13—tēhrā.
14—cōūdā.
15—pandrā.
16—sōlā.
17—satārā.
18—tēhrā.
19—ṇīh.
20—bīh.
100—shauū.

Enumeration is by twenties up to a hundred.

Sentences.

1. Tērā nē ki rē? What is thy name?
2.Ēt ghōṛē ri kētri umbrā sā? How much is the age of this horse?
3. Ōkkha na Kāṣmmīr kētni dūr hē? From here how far is Kāṣmmīr?
4. Tūsrē bahē rē ghōṛē kētrē bēṭē hē? In your father's house how many sons are there?
5. Haũ auj dūrā na hōṇḍi āō. I have come walking to-day from very far.
6. Mērē tsētsē (cācē) rē bēṭē tēiri bēlnē saṅgē biāh kērū. My uncle's son made a marriage with his daughter.
7. Ghōṛā na shēṭṭē ghōṛē ri kāthī hē. In the house is the white horse's saddle.
8. Tēi ri piṭṭhī pāndēh kāthī kōshā. Bind the saddle on his back.
10. Sau baρe ϑhaugā nā gōrū bhēr cārā sā. He on the big hill
    is grazing cows and sheep.
11. Sau baτtē hāth ghōrē pāndēh bāτtē hundā hē (sā). He under
    that tree was seated on a horse.
12. Tēīrā bhai apṇī baihni na bōdḍā hē (sā). His brother is bigger
    than his sister.
13. Tēīrā mūl ϑhāī rupayē sā. Its price is two and a half rupees.
14. Mērā bāpā hōcchē ghōrā na rauhās. My father lives in a little
    house.
15. Īī bē śh rupayē dēī dēā. Give this rupee to him.
17. Tāībē rāṇī mārikē rōshā bōunnā. Having beaten him well
    bind him with ropes.
19. Mērē āggē tsōl. Walk before me.
20. Tānū pīcchē kōsrē shōbrū ēndā sā? Whose boy is walking
    behind thee?
21. Tāī kōsan mullē lēū? From whom didst thou buy it?
22. Grānūrē ḍē ēksī dukāndāra na lēū. I took (bought) it from a
    shopkeeper of the village.
THE DIALECTS OF MANDI AND SUKET,

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Mandi and Suket are two important states lying between Simla and Kangra proper with Kulun for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kangra and south of Suket certain linguistic peculiarities are found which are not observed in the central area. The future in l alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in g or gh, whereas to the north and south and east it is in l.

The main Mandi dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Suket. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Mandeali may be taken to be Jhatighri half-way between Sultanpur and Palampur. Chota Banghali, as alluded to in the following pages, is spoken in that portion of Chota Banghal which lies in the extreme northern portion of Mandi State. In the south-east portion of the State called Mandi Siraj the dialect spoken is still Mandeali, but it shows resemblances to Inner Siraj, the dialect of the northern half of the Siraj Tehsil of Kulun.

In Mandeali the genitive is formed by the postposition rā, the Dative by jō, and the Ablative by ĝē or thē.

Although the dialect shows many traces of the influence of Panjabi, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulun and the Simla States. The future is either indeclinable in —gy or declinable in—gha.

The Pres. Part in composition is indeclinable, as karā hā, is doing, which reminds us of the Kashmiri participle karōn. Another
resemblance to Kashmiri is in the confusion between o and ye. Thus we find tēs used interchangeably with tyēs, ēs with yēs, ēthē with iēthē (yēthē). The interchange of s and h finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary hā and sā or dā. See the dialects passim.

Maṇḍēālī has a Stative Participle in—irā, thus paîrā, in the state of having fallen, pītirā, in the state of having been drunk. The peculiarity of the verb bāhṇā, beat, has been alluded to under the Verb in Maṇḍēālī and Chōṭā Banghālī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of ability.

In Sukēṭ there are said to be three dialects—Pahār, Dhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍēālī, but in the Plural Panjābī influence is shown in the Oblique termination—ā. The Agent Plural, however, ends in—iē. thē is used for the Ablative postposition, gā being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍēālī.

In Verbs we find that the Dhar dialect resembles Panjābī in its Pres. Part. in—dā, and in its Past Part. in—ēā. The Bahal dialect has its Pres. Indic. like Maṇḍēālī, as mārā hā, but in the Imperfect has the peculiar double form, mārā hā thā, he was beating, mārā hē thē, they were beating. The Sukēṭ dialects make their future in gh and possibly g or yg, and have the Stative Participle in—irā, as mārīrā, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍēālī.

The system of transliteration is that of the Asiatic Society of Bengal. Ī denotes the sound half-way between i and ē, u italicised in a word printed in ordinary type is half-way between u and ē; eu similarly italicised represents the sound of e in French je; c is the sound of ch in child, ch is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.
MANDEALI. [Mandāli]

NOUNS.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghōr-ā, horse</td>
<td>-ē</td>
</tr>
<tr>
<td>G. -ē rā</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A. -ē jō</td>
<td>&quot;</td>
</tr>
<tr>
<td>L. -ē manjhā</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab. -ē gē, thé</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. -ē</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -ēā</td>
<td>-ēō</td>
</tr>
</tbody>
</table>

Nouns in a Consonant.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghar, house</td>
<td>as Sing.</td>
</tr>
<tr>
<td>G.D.A.L.Ab. ghar-ā, rā, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. -ē</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -ē</td>
<td>-ō</td>
</tr>
</tbody>
</table>

Nouns in -ī.

| N. häth-ī, elephant | as Sing. |
| G.D.A.L.Ab. -ī rā, &c. | " |
| Ag. -īō | " |
| V. -īā | -īō |

Nouns in -ā, such as hindā, Hindu, are declined like those in -ī bāb, father, is declined like ghar, except that the second ā is doubled before any additions.

Feminine.

Nouns in -ī.

| N. bēṭ-ī, daughter | as Sing. |
| G.D.A.L.Ab. -ī rā &c. | " |
| Ag. -īō | " |
| V. -īō | 1ō |
**Maṇḍeṇī.**

Nouns in a Consonant.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. baṅh-ṇ.</td>
<td>ṇi</td>
</tr>
<tr>
<td>G.D.A.L.Ab. -ṇī rā &amp;c.</td>
<td>as Sing.</td>
</tr>
<tr>
<td>Ag. -ṇē</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -ṇī</td>
<td>-ṇīō</td>
</tr>
</tbody>
</table>

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**Pronouns.**

**Singular.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>śh, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haũ</td>
<td>tā</td>
<td>sē</td>
</tr>
<tr>
<td>G.</td>
<td>mārā</td>
<td>tārā</td>
<td>tēs rā (or tyēs or tis)</td>
</tr>
<tr>
<td>D.A.</td>
<td>mājō</td>
<td>tūjō</td>
<td>&quot; &amp;c.</td>
</tr>
<tr>
<td>L.</td>
<td>mē bhittar, manjhā</td>
<td>tuddh &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>māthē</td>
<td>tutthē</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>maũ</td>
<td>tāũ</td>
<td>tīnē</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N.</th>
<th>tussē</th>
<th>sēō</th>
<th>śh</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>tussē rā, mērā</td>
<td>tinhē rā</td>
<td>inhā rā</td>
</tr>
<tr>
<td>L.</td>
<td>&quot; &amp;c.</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>tussē</td>
<td>tinhē</td>
<td>inhē</td>
</tr>
</tbody>
</table>

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**Adjectives.**

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than ā are indec. Those ending in -ā have Obl. -ē.

kyā, what? has Obl. kiddē.
Mandeṣṭi.

Pl. -ė, indec. Fem. -i indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of gē, from, than, as kharā, good, ēs gē kharā, better than this, sabbhi gē kharā, better than all, best.

**Demonstrative.** Correlative. Interrogative. Relative.
ērhā, like that tērhā, like that kērhā, like what? jērhā, like which
or this or this

itnā, so much titnā, so much kitnā, how much jitnā, as much
or many or many or many or many

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:

**Time.**
ēbbē, huṇ, now
ēbbē, then
kēbbē, when?
jēbbē, when
āj, to-day
kāl, to-morrow
dōthi, to-morrow morning
parṣi, day after to-morrow
cauṭhe, day after that
kāl, yesterday
parṣi, day before yesterday
cauṭhe, day before that
kadhī, sometimes, ever
kadhī na, never
kadhī kadhī, sometimes

**Place.**
ēṭṭhi, here
tēṭṭhi, there
kēṭṭhi, where?
jēṭṭhi, where
ēṭṭhi tīkki, up to here
iṣṭṭhi tē, from here
ūpra, up
bun, down
nāḍa, near
dūr, far
aggē, in front
picchē, behind
bhattar, inside.
bāhar, outside

Others are ki, why, idhi tē kauṭhe, for this reason, hā, yes, sītābī quickly.

Prepositions.

The commonest prepositions have been given in the declension of
nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond  tērē kāṭṭhē, about thee
wār, on this side mā sāhi, āssā sāhi, like me,
whittar, manjhē, manjh, within like us.
prallē, upon tinhā bakkhā, towards them
hēṭh, below tētāge prānt, after that
 tikā tikki, up to idhi ré ērē parē, round about
mā nēḍā, beside me it
mā sāngī, with me tūssa barābar, equal to you
tēsṭō, for him māṭhē partēg, apart from me

VERBS.

Auxiliary.

Past  I was &c.  Sing. thā,  f. thi  Plur. thē  f. thi.

Intransitive Verbs.

pauṇā, fall.

Fut  Sing. paugh -a  f. -i  Pl. -ē  f. -i, also pauṇg indecl.
Imperat. pau  pauā
Pres. Indic. pauṇā indec. with hā,  f. hi.  Pl. hē, ḫi
Impf. Indic.  "  "  "  thā,  thi, thē, thī
Past Cond. paund-ā (-i -ē -i)
Past Indic. pēā f. pēi
Pres. Perf. pēā hā, &c.
Plupf. pēā thā, &c.
Participle pauiṅā, having fallen, paundē hī, on falling, paivā, in the state of having fallen, paundē, while falling, paunēvāḷā, faller or about to fall.

Some verbs have slight irregularities.

hōṅā, be become.

Fut. hūṅhā or hāṅ
Pres. Ind. hūṅ hā
Past Cond. hundā
Past Indic. hūṅ

auṅā, come.

Fut. aṅṅhā or aṅṅ
Pres. Indic. aṅṅ hā
Māndeñāti.

Past Cond. aundā
Past Indic. āyā
Participle āikē, having come, āirā, in the state of having come.

jāñā, go.

Imperat. jā jā
Pres. Indic. jāhā hā
Past Cond. jāndā
Past Indic. gēā
Participle jāikē, having gone; āēirā, in the state of having gone.

raiñā, remain.

Fut. rahañghā or rahañg
Imperat. raiñ rahā
Pres. Indic. rahā hā
Past rehā

baitñā, sit.

Fut. baitñghā or baitñhāng
Past Cond. baitñdā

Transitive Verbs.

mārmā, beat, strike, in general like paunā.

Fut. mārghā or mārañg
Pres. Indic. mārā hā
Past Cond. mārdā
Past Ind. mārēā, with agent case of subject, mārēā agreeing with object.
Pres. Perf. mārēā hā, with agent case of subject, mārēā hā agreeing with object.
Plupf. mārēā thā, with agent case of subject, mārēā thā agreeing with object.
Participle mārērā, in the state of having been beaten.

The passive is formed by using the past part. mārēā, with the required tense of jāñā, go, mārēā jāñā, be beaten. The passive is not very common.

The following are slightly irregular:—

khāñā, cat.

Fut. khāghā or khāng
Pres. Indic. khāhā hā
Past Indic. khādhā
Participle khādhīrā, in the state of having been eaten.
Māndeśī.

piṇā, drink.

Past pītā
Participle pītirā, in the state of having been drunk.

dēṇā, give.

Pres. Ind. dēḥā hā
Past dittā
Participle dittirā, in the state of having been given.

laiṇā, take.

Fut. laṅghā or laṅ
Pres. Indic. laḥā hā

karnā, do.

Past kītā
lēauṇā, bring, like auṇā, but

Past lēi āyā

lēi jāṇā, take'away, like jāpā,

There is a noticeable peculiarity about the past of bāḥṇā, beat strike. (Fut. bāḥṅghā, bāṅng). The past is always used in the Fem. I beat him is māi tējō bāhī. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Banghāli dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, haū paiā karā hā (compounded with karnā, do).

I continue falling, haū paundā rāhā (compounded with raṅṅā, remain).

I am in the act of falling, haū paundā lagirā hā (compounded with lagṅṅā, stick).

List of Common Nouns, Adjectives and Verbs.

ghōṛā, horse.
bāb, bāpū, father.
mās, mother.
bhāī, brother.
bōbbō, elder sister.
baiḥnū, younger sister.
gābbṛū, beṭā, son.
bēṭī, daughter.

biāhū, husband.
lāṛī, wife.
mardh, man.
jānāṅṇā, women.
maṭṭhā, boy.
maṭṭhī, girl.
pubhāl, shepherd.
cōṛ, thief.
Māndeli.

**List of Common Nouns, Adjectives and Verbs—Continued.**

ghōrā.
ghōrī, mare.
baḷḍ, ox.
gāī, cow.
mhaṅs, buffalo.
bakr-ā, he-goat.

-ī, she "
bhāḍ, sheep.
kutt-ā, dog.
-ī, bitch.
ricch, bear.
baraṅgh, leopard.
gaddhā, ass.
sūr, pig.
kūkk-ar, cock.

-ṛ, hen.
ambil-ā, cat (male).

-ī, " (female).
ūt, camel.
panchī, paṅkhorā, bird.
il, kite.
hāthī, elephant.
hāth, hand.
pair, pāṅ, foot.
nāk, nose.
hākkhi, eye.
mūḥ, face.
dānd, tooth.
kān, ear.
sarūḻ, kōs, hair.
mūṇḍ, sir, head.
jibh, tongue.
pīṭh, back.
pēṭ, stomach.
saṅīr, body.
pōthī, book.
kalam, pen.
māṅjā, bed.
ghar, house.
dARYĀO, river.
khāḍ, stream.

dhārā, hill.
pāḍhar, plain.
dōṛi, field.
rōṭi, bread.
pāṅi, water.
kaṇak, wheat.
challi, maize.
dāl, tree.
grāṅ, village.
nagar, city.
baṅ, jungle.
macchī, fish.
paiṅḍā, way.
phal, fruit.
māss, meat.
duddhi, milk.
batti, ānnī, egg.
ghīū, ghi.
tel, oil.
chāh, buttermilk.
dhīrā, day.
rāṭ, night.
sūrj, sun.
candarmā, moon.
tāra, star.
bāgar, wind.
pāṅi, barkhā, rain.
dhūppā, sunshine.
gird, stormy wind.
bhārā, load.
bīṅ, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
halkā, little.
dalidri, lazy.
akliwāḷā, wise.
bhacchāl, foolish.
tātā, swift.
painā, sharp.
Manḍeḻī.

**LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—Continued.**

uccā, high.
gōrā, kharā, beautiful.
kubhadrā, ugly.
ṭhaṇḍā, cold.
tāṭtā, hot.
guḍā, miṭṭā, sweet.
haccā, clean.
ghat, little.
bahut, much.
hōṇā, be, become.
aṇā, come.
jāṇā, go.
baiṭṭha, sit.
laṇā, take.
dānā, give.
pauṇā, fall.
ūṭhā, rise.
kharnā, stand.
dēkhā, see.
khāṇā, eat.
pīṇā, drink.
bōḷā, say.
sauṇā, sleep, lie down.
karna, do.
raiḥā, remain.
bāḥṇā, mārnā, beat.
pachāṇṇā, recognise.

buṭṭhā, know.
pajjā, arrive.
daunā, run.
hassā jāṇā, run away.
baṇāṇā, make.
thaṇā, place.
sādṇā, call.
milṇā, meet.
sikkhāṇā, learn.
parhṇā, read.
likhṇā, write.
marnā, die.
suṇṇā, hear.
haṭṭā, turn.
haṭi aṇṇā, return.
bēuhṇā, flow.
laṇā, fight.
jittṇā, win.
hārnā, defeated.
calējāṇā, go away.
bāḥṇā, sow.
haḷ bāḥṇā, plough.
khunāṇā, cause to eat.
pīṇā, cause to drink.
suṇṇā, cause to hear.
cugṇā, graze.
cārnā, carāṇa, cause to graze.

**Numerals.**

**Cardinal.**

1—ṣk.
2—dāi.
3—ṭrāi.
4—cār.
5—pānj.
6—chau.
7—sāt.
8—āṭh.
9—nau.

10—das.
11—gyārā.
12—bārā.
13—tāhrā.
14—cāndā.
15—pandrā.
16—sōḷā.
17—satārā.
18—ṭhārā.
**Maṇḍeṇī.**

**Numerals—continued.**

**Cardinal.**

19—unni.
20—bīh.
27—sattāī.
29—aṇattri.
30—triḥ.
37—satattri.
39—antuāli.
40—cāli.
47—sattāli.
49—aṇauṇjā.
50—panjāh.
57—satauṇjā.
59—aṇāḥaṭ.
60—sattāḥ.
67—sattāhaṭ.
69—aṇhattar.
70—sattar.
77—sattattar.
79—uṇāsi.
80—assi.
87—sattāsi.
89—naunūṭ.
90—nabba.
97—sattānūṭ.
100—sau.
200—dui sau.
1,000—hajār.
100,000—lakkh.

**Ordinal.**

1st, paihlā.    paihlī bāri, first time.
2nd, dujjā.    dujjī , second time.
3rd, trijjā.    ēk gūṇā, onefold.
4th, cauṭāh.    das gūṇā, tenfold.
5th, panjūṭ.    āddhā, half.
6th, chaṭṭhūṭ.    paunūṭ duī, 1¼.
7th, satūṭ.    sawā duī, 2¼.
10th, dasūṭ.    ḍhai, 2¼.
50th, panjāhūṭ.    ḍoḍh, 1¼.

sāḍhā cāt, 4½.

**Sentences.**

1. Tērā kyā naṅ hā? What is thy name?
2. Ėh ghōrā kitnī barsā rā hōā? How old is this horse?
3. Yāṣṭhī gē Kasmīr kitnā kū dūr hā? From here how far is Kashmir?
4. Tērā bābbī rē gharā kitnā gābhṛā hā? In thy father’s house how many sons are there?
5. Āj hāī bārī dūrā gē haṇḍīkā āyā. To-day I from very far have walking come.
6. Mērē cācā rā gābhṛā tēsṛi baiḥṅī sāṁga biṭhā hāīra. My uncle’s son is married to his sister.
7. Gharā sufēdā ghōrā rī jin hi. In the house is the white horse's saddle.
8. Ėsri piṭṭhi prallē jin kāsi dēā. On his back bind the saddle.
10. Uppūr dhārā rē sirē par gāś bakri cārā hā (or carāē karāē hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).
11. Sē tēs dālā hēth ghōrē prallē baiṭhirā. He under that tree is seated on the horse.
12. Tēsrē bhai āpūi baihṇi gē baḍḍā. His brother is bigger than his sister.
13. Tisrē mul dēē dāi rupayyē hā. Its price is two and a half rupees.
15. Tisjē inhā rupayyē dēē dēā. Give him these rupees.
17. Tisjē bauht mārikē rassi kē baṅnḥā. Having beaten him well bind him with ropes.
18. Khēē gē pāṇī kaḍḍē. Take out water from the well.
19. Māthē aggē caḷā. Walk before me.
20. Kēsrē gābhrē tuddh picchē aundā lagirē? Whose son is coming behind you?
21. Sē tussē kistē mullē lēā? From whom did you buy that?
22. Grāwēē rē hattēiwaḷēē gē lēā āssē mullē. We bought it from a shopkeeper of the village.
NORTH MANDEALI.

Only those points are noted in which North Mandeali differs from Mandeali proper.

Nouns.

The Ablative is formed with ge, from.

ded, sister, is thus declined:—

<table>
<thead>
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<tbody>
<tr>
<td>N.</td>
<td>ded</td>
<td>dedd -ā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
<td>-ē</td>
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</tbody>
</table>

Pronouns.

Singular.

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<td>tā</td>
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<tr>
<td>G.</td>
<td>...</td>
<td>...</td>
<td>fem. tēssā rā</td>
<td>ēsrā f. ēssārā</td>
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<tr>
<td>D.A.</td>
<td>munjō</td>
<td>tujō</td>
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<td>Ab.</td>
<td>maīgē</td>
<td>tuddhge</td>
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<td>Ag.</td>
<td>...</td>
<td>taf</td>
<td>tiniē, tīnē, f. tōssē</td>
<td>iniē, inē, f. ēssē</td>
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</tbody>
</table>

Plural.

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<td>N.</td>
<td>...</td>
<td>tēs</td>
<td>tēs</td>
</tr>
<tr>
<td>G.</td>
<td>mahārā</td>
<td>thārā</td>
<td>tinhārā</td>
</tr>
<tr>
<td>Ag.</td>
<td>āssē</td>
<td>tuśśe</td>
<td>tinnē</td>
</tr>
</tbody>
</table>

kun, who? Ag. s. kunē.

jō, who, Ag. s. jinē.

kōi, someone, anyone, Ag. kēsi.

Adjectives.


āhrā, like this or that tēhrā kēhrā jēhra
ētrā, so much or many tētrā kētrā jētrā
Adverbs.

pørší, day after to-morrow  uphruŋ, up
or day before yesterday.  buŋhā, down
āthī tāu, up to here  nār, near
āthī ga, from here  bhītta, near

Prepositions.

andhar, bic, within  maf nārē, beside me
thālā, below  maf kannē, with me
tāu, up to

Verbs.

Auxiliary.

Pres. 1st Sing. hē, 3rd s. hā or hē
Past thīā Pl. thīā f. thiā

Intransitive Verbs.

paunā, fall.

Past paíēā, f. pai Pl. paie
Participle paiřā hōā, in the state of having fallen

Past hōā

Fut. aughā
Imper. ā ā

Fut. jaŋghā
Imperat. jā jāā

Fut. rāŋghā
Imper. rāh rāhā
Past Cond. rāhndā
Past Ind. rāhā

Past baṭṭh

Transitive Verb.

dīna, give.
| Future | lágha, lay |
| Past Conditional | lända |
| Past Indicative | láa |
| Past | galáyā — galánya, say. |
| Past | jānā — jānya, know. |
| lei auna | lei auna, bring, like auna. |

The future does not appear to have the indecl. form found in Mandeali, proper, e.g., paunja, mārāyja. The 1st S. however has an alternative form in -a, as paua, bāhā, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the e in the middle: thus, mārnwala or bāhzwala, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

| bābbā | father. |
| ijl | mother. |
| bharērā | bhāi, brother. |
| beutn | sister. |
| dēd | elder sister. |
| bēbā | younger sister. |
| māhū | man. |
| māhtimī | woman. |
| bōl | ox. |
| kutt-ā | dog. |
| —i | bitch. |
| gāddhā | ass. |
| sūngar | pig. |
| pair | foot. |
| shir | hair. |
| pyēt | stomach. |
| pīṇḍā | body. |
| kāgad | book. |
| nāl | stream. |
| pahār | hill. |
| bāgṛ | field. |
| shaighr | city. |
| jāngal, jungle. |
| mhaichī | fish. |
| painḍā | way. |
| phōl | fruit. |
| dūddh | milk. |
| āndā | egg. |
| ghlā | ghi. |
| bāk | strong wind. |
| bējā | seed. |
| bānkā | fine, good, &c. |
| bōddā | big. |
| darīldi | lazy. |
| sēnā | wise. |
| guār | ignorant. |
| ṭhōnda | cold. |
| matā | much, many. |
| baṭhā | bashā, sit. |
| galāṇa | say. |
| rāhṇa | remain. |
| paṅhona | arrive. |
| nhaṭhā, nhāshā | run. |
| bōlā | call. |
| shikkhā | learn. |
| shunna | hear. |
| calē auna | return. |
| bāhṇa | flow. |
| khiṇa | cause to eat. |
| shunṇa | cause to hear. |
| lētna | lie down. |
North Maṇḍeḷi.

NUMERALS.

Cardinal.

3-ṭrai. 59-ṇāhaṭ.
6-chrono. 60-shaṭṭh.
7-satt. 69-ṇhattar.
13-tarā. 77-satattar.
29-nattri. 79-nuṇāi.
39-aṃṭāli. 90-nabba.
49-nunjā. 100-ṣhān, saikṛā.
57-satunjā. 100,000-lākh.

Ordinal.

5th, panjūś. 10th, dasūś.
6th, chaṭūś. 50th panjāhūś.
7th, sattūś. ḍēḍḍh, 1½.

The following sentences are very slightly different from those under Maṇḍeḷi proper, but when they happen to have another turn of expression they are worth recording:—

2. Ės ghorange ri kēṭri umar hi? What is the age of this horse?
3. Êṭṭhīgh Kasmīrī tāṅ kēṭrā dūr hā? From here to Kashmir how far is it?
4. Thāre bābbā rā ghare kēṭre lāṛḳe hā? In your father’s house how many sons are there?
5. Haṅ hoṛ bhāṅ dūrā gē haṅḍī kannē aṅyā. I have come walking from very far.
6. Māṛē cāṅ rā bēṭā ēsri bèṅṛi kannē biāṅā hōā. My uncle’s son is married to his sister.
7. Gharā manjhbē hacchē ghorange ri kāṭhī hi. In the house is the white horse’s saddle.
8. Ėsri pīṭṭhi māṅ jīn kōś. On his back bind the saddle.
10. Sē pahṛā rī cōṭī māṅ gāṅā bāṅṛi carāṇā. He on the top of the hill is grazing cows and goats.
11. Ės ḍāḷā bēṭh ghorange upphar baṭṭhirā. Under this tree he is seated on a horse.
12. Ėsṛē bhāṅ apṇi bèṅṛi gē wāddā. His brother is bigger than his sister.
14. Ėsṛē ṣh rūpāyā dāi dā. To him this rupee give.
15. Ėsṛē ṣh rūpāyā lēi lau. From him take the rupee.
17. ḃhjo bāhiś rashīś bannhō. Having beaten him bind him with ropes.
18. Bāf gē pāni kaḍḥb. From the spring take out water.
19. Maṭ gē aggē cal. Walk before me.
20. Kēsrā laṛkā tussā picchē āē. Whose boy is coming behind you?
21. Tussē kēṣgē mul lēā? From whom did you buy it?
22. Grānā re ēk dukāndārā gē. From a shopkeeper of the village.
CHOTĀ BANGHĀLĪ.

The following grammatical forms are those in which the Mandęāli spoken in that portion of Chotā Banghāl which lies in Mandi State, differs from North Mandęāli generally.

**Pronouns.**

<table>
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<tr>
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<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>Sh, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haū, maï</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>G.</td>
<td>...</td>
<td>...</td>
<td>tisrā, f tissā rā</td>
<td>...</td>
</tr>
<tr>
<td>D.A.</td>
<td>minjō</td>
<td>tijjō</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ab.</td>
<td>māŋgē</td>
<td>tuggē</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ag.</td>
<td>...</td>
<td>taį</td>
<td>tinni, f. tisse</td>
<td>inni, f. issē</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th>assē</th>
<th>tussē</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>mbārā, assē rā</td>
<td>tussē rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>assē jō</td>
<td>jō</td>
</tr>
<tr>
<td>Ag.</td>
<td>assē</td>
<td>tussē</td>
</tr>
</tbody>
</table>

**Adjectives.**

čtānā, so much | tītnā | kētnā, jētnā
or many, |

**Adverbs.**

kai, why ?

**Verbs.**

**Auxiliary.**

Pres. I am, Sing. m. hā

**Intransitive Verbs.**

pauṅā, fall.

Participle. pērā, in the state of having fallen

Past āyā

ोना, come.
Choṭā Banghālī.

jānā, go.

Fut.: jāughā  
Past: rēhā

raihnā, remain.

In Choṭā Banghāl also is found that peculiar fem. past of bāhnā thus:

maī ṭisjō dō trai bāhī, I struck him two or three blows; maī ṭisjō dō trai ṭhaprā ṭī bāhī, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

ah kīṭāḥ mudgē nīḥ parhēā jāndī, I cannot read this book.

vōṭi mudgē nīḥ khāyā jāndī, I cannot eat bread.

khaccar nīḥ mudgē rōkēā jāndī, I cannot stop the mule.

phulke nīḥ mīnjo ńdē pākānā, I cannot cook phulke, (lit. phulke do not come to me to cook.)

In these cases on the analogy of Uṛdu and Panjābī we should expect parhī, khāī, rōkī, pākānē.

The following words taken from the beginning of the list show how slightly Choṭā Banghālī differs from N. Maṇḍēālī.

bāppā, father.  
ij, mother.  
bhāū, brother.  
bēbbē, baihṇ, sister.  
munnā, son.  
bāṭṭī, daughter.  
khasm, husband.  
lārī, wife.  
māḥnā, man.  
janāna, woman.  
chōhr ṭū, boy.  
   ṭī, girl.  
guālū, shepherd.  
cōr, thief.  
ghōr ṭū, horse.  
   ṭī, mare.  
mhāīh, buffalo.  
bakr ṭū, he-goat.  
bakr ṭī, she-goat.  
bhēḍ, sheep.  
kutt ṭū, dog.  
   ṭī, bitch.  
ricch, bear.  
mīrg, leopard.  
gadhā, ass.  
sūr, pig.  
kukk ṭār, cock.  
   ṭī, hen.  
bill ṭū, cat (male).  
   ṭī, „ (female.)  
ūṭ, camel.  
hāthi, elephant.  
hāth, hand.  
pārī, foot.  
nakk, nose.  
hakkhi, eye.
CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvī in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhuḷ (frequently pronounced by Europeans Lahaul), to the south the British district of Kāŋgrā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhī, in the north-central portion of the State Pāngwālı, in the north-east Camba Lāhuḷī, in the south-west Bhaṭžeḷī, in the south-east Bharmaurī or Gāḍī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭžeḷī area) the dialect spoken is Camēḷī. Of these all, except Lāhuḷī, belong to what is at present called the Western Pahāri language of the Northern Group of the Sanskritic Aryan Family, while Lāhuḷī is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (See Census of India 1901, Chapter on Languages.)

The grammar of Camēḷī is very much what we should expect from its geographical position. It makes its Genitive in ṛa, its Dative in ḍō, its Future in ḍā, it has a Stative Participle in ṛā, thus ṛūrūra, in the state of having fallen, mārūra, in the state of having been beaten, for the participle with having, it uses kari, as ṛūrī kari, having fallen.

Bhaṭžeḷī has, in consequence of its position, affinities with Ḍogri, spoken in Jammū State, and with Kāŋgrī, spoken in Kāŋgrā. In the Genitive it has ḍā, in the Dative kṛ or kē, in the Future gā or ghā. (The dialects of Kāŋgrā, Māṇḍī State and Sukāt State have also a Future in g or gh.) Like Camēḷī it uses kari for the participle with
having. Its Stative Participle is very interesting; it has two forms e.g., pēhā or pēdā, in the state of having fallen, āhyā or ayādā, in the state of having come. A form very similar to pēhā or āhyā is found in Kāngra, but for the form in -ādā we have to go all the way to the State of Baghāt, south of Simla, where we find āyādā, ṛīrādā, with the same meaning as Bhatālī ayādā, pēdā. Similarly gūdā, ṛēhādā, in Bhatālī correspond to gūdā, ṛōdā (or ṛēhādā) in Baghātī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in -ādā is on the antepenultimate.

In pronunciation Bhatālī very much resembles Camēlī. Both employ the cerebral ḷ and ṷ̣, and in both the sound given to h is midway between the sound in Urdu and Hindi and that in Panjabi. In Urdu and Hindi h is pronounced practically as it is in English. In Panjabi, when it appears either alone or in conjunction with b, g, j, d, q, w, m, n, l, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhatālī and Camēlī it is half-way between the two, while their pronunciation of h when it follows a vowel is nearly the same as in Panjabi, that is to say, h is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of h, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in ō or ō, its Dative in ni, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulā and the Simla States and also of the Gāḍī dialect of Camba. Its Pres. Participle ends in -tā and its Stative Participle in -ōrā. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, kāhā, eat (inf.) fem. khipi, kāti, eating, fem. khapti. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadrāwāhi, still more developed in others more distant such as Pōgūli and Kishṭawāri, till we reach the highest stage of bewildering completeness in Kashmiri. The normal ending of the Curāhī Future is -mā, -mē in the 1st Pers. Sing. and Plur. and -lā, -lē in the Sing. and Plur. of the other persons, though -mā, -mē are also found in the 3rd Pers. Sing. and Plur. and occasionally -lā in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in l, we find that the following dialects have a Future with l, appearing in every person, Singular and Plural: Jammā Sirāji, Bhadrāwāhi and Pādari in Jammā, Paṅgwaḷi, Camēḷī and Bharmaurī or Gāḍī in Camba, Inner Sirāji in Kulā, and the dialects of Jubbaḷ in the Simla area. The following have l in the 2nd and
3rd Persons—Kulāi, Kīṭhali (Kīṭthal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāi, and Baghāṭi (Baghāṭ State). Punchī in Punch State has the 2nd and 3rd Plur. in 3, and Bhalāsī in Jammū State has 1 in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have m in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāi, Kīṭthal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadrawāh and Bhalās have both m and l combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have l in the Future, extending from Punch to Jubbūl we have as a wedge an area which has its Futures in g or gh, comprising the dialects of Bhaṭṭāl (Cambā), Kāṅgrā, Māṇḍi and Sukūt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in l, keeps the l purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce m.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmirī. South and east of Curāhī we do not notice special Kashmirī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmirī area.

The Bharmauri or Gādi dialect is spoken by the Gaddis who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāṅgrā District. It has been somewhat fully treated of along with the Kāṅgrā dialect itself in the Appendix to the Kāṅgrā Gazetteer, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Pāṅgwāḷī, the dialect of Pāṅgī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāṅgī.

Linguistically the chief interest of Camba centres in Lāhulī, spoken
in the north-east portion of the State. In British Lāhūl to the east of Camba Lāhūl, there are three dialects of Lāhūli. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Camba Lāhūl. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloï, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāţi. The dialect of Camba Lāhūl we may call, for want of a better name, Camba Lāhūli. Lāhūli will thus be seen to comprise four dialects. Lāhūli bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kūlū called Malāṇa or Malāṇī), and to Kanāwāri, spoken in Kanāwār in Baghāhr State. The resemblance of Camba Lāhūli to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:—

Percentage of words in which Camba Lāhūli resembles:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patni</td>
<td>63</td>
</tr>
<tr>
<td>Rangloï</td>
<td>37</td>
</tr>
<tr>
<td>Gārī</td>
<td>30</td>
</tr>
<tr>
<td>Kanāshī</td>
<td>29</td>
</tr>
<tr>
<td>Tibetan</td>
<td>22</td>
</tr>
</tbody>
</table>

and in a briefer list of Kanāwāri words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhūli words, was Patni 14, Rangloï 3, Gārī 2, Kanāshī 6, Tibetan 3, Kanāwāri 3. The lists with which the Camba Lāhūli words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhūl would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhūli lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—tēzi, strike, beat, (Infin.), Fut. tēmōg. The Present tense has tēzādō and tēmādō, Imperf. tēzādag tēmādag.

kūrī, say, Fut. kō (kōg). Pres. Ind. kūrādō, kuṇādō, Imperf.
In the case of the Verb *pipi*, arrive, Fut. *pipö* (*pipög*) we have in addition to Pres. *pipädö*, and Imperf. *pipädeg*, forms from some other root *pipidö*, and *pipidög*.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tö*, *-dö* or *-dëg*, *-la*, *-da*, *-dö*, *-tö*, and a shorter form ending in *-g*. Thus we have:

- From *kūt*, say, *kūtö*, *kuta*, *kūtö*, I said.
- " *lahi*, do, *lahätö*, *lahö* (*lahätö* is probably Imperf.).
- " *raññi*, give, *raññö*, *randa*, *röö*.
- " *pipi*, arrive *pö*.
- " *shëti*, take away, *shöda*.
- " *sö*, go, *söö*, *sö*.
- " *shubö*, become, *shutö*, *shutö*.

There is even another form in *-ga* as *khošiga* from *khoši*, be obtained. We have also *rë* from *raññi*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing *tha* and in other tenses by prefixing *ma*, but we have:

- *nëö*, I shall know, *maiög*, I shall not know.
- *iöö*, I went, neg. *iġiēmu*.
- *döpöö*, I shall fall, neg. *ma dag*.
- *áöö*, I shall come, neg. *mäög*.
- *ti*, go (Imperat.) neg. *thël*.
- *ädani*, come (Imperat. plur.) neg. *thëddani*.

In *iğiēmu*, I did not go, and *ğiğiēmu*, I did not come, (from *ändö* I came), the *ma* of the neg. seems to have been changed to *mu* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lähuli which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest
interest, and which are worthy of full investigation. The grammar of Lāhuḷi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camēḷi, 37,433; Curāḷi, 26,859; Bharmauri or Gāḍī 26,361; Bhōṭia 24,299; Paṅgwāḷi, 4,156; Lāhuḷi 1,543. It is probable that the Bhaṭēḷi speakers are included under Camēḷi; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camēḷi, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Tākri.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. c stands for the sound of ch in child, ch being its aspirate, sh is sh in shout, while in sh the s and h are separate; ā, ē, denote ā, ē followed by nasal ū, and so for other vowels; ŋ denotes the sound of ng in singing, i is a sound mid-way between i and ĩ, u in italics occurring in a word in ordinary type denotes the sound half-way between ŋ and ĩ, and eu in italics denotes the short sound corresponding to ā u.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camēḷi dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camēḷi the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷi, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūri Singh, C.I.E. lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. Grahame Bailey,

January 30th, 1905.

Wasirābād.
CHAMBA DIALECTS.

CAMEALI.

Nouns.

Masculine.

Nouns in -a.

Sing. Plur.
N. ghōr-ā, horse -ē -ē rā -ē rā
G. -ē rā -ē jō -ē jō
D.A. -ē jō -ē biic -ē biic
L. -ē biic -ē kachā -ē kachā
Ab. -ē kachā -ē -ē
Ag. -ē -ē -ē
V. -ē -ē -ē

Nouns in Consonant.

N. ghar, house ghar
G. ghar-ē rā " -ā rā
Ag. -ē -ē
V. ghar -ō

So also babb, father.

Nouns in -ī.

Sing. Plur.
N. hāth -ī, elephant -ī -ī rā, &c. -ī rā, &c.
G.D.A.L.Ab. -ī rā, &c. -ī -ī
Ag. -īē -īē
V. -īā -īō

Nouns in -ū, biicū, scorpion, are declined like hāthī, ā taking the place of ē.
nē or nā, name, has G. Sing. nāē rā, N. Pl. nē or nā G. Pl. nāē rā

Feminine.

Nouns in -ī.

Sing. Plur.
N. kur -ī, girl -ī -ī
G.D.A.L.Ab. -ī rā, &c. -īē rā, &c. -īē
Ag. -īē -īē
V. -īō -īō
Nouns in Consonant.

**Sing.**

<table>
<thead>
<tr>
<th>N.</th>
<th>baihñ, sister</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.D.A.L.Ab.Ag.</td>
<td>baihñ -ī rā, &amp;c.</td>
<td>baihñ -ī or -ā</td>
</tr>
<tr>
<td>V.</td>
<td>-ī</td>
<td>-ī or -ā rā, &amp;c.</td>
</tr>
<tr>
<td>gā, cow, is thus declined—</td>
<td></td>
<td>-ō</td>
</tr>
<tr>
<td>N.</td>
<td>gā</td>
<td>gā -ī</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>gā -ī rā, &amp;c.</td>
<td>-īs rā, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-īs</td>
<td>-īs</td>
</tr>
</tbody>
</table>

dhīā, daughter, has oblique dhīāā.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindi religious terms, inflect in the Singular the Genitive and Agent cases alone.

---

**Personal Pronouns.**

**Sing.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haū</td>
<td>tū</td>
<td>sē, ō</td>
</tr>
<tr>
<td>G.</td>
<td>mārā</td>
<td>tārā</td>
<td>usārā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mīnjō</td>
<td>tijō</td>
<td>us jō</td>
</tr>
<tr>
<td>L.</td>
<td>maī manjh,</td>
<td>tāī manjh,</td>
<td>&quot;manjh,</td>
</tr>
<tr>
<td></td>
<td>bīc</td>
<td>bīc</td>
<td>bīc</td>
</tr>
<tr>
<td>Ab.</td>
<td>&quot; or mērē</td>
<td>tāī or tērē</td>
<td>&quot;kachā</td>
</tr>
<tr>
<td></td>
<td>kachā</td>
<td>kachā</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>maī</td>
<td>tāī</td>
<td>uni</td>
</tr>
</tbody>
</table>

**Plur.**

| N.  | asī | tusī | sē | ūh |
| G.  | hamārā | tumhārā | unhārā | inhārā |
| D.A. | asē jō | tusē jō | unhē jō | inhē jō |
| L.  | " manjh, bīc | " manjh, bīc | "manjh, bīc | "manjh, bīc |
| Ab. | " kachā | " kachā | "kachā | "kachā |
| Ag. | asē | tusē | unhē | inhē |

---

**INTERROGATIVE RELATIVE PRONOUNS.**

**Sing.**

<table>
<thead>
<tr>
<th>N.</th>
<th>kun, who?</th>
<th>jē, who</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kusērā</td>
<td>jisērā,</td>
<td>kunhērā</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>kus jō, &amp;c.</td>
<td>jis jō, &amp;c.</td>
<td>kunhē jō, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>kuni</td>
<td>jini</td>
<td>kunhē</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>jē</td>
</tr>
</tbody>
</table>
Cameali.

Kōi, any one, some one, has Gen. kusiau rā, or kusiō rā, Agent kuniau.

Kai, what? Gen. kudāhērā; Oblique kai (e.g. kai kane).

Other pronouns kiech, something, anything; sabhā, all; hōr, other; sabhā kōi, everyone; jē kōi, whoever, jē kiech, whatever; sabhā has Oblique sabhāni; hōr has Oblique Plur. hōrni or hōrnhī.

Emphasis is expressed by the addition of -īō, -īōi, -iāu or -iāui. (The first i is sometimes short), thus:—sēiōi or sōiōi, that very one; ēiōi, this very one; usiō, usiōi, that very one (Oblique); unniāui, that very one (Agent.)

Apū or apu, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

—

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in -ā, in which case they have Sing. Obl. -ē, Pl. -ē throughout, and Fem. -i both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of kachā, from, than, thus:—

kharā, good; us kacha kharā, better than he; sabhāni kachā kharā, better than all, best.

The following forms are worth noting:—

Demonstrative. idēhā, like this or that; itṇā; so much or many.
Correlative. tidēhā, like this or that; titṇā, so much or many.
Interrogative. kidēhā
kudēhā
like what? kitṇā, how much or many?
Jidēhā.
Relative. kusdēhā
like which; jitṇā, as much or many.

Dehā, is sometimes added to other words as dhakhdēhā, a little, &c.
Jihā is used with the Oblique of nouns, and pronouns to express like, as ghōrē jihā, like a horse, in the manner of a horse.

—

Adverbs.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.
Omealī.

Time.

abē, now
us wakt
us bēlē
{ then
tē
kakhī
kadhārī
{ when?
jakhī
{ when
jē
ajj, to-day.
kal, to-morrow, yesterday

parsū, day after to-morrow or day.
before yesterday.
cauθ, day after day after to-
morrow, or day before day be-
fore yesterday.
kadī, sometimes, ever.
kadī na, never.
kadī na kadī, sometimes.
bhiāgā, in the morning.

Place.

ittē
{ here
idi
uttē
{ there
udi
kuts
{ where?
kudi
jittē
{ where
jīdi
idhā tikar, up to this, to such an
extent,
kudhā tikar, up to where?
jidhā tikar, up to where
udhā tikar, up to there
idhā, kudha, jidhā, udhā kachā,
from here, where? there;
where, there.

kudī jē, whither?
tittē, tīdhā, tīdī, there, (correla-
tive, see below.)
kutiaū, any where.
uppar, up
jhik
jhiklē kanārē
{ down.
nēre, nīr, near.
dūr, far.
aggē, in front.
picōb, behind.
andar, inside.
bāhar, outside.
manjhātē, in the middle.
cauhnī kanārē
{ on all sides.
bakhī
"bakhī

ittē, tīdhā, tīdī, are correlative forms corresponding to jittē, jidhā jīdī.

From the forms idhā, kudhā, &c., interesting Adjectives are
constructed, as kudhērā, or kudhā kā, of where? belonging to where?
idhērā, of here, belonging to here.

Other Adverbs are—

ki
{ why?
kinjō
kus kari
{ how?
khē
khē kari
{ for this reason.
is kārī
is kārn
is gallā kari

ihē
{ in this manner.
ihē kari
is riti kanē
thē,
thē kari
{ in that manner.
us riti kanē
jihē
jihē kari
{ in which manner.
Camealī.

tā, then (of reasoning; Panjabi tā; Hindi tō.)
tauḷ‰ quickly
acāṇcaḳ, suddenly.
tābārṭōr, at once, quickly
nirāḷ‰ manjh, in private, separately.

jugtā, well.
jugtī kari, yes.
jugtī kanē, na, no, not.
hē, very.
nēḷì, ati, very.

Prepositions.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, f. ri) of
jō, to
bicc
manjh, in.
minjhē, from, beside, than,
pār, on the other side.
wār, on this side.
kach, beside (maï kach, beside me.)
kanē, with, (maï kanē, with me.)
tikar, for, (usērē tikar, for him.)
hēsth, under.
uppar, upon.
bābat, about, (tār or teri-bābat, about thee.)
sāhī, like (asē sāhī, like us.)
wirōdh, against.
tulē, equal to, (usērē tulē, equal to him.)
barōbar, equal to, (tusē or tum-
hārē barōbar, equal to you.)
akkhi bakkhi, round about.
urē parē, towards, (unhērē kanārē, towards them.)
prant, after, (udhā prant, after it.)
sawā, except, besides (mērē sawā, except me.)

The suffix -ā frequently expresses the idea of from, as:—
kach, beside; kachā, from beside, from.
bicc, in; biccā, from in, from among.
manjh, in; manjhā, minjhā, from in, from among.
bakkhi, side; bakkha, from the side of.

Conjunctions.

The commonest are:—
atē, and.
par, but.
ja, if.
kīhē kari, because.
tē bhē, nevertheless.

bhāē, although.
bhalā ki, although.
jīhē ja, as if.
jīhē kari, in order that.
ki, that, or.
Omeali.

THE VERB.

Auxiliary Verb.

Pres. Aux. I am, &c. hai hai hai hin hin hin
Pres. Aux. I was, &c. thiyā thiyā thiyā thiyē thiyē thiyē
Fem. thi, throughout.

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INTRANSITIVE VERBS.

tirna, fall.

Pres. Cond. I may fall, &c., tir-ā -ā (or-ā) -ā -ā -un
Fut. tir-lā -lā -lā -lē -lē -lē
Fem. tirli
Imperat. tir -tirā
Indef. Indic. or Past Cond. tir-dā -dā -dā -de -de -de
Fem. -di

Pres. Ind. Sing. tirā hai Plur. tirā hēn.
Imperf. Sing. thirē thiyē Plur. tirē thiyē.
Past. Ind. Sing. tirēa f. tiri Plur. tirē f. tiri
Pluft. Sing. tirēa thiyē Plur. tirē thiyē.

Participles tirā, falling; tirēa, fallen; tirēa, in the state of having fallen; tiri kari, having fallen; tirē hēn, while falling; tirēwālā, faller or about to fall; tirē i, falling.

Verbs in general are very regular but some are slightly irregular.

punā, paunā, fall.

Pres. Cond. pōā pōē pō pō -ā -ā -n.
Fut. pōā
Imperat. pō pōā
Indef. Ind. pāda
Past. Ind. Sing. pēa f. pē Plur. pē f. pēa

Participles pāda, falling; pāi kari, having fallen; pēra, in the state of having fallen; punēwālā, faller, about to fall.

hūnā, be, become.

Pres. Cond. hōē hōē hō hōē hōē hōē hūn
Fut. hōē
Imperat. hō hōē
Indef. Ind. hundā
Past Ind. hūā
Camealī.

*īnā* come.

Pres. Cond.  टी  iyē  iyē (iyē)  टी  iā  in  
Fut.  ीlā  ā  ā  
Imperat.  ā  ā  
Indef. Ind.  āndā  
Past Ind.  āyā  f. āi  Pl. aē  f. āi  

Participles, ātkarī, having fallen; achōrā or aūrā, in the state of having come.

*jānā*, go

Pres Cond.  jē  jāō  jāō (jāō)  jē  jā  jān  
Fut.  jallā  ā  ā  
Imperat.  jē  jā  
Indef. Ind.  āndā  
Past Ind.  Sing. gēā  f. gēī  Pl. gē  f. gēī.  

Participles gachōrā, gērā, in the state of having gone.

*rēhnā*, remain.

Pres. Cond.  rēhā, &c.  3rd plur. raihn.  
Fut.  raihlā  
Imperat.  raih  rēhā  
Past Ind.  rēhā  
Participle  rēhōrā, in the state of having remained.

baihṇā, sit.

Pres. Cond.  bēhā  
Fut.  baihlā  
Imperat.  baih  bēhā  
Past Ind.  baiṭhā  
Participle  baṭhorā, in the state of having sat, seated.

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**Transitive Verbs.**

*mārnā*, beat.

*Mārnā* is conjugated exactly like *tirnā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.  mārēā  agreeing with the object of the verb.  
Pres. Perf.  mārēā hai  "  "  "  "  "  "  
Plupf.  mārēā thiyā  "  "  "  "  "  "  

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.
The Passive is expressed by the Past Partic. mārēa, with the required tense of jānā, go, the verb agreeing with its nominative, thus haū mārē jāllē, I (f) shall be beaten or killed.

The following are slightly irregular:

khānā, eat.

Pres. Cond. khē khāē, &c. 1st Pl. khē.
Indef. Ind. khāndā.
Past Ind. khāyā.

pīnā, drink.

Indef. Ind. pīndā.
Past. Ind. pītā.

dēnā or dānā, give.

Pres. Cond. 3rd Pl. din.
Indef. Ind. dinā.
Past Ind. dittā.

lēnā or lainā, take.

Pres. Cond. 3rd Pl. lin.
Indef. Ind. lindā.
Past Ind. lēś.

galānā, say, speak.

Pres. Cond. galē, galāē, &c. 1st Pl. galē.
Indef. Ind. galāndā.
Past Ind. galāyā.

chūhā, touch.

Past. Indic. chūhtā.

karnā, do.

Past. Ind. kittā.

lēi inā, bring, and lēi jānā take away, are conjugated like inā and jānā and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the ū of the Infin.) ends in a vowel, or a vowel followed by h, add n to the stem before the dā of the Indef. Indic. and Pres. Part. as khānā khāndā, galānā galāndā.

dii. Verbs whose stem ends in ā or āh tend to shorten ā to ē in the Past. Indic., e.g., galānā galāyā, khānā khāyā, u relatā, uthāyā, launā baunā, cānā cuēā.
Cameali.

Such verbs generally drop the ā of the stem before the ā of the 1st Sing. and 1st Plur. Pres. Cond. thus—

\[ \text{galā for galāā, } jā \text{ for jāā.} \]

Habit or continuance is expressed either by the Past Partic. with the required tense of kārṇā, do, in which case the Past Partic. is indecl. or by the Pres. Partic. with rehṇā, remain. In the latter case both verbs agree with the nominative. Thus:

\[ \text{sē pēā kārdā hai, he is in the habit of falling.} \]
\[ \text{sē pēā kārdī hai, she is in the habit of falling.} \]
\[ \text{sē pādī raihindī hai, she continues falling, she is always falling.} \]

Very interesting examples of what appears to be the organic passive in ī are found in some verbs, e.g., cāhīdā hai, from cāhṇā, wish, it is needed or fitting or necessary; samjīdā hai, from samajjhā, understand, it is understood, &c. Cāhiyō generally stands for the Hindī cāhiyē.

In Cameali practically every Infinitive is pronounced with cerebral ň, the ending being ňā. In Panjābī after r, r, rh, r̥h, and in some parts of the Panjāb after l, ŋ is changed to n. In Urdu there is no cerebral ň.

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**Numerals.**

**Cardinal.**

1—ikk.
2—dō.
3—trai.
4—caur.
5—panj.
6—chi.
7—satt.
8—attīh.
9—nau.
10—das.
11—yārā.
12—bārā.
13—tehrā.
14—caudā.
15—pandrā.
16—sōlā.
17—satārā.
18—āthāra.
19—unni.
20—bhī.
27—sataī.
29—unatrī.
30—tribh.
37—satatrī.
39—unṭālī.
40—cālī.
46—chatālī.
47—sataī.
49—anunjā.
50—panjāh.
53—trapunjā.
57—satunjā.
59—unāht.
60—satṭh.
67—satāht.
69—unhattar.
Camealā.

70—saḥattar.
77—saḥattar.
79—unāśi.
80—āśi.
87—saṭāśi.
89—unānūš.

90—nabbs.
97—saṭānūš.
100—sau.
200—dō sau.
900—nau sau.
1000—hajār.

100,000—lakkh.

Ordinal, 8c.

1st, pāihā.
2nd, dāwwā.
3rd, triyyā.
4th, cauthā.
5th, panjūš.

6th, chaṭhā.
7th, satānūš.
10th, dasūš.
50th, panjāhūš.

ik wāri, once.
dō wāri, twice.
paihī wāri, first time.
dūwwi wāri, second time.
dō gunā, two fold.
trai gunā, three fold.
addhā, half.

It should be noted that in sathattar, seventy-seven, the t and h are pronounced separately. The word is sat-hattar, not sa-thathar.

Ordinal numerals are ordinary Adjectives declined like Adjectives in -ā; those ending in -ā retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of dō is daũh, of trai trāũh, of caur caũh, of chi chūh.

There is still a further inflection sometimes seen in the Locative case, as caũhni bakkhī, on four sides, all round.

īo, is sometimes added for emphasis, dōo, the two of them.

Sentences.

1. Tērā nā kai hai? What is thy name?
2. Is ghōsē ri kīṭī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmir (or Kashmirā) tikar kīṭē (or kīṭī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kīṭē puttar hin? How many sons are there in your father’s house?
Gamealt.

5. Šān ajj bārē dūrā kachā haṇḍi ayā. I today from very far have walking come.

6. Mērē cācē rā puttaṛ. usērī baiṇū kanē bīhōrā hai. My uncle’s son is married to (with) his sister.

7. Gharē hacchē (or cītē) ghōrē rī kāṭhī hai. In the house is the white horse’s saddle.

8. Usērī pīṭhi par kāṭhī kasā. Upon its back bind the saddle.


10. Sē parbatē rī cōṭi uppar gāi bakrī cārdā hai. He on the hill’s top is grazing sheep and goats.

11. Sē us būṭē hēṭh ghōrē uppar bīṭhōrā hai. He under that tree is seated on a horse.

12. Usērē bhāi apṇī baiṇū kachā bārē hai. His brother is bigger than his sister.

13. Usērē mul dhāi rupayē hai. Its price is two and a half rupees.

14. Mērē bab us nikē gharē andar raiḥūdā hai. My father lives in that small house.

15. Usjō ēh rupayē dēi dēa. Give him this rupee.


17. Usjō jūṭhī mārī kārī jōrī kanē bānūhā. Having beaten him well tie him with a rope.

18. Khūbē kachā pāṇi kaḍḍhā. From the well draw water.

19. Mērē aggē calā. Walk before me.

20. Kusērē kōḷā tērē piccō āi rēhōrā hai? Whose boy is coming behind thee?

21. Sē tūsē kus kachā mullē lēa? From whom didst thou buy that?

22. Grāē rē īkk haṭwāṇiē kachā. From a shopkeeper of the village.

Vocabulary.

(Chiefly Nouns, Adjectives and Verbs.)

ādār, respect, honour. aṅhāṇā, impossible.
agриṇā, meet. aṭhāwārā, week.
akār, image, resemblance. auhrī, mustard.
akārṇa, unreasonably, causelessly. bab, babb, father.
aklibāḷā, wise. bachōrā, separation, division.
alakh, lazy. baghērā, wolf.
ammā, mother. bāṅpā, throw (net, &c.).
āṇḍā, egg. baiṇā sister.
anāk, many. bail, ou.
anāhi, storm.
Camcali.

baiṇi, purple.
bakhēra, dispute.
bkāra, f. (-i) goat.
bāl, hair.
bān, jungle.
bānā, sow.
bāṇaṇā, make.
bāṇaut, making, making up.
bānā, open, openly.
bāṇaṇā, divide.
bāṇi, voice.
bannhēna, bid.
bāra, big.
bark, year.
bāri, garden.
barkhiā, rain.
barnā, account, story.
bāriṇhēna, builder.
bāthi, kind of fine cloth.
bāthi, gather.
bātt, way.
bauṣ, left (hand).
bāṣi, feeble.
bēr, delay, length of time.
bāsudhā, mad.
bhāi, brother.
bhair, (aś short) bhār, sheep.
bhai, expectation.
bhanḍār, treasury.
bhanḍāri, master of ceremonies.
bhanṇā, break.
bhār, load.
bhaṛi, sheep pen.
bhāti, manner.
bhākhīyatbākā, prophet.
bhākhīyatbāṇi, prophecy.
bhāg, morning.
bhrabū, red bear.
bhrāmāṇā, lead astray.
bhūk, on the ground.
bhukhāṇā, light (fire).
bhūmi, bit of land.
bī, seed.
bīr, wind.
bīrī, evening meal.
bībasthā, law.
bīhālṇā, seat.
billā (f. -i) cat.
bihāṇā, pierce.
bīsrām, rest, Saturday.
bolā, say, speak.
buddhīmān, wise.
bubār, custom, tradition.
bujjhaṇā, understand, ascertain.
buṇṇā, weave.
būrā, bad, ugly.
būtā, tree.
cālīhaṇā, raise, shut (of door).
caṇṇi, mill.
cali jāṇa, go away.
candarmā, moon.
carnā, graze.
cāraṇā, cause to graze.
caskṇā, be angry.
cōṭē, remembrance.
chāl, beautiful.
chāh, buttermilk.
cháh, deceit.
chālā, jump.
chālī, wave.
chamā karṇā, forgive.
chattī, roof.
chākṇā, tear.
chikṇā, pull, draw.
chinn bhinn karṇā, scatter.
chāhṇā, touch.
cicalpā, call out.
cinḍ, cinḍā, noise, shout.
cinh, sign.
cirā, little bird.
cōr, thief.
cōrṇā, steal.
cugāṇa, cause to graze.
cugāṇā, choose, graze.
dān, gift.
dand, tooth.
dānd, ox.
danda, punishment.
danda, entreaty.
darāti, sickle.
daryā, river.
dāh, body.
dēṇā, give.
dhakh, a little, gently, slowly.
dhālakṇā, move away, be pushed away.
dhāmī, feast.
dhaṁ, herd, flock.
dhāras bannhṇā, be cheerful.
dhauḷā, white (of hair.)
dhēṅā, fall.
dhiṅ, daughter.
dhramṇā, tread upon.
dhrūmṇā, draw.
dhūṅā, wash.
dhupp, sunshine.
dhūr, dust.
dikkhṇā, see, look.
din, day.
diṇḍ, diṇḍā, noise, shout.
diūṭā, lampstand.
dōkhi, dōs, accusation, blame.
duār, door.
duāṭā, where two ways meet.
dubhā, doubt.
dubṇā, cover.
duddh, milk.
dugghā, deep.
duprāṇā, pregnant.
urgandh, stench.
gā, cow.
gadhā, ass.
galāṇā, say, speak.
ganḍhṇā, knot.
garthī, shirt, coat.
ghar, house.
ghaṛṇā, carve, engrave.
ghāt karṇā, kill.
ghāti, watch.
ghēṅ, ghi.
ghōṛā (f-1) horse.
ghṛiṇā, go down (sun, etc.)
grā, village.
guāl, guājū, shepherd.
guāṇā, lose.
gundṇā, weave, plait.
gupphā, cave.
gupt, secret.
hacchā, white.
hākh, eye.
hakkā, noise, call.
halkā, small.
hal jōtaṇā, plough.
hallā, crowd.
hāṛṇā, be defeated.
hāthi, elephant.
haṭi inā, return.
hatiā, murder.
haṭṇā, turn, turn back.
hattth, hand.
hēsā, part.
himmat, daring, courage.
hīḷṇā, shake.
hīṇd, winter.
hōṭḷā, stammerer.
hūṇā, be, become.
id udī, here and there, scattered.
il, kite.
inā, come.
jāgat, boy.
jā̄hāl, ignorant.
jal, net.
jalhā, dumb.
jalṇā, be burned.
jamṇā, bear, be born.
jāṅā, go.
jangh, leg. [procession.
janētaṛ, member of marriage
jānhā, knee.
jāṃṇā, know.
jaś, respect, honour.
jhalārā, mad.
jhambnā, dust.
jhāṛi, rain.
jibhū, tongue.
jimī, ground.
jittnā, win.
jufā, shoe.
kabūlnā, accept.
kačā, soft.
kaḥānā, be called.
kaḥā, olive tree.
kalam, pen.
kalōṭṭi, black bear.
kaṇak, wheat.
kaṇḍhā, edge, border.
kann, ear.
kannē, girl.
kar, toll.
karnā, do.
kaṭ, trouble.
kaṭhōṛa, hard.
kaṭhōṛā, hardness.
kaṭhōṛan, difficult.
kōs, hair.
khaṅkh, cheek.
khalāṛnā, stretch, spread.
khaṇṇā, eat.
kharā, good.
kharmhā hūṇā, stand.
khēi, rust.
khēttar, field.
khijnā, be tired.
khinḍgā, spread.
khīṭā dōṅa, hasten, run.
khōkhi, bosom.
khūnā, cause to eat, feed.
khūhnā, pluck.
khulhnā, be opened.
khunā, seize.

Camaalt.

killa, alone.
kilṇā, nail.
kitṭā, together.
kōḷa, boy.
kōmal, meek.
kōṅṛṇā, hew.
kukkār, (f. kukkṛī,) cock.
kukkṛī, maize.
kumāṇā, complete, do.
kūṇā, corner.
kunḍ, pond, pool.
kuri, girl.
kusuthrā, ugly.
kuttā (f.-i) dog.
lakk, waist.
lammē pūṇā, lie down.
lāṛā, bridegroom, husband.
lāṛi, wife, bride.
laṅṇa, fight.
laṭā, lame.
laṭā phaṭā, property, goods.
lōhā, insect that destroys cloth.
lēṇā, take.
lēṭṇa, lie down.
līkkhṇa, write.
līptani, rolling.
lōhā, iron.
lōp karṇā, disregard (law, &c.).
lukṇa, hide oneself, be hidden.
lupāri, reaping.
luṅ, blade (of grass, etc.).
luṅkā, salted.
luṅnā, reap.
macchi, fish.
maihmā, honour, glory.
makhir, honey.
maṇḍli, = maṅḍli.
maṇḥā, man.
māḍ, measure.
manjā, bed.
maṛd, man.
maṅnā, die.
mārṇā, beat.
mās, meat.
matā, intention, advice.
matā, much.
mēgh, rain.
mēl, connection, meeting.
mhaī, buffalo.
milnā, meet, &c.
mīṭṭhā, sweet.
mōṅḍi, assembly, meeting.
mōrā, dead.
mūli, face.
mugṭiāri, abundance.
mukarnā, refuse, deny.
munḍ, head.
nādi, stream.
naggar, city.
nahīthā hāna, stoop.
nakk, nose.
nāl, stream.
nar, male.
nārī, female.
nhasā, run.
nijōr, weak.
oṭh, lip.
pachēṅgā, recognise.
padhrā, plain, level.
painḍā, way.
painā, sharp.
pair, foot.
palāṇ karnā, keep, preserve.
palṣṭṇā, wrap.
pandōri, foot (of bed, &c.).
pāṇi, water.
paraūhṇā, guest.
parbat, hill.
parhṇā, read.
parkhṇā, try, tempt.
parkhūṇi, trial, temptation.
parṇām karnā, bow down.
parōl, door.
pasāc, wicked spirit.
pātar, vessel.
pathrālā, stony.
pāṭkā, girdle.
pāṭ, stomach.
pāhurā, fig tree.
pāḷkā, fox.
pīañā, cause to drink.
pīñā, drink.
pīṛ, pain.
pīṛhi, generation.
pīṅḍā, body.
pīṭṭh, back.
phāl, fruit.
phiri iṅā, return.
pōthi, book.
puhāl, puhālu, shepherd.
pujśālā, priest, worshiper.
pūjīṅā, rub, wipe.
pujjṇā, arrive.
punruthnā, resurrection.
pūṇā, fall.
pūr, upper or lower millstone.
puttar, son.
puttṛ, daughter.
raḍā, make, produce.
rachīṅā, protection.
rakkhṇā, place.
raḷāṅā, mix.
raḷṇa, be united, meet.
raṇḍi rūṇi, widow.
raṇhṇā, be angry.
rāṭ, night.
rēṅṇā, remain.
rīkkh, black bear.
rōṭi, bread, food.
rūṣkha, tree.
rālkāṅā, roll.
rūṅā, cry.
rūṛhṇā, flow, be poured.
sadgā, call.
saf, clean.
sahātā, help.
sāñā, large number of men.
sakñā, empty.
samādh, grave (particularly of Hindus).
saṅgal, chain.
santān, offspring.
saphā, foam.
sar, head.
sarhāñā, head (of bed, &c.).
sartī, sign.
sasū, mother-in-law.
sauhrā, father-in-law.
sērṇā, moisten, wet.
sēwā, service.
śaḥīr, city.
sīañā, intelligent.
sīhi, leopard.
sīt, cold.
sikhōlā, teach.
sikkhī, knowledge.
sikkhā, learn.
sillā, ear (of corn, &c.)
sinñā, knead.
siruāl, hair.
sōbhāñ, please.
sōg, lamentation, sadness.
sōgi, sad.
sōharā, husband.
sōkcar, ox.
sōthī, stick.
srāp dānā, curse.
suḥtā, spring (of water).
suṣākhā, able to see.
sukhañā, easy.
sumñī, circumcision (from sunnat).
suṇā, sleep.
suṣāñā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.

sunṭā, hear.
suphal, advantageous.
sūr, pig.
sūraj, sun.
ṭaihl, service.
ṭakñā, bow.
takrār, confession, agreement.
ṭalī, piece of cloth.
tārā, star.
tattā, hot.
tau, quickness.
tauḷā, quick.
ṭaunā, deaf.
tēar, ready.
tal, oil.
ṭhākñā, blame, rebuke.
ṭhaṇḍā, cold.
ṭhīnd, ignorant.
ṭhōrā, little.
tīagnā, leave, give up, divorce.
ṭīrṇā, fall.
tōpṣā, look for.
traktā, leaven.
triṇā, thirsty.
tucch karṇā, despise.
ṭuṇḍā, armless.
ubhērṇā, rip open, rip.
ubhrēṅā, incite.
ucāṅā, raise.
uccā, high.
udhrār, tear.
ugrāṅñā, collect (taxes, &c.).
ulāṁhā, reproach.
updrab, oppression.
urṇā, lamb.
ūṭ, camel.
ūṭhāṅā, rise.
wairī, enemy.
warñā, enter.
## BHATEALI

### Nouns

#### Masculine

**Nouns in -ा.**

<table>
<thead>
<tr>
<th>N.</th>
<th>ghōr-ा, horse</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-ा dā</td>
<td>-ा dā</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ा kēā or kī</td>
<td>-ा kēā or kī</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ा kachā or kichā</td>
<td>-ा kachā or kichā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā or -ē</td>
<td>-ē</td>
</tr>
<tr>
<td>V.</td>
<td>-ēā</td>
<td>-ēō</td>
</tr>
</tbody>
</table>

**Nouns in Consonant.**

<table>
<thead>
<tr>
<th>N.</th>
<th>ghar, house</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>-ā or -ē</td>
<td>-ē</td>
</tr>
<tr>
<td>V.</td>
<td>-ā</td>
<td>-ēō</td>
</tr>
</tbody>
</table>

**Nouns in -ī.**

<table>
<thead>
<tr>
<th>N.</th>
<th>hāth-ī, elephant</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>-īā or -īē</td>
<td>-īē</td>
</tr>
</tbody>
</table>

*babbb, father, is declined like ghar.*

*nā, name, is indecl.*

**Nouns in -ū, such as biccū, scorpion, hindū, Hindū, are declined like hāthī (Ag. biccūāāī, &c.).**

#### Feminine

**Nouns in -ī.**

<table>
<thead>
<tr>
<th>N.</th>
<th>kur-ī, daughter, girl</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>-īā</td>
<td>-īē</td>
</tr>
<tr>
<td>V.</td>
<td>-īē</td>
<td>-īō</td>
</tr>
</tbody>
</table>
Bhāteṅli.

Nouns in Consonant.

| N.  | bhaiṅ, sister  | -ū or-ū  |
| G.D.A.L.Ab. | bhaiṅ-ū dā, &c. | -ū or-ū dā, &c. |
| Ag. | -ū | -ū or-ū |
| V.  | -ū or-ū | -ū |

gau, cow, is thus declined—

| N.  | gau | gauṅ  |
| G.D.A.L.Ab. | gāṅ dā, &c. | gauṅ dā, &c. |
| Ag. | gauṅa | gauṅ  |

PrONOUNS.

Singular.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>ēh, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>maṅ</td>
<td>tū</td>
<td>sē</td>
</tr>
<tr>
<td>G.</td>
<td>mēṅa</td>
<td>tērā</td>
<td>us dā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mīkā, miki</td>
<td>tukā, tuki</td>
<td>us, &amp;c.</td>
</tr>
<tr>
<td>L.</td>
<td>mēṅ bicc</td>
<td>tuḍḍh bicc</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>maṅ or mēṅ</td>
<td>taṅ, tērē kachā</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>maṅ</td>
<td>tuḍḍh, taṅ</td>
<td>unnī</td>
</tr>
</tbody>
</table>

Plural.

| N.  | aṅś, aś | tusā, tusī | sē | ēh |
| G.  | sāṅa | tubārā, tusāṅa | unhē dā | inhē &c. |
| D.A. | aṅś kāṅ, kī | tusā kāṅ, kī | " &c. | " |
| L.  | " bicc | " bicc | " | " |
| Ab. | " kachā, kichā | " kachā, kichā | " | " |
| Ag. | aṅś | tusā | unhē | inhē |

kup, who? has Obl. kus, Ag. kunī.
je, who, which, has Obl. jis Ag. jinī.

Other pronouns are kōṅ, someone, anyone, kicch, something, anything, harkōṅ, everyone, jēkōṅ, whatsoever, jē kicch, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in -ū (f. -ī). Then they
are declined like masculine nouns in -ā and femin. nouns in -ī, as burā jāgat, bad boy. Ag. S. burē jāgatē, Gen. pl. burēā jāgatā ā. Kharē kuri, good girl, Gen. S. kharēā kuriā ā, jāgatē dēā ghōrēā kēā, to the boy’s horses.

Comparison is expressed by means of kachā, from, than, as kharā, good, is kachā kharā, better than this, sabhāā kachā kharā, better than all, best.

**Demonstrative.**  
ṇyā, thā, like  
this

**Correlative.**  
ṇyā, thā, like  
that

**Interrogative.**  
kiyā, kīhā, like  
what ?

**Relative.**  
jīnā, jāhā, like  
which

itnā, so much  
how much

or many  
or many ?

=  

**ADVERBS.**

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:

**Time.**  
ibbē, now  
us wēlē, then

kālī, kadhārī, when ?

jēlī, when

ajj, to-day

kal, to-morrow

parsā, day after to-morrow

canth, day after that

picchā kāl, yesterday

kadi, sometimes, ever

kadi uā, never

kadi uā kadi, sometimes

**Place.**  
itthē, here  
uttē, there

kuchē, where ?

kutēhā, whither ?

jīthē, where

itthē tikkar, up to this

itthē kachā, from here

uppar, up

thallē, down

nārē, near

dār, far

agge, in front

picchē, behind

andar, inside

bāhar, outside

Others are kait, why; is gallā, for this reason; hā, yes; nēhā, no
not; juggē or juggē karē, well; khirdēi, quickly; issā sāhī, in this way, thus.
Bhaṭeśāli.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
bicc, in
uppar, upon
hāṭh, below
tikkar, up to
maī kach, beside me
maī kannē, with me

us wāstē, for him
tāf bakhā, about thee
sārē sāhi, like us
ūdhē parant, after it
ūdhē ēre parē, round about it
unhē de kanārē, towards them
mērē suā, apart from me

Verbs.

Auxiliary.

Pres. I am, &c. ha haī hai hē hē han
Past I was, &c. Sing. thā f. thi Plur. thē f. thīś

Intransitive Verbs.

paṃā, fall.

Pres. Cond. pau -ś -ṣ -ṣ -ś (or -iś) -ā -n
Fut. pō -ghā -ghā -ghā -ghē -ghē (or paūghā, &c.).
Imperat. pau pōā or pauō
Past Cond. pōndā ( -i -i -iś)
Pres. Ind. " ( -i -i -iś) with Pres. Aux. hē, &c.
Impf. " ( -i -ē -iś) " Past. " thā, &c.
Past Indic. pēā f. pēī Pl. pē f. plīyē or plīś
Pres. Perf. pēā hā, &c.
Plupf. pēā thā, &c.
Partic. pēikurī, having fallen; pēhā, pēdā, in the state of having fallen; paṃdā, falling; paṃēwāḷā, faller, about to fall.

Some verbs have slight irregularities.

haṃā, be, become.

Fut. hunghā
Imperat. hē hēā
Past Cond. hundā
Bhaṭeālī.

Past Ind. hōēa  f. hōi  Pl. hōē  f. hōiā.
Partic. hōi kari, having become

aunā, come.

Fut. aṅghā
Imperat. a  aunā
Past Cond. aundā
Past Ind. ayā  f. aī  Pl. ās  f. āiā
Partic. ayādā, ayādā, ahyā, in the state of having come.

jānā, go.

Pres. Cond. ja  jāē  jāē  jē or jāē  jāā  jān
Fut. jaṅghā
Imperat. jā  jāē or jāō
Past Cond. jandā
Past Ind. gēō or gā  f. gēī  Pl. gē  f. gēiā
Partic. gēhā or gēādā, in the state of having gone

raihā, remain.

Pres. Cond. rēhā  raihē  raihē  rēhē or rēhīō  rēhā  raihūn
Fut. raiṅghā
Imperat. raih  rēhā
Past Ind. rēhā
Partic. rēhādā, in the state of having remained

baiṅā, sit.

Pres. Cond. baubā, &c.
Past Ind. baiṭhēā

Transitive Verbs.

mārnā, beat, in general like paunā.

Fut. māhrghā
Past Cond. mārdā
Past Ind. agent case of subject with mārēā, which agrees with subject
Pres Perf. " " mārēā hai " "
Plupf. " " mārēā thā " "

Passive is formed by using mārēā with the requisite tense of jānā, go, as, maṅ mārēā jaṅghā, I shall be killed.
The following are slightly irregular:—

khānā, eat.

Past Cond. khāndā
Past Ind. khādāhā
Past Coud. pīndā
Past Ind. pītā
Past Coud. dindā
Fut. dinghā
Past Ind. dittā
Past Ind. lēā
Past Ind. galayā
Past Ind. kittā

_Bhateālī._

pīnā, drink.
dēnā, give.

_lainā,_ take.
galānā, say, speak.
karnā, or karṇā, do.

lēī _auṇā_, bring; lēī _jāṇā_, take away, are conjugated like _auṇā_ and _jāṇā._

---

**List of Common Nouns, Adjectives and Verbs.**

bāpū, bābā, bāwā, father.
ammā, mother.
bhāē, brother.
bōbbō, bōbbē, elder sister.
bhaiṇ, younger sister.
puttar, son.
dhī, daughter.
khasm, lārī, husband.
trīmat, lārī, wife.
maṛd, man.
trīmat, woman.
jāgat, laubrā, boy.
kūrī, girl.
guāl, pubāl, shepherd.
cōr, thief.
ghōr-ā, horse.
     -ī, mare.
dānd, ox.
gau, cow.
mhaī, buffalo.
bakrā, he-goat.
bakrī, she-goat.

bhēd, sheep.
kutt-ā, dog.
     -ī, bitch.
rikkh, bear.
sih, leopard.
bhaghār, wolf.
khoṭā, gudhā, ass.
sūr, pig.
kukk-ār, cock.
     -ṛi, hen.
bill-ā, cat (male).
     -ī, " (female).
ūṭ, camel.
pakhṛū, bird.
il, kite.
giddār, jackal.
bāthi, elephant.
hattā, hand.
pair, foot.
nakk, nose.
hākkhi, eye.
māh, mouth.
Bhaṭeḷi.

dand, tooth.
kann, ear.
sirāḷ, kōs, hair.
sar, head.
jiḥh, tongue.
pēṭ, ḍhiḍḍh, stomach.
piṭṭh, back.
dēḥ, body.
pōṭhi, book.
kalam, pen.
manjā, bed.
ghar, house.
daryā, river.
nāḷ, stream.
dhāṛ, pahāṛ, parbat, hill.
dhaḍḍ, precipitous slope.
padhrā, plain.
khēttar, field.
rōṭi, bread.
pāṇi, water.
kaṇak, wheat.
kukkṛṛ, maize.
rukkh, būṭā, tree.
girā, village.
sair, city.
bāṇ, jungle.
machi, fish.
batt, way.
phal, fruit.
mās, meat.
dūḍḍh, milk.
āṇḍā, egg.
ghōṛ, ghi.
tēl, oil.
chāḥ, buttermilk.
dīḥāṛi, day.
rāṭ, night.
dīḥāṛā, sun.
cann, moon.
tāṛā, star.
bāṭ, biāṛ, wind.
barkhā, rain.
dhup, sunshine.
nhēṛi, storm.
bhāṛ, load.
bī, sued.
lōhā, iron.
kharā, good.
burā, bad.
bāḍḍā, big.
lauḥkā, small.
sust, lazy.
danā, hōśhyāṛ, wise.
nakāṛā, foolish; ugly.
chōṛā, swift.
painnā, sharp.
uccā, high.
chaḥl, beautiful.
ṭhanḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tēṛ, ready.
ghaṭṭ, little.
matā, much.
haunā, be, become.
aunā, come.
jāṇā, go.
bauṇā, sit.
lainā, take.
dēnā, give.
pauṇā, rīkṛṇā, fall.
ūṭṭhāṇā, rise.
khāṛa haunā, stand.
dikkhāṇā, see, look.
khaṇṇā, eat.
pinā, drink.
galaṇā, say, speak.
sauṇā, sleep, lie down.
karnā, karṇā, do.
rainṛṇā, remain.
māṛnā, beat.
puchēṇṇā, recognise.
jāṇṇā, know.
**Bhaṭeḷā.**

puṇḍā, arrive.
nhasṇā, run.
nhasā jāṇā, run away.
baṇṭā, make.
rakṛṇā, place.
sadṛṇā, call.
sīkṛṇā, learn.
pāṛṇā, read.
līkṛṇā, write.
marnā, die.
suṇṇā, hear.
haṭṭā, turn.
haṭi auṇā, return.
bagṛṇā, flow.
lāṛṇā, fight.
jīṭṭā, win.
hāṛṇā, be defeated.
calijāṇā, go away.
rāḥṇā, sow.
dāṇd jōṭāṇ, plough.
kuṇṇā, give to eat.
piṇṇā, give to drink.
suṇṇā, cause to hear.
cuṇṇā, graze.
cuṇṇāṇa, cāṛṇā, cause to graze.

---

**Numerals.**

**Cardinal.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ik.</td>
</tr>
<tr>
<td>2</td>
<td>dō.</td>
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<tr>
<td>3</td>
<td>trai.</td>
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<tr>
<td>4</td>
<td>caur.</td>
</tr>
<tr>
<td>5</td>
<td>panj.</td>
</tr>
<tr>
<td>6</td>
<td>chi.</td>
</tr>
<tr>
<td>7</td>
<td>satt.</td>
</tr>
<tr>
<td>8</td>
<td>aṭṭh.</td>
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<tr>
<td>9</td>
<td>nau.</td>
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<tr>
<td>10</td>
<td>das.</td>
</tr>
<tr>
<td>11</td>
<td>nyāṛā.</td>
</tr>
<tr>
<td>12</td>
<td>bāṛā.</td>
</tr>
<tr>
<td>13</td>
<td>tēhrā.</td>
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<tr>
<td>14</td>
<td>caudā.</td>
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<tr>
<td>15</td>
<td>pandṛā.</td>
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<tr>
<td>16</td>
<td>sojā.</td>
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<tr>
<td>17</td>
<td>satāṛā.</td>
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<tr>
<td>18</td>
<td>thāṛā.</td>
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<tr>
<td>19</td>
<td>unnī.</td>
</tr>
<tr>
<td>20</td>
<td>bhī.</td>
</tr>
<tr>
<td>27</td>
<td>satā.</td>
</tr>
<tr>
<td>29</td>
<td>uṇṇattrī.</td>
</tr>
<tr>
<td>30</td>
<td>trihi.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>satattrī.</td>
</tr>
<tr>
<td>39</td>
<td>uṇṭāḷī.</td>
</tr>
<tr>
<td>40</td>
<td>cāḷī.</td>
</tr>
<tr>
<td>47</td>
<td>satāḷī.</td>
</tr>
<tr>
<td>49</td>
<td>uṇṇunjā.</td>
</tr>
<tr>
<td>50</td>
<td>panjāh.</td>
</tr>
<tr>
<td>57</td>
<td>satunjā.</td>
</tr>
<tr>
<td>59</td>
<td>uṇṇahaṭ.</td>
</tr>
<tr>
<td>60</td>
<td>saṭṭh.</td>
</tr>
<tr>
<td>67</td>
<td>satāhaṭ.</td>
</tr>
<tr>
<td>69</td>
<td>uṇṇhattar.</td>
</tr>
<tr>
<td>70</td>
<td>saṭṭhar.</td>
</tr>
<tr>
<td>77</td>
<td>satāḥṭar.</td>
</tr>
<tr>
<td>79</td>
<td>uṇṇāssī.</td>
</tr>
<tr>
<td>80</td>
<td>assī.</td>
</tr>
<tr>
<td>87</td>
<td>satāssī.</td>
</tr>
<tr>
<td>89</td>
<td>uṇṇānuṇā.</td>
</tr>
<tr>
<td>90</td>
<td>nabbā.</td>
</tr>
<tr>
<td>97</td>
<td>satānuṇā.</td>
</tr>
<tr>
<td>100</td>
<td>sau.</td>
</tr>
<tr>
<td>200</td>
<td>dō sau.</td>
</tr>
<tr>
<td>1,000</td>
<td>hajār.</td>
</tr>
<tr>
<td>100,000</td>
<td>lakkh.</td>
</tr>
</tbody>
</table>
1st, paihlā. ik bārī, once.
2nd, dūwwā. paihlī bārī, first time.
3rd, triyyā. dūwwī bērī, second time.
4th, cauṭhā. addhā, $\frac{1}{2}$.
5th, panjūū. paunē dō, $\frac{1}{4}$.
6th, chiṭṭhā. sauā dō, $\frac{1}{4}$.
7th, satūū. chūā, $\frac{2}{4}$.
10th, dasūū. dāidh, $\frac{1}{2}$.

Sāndhā cār, $\frac{4}{4}$.

ik pā, $\frac{1}{4}$.

1. Tērā nā ke hai? What is thy name?
2. Is ghōrē di kitī numaśi hai? How much is this horse's age?
3. Itthē kachā (or itthū) Kashmir kitē dūr hai? From here how far is Kashmir?
4. Tuārē babbé de ghar kitē jāgat han? In your father's house how many sons are there?
5. Mēi ajj barē dūrā kachā (or dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.
6. Mēē cācē dā jāgat usdi bhainū kanē biāhā hai. My uncle's son with his sister is married.
7. Gharē hacchē ghōrē di kāthī hai In the house the white horse's saddle is.
8. Usdīā piṭṭhi par kāthī bannhi deā. Upon his back bind the saddle.
10. Sē dhārē dē rehā uppur ganē bakriā cugāndā hai (or cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē us rukkhē hēth ghōrē uppur baiṭhē hai. He under that tree on a horse is seated.
12. Uddā bhēit apnā bhēnū (or bhēnā) kachā baṭḍā hai. His brother is bigger than his sister.
13. Usdā mul dhāi rupayē hai. Its price is two and a half rupees.
14. Mērā bab (bāpū) us hallē ghārē andar raihndā hai. My father in that little house lives.
15. Uskēē ēh rupayē dēi deā. To him these rupees give.
16. Sē rupayyē us kachā læi læā. These rupees take from him.
18. Khuhē kachā pāgi kaḍḍhō. Draw water from the well.
19. Mai agge calō. Walk before me.
20. Kudā puttār tuāśē picchē auṇdā hai? Whose son is coming behind you?
21. Sē tuddh kus kachā mullē læā hai? From whom hast thou bought that?
22. Girāē dē haṭiā bālē kachā. From the shopkeeper of the village.
CURĂHĪ.

Nouns.

Masc.

Nouns in -ā.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghōrāä, horse</td>
<td>-ēé</td>
</tr>
<tr>
<td>G. -ē rā, or rō</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A. -ē nī</td>
<td></td>
</tr>
<tr>
<td>L. -ē majh</td>
<td></td>
</tr>
<tr>
<td>Ab. -ē kanā</td>
<td></td>
</tr>
<tr>
<td>Ag. -ē</td>
<td></td>
</tr>
<tr>
<td>V. -ēā.</td>
<td>-ēō</td>
</tr>
</tbody>
</table>

Nouns in a Consonant.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghar, house</td>
<td>as Sing.</td>
</tr>
<tr>
<td>G.D.A.L.Ab. ghar-ē rā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Ag. -ē</td>
<td></td>
</tr>
</tbody>
</table>

Nouns in -ī.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. hāth-ī, elephant</td>
<td>-ī</td>
</tr>
<tr>
<td>Ag. -ī</td>
<td>-īō</td>
</tr>
<tr>
<td>V. -īā</td>
<td>-īō</td>
</tr>
</tbody>
</table>

Nouns in ā, such as biccū, scorpion, hindū, hindū, are declined like hāthī. Bābb, father, is thus declined:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. bābb</td>
<td>as Sing.</td>
</tr>
<tr>
<td>G. bābb -ē rā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>D.A.L.Ab. -ē nī, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Ag. -ē</td>
<td></td>
</tr>
<tr>
<td>V. bābb</td>
<td>bābbō</td>
</tr>
</tbody>
</table>

nā, name has G. nayyē rā. Pl. nā, nayyē.

Feminine.

Nouns in -ī.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. kul-ī, daughter</td>
<td>-ī</td>
</tr>
<tr>
<td>A.G. -īō</td>
<td>-īō</td>
</tr>
<tr>
<td>V. -īā</td>
<td>-īō</td>
</tr>
</tbody>
</table>
**Ourāhi.**

Nouns in Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>G.D.A.L. Ab.</th>
<th>Ag. V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhīṇ, sister</td>
<td>bhīṇi</td>
<td>&quot; &amp;c.</td>
</tr>
</tbody>
</table>

dhēu, daughter, is thus declined.

<table>
<thead>
<tr>
<th>N.</th>
<th>G.D.A.L. Ab.</th>
<th>Ag.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhē-ū</td>
<td>-ū ā rō, &amp;c.</td>
<td>-ū ē</td>
<td>-ūō</td>
</tr>
</tbody>
</table>

**gā, cow.**

<table>
<thead>
<tr>
<th>N.</th>
<th>G.D.A.L. Ab.</th>
<th>Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gā</td>
<td>gā-i</td>
<td>-ī, &amp;c.</td>
</tr>
</tbody>
</table>

| -ē | |

**Note.**—The postposition for of, when following a plural noun is sometimes karā instead of rā, thus gāũī karā ghar, the cows’ house. For this karā cf. Bhadrāwāhi ghorē rā of a horse, ghōrē kērū, of horses, Bhalāsi ghōrēū, ghōr kēu; Pāḍari ghōrār, ghōrī kar. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmiri and some neighbouring languages.

---

**Pronouns.**

**Sing.**

<table>
<thead>
<tr>
<th>N.</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>aũ</td>
<td>tū</td>
<td>sē</td>
<td>ēh, this.</td>
</tr>
<tr>
<td>G.</td>
<td>miṇḍā</td>
<td>tiṇḍā</td>
<td>usērā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mōnī</td>
<td>tau nī</td>
<td>us nī</td>
</tr>
<tr>
<td>L.</td>
<td>mōj majh</td>
<td>&quot; majh</td>
<td>&quot; majh</td>
</tr>
<tr>
<td>Ap.</td>
<td>&quot; kanā</td>
<td>&quot; kanā</td>
<td>&quot; kanā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mf</td>
<td>tī</td>
<td>uni</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N.</th>
<th>G.</th>
<th>D.A.</th>
<th>L.</th>
<th>Ab.</th>
<th>Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēssē</td>
<td>asrā</td>
<td>ēssē nī</td>
<td>&quot; majh</td>
<td>&quot; kanā</td>
<td>ēssē</td>
</tr>
<tr>
<td>tūś</td>
<td>tuārā</td>
<td>tūā nī</td>
<td>&quot; majh</td>
<td>&quot; kanā</td>
<td>tūś</td>
</tr>
<tr>
<td>sē</td>
<td>unhērā</td>
<td>unhā nī</td>
<td>&quot; majh</td>
<td>&quot; kanā</td>
<td>unhā</td>
</tr>
<tr>
<td>ēh</td>
<td>inhērā</td>
<td>inhā nī</td>
<td>&quot; majh</td>
<td>&quot; kanā</td>
<td>inhā</td>
</tr>
</tbody>
</table>
Curâhî.

Sing.        Plur.
N.  kaññ, who? jë, who  kaññ  jë
G.  kõsërâ  jasërâ  kunhërâ  jinhërâ
D.A.L.Ab. &c.  kõs, &c.  jas, &c.  kunhâ, &c.  jinhâ, &c.
Ag.      kuni  jini  kunhâ  jinhâ

kõi, anyone, someone  G.  kisërâ  Ag.  kënnî
kitû, what,  G.  kërrâ

Other pronouns are kicch, anything, something, jë kõ, whosoever, jë kicch, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than -â, are indecl. Those ending in -â have Obl. Sing. Masc.-ê, Pl.-ë, indecl. Fem.-ë indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of kanâ, from, than, used with the positive: as, kharâ, good; ès kanâ kharâ, better than this; sabhnâ kanâ kharâ, better than all, best.

itõa, like this,  utëa, like that,  kitõa like what?  jitõa like which.
ètrôrà, so much utrôrà, so much kètrôrà how much jètrôrà as much
or many.  or many.  or many?  or many.

For numerals see at end of list of words.

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

Time.
ébbë, now  caûthë, day after that
tidhôô, then  hi, yesterday
kidhôô, when?  parbë, parshû, day before
jidhôô, when.  yesterday
ajj, to-day  caûthë, day before that
dôtti, to-morrow  kidhôô, sometimes, ever
parshû, day after to-morrow  kidhôô na, never
kidhôô kidhôô, sometimes
Osrūhi.

Place.

ētti, ēri, here  
ōtī, tēri, there  
kōi, kōri, where?  
jēttī, jēri, where  
ēri tēi, up to here  
ērē, from here.  
ubrē, up.  

ǐndē, down  
ir, lādhē, near  
dūr, far  
aggar, in front  
piccē, behind  
antar, inside  
bēir, outside  

Others are kēni, why; ēs gallā kāri, for this reason; jugiē kāri, well, chūšt, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond  
wār, on this side  
pran, upon  
hēttē, talā, below  
majh, manjh, within  
māh kanē, beside me  

māh sangē, with me  
usērē tēi, for him  
āssū sāhi, like us  
unhērē kanārē, towards them  
usērē nēndi pēndi, round about it.

Verbs.

Auxiliary.

Pres. I am, &c. ā (f. do.) ā or ātē ā or ātē ātē ātē ātē  
Past. I was Sing thē ā f. thē Pl. thē ā f. thē

Intransitive Verbs.

jharā, fall.  

Inf. jharī -mā (or -lā) -lā -lā -mē -lē -lē  
Imperat. jhar jharā  
Past. Cond. jharī -tē f. -tē Pl. -tē f. -tē  
Pres. Ind. jhartā ā or ā jhartā (f. jhartā ā, &c.) Pl. jhartātē or ātē jhartē.
### Ourālī

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf. Ind.</td>
<td>ḡarṭ -ā theā (f. -ē theē)</td>
<td>Pl. -ē theē f. -ē theē</td>
</tr>
<tr>
<td>Perf. Ind.</td>
<td>ḡar -ē</td>
<td>f. -ē Pl. -ē f. -ē</td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>ḡarēā ā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Plnpf.</td>
<td>ḡarēā theē, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>ḡarēā, falling; ḡarē kari, having fallen; ḡarērē, in the state of having fallen, ḡarēbēlā, faller, about to fall.</td>
<td></td>
</tr>
</tbody>
</table>

Some verbs have slight irregularities.

**bhoṇū**, be, become.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>bhō-mA -lā -lā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>bhōntā</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>bhōā f. bhōi</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>bhōrō, in the state of having become</td>
<td></td>
</tr>
</tbody>
</table>

**aṅū**, come.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>aṅā</td>
<td></td>
</tr>
<tr>
<td>Imper.</td>
<td>aṅh aṅhā.</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>eṅtā</td>
<td></td>
</tr>
<tr>
<td>Past Indic.</td>
<td>yāh f. yāē. Pl. yēē f. yēi.</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>aṅhē kari, having come; eṅhēbēlā, comer, about to come.</td>
<td></td>
</tr>
</tbody>
</table>

**gāṅhū**, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>gāṅmē or gāľhā (f. -ē) gālıhā gālıhā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Imperat.</td>
<td>gāh gāhā or gāā</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>gāṭhā</td>
<td></td>
</tr>
<tr>
<td>Past Indic.</td>
<td>gēā f. gēi Pl. gēē f. gēi</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>gāṅıkari, having gone; gēōrē, in the state of having gone; gāṅhēbēlā, goer, about to go</td>
<td></td>
</tr>
</tbody>
</table>

**raiṅhū**, remain.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>rēmhā or rēlıhā rēlıhā rēlıhā, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Imperat.</td>
<td>rēh rēhī</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>rēhūntā</td>
<td></td>
</tr>
<tr>
<td>Past. Ind.</td>
<td>rēhā</td>
<td></td>
</tr>
</tbody>
</table>

**bēshū**, sit.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>bēshmā</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>bēshťā</td>
<td></td>
</tr>
<tr>
<td>Past. Ind.</td>
<td>bēthā</td>
<td></td>
</tr>
</tbody>
</table>
Ouřáhi.

Transitive Verbs.

mānfū, beat, almost exactly like jhrāṇū.

Fut. māhmā or mammā or mārēlā mārēlā mārēlā, &c.
Past Cond. mātā (pronounced mātē).
Past Ind. mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf. mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf. mārā theē, with agent case of subject, mārā theē agreeing with object.
Participle. mārōrā, in the state of having been beaten.

The following are slightly irregular:—

khāṇū, eat, (in agreement with fem. noun khāinī).

Past Cond. khētā f. khaêtī
Past Ind. khāū f. khāī, Pl. khāē

pēṇū, drink

Past Cond. pētā
Past Ind. pētū.

dēṇū, give.

Fut. dēmā dēlā, &c.
Past Cond. dētā
Past Ind. dēttā

laiṇū.

Fut. lēmā lēlā, &c.
Past Cond. laītā
Past Ind. lēā

bōlṇū, say, speak.

Past Cond. bōttā
Past Ind. bōlū

kāhnū, do.

Fut. kāhmā
Pres. Ind. kāhtā ā
Past Ind. kēā
Participle kēōrā, in the state of having been done.

jāṇṇū, know.

Past Ind. jāṇū

lēī ñūnū, bring and lēī gāhṇū, take away are like aīṇū and gāḥṇū.
Curāhi.

The change of khāũ to khaini, and khāũ to khaitti gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrawahi, Pādari, Jammā (Dōdā) Sirāji, Rāmbani and Pōguli, and finds its fullest development in Kashmiri.

List of Common Nouns, Adjectives and Verbs.

bābb, father.
mā, mother.
bhāũ, bhāũ, brother.
daiddi, elder sister
bhīũ, younger sister
puttar, son.
dhēũ, daughter.
munũsh, husband.
jō, wife.
mārdu, man.
trēmat, woman.
gabhrũ, boy.
kuḷi, girl.
guāũ, puāũ, shepherd.
ghōr-ũ, horse.
   -i, mare.
dānt, ox.
gā, cow.
mhai, buffalo.
bakr-ũ, he-goat.
   -i, she
bhraḍḍ, bhēḍḍũ, sheep.
kutt-ũ, dog.
   -i, bitch.
rikkh, bear.
sīhu, leopard.
brāṅg, mirg, panther.
gadha, ass.
kukkh-ā, r, cock.
   -ri, hen.
bērā-, cat (male).
   -li, , (female).
ūt, camel.

pākhru̇, bird.
ill, kite.
sisũ, fox.
hāũthi, elephant.
hatt, hand.
paũd, pair, foot.
nak, nose.
tir, ākhri, eye.
māũ, face.
dant, tooth.
kann, ear.
shiruāũ, kēšũ, hair.
shir, head.
jibh, tongue.
paũt, stomach.
pitṭh, back.
pīṇḍā, body.
pōthi, katāb, book.
kalm, pen.
manjā, bed.
ghar, house.
daryau, river.
gadd, khōl, stream.
dhār, hill.
pādhr, plain.
pattũ, field.
rōti, bread.
pānũ, water.
kiṇak, wheat.
kūkhru̇, maize.
butṭ, tree.
girũ, field.
naggar, city.
baṇ, jungle.
māchī, fish.
baṭ, way.
phaḷ, fruit.
mās, meat.
duddhī, milk.
aṇḍhērū, egg.
ghēū, ghi.
tī, oil.
chāh, buttermilk.
dih, day.
rāt, night.
dih, surj, sun.
shuklī, moon.
tāra, star.
byār, wind.
jhārī, maigh, rain.
dhup, sunshine.
bhārāṭū, bhārā, load.
bī, seed.
lōhā, iron
kharā, good.
būrā, bad.
baḍḍā, big.
māṭhrā, small.
dalāḍri, lazy.
hōsēr, wise.
mārā, ignorant.
tauḷ, swift.
pīnā, sharp.
uthrā, high.
chāl, beautiful.
aṅrā, ugly.
ṭhāṅḍā, cold.
tattā, hot.
mitṭhā, sweet.
ujlā, clean.
tairā, ready.
thōrā, little.
matā, much.
bhōṅū, be, become.
aṅū, aṅū, come.
gāṅhū, go.
bāṅhū, sit.
laiṇā, take.
dēṅā, give.
jharṅū, fall.
ūṭhṛū, rise.
khāṅ ēṅhū, stand up.
hārṇā, look, see.
khāṅā, eat.
pēṅū, drink.
bōṅā, speak.
kāṅṅū, "
rāilṅhumū, remain.
māṅū, beat.
paryaṅṅū, recognise.
jāṅṅā, know.
puṅja, arrive.
nashṅṅā, run.
nashṅ ēṅhū, run away.
baṅṅū, make.
rakhṅṅā, place.
hak pāṅa, call.
milṅṅā, meet.
shikhrnā, learn.
parhṅṅā, read.
līṅṅā, write.
marnā, die.
shuṅṅā, hear.
haṅṅā, turn.
cali ṅįṅ, return.
bhīṅṅā, fight.
 JITṅṅā, win.
hārṇā, be defeated.
cali ēṅhū, go away.
bāṅ, bāṅhā, sow.
dāṅt jukaṅṅā, plough.
khalāṅṅa, give to eat.
pēṅṅā, give to drink.
shuṅṅāṅṅā, cause to hear.
carnā, grave.
cāṅṅā, cause to graze.
### Curūhī.

#### NUMERALS.

**Cardinal.**

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<tr>
<th>Number</th>
<th>Word</th>
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</thead>
<tbody>
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<td>1</td>
<td>ak.</td>
</tr>
<tr>
<td>2</td>
<td>dōi.</td>
</tr>
<tr>
<td>3</td>
<td>trāi.</td>
</tr>
<tr>
<td>4</td>
<td>cōūr.</td>
</tr>
<tr>
<td>5</td>
<td>panj.</td>
</tr>
<tr>
<td>6</td>
<td>chē.</td>
</tr>
<tr>
<td>7</td>
<td>satt.</td>
</tr>
<tr>
<td>8</td>
<td>aṭṭh.</td>
</tr>
<tr>
<td>9</td>
<td>naō.</td>
</tr>
<tr>
<td>10</td>
<td>daśh.</td>
</tr>
<tr>
<td>11</td>
<td>yāhrā.</td>
</tr>
<tr>
<td>12</td>
<td>bāhrā.</td>
</tr>
<tr>
<td>13</td>
<td>tēhrā.</td>
</tr>
<tr>
<td>14</td>
<td>cōūdhā.</td>
</tr>
<tr>
<td>15</td>
<td>pāndhrā.</td>
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<tr>
<td>16</td>
<td>shōja.</td>
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<tr>
<td>17</td>
<td>satāhrā.</td>
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<tr>
<td>18</td>
<td>aṭhāhrā.</td>
</tr>
<tr>
<td>19</td>
<td>unnūh.</td>
</tr>
<tr>
<td>20</td>
<td>bih.</td>
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<td>21</td>
<td>satāi.</td>
</tr>
<tr>
<td>29</td>
<td>unūṭtri.</td>
</tr>
<tr>
<td>30</td>
<td>trīhi.</td>
</tr>
<tr>
<td>37</td>
<td>satāṭri.</td>
</tr>
<tr>
<td>39</td>
<td>uṇṭāli.</td>
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<td>cāḷhi.</td>
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<td>47</td>
<td>sattāṭi.</td>
</tr>
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<td>49</td>
<td>uṇunja.</td>
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<td>50</td>
<td>panjāḥ.</td>
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<td>satunjā.</td>
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<td>uṇāhaṭ</td>
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<td>60</td>
<td>shaṭṭh.</td>
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<td>67</td>
<td>satāhaṭ</td>
</tr>
<tr>
<td>69</td>
<td>uṇhatthar.</td>
</tr>
<tr>
<td>70</td>
<td>satthar.</td>
</tr>
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<td>77</td>
<td>satthatthar.</td>
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<tr>
<td>79</td>
<td>uṇāsi.</td>
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<td>80</td>
<td>āśi.</td>
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<td>89</td>
<td>uṇainuś.</td>
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<td>90</td>
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<td>97</td>
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<tr>
<td>100</td>
<td>sau.</td>
</tr>
<tr>
<td>200</td>
<td>dōi sau.</td>
</tr>
<tr>
<td>100,000</td>
<td>lakkh.</td>
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**Ordinal.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
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<tbody>
<tr>
<td>1st</td>
<td>pēhīlā.</td>
</tr>
<tr>
<td>2nd</td>
<td>dōā.</td>
</tr>
<tr>
<td>3rd</td>
<td>treā.</td>
</tr>
<tr>
<td>4th</td>
<td>cōūthā.</td>
</tr>
<tr>
<td>5th</td>
<td>pēnuja.</td>
</tr>
<tr>
<td>6th</td>
<td>chāuk, chaṭhā.</td>
</tr>
<tr>
<td>7th</td>
<td>saīnā.</td>
</tr>
<tr>
<td>10th</td>
<td>daisūk.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ak bēri, once.</td>
</tr>
<tr>
<td></td>
<td>dōi bēri, twice.</td>
</tr>
<tr>
<td></td>
<td>pēhī bēri, first time.</td>
</tr>
<tr>
<td></td>
<td>das guṇā, tenfold.</td>
</tr>
<tr>
<td></td>
<td>addhā, half.</td>
</tr>
<tr>
<td></td>
<td>pāṇā dō, 1(\frac{1}{3}).</td>
</tr>
<tr>
<td></td>
<td>saū dō, 2(\frac{1}{2}).</td>
</tr>
<tr>
<td></td>
<td>aḍbā, 2(\frac{1}{2}).</td>
</tr>
<tr>
<td></td>
<td>dēḍdh, 1(\frac{1}{4}).</td>
</tr>
<tr>
<td></td>
<td>sāḍhē cōūr, 4(\frac{1}{2}).</td>
</tr>
</tbody>
</table>

In the word satthatthar, 77, the first t and h are pronounced separately. The word is not sa-thatthar, but sat-hatthar.
Curnhī.

Sentences.

1. Tiṇḍā nē kitā ā? What is thy name?
2. Is ghōrē ri kētrōri umbar ā? How much is the age of this horse?
3. Ērhā Kashmir kētrōī dūr ā? From here how far is Kash-
   mir?
4. Tiṇḍā bōbbērā (babbērē) ghārē kētrōī larkē ānte? In thy
   father’s house how many boys are there?
5. Āu ajj dūr kīnā haṅthī yāh. I to-day from far have walking
   come.
6. Miṅḍā cacērā gabhrū uṣērī bhīnī saūgā bēhōrā ā. My uncle’s
   son is married to his sister.
7. Gharē hacchē ghōrē ri kāthī ā. In the house is the saddle of
   the white horse.
8. Uṣērī piṭṭhī pran kāthī char. Upon his back put the saddle.
10. Ōh dhārā ri cōṭi pran gāyyā bakri cātā ā. He on the summit
    is grazing cows and goats.
11. Ōh us buṭṭā lēṭṭh ghōrē pran bēṭhōrā ā. He under that
    tree on a horse is seated.
12. Uṣērā bhās apṇī bhīnī kīnā baḍdā ā. His brother is bigger
    than his sister.
13. Uṣērā mul aḍhārē rupayā. Its price is two and half rupees.
14. Miṅḍā babb us māṭhīrē gharē majh bastā ā. My father lives
    in that small house.
15. Uṣṇī ōh rupayā dēi dēā. To him give that rupee.
16. Ōh rupayārā us kīnā lēi lēā. That rupee take from him.
17. Uṣṇī jūgtē kānē mārikī rīrē rashi kānē bannhā. Having
    beaten him well tie him with ropes.
18. Khūhā kīnā pāṇī kauḍhā. From the well draw water.
19. Mē agrēhē calā. Walk before me.
20. Kusērā gabhrū tuārē picchē (or picērē) ānte? Whose boy is
    coming behind you?
21. Ōh tūs kus kīnā mull lēā? From whom did you buy that?
22. Gīrāiyē rē ēkkī haṭṭīwālē kīnā lēā. From a shopkeeper of
    the village.
LĀHULĪ. (Lāhuḷī).

Nouns.

Masculine.

rhē, horse.

<table>
<thead>
<tr>
<th>N.</th>
<th>rēh</th>
<th>Plural.</th>
<th>rhān</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>rhānu</td>
<td>rhānē du</td>
<td></td>
</tr>
<tr>
<td>D.A.</td>
<td>rēhāphi</td>
<td>&quot; di</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>rēh andrēz</td>
<td>&quot; andrēz</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>rēh dōts</td>
<td>&quot; dōts</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>rēhēts</td>
<td>rhānēz</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>rēh</td>
<td>rhānērē</td>
<td></td>
</tr>
</tbody>
</table>

hāthī, elephant.

<table>
<thead>
<tr>
<th>N.</th>
<th>hēth-i</th>
<th>-i</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-i</td>
<td>-i du</td>
</tr>
<tr>
<td>D.A.</td>
<td>-i vi or bi</td>
<td>-i di</td>
</tr>
<tr>
<td>Ag.</td>
<td>-i</td>
<td>-iz</td>
</tr>
</tbody>
</table>

bā, father.

<table>
<thead>
<tr>
<th>N.</th>
<th>bā</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>bāō</td>
<td></td>
</tr>
<tr>
<td>D.A.</td>
<td>bābi</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>bāō dōts</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>bāē</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>bā</td>
<td></td>
</tr>
</tbody>
</table>

Feminine.

mīl-yō, daughter.

<table>
<thead>
<tr>
<th>N.</th>
<th>mil-yō</th>
<th>-yōr</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-yō</td>
<td>-yō du</td>
</tr>
<tr>
<td>D.A.</td>
<td>-yō vi or bi</td>
<td>-yō di</td>
</tr>
<tr>
<td>Ab.</td>
<td>-yō dōts</td>
<td>-yō du dōts</td>
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<tr>
<td>Ag.</td>
<td>-yōē</td>
<td>-yōz</td>
</tr>
<tr>
<td>V.</td>
<td>-yō</td>
<td>-yōrē</td>
</tr>
</tbody>
</table>
Lahul.

rhīŋ, sister.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.A.</th>
<th>Ab.</th>
<th>Ag.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>rhīŋ</td>
<td>rhīŋ</td>
<td>rhīŋ vi or bi</td>
<td>rhīŋ duōts</td>
<td>rhīŋ</td>
<td>rhīŋ</td>
</tr>
<tr>
<td>G.</td>
<td>rhīŋ</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
<td>rhīŋ duōts</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
</tr>
<tr>
<td>D.A.</td>
<td>rhīŋ</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
<td>rhīŋ duōts</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
</tr>
<tr>
<td>Ab.</td>
<td>rhīŋ</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
<td>rhīŋ duōts</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
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<tr>
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<td>rhīŋ</td>
<td>rhīŋ duōts</td>
<td>rhīŋ duōts</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
</tr>
<tr>
<td>V.</td>
<td>rhīŋ</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
<td>rhīŋ duōts</td>
<td>rhīŋ</td>
<td>rhīŋ duōts</td>
</tr>
</tbody>
</table>

---

**Pronouns.**

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>gē</td>
<td>kū</td>
<td>du</td>
</tr>
<tr>
<td>G.</td>
<td>gēō</td>
<td>kē</td>
<td>dō</td>
</tr>
<tr>
<td>D.</td>
<td>gē vi, gē harē</td>
<td>kē vi, kē harē</td>
<td>dō harē</td>
</tr>
<tr>
<td>A.</td>
<td>gē vi, gē</td>
<td>kē vi, kē</td>
<td>dō vi, du</td>
</tr>
<tr>
<td>Ab.</td>
<td>gēō dōts</td>
<td>kē dōts</td>
<td>dō dōts</td>
</tr>
<tr>
<td>Ag.</td>
<td>gē, gē</td>
<td>kē</td>
<td>dōi</td>
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**Plural.**

<table>
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<th>Ag.</th>
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<tr>
<td></td>
<td>yēr</td>
<td>yē du</td>
<td>yēr vi, yē du harē</td>
<td>yēr, yēr vi</td>
<td>yēr, yēr vi</td>
<td>yēr</td>
</tr>
<tr>
<td>1st</td>
<td>kēr</td>
<td>kē du</td>
<td>kēr vi, kē du harē</td>
<td>kēr, kēr vi</td>
<td>kē dōts</td>
<td>kēz</td>
</tr>
<tr>
<td>2nd</td>
<td>dōr</td>
<td>dō du</td>
<td>dōr vi, dō du harē</td>
<td>dōr, dōr vi</td>
<td>dō dōts</td>
<td>dōz</td>
</tr>
</tbody>
</table>

gē, kēnō, ēnō, appear to be used for my, thy, his, &c., instead of gēō, kē, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness āri who? G. ādu Ag. as.

Other pronouns are chē, what? chā, something, anything.

---

**Adjectives.**

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of vē, than, as mōrē, big, rhīŋ vē mōrē, bigger than the sister.

āhuā, like this or that, chān, like what?
āhō, so much or many, chārē, how much? ūtē, how many?
Lāhuli.

Adverbs.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:

**Time.**
- ēntē, ēntā, now
- dōrā, dhōrā, after that, then
- abē, when?
- abēlā, when
- tō, to-day
- mūdā, to-morrow
- ūrā, day after to-morrow
- mūrā, day after that
- yērē, yesterday
- turā, day before yesterday
- tüi turā, day before that
- abēlā ma, never
- tüi, formerly
- tē, then, after that, therefore

**Place.**
- dār, here
- dur, nūr, there
- nūhē, there, in that place already specified
- aūr, where?
- kīnū, where
- dōts, from here
- tōrī, up
- tsambī, near
- ūhētār, ūhētār, far
- tūrī, in front
- thalār, behind
- tōng, tōr, inside
- dāthī, dāththīrī, outside

Others are chāri, why, dō thālē or ‘du gappā lhāji, for the reason that, ēs, yes, ma, no, not, darbar, quickly.

---

Prepositions.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

- nurā, on that side
- dirā, on this side
- andrēz, bījhā, within
- tōthi, upon
- poēā, under
- giū harē, beside me
- gēvā sādē, with me
- dōbī, dō vi, for him
- giū tūi, in front of me
- kā thalē, behind you
- dō thalē, for his sake

---

Verbs.

**Auxiliary.**

Pres. I am, &c. shuk shun shud or shu shunui shunni shūr
    or tödō tödōn tōd
Past I was, &c. tōig tōin tōi

Lăhulī.

Intransitive Verbs.

dāpī, fall (from a horse, &c.).

<table>
<thead>
<tr>
<th>Form</th>
<th>1sg. dāpōg</th>
<th>2sg. dāpōn</th>
<th>3sg. dāpōdō</th>
<th>1pl. dāpōni</th>
<th>2pl. dāpōnī</th>
<th>3pl. dāpōr</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperat.</td>
<td>dăpa</td>
<td>dăpāni</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Pres. Ind.</td>
<td>dăpā-dō or-dōg</td>
<td>-dōn</td>
<td>-d</td>
<td>-dōni</td>
<td>-dōni</td>
<td>-dōr</td>
</tr>
<tr>
<td>Impf.</td>
<td>dăpā-dēg</td>
<td>-dēn</td>
<td>-dē</td>
<td>-dēni</td>
<td>-dēni</td>
<td>-dēr</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dăjē-dēg</td>
<td>-dēn</td>
<td>-dē</td>
<td>-dēni</td>
<td>-dēni</td>
<td>-dēr</td>
</tr>
<tr>
<td>Fut. Neg.</td>
<td>ma dān</td>
<td>ma dān</td>
<td>ma dān</td>
<td>ma dani</td>
<td>ma dani</td>
<td>ma daur</td>
</tr>
<tr>
<td>Imperat. Neg.</td>
<td>dan tha</td>
<td>dăpēni thō</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other tenses. For negative prefix ma.

bajēsī, fall dawn.

<table>
<thead>
<tr>
<th>Form</th>
<th>1sg. bajēsōg</th>
<th>2sg. bajēsa</th>
<th>3sg. bajēsani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperat.</td>
<td>bajēsa</td>
<td>bajēsani</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>bajēsā-dō or -dōg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impf.</td>
<td>bajēsādēg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>bajēsdēg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fut. Neg.</td>
<td>ma bajēs -ik</td>
<td>-in</td>
<td>-id</td>
</tr>
<tr>
<td>Imperat. Neg.</td>
<td>bajēsu tha</td>
<td>bajēsēni thō</td>
<td></td>
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</tbody>
</table>

For other tenses prefix ma.

shubī, be, become.

<table>
<thead>
<tr>
<th>Form</th>
<th>1sg. shōg</th>
<th>2sg. shuā -dō or -dōg</th>
<th>3sg. shuādēg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>shuā-dō or -dōg</td>
<td></td>
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<tr>
<td>Impf.</td>
<td>shuādēg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>shutēg (like dăpădēg)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>shut  -ō</td>
<td>-ōn</td>
<td>-ō</td>
</tr>
</tbody>
</table>

ābī, come.

<table>
<thead>
<tr>
<th>Form</th>
<th>1sg. āb-ōg</th>
<th>2sg. āb-ōn</th>
<th>3sg. āb-ōdō or -du</th>
<th>1pl. āb-ōni</th>
<th>2pl. āb-ōnī</th>
<th>3pl. āb-ōr</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperat.</td>
<td>ādeuah ādānī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ābād -ō or -ōg</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impf.</td>
<td>ābādēg</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>andēg</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>ādīg ādīn ādīn ādīnī ādīnī ādīr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>or</td>
<td>anja anjad used only in the 1st and 3rd Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fut. Neg.</td>
<td>māng mān</td>
<td>mān mānī mānī māndur</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperat. Neg.</td>
<td>thădeuah thădānī</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Pres. Ind. Neg.</td>
<td>măbădō</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lahuli.

Impf. Neg. mābādēg
Past Ind. Neg. from andēg āggēmu ānnēmu ānnēmu ānniēmu ānniēmu
     ānniēmu
     ībi, go.
Fut. yōg yōn yūdu yōni yōni yōr
Imperat. il ilāni
Pres. Ind. yuād-ō or -ōg
Impf. yuādēg
Past Ind. idēg
     or idō idōn ilēr or iłān idōn idōni idōr
Fut. Neg. mēh mēhn mēhl mēhnī mēhlur
Imperat. Neg. thēl thēlāni
Pres. Ind. Neg. mayyuādō
Impf. Neg. mayyuādēg
Past Ind. Neg. from idēg iggiēmu īnīēmu īlēmu
     īnīēmu īnīēmu īlurēmu
     brař, sit, live, stay.
Fut. brař brauōn brauūdu brauōni brauōni brauōr
Imper. brař braini
Pres. Ind. brādō
Impf. brādēg
Past Ind. brāthō
Neg. Prefix tha to Imperat. and ma to other parts

pipi, arrive.
Fut. pipō pipōn pipādu pipōni pipōni pipōr
Pres. Ind. pipādō
Impf. pipādēg
Past Ind. pipi pin pi pini plui pīr
     khōsī, be obtained, meet.
Fut. khōsāy -ō -ōn -ūdu -ōni -ōni -ōr
Impf. khōsītēg
Past khosīga khōsīna khōsīri khōsīni khōsīni khōsīra
     krābī, weep.
Fut. krābōg krābōn krābudu krābōni krābōni krābōr
Pres. Ind. krābādō
Impf. krābādēg
Lähuli.

Transitive Verbs.

tōzi, beat strike.

Fut. tōm -ōg -ōn -dō, &c.
Imperat. tōū tērēni
Pres. Ind. tēzdād -ō or -ōg
or tēmād -ō or -ōg
Impf. tēzdēg
or tēmādēg
Past Ind. tēngādēg
Fut. Neg. ma tēng or tēzi ma tēn ma tēū ma tēni ma tēni ma tēūr

Other tenses. Prefix tha for Imperat. and ma for the rest.

zē, eat.

Fut. zauō zau zau zau ni zāni zāni
Pres. Ind. zanād -ō or -ōg
Impf. zauādēg
Past Ind. zēdēg
or zēdān zēdan zēdō zēdāni zēdāni zēdōr

raṇḍī, give.

Fut. rāmō
Imperat. rāl rāni
Pres. Ind. raṇḍād -ō or -ōg
Impf. raṇḍādēg
Past Ind. rāmādēg
or randa randan randō randani randani randōr
or rēg rēn rē rēni rēni rēr
or rē rēn rē rēni rēni rēr

kūri, say.

Fut. kō kōn kūdō kōni kōni kōr
Pres. Ind. kuādō
Impf. kuādēg
Past Ind. kutēg
kuta kutan kutō kutani kutani kutōr
kūg kūin kūi kūni kūni kūfr
### Lähulî

**lāhəi, do.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>lhaun</td>
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<td></td>
<td>lhanan</td>
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<tr>
<td></td>
<td>lhandö</td>
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<tr>
<td></td>
<td>lhandöni</td>
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<tr>
<td></td>
<td>lhandöni</td>
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<td>lhandör</td>
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<tr>
<td>Imperat.</td>
<td>lhaö</td>
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<td>lhēg</td>
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<td>lhēr</td>
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<tr>
<td>Neg. Imperat.</td>
<td>thalö</td>
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<td>thalāni</td>
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</tbody>
</table>

**kēri, leave.**

<table>
<thead>
<tr>
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<th>Form</th>
</tr>
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<tbody>
<tr>
<td>Fut.</td>
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</tr>
<tr>
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<td>kiöun</td>
</tr>
<tr>
<td></td>
<td>kiödiö</td>
</tr>
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<td>kiöni</td>
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<td>kiöni</td>
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<td>Imper.</td>
<td>kēö</td>
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<td>kērādö</td>
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<tr>
<td>Impf.</td>
<td>kērādög</td>
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<tr>
<td>Past</td>
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<td>kētanu</td>
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<tr>
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<td>kētö</td>
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<td>kētani</td>
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<td></td>
<td>kētanu</td>
</tr>
<tr>
<td></td>
<td>kētar</td>
</tr>
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**nēzi, know.**

<table>
<thead>
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<th>Form</th>
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<tr>
<td>Fut.</td>
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<td>nēn</td>
</tr>
<tr>
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<td>nēöi</td>
</tr>
<tr>
<td></td>
<td>nēni</td>
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<tr>
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<td>nēör</td>
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<tr>
<td>Pres. Ind.</td>
<td>nēwādö</td>
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<td>nēwādög</td>
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<tr>
<td>Past Ind.</td>
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<td>nēn</td>
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<tr>
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<td>nēni</td>
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<td>nēni</td>
</tr>
<tr>
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<td>nēr</td>
</tr>
<tr>
<td>Fut.-Neg.</td>
<td>maiëng</td>
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<tr>
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<td>maiëna</td>
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<tr>
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</tr>
<tr>
<td></td>
<td>maiëni</td>
</tr>
<tr>
<td></td>
<td>maiëöra</td>
</tr>
</tbody>
</table>

**tēzi, see, look.**

<table>
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<th>Form</th>
</tr>
</thead>
<tbody>
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<td>Fut.</td>
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<tr>
<td></td>
<td>tāmōn</td>
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<tr>
<td></td>
<td>tāmdö</td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>tāzdö</td>
</tr>
<tr>
<td>Impf.</td>
<td>tāzdög</td>
</tr>
<tr>
<td>Past</td>
<td>tāng</td>
</tr>
</tbody>
</table>

**khaṇḍi, see, look.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>khamo</td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
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<tr>
<td></td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

**hābī, bring.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>hābō</td>
</tr>
<tr>
<td></td>
<td>hābön</td>
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<tr>
<td></td>
<td>hābdö</td>
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<td>&amp;c.</td>
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<tr>
<td>Imperat.</td>
<td>hādeu</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>hāndö</td>
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<td></td>
<td>hābdö</td>
</tr>
<tr>
<td>or</td>
<td>hābdö</td>
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<tr>
<td>Impf.</td>
<td>hāndög</td>
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<tr>
<td>or</td>
<td>hābdög</td>
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<tr>
<td>Past</td>
<td>hānda</td>
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<td>hāndö</td>
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<tr>
<td></td>
<td>hāndöni</td>
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<tr>
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<td>hāndöni</td>
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<tr>
<td></td>
<td>hāndör</td>
</tr>
</tbody>
</table>
In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjábi is employed, viz., the Agent case with the Infín. Cf Panjábi ēs ghallā ēhowā, he will have to send. 
gi ēbī tōyī, I had to go; kē ŋt ētadan, thou hast to eat; dōī ranī shū
he has to give.
Thus we have gi ēbī tada or tō or ta or shuk, I have to go.

These auxiliaries are inflected according to the subject, as:—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Infín</th>
<th>Infín</th>
<th>Infín</th>
<th>Infín</th>
</tr>
</thead>
<tbody>
<tr>
<td>tada</td>
<td>tadan</td>
<td>tādō</td>
<td>tādōni</td>
<td>tādōri</td>
</tr>
<tr>
<td>tarēg</td>
<td>tarēn</td>
<td>tarē</td>
<td>tarēni</td>
<td>tarēni</td>
</tr>
<tr>
<td>tōig</td>
<td>tōin</td>
<td>tōi</td>
<td>tōini</td>
<td>tōini</td>
</tr>
<tr>
<td>shūk</td>
<td>shun</td>
<td>shū</td>
<td>shuni</td>
<td>shuni</td>
</tr>
</tbody>
</table>

For shuk, &c., the 3rd Sing. (shu) is also used indecl. This may apply to the others also.

The negative of ēbī tada is mēbī tada

and of ābī tada (have to come) mābī tada.

Habit is expressed by combining lēbī, do, make, with the Infín.
(slightly modified) of the verb which gives the thought required: thus:—

tha đāpā lhaō, do not make a habit of falling.
gē abā lhađō, I am in the habit of coming.
dōz lēzā lhađēr, they were in the habit of beating.
habēi tha lawa lhaŋi, do not tell lies (lhaŋi, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

ranḍī, give and kērī leave, gi rānī kētā, I gave left, gave altogether
kērī, leave „ „ „ gi kēzh kēō, I shall leave, leave altogether.
tēžī, beat, kērī leave, kē tēj kētan, thou beating lestest, thou beatest much.
lhāi, do and kērī, leave, lhajī kērī, do leave, do thoroughly.
ranḍī, give and lhāi, do, dōi rāma lhātē, he giving made, he gave
(cf. Fut. rāmō).
tēžī, beat and lhāi, do, kē tēma lhaō, beating make, beat thou, (cf.
Fut. tēmōg) kē mē tēma thalō, do not habitually strike anyone
(lit. thou man striking not do.)
shūbi, become, and ibī, go, shujiḍō, shujiḍēy, shujiyō, I become, I became, I shall become.
Thus nēnz hābī, and nēnz shīzi, are emphatic forms of hābī, bring, and shīzi, take away.
azā is compounded with ibī, go to express the Hindi calnā (calā jānā). gē azāys, I shall go away.
hazā with ābī, come, expresses 'again' 'back,' come back or return,
gē mūdā hazā ābī tada, I have to return to-morrow.
phāe ranḍī, divide, phuŋgē kērī, spoil, waste, shīy ibī, become alive.

Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. du ābadē gē du tēmō, if he had come I would have beaten him. (lit. he was coming, I will beat him.)

Negation is expressed by prefixing tha, to the Imperative, and ma, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepāli where the Agent case is employed
Lāhuṭ.

with transitive verbs in all tenses except those in which the Auxiliary verb am, was, &c., is used.

Verbal forms ending in -ṇg may also be made to end in -ṇg.

The Future is used for the Pres. subjunctive as in Kashmiri.

List of Common Nouns, Adjectives and Verbs.

Natural Relationships, etc.

bā, father.
cējē bā, (small father) uncle, younger than father.
yā, mother.
kag, elder brother

nuā, younger brother.

rhī, sister.
yō, son.

milyō, daughter.
rū, father-in-law.
ghṣeu, husband.
mēz, wife.
gāhuṇ, mē, man.
mēzmi, woman.
karū, yō, boy.
milyō, girl.
cōr, thief.
puhāl, shepherd.

Animals.
rhā, horse (common gender).
tshāh, horse (m).
nabrṛhē, mare.
baŋ, ox.
ṛēnζ, calf.
rāhd, cow.
mhēṇ, buffalo.
yāg, yak.
rhiz, goat (male).
lā, " (female).
kats, sheep (male).
mā, " (female).
khūi, dog, (common).
bā, dog (m.).
mā, bitch.

rīkhā, black bear.
omū, red bear.
θhar, leopard.
shaŋkhū, kind of wild cat.
kār, ass.
sār, pig.
kūṇḡā, cock, hen.
bhīṛ, cat.
tarpōhr, cat (male).
ār, ur, camel.
pyā, bird.
il, ill kite.
guā, jackal.
hāṭhi, elephant.

Parts of the Body.

gur, hand.
kunz, foot.
rṛ, nose.
tir, eye.
mōt, face.
ā, mouth.
rīr, ear.

krā, hair.
punz, head.
lḥē, tongue.
khōg, khpō, stomach.
thāk, back.
phug, body.
Lāhuli.

Common Objects.

pad, book.
mašhādan, pen.
mānī, bed.
cumh, house.
bāndi, river.
gar, stream.
rañ, hill.
pattāhar, plain.
rū, field.
rāri, bread.
ti, water.
chuā, wheat.
kugi, maize.
butṭh, tree.
palānz, saddle.
nagar, village, city.
bānh, jungle.
matsb, fish.
amāl, way.
māl, property.
cīj, thing.
dāsh, mulkh, country.

kham, clothies.
guthāb, ring.
paular, shoe.
shā, meat.
pānu, milk.
ṭigli, egg.
mar, ghi.
tiell, oil.
bōdi, buttermilk.
hāri, shop.
ṭaṇ, ṭaṅg rupee.
nihr, day.
niūrodb, night.
yēgī, sun, sunshine.
lazā, moon.
karh, star.
lanh, wind.
mug, rain.
kurh, load.
bē, seed.
nilām, iron.

Abstract Nouns.

aṅgā, famine.
mansā, intention.
habsi, lying.
cōrī, theft.
kam, work.
bīāh, marriage.
mīn, name.
lāhā, price.
kharc, expense.

gunāb, sin.
dāh, pity.
ṭāhl service.
āllāb, answer.
hugam, order.
khushī, happiness.
cāl, sound.
barsh, year.

Adjectives.

ruṭh, good, beautiful, clean.
madam, bad, lazy, ignorant.
ugly.
mōre, big.
cējē, bās, kuajh, little.
drāldā, straitened.
ōnyi, hungry.

tshōī, fat.
jāshi, befitting.
shil, wise.
rush, swift.
tsanjī, sharp.
raṅgi, high.
sōhī, cold.
Lāhūli.

tober, hot.
gur, sweet.
thōrē, little.
jama, together.

hajē, much, many.
yūē, bātēr, all.
sāsī, white.

Verbs.

shūbī, shūbī, be, become.
ābī, come.
ibī, go.
braľ, sit, live.
shizī, take, take away.
hābī, bring.
raŋdi, give.
dāpī, fall (from horse, &c.).
bajēśī, fall down.
khāyā shūbī, rise, stand up.
khaŋdi, tāzi, see look.
zē, eat.
tumī, drink.
kūrī, say, speak.
kushī, sleep.
lhāī, do, make.
tāzi, strike, beat.
sēzī, recognise.

nēzi, know.
pīpī, arrive.
drō raŋdi, run.
pōshibī, run, run away.
ād kūrī, call (lit. say ‘come’?).
khōsī, be obtained, meet.
parēphī, read.
tsēzī, write.
sī, die.
thaźī, hear.
hazā ābī, return (come again).
guāb raŋdi, embrace.
au raŋdi, kiss.
azā ibī, go away.
har tsēzī, plough.
tsētsī, send.
krābī, weep.
kērī, leave.

Numerals.

Cardinal.

1—ittī, i.
2—jur.
3—shūm.
4—pi.
5—nā.
6—trūi.
7—nhi.
8—rhā.
9—kū.
10—sā.
11—sēdī.
12—sani.
13—shashum.
14—sāpī.
15—saŋ.
16—sātrūi.
17—sāhmī.
18—sārē.
19—sōskū.
20—nizz.
100—rä.
200—nirhā. (700 ?)
900—kūrā.
1,000—sārā.
100,000—lakh.

3rd, shummi.
4th, pimi.

Ordinal.

1st, tumī.
2nd, jurmi.
Lāhuli.

5th, ṇāmi.
6th, trūimī. khaṇṇi, half.
7th, nhimī. dhāi, 2½.
10th, sāmi.

Above 20, numbers are estimated by scores up to 100.

Sentences.
1. Kā mīn chī shū? Thy name what is?
2. Di rhāphī tēmī shū? This horse’s how much (age) is?
3. Dēts Kashmīr chīri ōhstār tō? From here Kashmir how far is?
4. Kā bāō dōr tēmī yō tōd? In thy father’s house how many sons are there?
5. Gē tō ōhstārē āndō. I to-day from far walked.
6. Gēn cējō bāō yō dō rhīra sādē biāh lhātō. My uncle’s (young father’s) son with his sister made marriage.
7. Cuṇh (or cumh) sāsī rhān (or rhāphī) palānz tōd. In the house the white horse’s saddle is.
8. Dō thākhārī palānzh tshū. On his back the saddle bind.
10. Rāō punzari trāf ghūnṭ pauhālē ruātsāḍē. On the hill’s top the shepherd is grazing cows and goats.
11. Buṭṭhō poḷā dū rūhān ṭōṭhī tēzī tōi. Under the tree he on a horse was seated.
12. Dō nuā ẓōn rūhū vē mōrē tōi. His young brother his own sister than bigger is.
13. Dō lāhā dhāi ṭān. Its price is two and a half rupees.
15. Dōbī di ṭānɡ rani kāō. To him this rupee giving leave.
18. Bāmī tī hund. From the spring water draw.
20. Kā thāls ādhū yō ābād? Thee behind whose boy comes?
22. Gī hari dōts hāndā. I shop from took.

The Parable of the Prodigal Son.

Dōre dōi kute (kūi): i mīg jur yō tōi; cējē
Then he said: one man-to two sons were young
Lāhuli.

yōi bārā kūi, ū bā anyō māl gēbī pīpā gēbī raū; son father to said, O Father what property me-to arrive me-to give doī ēnō māl phūgē kētē. Dōts thālē thōra dīnē cējē he own property dividing gave. From-that after few days young.
yōi yūē cīj jama lhātē (lha), ēbētār mulkhari īdā. Dōrē son all things together made, far country-to went. There doī madam kam lhātē, ēnō māl phūgē kētē. Du bēlā ri he bad work did, own property wasting left. That time at bātē khare shujīdē dō dēshā ērī binā angā shutē (shujīdē or īdē) all spent became that country in great famine became.

Dōrē du ārdādā shujīdē. Dōrē dō dēshāri i sāhākārē Then he straitened became. Then that country of one money lender dōrē īdā. Dōī ēnō bhīri sūrār ruātīi tsātē. Dō mansā tōi near went. He own field swine to graze sent. His intention was du shāq sūrāz zauādēr ēnō khōg pīmādēg. Asla doī that husk-food swine were-eating own stomach I might fill. But him-to

challa ma ramādēr. Dōrē dōbī hōshāri (hōsh) āndē anything not they were giving. Then him-to sense in (sense) came tē kuta: Gīt bāō anyō kamlhāzā di (dumbīzar) then he said: My father-of how-many work-doers to (workers) hājē rōgī tōd. Gē dēr ēnyī sīuādē, gē khāō atsā gēō much bread is. I here hungry am dying, I stand arising own bāō dōr yōg, wōi gī dōbī kōg,— gī sargō kē father near will go, also I him-to will say:— I heaven-of thy gunāh lāhā. Ėntē di jōgē mad hazā kē yō kūrī, gēbī sin did. Now this worthy not-am again thy son to-say, me kē (kēnō) kam lhaādū sāhī lhaū. Dōrē atsā ēnō thy (own) work doers like make. Then having-risen own bāō dōr ili (īdē). Ėntē du ēbētār tōi du tārī dō bāb father near went. Now he far was him having-seen his father-to dāh ēdi, dōī drō rē, dōī mūthā guāh rē, mast au rē. pīty came, he ran made, he neck-to embrace made, much kiss made. Yōi dōbī kūi:—gī sargō kē guāh lāhā. Ėntē di jōgē He him-to said:— I heaven-of thy sin made. Now this worthy mad, hazā kē yō kūrī. Dō bāō nēkarari kūi ruṭhē not-am again thy son to say. His father servants-to said good ruṭhē kham hunj hādānī, kēz dōbī kham rāhni, good clothes taking-out bring, ye him-to clothes put-on (give?)
gū guthāb rāhnī, kōnzari paular rāhnī, mōṛ rēnzh shārēnī
hand-to ring put on feet to shoes put on fat calf kill
yēz zuanum khushī lahuani, du gappā lājī di giū
we shall-eat happiness shall-make this matter making this my
yō sidē tōi ēntē haza shīŋīlī, tūi ḫiōshtē ēntē khōsā
son dead was now again alive-went, formerly was-lost now has-been
īlēā. Dōrā dōz khushī lātēr. Dō mōṛ yō rhīrī tōi,
obtained. Then they happiness made. His big son field-in was,
aū ghārī cūmh kachā pi (ādi) gidō garpi mi cāl
what time house near arrived (came) singing dancing of also noise
thātē (thāi). Dōrā i cāgara bi ād kūtē rhugādēː— chī shūjad.
heard. Then one servant to called askedːː— what became.
Dōi dōbī kūː— Kā nuā anjād, kā bās tehōi
He him-to saidːː—Thy younger-brother came, thy father fat
rēnzh shāiādō, dō tūle dū rājī bājī khōsīrī. Du
calf is killing that for he well was obtained. He
rōshī shirī tōng mēlādē. Dō bā dāthī anjū du
became-sulky in not-went. His father out having-come him
chēndi. Dōi bābī āiāb lātē. Dhā bārsh kā
persuaded. He father-to answer made. So-many years thy
tēhī lātēg, gi kā hugam thuāsī ma, kā abēlā i lā
service I did, I thy order rejected not, thou ever goat
gibī ma randēn ((rōshī) kēnō yārada sādē khushī gappā
me-to not gave thy-own friends with happiness talk
lhaun: abēlā kā di kāru ādi, dōi kā māl madam
makeː when thy this son came he thy property bad
kammārī kharāb lājī, kā dō tūlī rēnzh shāiādēn.
works in evil having-made thou him for calf killed-st.
Dōi dōbī kūː— ū yō kū hamāsh giū kachā tōdōn; giū
He him-to saidːː—O son thou always me near art; mine
tōd dū kā shū. Khushī lāhī, khushī shūbī jūshēr
is that thine is. Happiness to make, happiness to be fitting
tōi. Kā di nuā sidē tōi ēntē haza shīŋ īlī,
was. Thy this young-brother dead was now again alive became,
tūi hīōshtē ēntē khōsā īlēā.
formerly was-lost, now has been obtained.
BHADRAVĀHĪ, BHALĖŚI AND PĀḌARĪ DIALECTS.

INTRODUCTION.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a ājāgīr of Raja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmir, lies immediately to the north-west of Camba State and south of the Cināb river. By Bradrawāhi they themselves the district is called Bhadhlā, with the accent on the second syllable, while Kashmiris call it Būdarāhī. Bhalēś is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from Bhalēś by a valley only six or seven miles across, lies north of and contiguous to Pāngi in Camba State. From Pāngi it is two or three marches down the Cināb to Pāḍar; Kishṭawār is four stages lower down the river. Another three marches will bring us into the heart of the Bhalēśi country immediately to the west of which Bhadrawāhi is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmiri. Nevertheless, while they exhibit points of connection with Kashmiri, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābi-Hindi type. They resemble Kashmiri in having, in common with Curāhī, the vocalic change known as epanthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Curāhī, and the Introduction to the Camba Dialects. Pāḍarī has epanthesis to a larger extent than any of the rest. They have ግ for شكر in the verb go; thus Bhadrawāhi gāṁhū, Bhalēś gāṁhu, Pāḍarī gēn; cf. Kashmiri gatsun. Bhadrawāhi sunū, say, zānu know, Bhalēśi dzānū, dzūnū, remind us of Kashmiri dōpun and zūnū. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as hana, hina, is or are; thē, was (cf. the grammar passim); in its introduction of ऑ before ए or ई, as lyēkhan, write, Kashmiri lyēkhūn; dyēn, I shall give, dyīttē, gave, Kashmiri dyīma, dyut; in some of its pronouns, as, mēēn or mēn, my; tēēu, tēu, thy; hēēr, our, tōh, your; cf. Kashmiri myōn, con, sōn, tūhun; in its 3rd person neuter pronoun tath, Kashmiri tath; and in its word for 'why,' kyē, Kashmiri kyāzi. The introduction of ऑ is not always regular. Thus they say both ऋ and ऋ, mother; pīth and pyīttē, back; ıkk and yikk one.

* In the presence of ँ instead of ँ in the adverbs of place, one is reminded of the Sāsi dialect which has kārē, where? jārē, where. For these
words we have Bhadrawáhi kóri, sare; Bhalesai kóre, dsére; Pádári kör, záry. For here and there, however, Sáa drops the r and has th, whereas these dialects keep to r. We are again reminded of Sáí in the Bhadrawáhi pronouns ḍh, he, she, it, that, and th, this, which in their Agent Sing. have cerebral ṅ, un and in, keeping the n through all the Oblique Plural. The Sáí corresponding pronouns do precisely the same, having Agent Sing. un and in and n in the Oblique Plural (Agent Plur. unó, inó).

An interesting feature of these dialects is the frequent preference of dli (or dll) and dlih to br or bhr, and of tl (or tl) and tlih to tr. Thus we have Bhadrawáhi dhábbu, red bear, dhál, brother, dhógy, leopard, for what in other dialects would be bhrábu, bhrá, and barágy. We notice also dhávó, in the state of having been married, for biñhá huá. The very name for Bhadrawáhi, Bhađhá, illustrates this. In Bhalesai we have dhíbbhá, red bear, dhíng, leopard; also dhíddá, sheep, for bhéd. In Pádári there is dhávóhá, bind, for bándhó.

Again we find in Bhadrawáhi thí, woman, tór, three, thádá, day after to-morrow (lit. third day), thíh, thirty, thóbhí, twenty-three; of stri, trai, tríjáh, dín, tríh, trí. In Bhalesai we have tháhá, for the day after to-morrow, and in Pádári thó for three, and thán for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of l and r and of th and r is very common.

Bhadrawáhi makes its Genitive Sing. in rú, Genitive Plural in káru, Dative in fó, Locative in má, Ablative in káru. The Agent Sing. Masc. is in -Á and the Agent Plur. both Masc. and Fem. in -Á. It has l throughout in the suffix for the Future, the 1st Plur. having m1, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Static Participle (‘in the state of’) is in - dúró.

Bhalesai very much resembles Bhadrawáhi. It has its Genitive Sing. in -Áá, Genitive Plur. in káá; its Dative Sing. in -Á, and Dative Plur. in -án; its Ablative Sing. in -Á and Ablative Plur. in -án, while its Agent case has almost always -Á in both the Sing. and the Plur. The Future has l in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having m1. Feminine forms are noticeable in the Future and Pres. Ind. The Static Participle ends in -Áó, and the Conjunctive Participle (having fallen, etc.) in -dí.

Pádári has -ar for the Genitive Sing. ending and kar for the Genitive Plur., as for the Dative Sing. and apparently no ending for the Dative Plur., Ál for the Ablative Sing., and kál for the Ablative Plur. Its Future takes l throughout with ml in the 2nd and 3rd Plur. The
Future has two forms for the 1st Sing. ending respectively in \(-u/\) when the root of the verb ends in a consonant, and in nasal \(n\) when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in \(-\dot{r}\) or \(-aur\), and the Conjunctive Participle in \(-i\ kar\).

The Pāḍari word for devil, \(harmān\), is remarkable. Whether there is any connection with \(Ahriman\), the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in \(l\), the introduction to the Camba Dialects should be consulted, pp. ii, iii.
**BHADRAWĀHĪ.**

**Nouns.**

**Masculine.**

Nouns in -०.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghor-०, horse</td>
</tr>
<tr>
<td>G.</td>
<td>-० ṛu</td>
</tr>
<tr>
<td>D.A.</td>
<td>-० ḫo</td>
</tr>
<tr>
<td>L.</td>
<td>-० m̐h</td>
</tr>
<tr>
<td>Ab.</td>
<td>-० kara</td>
</tr>
<tr>
<td>Ag.</td>
<td>-०</td>
</tr>
<tr>
<td>V.</td>
<td>-ा</td>
</tr>
</tbody>
</table>

Nouns in a Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghar, house</th>
<th>ghar</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ghar ṛu</td>
<td>ghar karu</td>
</tr>
<tr>
<td>D.A.Ab.L.</td>
<td>ghar-० ḫo, kara, &amp;c.</td>
<td>ghar-० ḫo, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-०</td>
<td>-०ṛ</td>
</tr>
</tbody>
</table>

Nouns in -१.

<table>
<thead>
<tr>
<th>N.</th>
<th>hāthī, elephant</th>
<th>hāthī</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>hāthī r̥u</td>
<td>hāthī karu</td>
</tr>
<tr>
<td>D.A.Ab.L.</td>
<td>hāthī ḫo, kara, &amp;c.</td>
<td>hāthī ḫo, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>hāthī</td>
<td>hāthī</td>
</tr>
<tr>
<td>V.</td>
<td>hāthā</td>
<td>hāthāu</td>
</tr>
</tbody>
</table>

Nouns in -०ू.

<table>
<thead>
<tr>
<th>N.</th>
<th>hind -०ू, Hindu</th>
<th>-०ू</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-० ṛu</td>
<td>-० ṛu</td>
</tr>
<tr>
<td>Ag.</td>
<td>-०</td>
<td>-०ṛ</td>
</tr>
</tbody>
</table>

**na०, name, is thus declined:**

<table>
<thead>
<tr>
<th>N.</th>
<th>na०</th>
<th>na०</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>na०ṛu</td>
<td>na० karu</td>
</tr>
</tbody>
</table>
Bhadrawáhi.

Feminine.

Nouns in -i.

N. küi, daughter
    G. küi -ē rū  " karu
    D.A. -ē jō  " jō
    L. -ē mā  " mā
    Ab. -ē kara  " kara
    Ag. -ā  "ē
    V. -ē  "āu

Nouns in a Consonant.

N. baihn, sister
    G. baihn -ē rū  "i karu
    D.A. -i jō  "i jō
    L. -i mā  "i mā
    Ab. -i kara  "ē
    Ag. -ā  "ū
    V. -ē  "ū

batshi, cow, calf, is thus declined:—

N. batshi
    G. beutsh -ē rū  "i karu,
    Ag. -ā  "ē

Note.—The postpositions for of, viz., rū, when following a singular noun, and karu, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus rū, karu, are followed by sing. masc.
    rū, karu, ra, kara, ""  "" plur. masc.
    rī, kērī  ""  "" sing. or plur. fem.

They are not inflected for the oblique case, thus:—

kūiē rū ghōrē rū ghar, the house of the girl’s horse.
kūiē rū ghōrā karu ghar, ""  ""  ""  "" horses.
kūiē rū ghēsērē rū ghar, ""  ""  ""  ""  "" mare.
kūiē rū ghēsērī karu ghar, ""  ""  ""  ""  "" mares.


<table>
<thead>
<tr>
<th>N.</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>aū</td>
<td>tū</td>
<td>ōh</td>
<td>ih</td>
<td>ih</td>
</tr>
<tr>
<td>mērō, mērū,</td>
<td>tērū</td>
<td>usērū</td>
<td>isērō</td>
<td>isērō</td>
</tr>
<tr>
<td>D.A.</td>
<td>mī</td>
<td>tūř</td>
<td>us, us jař</td>
<td>is, ish jař</td>
</tr>
<tr>
<td>L.</td>
<td>μō</td>
<td>tūi mē</td>
<td>us mē</td>
<td>is mē</td>
</tr>
<tr>
<td>Ab.</td>
<td>&quot; kara</td>
<td>tē kara</td>
<td>&quot; kara</td>
<td>&quot; kara</td>
</tr>
<tr>
<td>Ag.</td>
<td>mī</td>
<td>taf</td>
<td>ūpī</td>
<td>ūpī</td>
</tr>
</tbody>
</table>

### Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>as</th>
<th>tus</th>
<th>ūpīā, oūpā</th>
<th>ūpāh</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>išhā</td>
<td>tishhā</td>
<td>ūn karu</td>
<td>in karu</td>
</tr>
<tr>
<td>D.A.</td>
<td>asan or</td>
<td>tusan or</td>
<td>uńan or</td>
<td>uńan or</td>
</tr>
<tr>
<td></td>
<td>asan jař</td>
<td>tusan jo</td>
<td>uńan jař</td>
<td>ińan jo</td>
</tr>
<tr>
<td>L.</td>
<td>asan mē</td>
<td>tusan mē</td>
<td>uńan mē</td>
<td>ińan mē</td>
</tr>
<tr>
<td>Ab.</td>
<td>&quot; kara</td>
<td>&quot; kara</td>
<td>&quot; kara</td>
<td>&quot; kara</td>
</tr>
<tr>
<td>Ag.</td>
<td>ašēf</td>
<td>tūšēf</td>
<td>ūṇēf</td>
<td>ūṇēf</td>
</tr>
</tbody>
</table>

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined:—

**Sing.**

N. tai, G. tisērū, D.A. tus, tash jař, L. tas mē, Ab. tas kara, Ag. taiṇī.

**Plur.**

N. taṇā, G. taṇ karu, D.A. taṇan jař, L. taṇan mē, Ab. taṇan kara, Ag. taṇēf.

### N. kaṇ, who?

G. kisērō, zisērū, kaiṇ karu, zaiṇ karu

Ag. kaiṇi, zaiṇi, kēṇēf, zēṇēf

koī, anyone, someone, G. kēicērū, Ag. kēicē


Other pronouns are kicēh, anything, something, zai koī, whosoever, zai kicēh, whatsoever.
**Adjectives.**

Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than -ū, -au, -ū are indeclinable. Those ending in -ū, -au, -ū, have obl. sing. m. -ē. Plural -ē, indeclinable. Feminine -ī indeclinable.

Comparison is expressed by means of kara, from, than, used with the Positive: kharau (kharō), good; is kara kharau, better than this; sēbhan kara kharau, better than all, best.

**Demonstrative.** Correlative. Interrogative. Relative.

ērū, like this tērū, like that kērū, like what? zērū, like which aitru, so much or taitru, so much kaitru, how much jaitru, as much many or many or many?

---

**Adverbs.**

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

**Time.**

hunū, now.
tēs, then.
kēs, when?
zēs, when.
kāla, to-morrow.
tālēdi, day after to-morrow.
tsōothē, day after that.
hij, yesterday.
prēz, day before yesterday.
tsōrdīhārōbhuē, day before that,
(lit. four days ago).
kadi, sometimes, ever.
kadi na, never.
kadi na kadi, sometimes.

**Place.**

ittī, ēri, irā, here.
ūri, urā, tārī, tarā, there.
kōri, kōrā, where?
zaṛī, zarā, where.
iūi tāi, up to here.
tīṭhā, from here.
bāh, up.
bunh, down.
nērō, near.
dūr, far.
agri, in front.
pattī, behind.
antar, inside.
bēhr, outside.

The adverbs are kuřē, why? ā, yes; nē, no; lūghē, quickly; is gallā kērē, for this reason; in sārē, ain sārē, thus; kharē sārē, well.
Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
hēṭṭh, below.
mā, within.
mī kēi or kā, beside me.
mī sāṭhi, mī sāhu, with me.
tēs wāṭē, for him.
tērē lēi, about thee.
īṣṭi sāhu, like us.
unāṇ kā, towards them.
us patī, after him or that.
tisērē wārē pārē, round about it.
tusān barābaru, equal to you.
mērē bagāir, without me.

Verbs.

Auxiliary.

Pres. I am, &c. āś ās āśē āhm āḥth āḥp
Past I was Sing. thīō, f. thī Pl. thīē f. thī

Intransitive Verbs.

bitshārnu, fall.

Pres. Cond. bitshār-au or -i -as -ē -am -ath -aṇ
  Fem. -i -i -i -am -ath -aṇ
Fut. bitshār -alō -alō -alō -malē -alē -alē
  Fem. -alai, &c.
Imperat. bitshār bitshāra
Pres. Ind. bitshār -tē -tē -tē -tam -tath -tan
  Fem. -cē -cē -cē -cam -cath -can
Impf. Ind. bitshār -tō thīō (fem. -tī thī) Pl. -tē thīē (fem. -tī thī)
Past Ind. bitsh -arō f. -ērī Pl. -arō f. -ērī
Pinf. bitshārō thīō, &c.
Part. bitshārō, falling; bitshārā, having fallen; bitshārō, in the state of having fallen; bitshārō, falling, about to fall.
Some verbs have slight irregularities.

**bhōṣu, be, become.**

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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>bhaun</td>
<td>bhai</td>
<td>bhō</td>
<td>bhō</td>
<td>bhūō</td>
</tr>
</tbody>
</table>

**bhūōrō, in the state of having become.**

**ējū, come.**

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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ējī, &amp;c.</td>
<td>ēj</td>
<td>ējū</td>
<td>ēttā</td>
<td>ēttō thiō</td>
<td>āū</td>
<td>ēttā, having come; orō, in the state of having come.</td>
</tr>
</tbody>
</table>

**gāhpū, go.**

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</tr>
</thead>
<tbody>
<tr>
<td>gēp</td>
<td>gēs</td>
<td>gēhpū</td>
<td>gā́hpū</td>
<td>gā́mh</td>
<td>gāhpū</td>
<td>gāhpū, going; go.</td>
</tr>
</tbody>
</table>

**rēhpū, remain.**

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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>rēhpū</td>
<td>rēh</td>
<td>rēhpū</td>
<td>rēh</td>
<td>rēh</td>
<td>rēhpū</td>
<td>rēh, remaining.</td>
</tr>
</tbody>
</table>

**Transitive Verbs.**

**kuṭṇu, beat.**

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kūṭ</td>
<td>kūṭā</td>
<td>kūṭā</td>
<td>kūṭō thiō</td>
<td>kūṭō thiō</td>
<td>kūṭō thiō</td>
<td>kūṭō thiō, beat.</td>
</tr>
</tbody>
</table>

**kūṭō or kūṭō with agent case of subject, kūṭā or kūṭō agreeing with the object.**
Pres. Perf.  kuṭṭā (&c.) āhē with agent case of subject, kuṭṭā āhē agreeing with object.
Plupf.  kuṭṭā thīō with agent case of subject, kuṭṭā thīō agreeing with object.
Part.  as for bitsharnu, kuṭṭōrō, in the state of having been beaten.

The following are slightly irregular:—

Past Ind.  khāṇā, eat.
Past Ind.  piṇā, drink.
Past Ind.  pīṇā, drink.
Fut.  dēlō, give.
Past Ind.  dēă
Fut.  zaṇā, say.
Past Ind.  zaṇā, say.
Fut.  zōlō or zaunau
Past Ind.  zāṇā, do.
Fut.  kārīnā, do.
Past Ind.  kārīnā, do.
Fut.  zānīnā, know.
Past Ind.  zānīnā, know.
Fut.  aīnālō
Past Ind.  aīnālō
...
Past Ind.  nēlō
Past Ind.  nēlō

Habit is rendered as follows:—

aī gāhē bhauā, I am in the habit of going.
tai gāhē bhauā, he is in the habit of going.
tai gāhē bhaucē, she is in the habit of going.

Present action is thus expressed:—

tai gāhē larō ai or gāhē lagōrō ai, he is in the act of going.
This, translated into literal Urdu, would be wūk jānē lagā huā hai. In this example the words gāhē larō or lagōrō are indeclinable for all persons and numbers.
The epenthetical vowel change in ṭhī, ṭhē, rū; bāṭhī, beṭhē rū; kaun, kaipi (see declension of nouns and pronouns), and in bitkharalō, bitkharailai; kuṭalō, kuṭailai; ṭmū, aṅalō (see above, verbs) should be noticed. See note at end of verbs in Curāhi dialect.

For the Infinitive of Verbs -ū and -u are used interchangeably. Similarly in the last syllable of nouns and adjectives, au, ā, ĕ are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative:—Sing. banhā or banhdā; plur. banhdath or banhdathē.

List of Common Nouns, Adjectives and Adverbs.

bābō, father.
ḥāj, mother.
ḍhā, brother.
baiḥṇ, baiḥṇ, sister.
kō, māṭṭhu, son.
kōi, kūi, daughter.
muṇaḥ, husband.
ṭhī, wife.
mar, man.
ṭhī, woman.
māṭṭhu, boy.
kōi, kūi, girl.
gūran singhā, cowherd.
pulō, shepherd.
ṭsaur, thief.
ghōr -ō, horse.
-i, mare.
dānt, ox.
bāṭhī, cow.
bhāf, buffalo.
tshērō, he-goat.
tshaillī, she-goat
bhaidē, sheep.
kut-ār, dog.
-ṛ, bitch.
itsh, black bear.
ḍhlabbu, red bear.
ḍhjēg, leopard.
khanthau, ass.
sūr, pig.
kuk-kuṛ, cock.
-kaṛi, hen.
bal-ā, cat (male).
-āi, „ (female).
ānt, camel.
ṭsārōlli, bird.
šēṛ, kite.
gidār, fox.
ḥāṭhī, elephant.
ḥatt, hand.
pāō, foot.
nakk, nose.
ēṭhī, eye.
tuttar, face.
āsh, mouth.
dant, tooth.
kann, ear.
shirāl, hair.
dōg, head.
zibbh, tongue.
paiṭ, stomach.
piṭṭ, back.
jind, body.
katāb, book.
kalam, pen.
khāṭ, bed.
ghar, house.
nirū, river.
gad, stream.
dhār, hill.
paddhrū, plain.
tshēh, field.
rōṭṭī, bread.
pāṅī, water.
gabhū, wheat.
kukkṛī, maize.
būṭā, tree.
dlau, field.
shāhr, town.
bau, jungle.
masli, fish.
batt, way.
mēūc, fruit.
māś, meat.
duddhū, milk.
ṭhūl, egg.
ghi, ghi.
tail, oil.
tshēh, buttermilk.
zhēz, day.
dlaz, night.
dihārō, sun.
cānāpi, moon.
tārō, star.
bāō, wind.
dū, rain.
dhup, sunshine.
āndharū, storm.
bhārō, load.
bīz, seed.
labā, iron.
chail, beautiful, good, clean.
burō, ugly, bad.
baḍḍō, big.
nikṛō, little.
shust, lazy.
takṛō, wise.
jāhli, ignorant.
tikkhā, tēz, swift.
ṭhauḍū, cold.
tattū, hot.
mitthū, sweet.
tēār, ready.
kam, little.
mastā, much.
bhōṣu, be, become.
ējnu, come.
gāhū, go.
naiṇū, take.
dēṇū, give.
bitsharnū, fall.
ūṭhū, rise.
khārō bhōṇū, stand.
hairnu, see, look.
khaṇū, eat.
piṇū, drink.
zauṇū, say.
zhulū, sleep.
kaīrū, do.
rēhṇū, remain.
kuṭṇū, beat.
pūṣhāṇū, recognise.
zāṃnū, know.
puznū, arrive.
nāghnū, run.
nāshī gāhū, run away.
bāṇāṇū, make.
rakkhnū, place.
kunjāṇū, call.
maḷṇū, meet.
shikhnū, learn.
pārhū, read.
likkhnū, write.
shūṇnū, hear.
ūsngū, turn.
āzū, return.
tsalnū, flow.
lauṇū, fight.
zitnū, win.
hārnū, be defeated.
tsalū gauṇu, go away.
baihṇū, sow.
hal lānā, plough.
khuanū, cause to eat.
piṇū, cause to drink.
shuṇāṇu, cause to hear.
tsarṇu, graze.
tsāranu, cause to graze.
zhulṇu, lie down.

---

**Numerals.**

*Cardinal.*

1—ak.
2—dūi.
3—tlāi.
4—ṭsēūr, ṭsōūr.
5—pants.
6—ḍhē.
7—satt.
8—aṭṭh.
9—naū.
10—daṣh.
11—yaḥrē.
12—bāhrē.
13—ṭēhrē.
14—ṭsēṅūdē.
15—parṇē.
16—shōre.
17—satārē.
18—aṭhārē.
19—inūī.
20—bīh.
23—ṭlēbbī.
27—sētāī.
29—unattēī.
30—ṭhīh.
100—shauū.
1,000—hazār.
100,000—lakkh.

*Ordinal.*

1st, paiḥlū.
2nd, dūīaū.
3rd, tlēiaū.
4th, ṭsōraū.

5th, pantsaū.
6th, shēiaū.
7th, sataū.
10th, daṣhauū.

addhū, half.
daḍbh, 1½.
punṇē dūi, 1¼.

suā dūi, 2¼.
ḍhāi, 2¼.
sāḍhē ṭsōūr, 4¼.

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**Sentences.**

1. Tērō naū kuṇ ai? What is thy name?
2. Es ghōre ri kēṭli umr ai? How much is this horse’s age?
3. Itṭhā Kashmir kēṭli dūr ai? From here how far is Kashmir?
4. Tishō bana rē kēṭā maṭṭhē aṇ? How many are his father’s sons?
5. Aū az dūrā haiṭtē āu. To-day I from far walking came.
6. Mārē cācē rō kō tisērī bēṃī sāthī dāṅrō ai. My uncle’s son with his sister is married.
7. Gharē chīṭṭē ghōrē rī kāṭhī aē. In the house the white horse’s saddle is.
8. Tisērē ḍhīgge pur kāṭhī āṭhī. On his back bind the saddle.
10. Tai dhārī pur bēṭshē tshēlē tsārtē. On that hill he is grazing cows and sheep.
11. Tai būṭē haṭh ghōrē pur, bishārō ai. Under that tree he is sitting on a horse.
12. Tisērū ḍhālē apē bēṃī kara baḍḍō ai. His brother is bigger than his sister.
13. Tisērū mul ḍhāi rupayyē aṇ. Its price is two and a half rupees.
15. Tēs ēh rupayyē dē. Give him this rupee.
16. Tai rupayyē tēs kara āṇ. These rupees bring from him.
17. Tēs mast kuṭṭī ṣhālī sī banhdā or banhdā. Having beaten him much bind thou him with a rope.
18. Khūḥō pāṇī kaḍḍhī. From the well take out water.
19. Mē agri tsalāṭh or tsalṭhē. Before me walk (you.)
20. Kīsērō kō tusan pitōrā ārō ai? Whose son is coming after you?
21. Tai kas kara mullē āṇō? From whom hast thou bought it?
22. Ḍlauṅ re ēkki hēṭhibālē kara. From a shopkeeper of the village.
**BHĀLĒŚĪ** (Bhalēśī).

**Nouns.**

**Masculine.**

**Nouns in -ō.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>ghōr -ō, horse</td>
</tr>
<tr>
<td>G.</td>
<td>-ēū</td>
</tr>
<tr>
<td>D.</td>
<td>-ē</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

| N.A. | ghar, house | ghar     |
| G.   | ghar-ēū    | ghar kēū |
| Ab.  | -ā         | ghar -ān |
| Ag.  | -ē         | -ān      |

**Nouns in -ī.**

| N.A.  | hāthh -ī, elephant | -ī    |
| G.    | -ēū      | -ī kēū |
| Ag.   | -ēē      | -ēē    |

**Feminine.**

**Nouns in -ī.**

| N.A.  | kūi, girl    | kūiā    |
| G.    | kūi -ēū     | kūi kēū |
| D.    | -ē         | kūi -ān |
| Ab.   | -ā         | -ān    |
| Ag.   | -ē         | -ē     |

**Nouns in a Consonant.**

| N.A.  | bhaiñ, sister | bhaiñ    |
| G.    | bhaiñ -ēū    | bhaiñ -ī kēū |
| D.    | -ē         | -īn     |
| Ab.   | -ā         | -iān    |
| Ag.   | -ē         | -ēē     |
Bhaḷeṣi.

Pronouns.

Sing.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>ēḥ, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>aū</td>
<td>tū</td>
<td>ēḥ</td>
</tr>
<tr>
<td>G.</td>
<td>mēū</td>
<td>tēū</td>
<td>uṣēā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mēī</td>
<td>tēī</td>
<td>uṣ</td>
</tr>
<tr>
<td>L.</td>
<td>&quot;mā</td>
<td>&quot;mē</td>
<td>&quot;mā</td>
</tr>
<tr>
<td>Ab.</td>
<td>mēṛā</td>
<td>tēṛā</td>
<td>uṣā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mēī</td>
<td>tēī</td>
<td>uṇi</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>as</th>
<th>tus</th>
<th>unā</th>
<th>inā</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>aṣēṛū</td>
<td>tusēṛū</td>
<td>un kēū</td>
<td>in kēū</td>
</tr>
<tr>
<td>D.A.</td>
<td>āhan, asan</td>
<td>tuhan, tusan</td>
<td>unan</td>
<td>inan</td>
</tr>
<tr>
<td>L.</td>
<td>asan mā</td>
<td>tusan mā</td>
<td>&quot;mā</td>
<td>&quot;mā</td>
</tr>
<tr>
<td>Ab.</td>
<td>asān</td>
<td>tusān</td>
<td>unān</td>
<td>inān</td>
</tr>
<tr>
<td>Ag.</td>
<td>ahan, asan</td>
<td>tuhan, tusan</td>
<td>unē</td>
<td>inē</td>
</tr>
</tbody>
</table>

There is another form of the 3rd Pers. Pron. tē, which is thus declined:


Sing. Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>kaṇū, who?</th>
<th>dzē, who</th>
<th>kaṇū</th>
<th>dzēnā</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kisēū</td>
<td>dzisēū</td>
<td>kin kēū</td>
<td>dzin kēū</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>kis, &amp;c.</td>
<td>dzis, &amp;c.</td>
<td>kin, &amp;c.</td>
<td>dzin, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>kēṇī</td>
<td>dzēṇī</td>
<td>kūhē</td>
<td>dzinhē</td>
</tr>
</tbody>
</table>


ki, what? G. kurēū.

Other pronouns are kicch, anything, something; dzē kōṭ, whosoever; dzē kicch, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kuḷāṇi dialect, where we find āssān or āssā na, tussān or tussā na, tinhā na, inha na.
ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than ಅ, ಉ, ಎ, ಆ, ಇ, are indeclinable. Those ending in any of these letters change it to ಎ for Obl. s. m., and N. pl. m., and ಆ for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as ಗೀಡಿರ ಜಿನ, the horse’s saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as ಚಿಟ್ಟು, white (cf. Panjâbî, cîfîr; Kûlî shêttâ, and shêttâ in Kûlî Sirâj) is chîttâ, whiter than this.

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ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives.

(Time.)

ಹುಂಬೆ, now.  ತ್ಳಾಧಿ, day after tomorrow.
ತೆಸು, then.  ತ್ಸುಂತ, day after that.
ಕೆಸು, when?  ಹಿ, yesterday.
ದ್ಕೆಸು, when.  ಪರೆ, day before yesterday.
adz, to-day.  ತ್ಸುಂತ, day before that.
ಕಾಲ, tomorrow.  

(Place.)

ಎರೆ, here.  ིಾಂಕ, where.
ôrê, têrê, there.  ིಾಂಕ, from here.
kôrê, where?
**Bhaṣṣi.**

**VERBS.**

**Auxiliary.**

Pres. I am, &c. heū has hā ham hath ahan
Past I was Sing. m. thiō f. thē Pl. m. thiē f. thi

**Intransitive Verbs.**

khirkṇu, fall.

Pres. Subj. khirk -ā -as -ō -am -ath -au
Fut. khirk -an or -ēn -al or -ēl -ēl -kamal -ēl -an
   Fem. -eun -eul -eul -ameul -eul -eun
Imperat. khirk khirkā
Pres. Ind. khirk -tau or -tu -tus or tōs -tau or tu
   -tam -tath -tē
   Fem. -tē -tē -tē -tam -tath -ti
Impf. Ind. khirk -tau thiō (f. -tē thē) Pl. -tē thiē (f. ti thī)
Past. Ind. khirk -ō -ō or -au -ō or -au -au -au -ā
   Fem. -ōi
Pres. Perf. khirkō heū or aheū, &c.
Plnpf. khirkō thiō, &c.
Past khirkōti, having fallen

Some verbs have slight irregularities.

**bhōṇu, be, become.**

Pres. Subj. bhō -ā -s bhō bhō -m -th -n
Pres. Ind. bhōt -an or -ō or -u
Past Ind. bhūō

aiṇu, come.

Pres. Subj. śūk śūs śūk śēm śēth śēn
Fut. śīn śēyēl śēyēl śēmōl śēyēl śēn
Imperat. śēu śēē
Pres. Ind. śūntō, &c.
Past Ind. aūō f. āūōi
Partic. śēḥbūlō, comne, about to come.

**gāṇu, go.**

Pres. Ind. gāḥ -ā -as -ō -am -ath -an
Fut. gāḥ -au -al -al -mal -al -an
Imperat. gā gāhā
Pres. Ind. gahātō
Past Ind. gō Pl. gō F. Sing. & Pl. goī
Transitive Verbs.

**kuṭṭnu, beat.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Subj.</td>
<td>kuṭṭ -ś -as -ō -am -ath -an</td>
</tr>
<tr>
<td>Fut.</td>
<td>kuṭṭ -ṭan -ṭal -ṭal -mal -ṭal -ṭan</td>
</tr>
<tr>
<td>Imperat.</td>
<td>kuṭṭ kuṭṭā</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>kuṭṭ -ṭau (or -ṭu or -ṭā) -ṭus or -ṭās</td>
</tr>
<tr>
<td></td>
<td>-ṭau or -ṭu or -ṭā</td>
</tr>
<tr>
<td></td>
<td>-ṭam -ṭath -ṭē</td>
</tr>
<tr>
<td>Fem.</td>
<td>-ṭē -ṭē -ṭē -ṭam -ṭath -ṭi</td>
</tr>
<tr>
<td>Imperf. Ind.</td>
<td>kuṭṭ -ṭau thiō (f. -ṭē -ṭē) Pl. -ṭē thiē (f. ti thi)</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>kuṭṭ -ṭō (f. -ṭē Pl. ṭē f. ti) with agent case of subject, kuṭṭō agreeing with object.</td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>kuṭṭō hā with agent case of subject, kuṭṭō hā agreeing with object.</td>
</tr>
<tr>
<td>Plupf.</td>
<td>kuṭṭō thiō with agent case of subject, kuṭṭō thiō agreeing with object.</td>
</tr>
<tr>
<td>Partic.</td>
<td>kuṭṭau, beating; kuṭṭō or kuṭṭū, beaten.</td>
</tr>
</tbody>
</table>

Some verbs exhibit minor divergences.

**khāṇō, eat.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past. Ind.</td>
<td>khāṇō.</td>
</tr>
<tr>
<td>Fut.</td>
<td>khān.</td>
</tr>
<tr>
<td>Past</td>
<td>khāū.</td>
</tr>
<tr>
<td>Partic.</td>
<td>khāū or khāūū, eaten.</td>
</tr>
</tbody>
</table>

**piṅō, drink.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>piṅō.</td>
</tr>
<tr>
<td>Fut.</td>
<td>piṅān.</td>
</tr>
<tr>
<td>Past Partic.</td>
<td>pōūū.</td>
</tr>
</tbody>
</table>

**dēṅō, give.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>dēṅō.</td>
</tr>
<tr>
<td>Fut.</td>
<td>dēṅ.</td>
</tr>
<tr>
<td>Past</td>
<td>dīṅūū.</td>
</tr>
</tbody>
</table>

**dzōṇu, say.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>dzōṅū.</td>
</tr>
<tr>
<td>Fut.</td>
<td>dzōn.</td>
</tr>
<tr>
<td>Past</td>
<td>dzōṅū.</td>
</tr>
</tbody>
</table>
**Bhalēsi.**

karnu, do.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>kartō.</td>
</tr>
<tr>
<td>Fut.</td>
<td>karn.</td>
</tr>
<tr>
<td>Past</td>
<td>kēā.</td>
</tr>
</tbody>
</table>

dzāŋnu, know.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>dzāŋtu.</td>
</tr>
<tr>
<td>Fut.</td>
<td>dzāŋan.</td>
</tr>
<tr>
<td>Past</td>
<td>dzāŋū.</td>
</tr>
</tbody>
</table>

āŋō, bring.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>aŋō.</td>
</tr>
<tr>
<td>Fut.</td>
<td>aŋan.</td>
</tr>
<tr>
<td>Past</td>
<td>ēŋō.</td>
</tr>
</tbody>
</table>

nēŋō, take, take away.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>nēŋō.</td>
</tr>
<tr>
<td>Fut.</td>
<td>nēn.</td>
</tr>
<tr>
<td>Past</td>
<td>nēō.</td>
</tr>
</tbody>
</table>

Verbs appear to have two past participles, thus from kḥāṅō, eat, we have kḥāū and kḥāṅō; from gāṅņu, go, gēō and gēṅō. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being eaten and in the state of having been eaten, gone, and in the state of having gone.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., tū kuyērōtī na kẖās, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with thiō:—tū ēs ḥēō aū kuyē thiō, if thou hadst come I would have beaten thee.

In the sentences below aheū and āhē or āhē will be noticed for heū and hā in the present auxiliary. Probably a may be prefixed all through the tense.

**Bhalēsi** does not differ greatly from Bhadrawāhi. The following words as compared with the corresponding words in the Bhadrawāhi list will show the approximation.

<table>
<thead>
<tr>
<th>English</th>
<th>Bhalēsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāb, bāji, father.</td>
<td>bōkut, son.</td>
</tr>
<tr>
<td>hai, mother.</td>
<td>kō, &quot;</td>
</tr>
<tr>
<td>kāk, brother.</td>
<td>kūr, daughter.</td>
</tr>
<tr>
<td>bhāi, &quot;</td>
<td>kui, &quot;</td>
</tr>
<tr>
<td>bini, sister.</td>
<td>rōn, husband.</td>
</tr>
<tr>
<td>bhaiṇ, &quot;</td>
<td>meṇṇāś, husband.</td>
</tr>
</tbody>
</table>
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Bhaṇḍī.

zanān, wife.
muṭēr, man.
kuśāṁb, (nasal n), woman.
kō, boy.
kuī, girl.
gōr, cowherd.
pūhāl, shepherd.
tsōr, thief.
ghōr –ō, horse.
–ē, mare.
dānt, ox.

gau, cow.
bhaī, buffalo.
tshērrū, he-goat.
tshēllē, she-goat.
dhēdd, sheep.
kūtar, dog.
kutrö, bitch.
eutsh, black bear.
dhlibbhū, red bear.
dlāg, leopard.
khŏtrū, ass.

Sentences.

1. Tēu naū kē hā? What is thy name?
2. Ės ghōrēi kēthri umbar hā? How much is this horse’s age?
3. Īpā Kāshmir kēthri hā? From here how much is Kashmir?
4. Tē habē gharē māṭh kēthar ahan? In thy father’s house how many sons are there?
5. Aū adz dūrnā hanṭhi āūō āheū. I to-day from far walking have come.
6. Mēn piṭlāō kō tisēi bhaiṇ sāṭhēi biāhō āhē. My uncle’s son is married with his sister.
7. Gharē madz chitte ghōrēi zīn āhē. In the house is the white horse’s saddle.
8. Tisē piṭṭhē putṭh zīn kāshā. Upon its back bind the saddle.
10. Tē dhārē putṭh gauś tshēllī tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hēṭṭhē ghōrē putṭh tē bishōō āhē. Under that tree upon a horse he seated is.
12. Tisēū bhēī āppī bhaiṇā barō āhē. His brother is bigger than his sister.
13. Tisēū mul aḍhāī rupayyō hā. Its price is two and a half rupees.
16. Usā rupayyē śū́ tshādd. From him take (those) rupees.
17. Tē hacchō kutṭath tē shēli sāī bannath. Beat him well and bind him with ropes.
18. Khûhâ pāpi keuḏh. From the well take out water.
20. Kisēn kō tērā patta ēntō. Whose boy comes behind thee?
21. Teỹ kisē mulē āṇō? From whom hast thou brought it?
22. Ḍlaũa haṭṭiḇālē kaṇē āṇō. From the village from a shop-
keeper (I have) taken it.
Pādārī.
Nouns.
Masculine.
Nouns in -ā.

Sing.               Plur.
N.  ghōr-ā, horse     ghōr-ē
G.  -ar                -i kar
D.  -as                -i
Ab. -ēl               -i kal
Ag. -ē                 -i

Nouns in a Consonant.

N.  badhēl, ox        badhēl
G.  badhēl -ar        badhēl kar
D.  -as               badhēl
Ab. -ēl               badhēl kal
Ag. -ē                 badhēlē

bab, father, has G. bābbar; D. bābbas; Ab. bābbal; Ag. bābbē.

Nouns in -ī.

N.  hāithī             hāithī
G.  haithiar           haithi kar
Ag. haithī             haithi

Feminine.

Nouns in -ī.

N.  kōi               kūi
G.  kūy -ar           kūi kar
D.  -as               kūi
Ab. -al               kūi kal
Ag. kūi               kūi

ghōrī, mare, has G. ghūrēr; D. ghūrēs.

Nouns in Consonant.

bhiṇ, sister, has G. bhēnar; Pl. bhīṇ; G. bhīṇi kar.
Pādari.

PRONOUNS.

Sing.

1st       2nd       3rd       ēh, this
N.         aū       tū       ēh       ēh
G.  mēmāŋ, mēŋ  tēmāŋ, tēŋ  tasar  asar
D.  mei, maį    tōū      tas   as       asal
Ab.  māl   tāl       tasal  asal
Ag.  maį   tāį      tāini  ēnī

Plur.

N. as    tus   ūhā  ēnāhā
G. hiēn   tōhā  tāf kar  aī kar
D. aēē   tusē   tānihē  ainhē
Ab. as kal tus kal  tāf kal  aī kal
Ag. aēē   tusē   tānihē  ainhē

kāŋh, who? has G. kasar; Ab. kasal; Ag. kēn.
ki, what? has G. kērē.

Other pronouns are dēē, who; kēch, something, anything; dēē kāŋē, whoever; dēē kēch, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects; as tath kūthē āndar, in that house. It is found also in Kasāmiri.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as:—chēta, white; tasal chēta, whiter than that.

eurh, like this tōurh, like that kēörh, like what? dēörh, like which
attar, so much tattar, so much kattar, how much dsaattar, as or many or many or many? much or many
**Pādari.**

**Adverbs.**

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—

**(Time.)**

himmā, now.
apal, then.
kapal, when?
dzal, when.
shūi, tomorrow.
tilān, day after tomorrow.
tsōthi, day after that.

hi, yesterday.
parē, day before yesterday.
tsōthi, day before that.
ka'dī, sometimes, ever.
ka'dī na, never.
ka'dī ka'dī, sometimes.

**(Place.)**

iēr, here.
ēn, "
oṭṭh, "
tār, tōr, there.
ōl, "
oṭṭh, "
tāṭh, "
tal, "
kōr, where?
kōl, "
kōṭṭh, "
dzār, where.
dzal, where.
dzaṭh, "
iēr tikar, up to here.
irī, from here.
bīh, up.
naiṇḍ, down.
nērē, near.
dūr, far.
agar, in front.
paīṭtar, behind.
āndar, inside.
bāhr, outside.

Others are kyēs, why; ā, yes; na, no; chēr, well; hasal, quickly, is galar dōstī, for this reason.

**Conjunction.**

*dzai*, if.

**Prepositions.**

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
āndar, in.
paḍ, beneath.
peur, upon.

maṭ peur, near me.
maṣ samāt, with me.
tasar dōstī, for him.
tānē peur, towards them.
Pādari.

VERBS.

Auxiliary.

Pres. I am, &c., mas. hanē, fem. hinē, all through.
Past I was, Sing. m. thē, f. thi, Pl. thē, f. thi.

Intransitive.

dzhārān, fall.

Fut. dzhār -al -al dzhurul dzhār -nal -nal
Fem. dzhair -ēl -ēl dzhur-ēl dzhair -nēli -nēli
Imper. dzhār
Past Cond. or
Pres. Ind. dzhār -na, Pl. dzhairnē.
Fem. dzhairni, all through.
Impf. Ind. dzhārna thē, Pl. dzhairnē thē
Fem. dzhairnī thi.
Past Ind. dzhāra, Pl. dzhairē.
Fem. dzhairī
Part. dzhārna, falling; dzhairē-kar, having fallen.

The following show slight variations:—

bhōn, be, become.

Fut. bhōl bhōl bhōl bhōnāl bhōnāl
Fem. bhōli bhunāli
Past Cond. or
Pres. Ind. bhōnna, f. bhunēni
Past Ind. bhō, Pl. bhōē, f. bhūi.

adzañ, come.

Fut. őzul őzul őzul aznāl aznal
Fem. azil čznil
Imperat. aih adzai
Pres. Ind. azna, Pl. aznē, f. aiznī
Past ā, f. ā, Pl. ā, f. ē.

ghēn, go.

Fut. ghaū ghēl ghēl, &c.
Imperat. gah ghē
Pres. Ind. ghēna
Past gā, f. gēi, Pl. gāē, f. gē.
Padari.

bēshāṇ, remain, sit.

Fut. bishul bishal bishal bishul bishnal bishnal
Fem. bēshēl
Imperat. bēsh bēshai
Pres. Ind. bēshna
Past bētēhā
Part. bithōr, in the state of having sat.

Transitive Verbs.

kōṭaṇ.

Fut. kūtal kōtal kūtal kōtnal kōtnal
Fem. kūtal kōṭēl kōṭēl kūtal kuṭnēlī kuṭnēlī
Imperat. kōṭ kōtaī
Pres. Ind. or Past Cond. kōtnā, Pl. kōtnē, fem. kōṭnī
Imperf. kōtn -ath -ath -ath -ōth -ōth
Fem. kōṭnēthī, all through.
Past kōṭā (Pl. kōṭā, f. kōṭṭī), with agent case of subject; kōṭā agreeing with the object.
Part. kōtnā, beating; kōṭā, beaten; kōtōr, in the state of having been beaten, kōṭīkar, having beaten.

khāṇ, eat.

Pres. Ind.: khānna
Past khā, f. khaii.

pīṇ, drink.

Pres. Ind. pīnā
Past pīā, f. pi
Part. pīṭōr, in the state of having been drunk.

dīṇ or dēṇ, give.

Pres. Ind. dyēnē
Fut. daū dēāl, &c.
Past dyittā

lēṇ, take.

Pres. Ind. lēnā
Fut. lēā lēāl, &c.
Past lēa
Part. lēaur, in the state of having been taken.

bōlaṇ, speak.

Pres. Ind. bōnna
Part. bōlōr, in the state of having spoken.
Pāḍari.

karaṇ, do.

Pres. Ind. karna.
Fut. kōrul
Past kāṇa
Part. kāaur, in the state of having been done.

ghīn (ghīn) adṣaṇ, bring, and ghīn ghīṇ, take away, are conjugated like adṣaṇ, come, and ghīṇ, go, respectively. With this ghīn, having the sense of take, should be compared Lahudā ghīṇa, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal n, apparently confined to verbs whose roots end in a vowel, as ghāṇ, from ghīṇ, go; daṇ, from dīṇ or dēṇ, give; lēṇ, from lēṇ, take; the other being the ordinary form in -i or -ul, as kōrul, from karna, do; bēḥul, from bēḥaṇ, sit.

Epenthetical vowel changes are not uncommon. Thus from baṇaṇ, make, we have baṇaṇ dēṇ or baṇaṇi dēṇ (Urdū, baṇa dēṇā); from raḳḳhaṇ, place, raḳḳi tshaṇ or raḳḳī tshaṇ (Urdū, raḳḳ chōr); from paḥhaṇ, read, paḥhaṇi dē or paḥhaṇi dē (Urdū, paḥ dē). So khalan, cause to eat, changes to khalä in when in agreement with a fem. noun; dēshānaṁ, falling, has pl. dēshāṁrṇe and fem. dēshāṁrṇi, and dēshārṇ kar having fallen; fut. dēshārṇal has fem. dēshārṇeśi; bhōṇa, being, has fem. bhōṇrṇi; fut. bhōnal (I shall be) has f. bhūṇrṇi; see verbs passim.

The ē in theē and kōēnī above and in hinē and hanē below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

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Numerals.

1—yak. 11—yārah.
2—dūī. 12—bārah.
3—tīs. 13—tērāh.
4—tsōur. 14—caudāh.
5—pānζ. 15—pandrāh.
6—tshai. 16—shōrāh.
7—satt. 17—saṭārah.
8—aṭṭh. 18—aṭhārah.
9—nau. 19—unnih.
10—dash. 20—bīh.

The first syllable of dūi and tīs and shōrāh is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (sau). The following numbers used by some are doubtless due to communication with towns.
List of Common Nouns, Adjectives and Verbs.

bab, father.
jij, mother.
bhā̀, brother.
bhā̀, sister.
kuś, son.
kōśi, daughter.
dhaiṇi, husband.
dzānil, wife.
maṇḍi, man.
kihiṇi, woman.
gihiṇi, "
geōbhar, boy.
kōśi, girl.
pahāl, shepherd.
tsōṛ, thief.
ghōṛ-ā, horse.
-i, mare.
badhēl, ox.
gā, cow.
mā́li, buffalo.
bakr-ā, he-goat.
-i, she-goat.
daini, sheep.
kōṭ-ar, dog.
-ēr, bitch.
yatsh, bear.
dlā̀h, leopard.
gadha, ass.
sūṛ, pig.
kōkkar, cock.
kōkair, hen.
bala, male cat.
balai, female cat.
āṭh, camel.
pōkkhar, bird.
glēz, kite.
sugaṅi, fox.
hāṭhi, elephant.
hat, hand.
khur, foot.
nakk, nose.
tīr, eye.
tōṭar, face.
dann, tooth.
kann, ear.
rōṭṭh, hair.
magir, head.
dzēbb, tongue.
pēṭ, stomach.
pyiṭṭh, back.
jān, body.
katāb, book.
kalam, pen.
manzā, bed.
ghar, house.
gadgōṛ, river.
pāain, stream (water).
phāt, hill.
mādān, plain.
baig, field.
ruaiṭ, bread.
pāain, water.
gēbh, wheat.
kukkur, maize.
bōtt, tree.
thāo, village.
shairhr, town.
bañ, jungle.
macch, fish.
bat, way.
phal, fruit.
mās, meat.
duddh, milk.
ṭhul, egg.
ghīn (accent on second syllable), ghi.
tēl, oil.
tshāh, buttermilk.
dīsū, day.
rāt, night.
dius, sun.
tsainnē, moon.
tāra, star.
bā, wind.
mēgh, rain.
dhupp, sunshine.
bhāra, load.
bēdzā, seed.
lōh, iron.
chēr, good, clean, beautiful.
burā, bad.
bōrā, big.
māṭhar, small.
nīmtā, lazy.
xhāra, wise.
bētal, ignorant.
hasāl, swift.
pain, sharp.
adhām, high.
alag, ugly.
attā (accent on second syllable), ugly.
ṭhunḍā, cold.
tātà, hot.
māṭtṛā, sweet.
tēār, ready.
kam, less, little.
māṭa, more, much.
sōbh, all.
bhōn, be.
adzañ, come.
ghēn, go.
bēśhañ, sit, remain.
lōn, take.
dīn, dēn, give.
dzhārañ, fall.
klārbiṃ, stand (lit. become standing).
hērañ, see, look.
khan, eat.
piñ, drink.
bołan, speak, say.
unghañ, sleep.
karañ, do.
kōṭañ, beat, strike.
paryanañ, recognise.
puzhañ, arrive.
nashañ, run.
nāsh ghēn, run away.
bañan, make.
rakkhañ, place.
hak dēn (diñ), call,
(lit. give call.)
mēñañ, meet, be obtained.
shītañ, learn.
pīrañ, read.
lyēkhañ, write.
marañ, die.
khuñañ, hear.
ghirañ, move away.
paître adzañ, come back.
handan, flow.
shatas, fight.
dzitana, win.
haran, be defeated.
handi ghon, go away.
tsharan, sow.
dzote dan, plough.
khalañ, cause to eat.
piñ, cause to drink.
khupan, cause to hear.
tsaran, graze.
tsaran, cause to graze.
unhan, lie down.

**Sentences.**

1. Tān nā ki han? What is thy name?
2. Eh ghōrar kat barh han? How many years has his horse?
3. Īrī Kashmir katēri dür haini? From here how far is Kashmir?
4. Tīēñ bābbar kat gōbhar hīn? How many sons has your father?
5. Ādz aū barā dūral aur han. To-day I from very far have come.
6. Miēñ māthar bābbar gōbhar tasēr bhāñī samēt bēsh kēo na (or kōr han). My uncle's (small father's) son has married his sister.
7. Gih chōta ghōrar kāthī hīn. In the house the white horse's saddle is.
8. Tasēr piṭṭh par tsharan. Put it on his back.
10. Sō phāt peur gēi tē beu kēr tsārna. He on the hill is grazing cows and goats.
11. Sō taś bōttē pād ghōr peur bithōr han. He under that tree is seated on a horse.
12. Tasar bhāñ apān bhāñal bōra han. His brother is bigger than his sister.
13. Tasar mul tlañ rupāñ hanē. Its price is three rupees.
14. Miēñ bāb tath māthar kūṭhī āndar han. My father is in that small house.
15. Tas rupāñ dōi tsharan. Give him rupees.
17. Tas maihn kōṭikar radzūri ki dlaṅdhē. Having beaten him well bind him with ropes.
18. Khūhal pāain kadh. From the well draw water.
19. Māl agar agar hand (handh). Before me walk.
20. Tīēñ peuittar kasar kōa han? Whose boy is behind you?
21. Sō kasal mullē āna? From whom did you buy that?
22. Tāwar haṭi cētah āna. From the shopkeeper of the village I brought it.
SANSI GLOSSARIES.

INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 person were returned as belonging to the criminal tribe of the Sāsis. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sāsis are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sāsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sāsis themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has his now become part of themselves that Sāsis from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindi. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the Journal of the Asiatic Society of Bengal, Vol. LXX, Part I, No. 1, 1901, p. 7 ff. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal
variety will come to be less and less used as the Sāsīs habituate themselves, more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsīs who live in the Panjāb. They certainly have a Panjābī colouring which would be lacking in the speech of Sāsīs who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsī words, and second, those which appear to have been deliberately altered from Panjābī or Urdu or Hindi words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsīs can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābī villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries:—

§ is sometimes inserted when $r$ or $r'$ is both followed and preceded by a vowel ($a$ not being considered):—as, jēhrā, kēhrā, mērgā, tērgā, mhrārgā, tuahrārgā, nhrārgā, from jēhra, kēhra, mēra, tēra, mhrā, tuhrā, sarā (all in XVII). It is inserted also in kōgī (XVIII) from kōi.

Words beginning with $ā$ frequently change $ā$ to $kō$; as, kōdmē (X), kōṭī (XIII), kōnā (XIV), kōdhā and kōth (XVII), kōj (XVII), from kōmē, āṭā, ānnā, ādhā, āṭh, āj. Cf. also khōtī (XII), from hāth.

Words beginning with $a$ often alter it to $kū$; as, kūkkhī (XII), kūrī (XIV), kūggā and kundār (XVIII), from akkhi, arjī, aggā, andar. Cf. also kūtī (XIV) from hāṭī.

Kānā and rāhna become kaukhnpā and raukhnpā (XVI), hōnā, dēnā, lēnā become hōpnā, dēpnā, lēpnā (XVI).

Words beginning with a vowel or with $h$ followed by a vowel, often
prefix b (or substitute it for h) as, hindu (X), bek, bēn (XVII), biw, bēthi (XVIII), for hindu, ek, ēn, ēw, ēthi.

Words beginning with p generally change p to n, as nair, nēt (XII), nāgg (XIV), narhānā and nūchnā (XVI), nanj, nācc and nanjāh (XVII), narśā (XVIII), nhippā, from pair, pēt, pāgg, parhna, pūchnā, panj, pānc, panjāh, parsā, phītā.

Words beginning with b generally change b to c or ch; as, chattā (X), chūhā (XIV), cōlī (XV), chatānā (XVI), chauht (XVII), chālak, and chāhar (XVIII), from Bhattā, bhūhā, bōhī, batānā, bahut, bhałak bāhar.

n is used as a disguising letter for various other words, as, nhik (XVII) from thik, nhānedār (X) from thānedār, nhānā (XIV) from thāna, nīkat (XIV) from tikat, nōmbū (XIV) from tōmbū, nālī (XIV) from lālī, nālī (XVII) from cōlī, nōrī (XV) from cōrī, nhōlē (XIII) from chōlē, nhiknā (XVI) from sikhnā, nhīr (XII) from sīr, nhakkā (XVII) from sakākā, nhōb (X) from sāhb (sāhib), naihr (XIV) from shahr.

Different letters are changed to kh.

khiknā (XVI) from likhnā; kharjī (XV) from marjī; khikā, khus, khīs, and khassi (XVII) from nikā, das, bīs, and assī.

kha is more or less indiscriminately prefixed to words as kharājī (XVII) for rājī; khadīthā for dīthā, seen; khadēpaygrā for dēpaygrā = dēlāgā, I will give.

kh is prefixed in khūpar, khūparā (XVIII) from ēpar.

ḍhā is similarly employed, as ḍhagālī, from gālī, throat.

Some words transpose prominent consonants, as cōmī from mōcī (X) and chāmī from māchī (X).

k is changed to r in runjī and rhaṭ (XIV), from kunjī and khāṭ.

b is employed in bēndra (XIV), from jandrā; ban (XV), from sahā; and baunā (XIV), from sōna.

There are still other changes which hardly admit of classification. Thus from cār, we get caug; from caugā, cēngul; and from bhūkhā jhūkha (all in XIII), from Musalmān, Dhumalmān; and from sipāhī, gupāhī (X); from sandūq, nadhūk, and from lāthī, barlāthī (XIV); from nikālnā, khigālnā; and from ruhānā, rēkhwanā (XVI); from waihrā, chaihr or chaotic (XI); from duhāī, duhāngī (XVIII).

Pronunciation calls for a few remarks. In the Panjab Sāṣī pronounce most words as Panjabīs would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this
vowel is indicated by the doubling of the consonant which follows; thus, nāṭṭṭ, load of grain; bāsṛ, boiled fat; ḷhūpp, salt; bōpp, father; pūtt, son; gōndā, anus. Verbs which end in ṅā, have the first a greatly lengthened in the present participle. Thus in gumāṭṭ and batāṭā, from gumāṇā and batāṇā, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, kuḷā, kiḷā, diḷā in Urdu, become kuḷava, kiḷyā, diḷyā in Sāsi, the first vowel being very long. This is the case also with the u of kuṭā, well (see V).

In the vocabularies interest attaches to the legal words carāwā, advocate; caruṭṭi the caruṭṭi’s wages; gaddī, plaintiff or defendant; bindā, ordeal; ḍhō, fee of one rupee; saiv, legal statement; saihī, notice or warning; rā, and jāt, justice or judgment; bērāsī, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are bauxt and gaim, thief; chaggi, daṁti and lākṛ, poisoned stabbing instruments; gōl, tērā and thīma, poison; gauṇā, place in the inside of the throat for concealing coins; tōmbū, ‘jenny’; kōkā, sign; ḷingi, following up a thief; bauxt and gaim, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsīs, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsīs. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsī conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsī dialect. It is sufficient to say that it, like Gujuri, is closely connected with the Rājasthānī system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report
of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sāsi and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sāsi Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sāsi Future with that found in Mandēlī, Sukēti and Bilaspūri (see below) is very remarkable.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Sāsi</td>
<td>haū</td>
<td>mhārā</td>
</tr>
<tr>
<td>Baghāṭi</td>
<td>aū</td>
<td>māhrā</td>
</tr>
<tr>
<td>Kīthāli</td>
<td>ā</td>
<td>māhrō</td>
</tr>
<tr>
<td>Kōṭ Gurū</td>
<td>hā</td>
<td>māhro</td>
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<tr>
<td>Inner Sirājī</td>
<td>hā</td>
<td>mhārāu</td>
</tr>
<tr>
<td>Outer Sirājī</td>
<td>hā</td>
<td>mhārō</td>
</tr>
<tr>
<td>Maṇḍēlī</td>
<td>haū</td>
<td>mhārā</td>
</tr>
<tr>
<td>Kāngrī</td>
<td>hā</td>
<td>mhārā</td>
</tr>
<tr>
<td>Bhaṭēlī</td>
<td></td>
<td>tuhārā</td>
</tr>
</tbody>
</table>

Kuḷāi and Saīnji have haū, Curāhi, Bhadrawāhi, Bhaḷēsi and Pāḍari aū; Eastern Kīthāli ā; and Kōṭkhāī ā.

The Sāsi Agent Sing. ends in -ā. In Kāngrī it generally ends in the same way.

The Sāsi future ends in ṇgrā or ṇg: thus we have hōngrā or hōng I shall be, mārangrā, or mārang, I shall eat. The Future in ṇg is reproduced exactly in Maṇḍi and Sukēt, where we have hōng (or hāghā) and mārang (or mārghā), that in ṇgrā is found in Bilāspur, the state adjoining Sukēt on the south, where we get hōngrā and mārangrā. W. Bilāspur has hūngrā and māranghrā. Compare with this Kāngrī hūnghā and mārghā, Bhaṭēlī hūnghā and mārghhā.

The following is a table of Adverbs of place:

<table>
<thead>
<tr>
<th></th>
<th>here</th>
<th>there</th>
<th>when?</th>
<th>where?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sāsi</td>
<td>ēṭṭhi</td>
<td>ēṭṭhi</td>
<td>kāṛē</td>
<td>jāṛē</td>
</tr>
<tr>
<td>Curāhi</td>
<td>ēṭṭhi</td>
<td>ēṭṭhi</td>
<td>kōṛē</td>
<td>jēṛē</td>
</tr>
<tr>
<td>Bhadrawāhi</td>
<td></td>
<td></td>
<td>kōṛi</td>
<td>zāṛi</td>
</tr>
<tr>
<td>Bhaḷēsi</td>
<td></td>
<td></td>
<td>kōṛē</td>
<td>dzēṛē</td>
</tr>
<tr>
<td>Pāḍari</td>
<td></td>
<td></td>
<td>kōr</td>
<td>zār</td>
</tr>
</tbody>
</table>
Pronouns he, she, it or that, and this.

Agent Sing. Oblique Plur.

Sāsi ṇa iṇa ṇa retained throughout
Bhadrawāhi ṇa iṇi ṇa retained throughout

The dialects which, like Sāsi, make their Pres. Part. in -ṭā are Curāhi, Bhadrawāhi, Bhaḷāsi and Pāḍari.
GLOSSARY OF SANSI WORDS.

Note.—References to other Sāsi words are to the same section of the Glossary unless when otherwise specified.

I.—People.
badiā, snake-charmer, f. badiāni.
bōgrā, watchman (caukidār) or police inspector (thānēdār).
bān, sister.
bailā, Cūhrā, f. bailī (see cūcā, gōlī, nōkh).
bāpp, father.
bāwnī, wife.
baut, thief (see gaim).
bhatānī, Sāsi woman.
bhattū, Sāsi man (in the Cūhrā argot bhatū).
bītrī, khattrī, f. bitrānī (see bōgnā, faqir.
bōrā, boy (see mūndā, nōklā).
bōri, girl (see mūndī, nōkli, nikki).
chāmk, Brahman, f. chāmkānī.
vara, advocate in Sāsi dispute (see gāddi; also vara, chō, sair in V, and sahī in VI).
cyūr, Sikkhī, f. cyūrānī.
cūcā, Cūhrā (see bailā), f. cūcā, dhāmī, husband.
gāddi, plaintiff or defendant (see vara).
gaim, thief (cf. Qasāi word gaimb or gimbē (see bait).
gajēṭā, non-lowcaste boy.
gajēṭi, non-lowcaste girl.
gōlā, Cūhrā, f. gōlla (see baḷā).
kajjā, Jāṭ, f. kajji (English codger? See khētā).
kākā, father's younger brother.
kākī, wife of preceding.
khētā, Jāṭ, f. khētī (see kajji).
kiṇī, khattrī (see bitrī), f. kiniānī.
kumhār, potter (Urdu kumhār).
kumhānī.
mauti, mother.
munchi, writer, &c.
mūndā, boy (see bōrā).
mūndī, girl (see bōrī).
nāthī, barber (Urdu nāī).
nōklā, nēklā, boy (see bōrā).
nōkli, nēkli, girl (see bōrī).
nikki, little girl (see bōrī; and nikā in VIII).
nōkh, Cūhrā, f. nākhnī (see baḷā).
phūḍī, father's sister's husband.
pūtt, son.
thal, carpenter (cf. Panjabi thōkā, to hammer).

II.—Animals.
balē, cat (accent on last syllable), f. balē (see gauḍī, kundā).
bhūkal, dog, f. bhukli (see kūṭā), possibly onomatopoetic.
chābrā, m. goat, f. chābrī.
culknā, m. cock, f. culkni.
dhābrā, m. cat, f. dhābri.
dōfā, m. iguana, f. dōph (Panjabi gōh); dōfā, hikan, jhanā and sīsā, are names of different kinds of iguana.
ēṣtri, f. sheep.
gāddar, m. jackal, f. gāddari.
gauḍā, m. cat, ass. (See balē).
hikan, m. kind of iguana (see dōfā)
jaggar, m. feeble, poor animal (cattle) alive or dead, used by Cûhräs of dead cattle.

jhâbba, m. jackal.

jhândâ, m. kind of iguana (Panjâbî jhândâul, see dôfâ). jhâû, m. hedgehog, f. jhâilhû.
kâbrâ, m. goat, f. kâbri.
kângal, m. bull; f. kângli (see laud).
khîma, f. buffalo.
kûdrâ, m. bull; f. kûdrî.
kûkâr, m. cock; f. kûkkîr.
kunêk, m. cat (accent on last syllable, see balâk).
kûtà, dog; f. kûtî (see bhûkal).
lâlsî, f. cow (see laud).
laud, laudâ, bull; f. laudi (see kângal, lâlsî).
nôkh, m. mongoose, f. nôkhi.
sîrâ, m. kind of iguana, f. sîrâ (Panjâbî hângirâ, see dôfâ).
tândî, m. louse (see tuslî).
îthût, m. camel.
îtûnda, m. pig.
tuslî, f. louse (see tândî).

III.—Parts of the Body.

[In this list b stands for human, a for animal, b for both human and animal, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

att, f. pl. entrails (b). If the entrails are cut up into pieces each piece is called att, f.

bahârâ, foreleg (a).

baṅdâ, penis (b).

baṅdzi, vagina (b).

baṟeandar, f. anus with adjoining parts (a).

bâllâr, m. skin (a).

bêt, m. skin (a).

caṟâ, m. hind leg (a), used also by Cûhrâs.

dhûddî, f. pelvis with flesh attached.

dôklâ, m. woman’s breast.

gânḍî, f. anus.

gauṇâ, m. hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).

dagar, f. spine (a).

gicli, f. knee-joint with flesh attached (a); used also by Cûhrâs.

kâmberî, f. clavicle with flesh attached (a).

kâmâ, m. back of neck (a), Cûhrâ kaunâ.

kârîlî, f. breast (a).

khûm, m. face (h; perhaps mukh inverted).

khûrâ, m. lower half of leg (a).

krûmîlî, f. scapula with flesh attached (a).

mîhrâ, m. breastbone (a), used by pâtî, f. lower part of back (a).

râmbâ, m. scapula with flesh attached (a).

ruṅrâ, m. kidney (b), Cûhrâ ruṅrâ.

sammi, f. lower part of back (a).

tâmblâ, m. woman’s breast.

tândâ, m. coccyx with flesh attached (a).

IV.—Food.

bagollâ, m. pl. gram.

bâss, f. boiled fat.

bêrâ, m. meat.

caḷ, m. water.

cûmîlî, f. rice (in the husk).

dhândhâ, m. carrion.

dhûlî, m. gur (coarse sugar).

kûnî, f. soup.

khissû, khisû, f. wheat.

khûpp, m. salt.

kuṅj, f. wheat.
kurkñi, f. maize (kukkri in various hill dialects. See Simla and Camba dialects; also dialects in Jammu State such as Bhadrawähi).
mijh, f. unboiled fat (Cührä minj).
pångat, m. ghi (clarified butter).
rañk, m. meat.
tändl, m. rice.
tândl, f. straw.
täphlë, m. pl., fodder.
täsl, f. bread.
tim, f. bread. [see next word].
tugră, m. food (Panjabi thuk, m. food.
tusl, m. pl. barley.
wassal, m. onion.

V.—Common Nouns.

atthar, m. quilt (placed below the sleeper). [dialects.
bä, f. wind. Cf. various hill baik, f. word, matter (Urdu bät), abuse (Urdu gäl), see gappñi.
bagl, m. half a piece. [bit.
bagli, f. eight annas, eight-anna balu, m. rupee (see chilli, labbä, rumä).
badawël, m. early morning.
bëña, m. shallow brass vessel (Panjabi channa).
bindä, m. ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a piece and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.
bind, f. ear ornament, ear-drop.
bögmä, f. wealth.
burknä, m. huqqa, used also by Qasäis and Cührä, cf. gamblers, bäkä. The word is onomatopoetic (see tognä).
caräw, f. wages given to caräwä, q. v. I.
ciah, f. four annas, four-anna bit.
chaggi, f. piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people’s cattle with a view to securing the flesh and skin: (see dañi, güli, lækri, téri, thimä) a word used by Cührä.
chik, f. sneeze (see chiknä VII).
chill, m. rupee (see balu), cf. gamblers’ word chillar, Panjabi chillar.
daut, m. early morning.
dañi, f. same as chaggi, q. v., except that the stick is only a couple of inches long.
dhämä, m. village.
dhó, m. rupee paid by each party on beginning a Säsi law case, (see caräwä in I).
dhormi, f. two annas, two-anna bit.
dhunk, f. bad smell.
dök, m. pice.
gä, m. village. (Urdu gä).
gappni, f. word, matter (Urdu bät), abuse (Urdu gäl), see baik.
gegni, f. instrument for carding cotton (Panjabi jhamnä).
göli, f. poison, used chiefly for putting into the food of cultivators’ cattle (used by Cührä).
gulubä, m. tobacco.
jiw, f. land.
kängri, f. movable mud fire-place.
khäth, m. way.
khä, f. bed (kha in Kashmiri, Punjabi, Kairali, Dõda Siräii, Bhadrawähi).
Glossary of Sarsi Words.

khaulā, m. house.
khuḍh, f. quilt used to cover the sleeper.
khunta, m. iron and wood instrument for digging.
kohd, m. large silver circle for the neck (see kühdi).
kökā, m. sign.
köndh, m. dark half of lunar month, i.e., from about the 22nd of one lunar month to the 7th of the next.
köthli, f. tobacco pouch.
kñā, well (u pronounced very long, see rūā XIV).
kāḍhī, f. earthenware cooking pot (Panjabi launt or hānti).
kāḍrā, m. earthenware water pot (Urdu gharā).
kūdri, f. load of sheaves of corn, &c. (Panjabi bhāri).
kūḍhī, f. small silver circle for neck (see kohd.)
lābbā, m. rupee (see balūā).
lakrī, f. cattle-stabbing instrument, same as chaggi, q.v.
lālli, f. night, cf. Arabic laila.
lamknā, m. earring. (Panjabi lamknā, hang).
lēkkī, f. wood (Urdu lakkri).
nāhd, m. village.
nātt, f. load of grain, &c. (Panjabi panj).
nāṭhā, m. name.
nētri, f. sword.
pāgg, f. turban.
pauhnī, f. shoe (Punchi paunī).
phāl, m. house-breaking jemmy, (see tōmā).
pīrl, m. oil.
pīgā, f. fire.
riqā, m. cloth.
rūknā, m. rupee (see balūā).
sair, f. legal statement made by plaintiff or defendant previous to the advocate (see carawā in I).
satthan, f. kind of baggy trousers, Panjabi suthan.
tēri, f. poison given to cattle (see chaggi), a word used also by Cūhrās.
thimā, m. poison given to cattle (see chaggi), used by Cūhrās.
tōhnā, m. huqq (see burknā; tōhnā in VII).
tōmbā, m. house-breaking jemmy (used also by Cūhrās); see phal.

VI.—Abstract Nouns.

bautā, f. theft (see baut in I); used by Cūhrās.
bērāsi, f. injustice (see rās); used by Qalandar. [laggnā].
chōk, f. police inquiry (with gaimi, f. theft (see gaim in I); used by Cūhrās, cf. Qasāi gaimbī).
jadī, m. cold. (cf. Outer Sirāji dsađan, Urdu jārā).
jat, f. justice, judgment (see rās).
pīngī, f. following up a thief.
rās, f. justice, judgment (see bērāsi, jat), used by Qalandar.
satā, f. thirst (accent on second syllable).
saīhl, f. legal warning or notice generally verbal (see carawā in I).

VII.—Verbs.

asarnā, come (Urdu ānā).
bagnā, flow (Urdu baḥnā).
baisnā, sit (Urdu baisthānā).
binknā, run.
chēknā, ostracise, outcaste.
cēkārnā, seize.
chēngunā, ask for, demand.
chiknā, sneeze (see chik. V.).
cilapnā, walk, go.
culknā, speak.
chodā, leave (Urdū chārnā).
čaunā, enter, place (in latter sense equivalent of Urdū dālnā).
dīmā, eat (see dūtnā).
dīthā, past part. seen. (Panjābi dīthā).
dūtnā, eat (see dīmā).
gauhnā, go, pa. p. gauhgā, gone.
gum kūṅā, keep quiet (see kūṅā, matthā kūṅā). [lost].
gumāna, conceal (Persian gum, jasarnā, go. (Urdū jānā).
khīṁnā, run away.
khīṁnā, weep.
khōnā, open: Urdū khōlnā.
khusārnā, laugh.
kūṅā, accuse, inform 'about, 'peach.'
kūṅā, do (used by Cūhrās).
loṅā, beat, kill (cf. Cūhrā lothnā, Kashmirī lāyn).
lugnā, die (used by Cūhrās).
natthī kūṅā, keep quiet (see kūṅā, gum kūṅā).
naukhnā, see, look.
pagarnā, seize. (Urdū pakarnā).
piṅgnā, run away.
pōdnā, have sexual intercourse with (Urdū cōdnā).
pudnā, cause to have sexual intercourse with.
reṯnā, cut.
siyyā, was, f. si, pl. siyyā, f. siyyā (see thiyyā; cf. Panjābi si).
taunā, fall, lie; it also enters into composition with the sense of Panjābi painā.
thākuṅā, conceal in ground, bury.
thīyyā, was, f. thi, pl. thīyyā, f. thīyyā (see siyyā). A similar form is found in many hill dialects.
tōhgnā, drink (see tōhgnā in V).
ūṭhā, rise, get up. (Urdū uṭhnā).

VIII.—Adjectives, Pronouns.
bādghā, old.
dhōr, two.
ī, this (Urdū ẏh).
haū, I (haū, āū or hē is found in many hill dialects and also in Rājasthān. See Introduction above).
jaḍā, big.
kā, something, anything.
mhārā, our. See Introduction.
nikā, small (see nikī in I, which, it is to be noted, is not nikī).
tam, you (Urdū tum; for we ham is used as in Urdū).
taḏ, thou.
thōr, three.
ṭiṅgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'
tuhārā, your. See Introduction.

IX.—Adverbs, Prepositions, Interjections.
ānē, yes.
baṭ, hush!
bhi, again (it is noteworthy that this word is found in this sense in Inner Sirāji).
bicc, in. Found in many dialects.
dūā hōti, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'
ṣṭhā, ṣṭthī, here. See Introduction.
Glossary of Sūṣi Words.

ॐ thō, hence.
ॐ thō tikar, up to here.
idā, thus.
iw, iwke, now.
jaṅa, where (relative). See Introduction.
kad, when ?
kaṛe, where ?
kidā, why.
mā, in.
nā, there.
ॐ thō, ॐ thē, there. See Introduction.
ॐ thō, thence.
ॐ thō tikar, up to there.
satthā, than (used like Urdū se).
taḷhā, down, below (taḷa in Gujur and Tināuli).
GLOSSARY OF DISGUISED SANSI WORDS.

Note.—In this Glossary P. stands for Panjâbî.

X.—People.
bindā, Hindû. bāpptā, bāpp (q.v., I), father.
biwar, P. jhiûr, water-carrier, &c.
bunyārâ, P. sunyārâ, goldsmith.
chāmi, P. māchi, name of a caste whose chief function is water-carrying.
chattâ, bhattû, Sāsi (see bhattû in I).
chatāni, female of chattû.
cōmi, mōci, shoemaker.
dhumalmān, Musalmān.
gupāhî, sipāhî.
kōdmî, ādmî, man.
nâhb, sâhib, European. [or.
nhānēdâr, thânēdâr, police inspector.
nhâhrâ, P. sahrâ; father-in-law.
nranjâr, P. kanjar, a low Muhammadan caste.

XI.—Animals.
bâhn, P. sāhn, breeding animal (horse, donkey, bull).
bāndhā, P. sandhâ, male buffalo.
châir or châhrâ, P. waïhrâ, calf.
chûkal, bhûkal (q.v., II) dog, cf. Gipsy jukâl.
rațtâ, P. katâ, young buffalò.

XII.—Parts of the Body.
khis, P. sis, head (see khīs).
khoth, hâth, hand.
kōkkh, P. akkh, eye.
kukkhī, P. akkhi, eye.
nair, pair, foot.
nêt, pêt, stomach.
nhir, sir, head.
nhīs, P. sis, head (see khīs).
jaūdhrâ, P. jaû, barley.

XIII.—Food.
kôtâ, âtâ, flour.
nhōllâ, chōllâ, gram.
nûk, tûk (q.v., IV), food.

XIV.—Common Nouns.
barlāthi, lāthi, stick.
bannâ, sōnâ, gold.
bândrâ, P. jandrâ, lock.
chândâ, P. bhândâ, household vessel.
chûhâ, bûhâ, door.
côlî, bôlî, speech, language.
kûnâ, P. ânnâ, anna.
kuñdî, P. hûndî, cooking pot.
kûrji, 'arzi, complaint in law.
kûtî, P. hatî, shop.
nadhûk, sandûq, box.
nâgg, pâgg, turban.
naihr, shâhr, city.
naisâ, paisa, pice.
nâki, P. tâki, cloth.
nâlli, lâlli, night.
narât, pârât, brass vessel.
nhâli, P. thâli, brass vessel.
nhûnâ, thâna, police station.
nikat, tikat, ticket.
nôhal, P. bôhal, heap of grain.
nōmbā, tōmbā, house-breaking instrument.
rhāt, khāt (q.v., V.), bed.
runjī, kunji, key.
rūā, kūā, well (ū pronounced very long).

XV.—Abstract Nouns.
banhī, P. sanhī, house-breaking.
kharji, marzī, will, pleasure.
nheitā, P. phitā, abuse.
nūri, cōri, key.
khajānat, zamānāt, surety.

XVI.—Verbs.
chatāṅā, batāna, show, tell.
cōlā, bolna, speak.
dōpā, dānā, give.
hōpā, hōnā, be, become.
khaṅgā, kahnā, say.
hīṅgā, nikalā, go out, come.
hīkkhāṅā, likhanā, write.
lēpā, lēnā, take.
nārhnā, parhnā, read.
nīkhāṅā, skhnā, learn.
nīṅghā, choṅgā (q.v., VII), leave.
nīchāṅā, pūchnā, ask.
rāughnā, rāhnā, remain.
rēkhwanā, rakhnā, place.

XVII.—Adjectives, Pronouns.
bēsā, ēa (q.v., VIII), this (b is prefixed throughout the declension).
bēsī, ēk, one.
bōhī, P. ōh, that (b is prefixed throughout the declension).
cāng, cār, four.
cengō, P. cangō, good, etc.
chautb, halut, much, many.
jhūkhañ, bhākhañ, hungry.
jhiṅgā, P. jihra, which (relative).
kharājū, P. rājī, Urdūrāghī, willing, pleased, in good health.
khas, das, ten.
khassí, assī, eighty.
khāñā, nau, nine.
hawwā, nawwā, ninety.
hīrgā, P. kīṛgā, which?
hīkā, nikā (q.v., VIII), small.
hīs, bis, twenty.
kōdhā, adhā, half.
kōth, āth, eight.
mērgā, mērā, my, mine.
mhārgā, mhārā (q.v., VIII), our, ours.
nāc, pānc, five.
nāli, P. cāli, forty.
nanj, panj, five.
nanjāh, P. panjāh, fifty.
nhakkā, sakā, relative, e.g. sakkā bhautā, full brother.
nhārā or nhārgā, sārā, all.
nhatt, P. satt, seven.
nhattār, sattā, seventy.
nhaṭṭh, P. saṭṭh, sixty.
nhāu, sau, hundred.
nhē, P. chē, six.
nhīk, thīk, right, correct.
tērgā, tērā, thy, thine.
tūhārgā, tuhārā (q.v., VIII), your, yours.

XVIII.—Adverbs, Prepositions, Interjections.
bēṭthō, bēṭthī, ēṭthē, ēṭthī (q.v., IX), here.
bēṭthō, ēṭthō (q.v., IX), hence.
bīw, biwkē, iw, iwke (q.v., IX), now.
bōṭthō, bōṭthī, ēṭṭhē, ēṭṭhī, (q.v., IX), there.
bōṭthō, ēṭṭhō (q.v., IX), thence.
chāhar, bāhar, outside.
chalāk, P. bhalāk, to-morrow.
Glossary of Disguised Sāti Words.

duhāngi, duhāi, lit. appeal, used as an expression of surprise or horror.
khūpar, āpar, above, up.
khūparā, upar sā, from above.
kōggi, köi, anyone, someone.
kōj, āj, to-day.
kuggē, P. aggē, in front, before.
kundar, andar, inside.
narsō, parsō, day after to-morrow or day before yesterday.
nāth, sāth, with.
APPENDIX.

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsis published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsi friends do not recognise the words, I conclude that they must be words used by the Bhāḍghuṭṭ, who are very vicious in their habits and seem to have secret words not known to other Sāsis. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.
bola, father.
chaunki, four-anna bit.
chepri, cloth.
chhāṅṛiya, brass vessel.
chhekia, cow.
chhipri, pice.
chilakni, nose-ring.
chīwāṛ, policeman.
dhāgun, bangle.
hat, eight.
jhāṅḍla, utensil.
khapla, salt.
khumna, rupee.
kukiya, cock.
manuka, salt.
māṭ, mother.
materi, woman.
nakauni, nose-ring.
namalta, meat.
nanj, nine.
niliān, gold moburs.
nohal, house-breaking instrument.
ojna, gold.
parausi, master.
rabdi, sister.
rakhia, sheep.
rupṛa, cloth.
sagla, pot.
sekhīya, policeman.
seṭh, gram.
sipri, rice.
takna, workman.
tapgi, turban.
ṭhangua, brother.
ṭhangaṇa, arrest.
ṭonga, rupee.
tora, liquor.
tshukṛ, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kōṭ.

chipṛa, sheet.
sarat, pillow.
ṭhengan, bangle.
ṭhoya, old.
PANGWALI  [Pangwāli.]  

The following notes have been compiled from two manuscripts. I have not had an opportunity of making a firsthand study of Pangwāli.

Nouns.

Masculine.

Nouns in—ā.

\[
\begin{array}{lll}
\text{Sing.} & \text{Plur.} \\
N. & \text{ghōr-ā, horse} & -ē \\
G. & -ē & -ē \\
D.A. & -ē di or jē & -ē di or je \\
L. & -ē bicc, icients. & -ē bicc icients. \\
Ab. & -ē kaṇā & -ē kaṇā \\
Ag. & -ē & -ē \\
\end{array}
\]

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus tēs dēsē, in that country.

bab, bau, father, has G. babbē, bauē, &c.

Feminine.

\[
\begin{array}{lll}
\text{Sing.} & \text{Plur.} \\
N. & \text{kūi, girl} & \text{kūi} \\
G. & \text{kūi or kūiā} & \text{, or kūiā} \\
D.A. & \text{kūi} & \text{kūi} \\
L. & \text{, bicc} & \text{, bicc} \\
Ab. & \text{, kaṇā} & \text{, kaṇā} \\
Ag. & \text{kūi} & \text{kūi} \\
\end{array}
\]

Fem. nouns in a consonant appear to inflect by adding -ī; thus pītī, back; pītīhī putīhī, on the back; bhēn, sister; bhēnī dī, to a sister.

Pronouns.

\[
\begin{array}{llll}
\text{Sing.} & \text{1st} & \text{2nd} & \text{3rd} & \text{ēh, this.} \\
N. & \text{āū} & \text{tū} & \text{sē, ōh} & \text{ēh} \\
G. & \text{mān} & \text{tān} & \text{tēsē, usē} & \text{isē} \\
D.A. & \text{mō dī} & \text{tau dī} & \text{tēs dī, us dī} & \text{is dī} \\
\end{array}
\]
Pangwali.

L. mō bicc
tau bicc
tēs bicc, us bicc
is bicc

Ab. mō kaṇā
tau kaṇā
tēs kaṇā, us kaṇa
is kaṇā

Ag. mē
tāi, tē
tēnī, unī
inī

Plur.

N. as, ās
tus, tūh
ōh
ēh

G. hēṅ
tāṅ
unkēā
inkēā

D.A. as dī
tus dī (?)
un dī
in dī

L. as bicc
tus bicc (?)
un bicc
in bicc

Ab. as kaṇā
tus kaṇā (?)
un kaṇā
in kaṇā

Ag. asē, as
tusē, tūh, tus
unh
inh

For dī, to, ğē is also used.

Other pronouns are kas, who ? G. kasē
gē who, G. jisē

kī, what; kicch, something, anything; ğēkicch, whatever; sabā, all.

In Pangwāli the letter ğ tends to become dz and is often so pronounced.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in –ā, which have obl. masc. sing. –ē, plur. masc. –ē, fem. sing. and plur. –ī.


anā, like this, tanā, like that kanā, like what ? janā, like which attru, so much tattru, so much kattru, how much jattru, as much or many or many. or many. or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—

Time.

abē, now pasūr, day after to-morrow
tikhan, then cōth, day after that
kikhan, when ? hi, yesterday
jikhān, dzikhan, when parē, day before yesterday
pūr, to-morrow cōth, day before that
Pangwuli.

Place.

iri, here
uri, there
kɔ́ri, where?
jeri, dzéri, where
iri tikar, up to here
iṭṭhi kaṇā, from here
baṅ, up

bunh, ʊɐ́, down
nir, near
dür, far
agar, in front
patā, behind
aṅtar, inside
bharilh, outside

Others are kis, why ?; Ḃ, yes; nəh, no; jugtī, well; utuulā (adj.) quickly.

Prepositions.
The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.
pār, beyond
wār, on this side
pār, beneath
puṭṭh, upon
kāṇi, along with

Verbs.
Auxiliary.

Pres. asā asā asə asē asē
Fem. asi
as, indecl. and sā, are also found for asā; and for the 3rd sing. and plur. we also notice ahi.
Past sing. mas. thiē, fem. thi, plur. thiē, thi.

Intransitive.
bishnā, sit, remain.

Fut. bish-ə or -al -al -al -əl -əl
Imper. bish
Past Cond. or
Pres. Ind. bish-tā fem. -tī pl. -tē fem. -tī
Impf. Ind. bishṭath fem. bishṭith all through
Past bīṭh-ə fem. -i pl. -ē fem. -ī
Part. bishṭā, sitting; bishṭerā, in the condition of being seated; bishnəwālā, sitter or about to sit; bishī kai, having sat.
The regular past and stative past (not used) would be bishā, bishərā.
The following show slight variations:

bhūnā, become.

Fut. bhōl all through
Imper. bhō
Past Cond. or Pres. Ind. bhūtā
Part. bhūṅā

īṅā, come.

Fut. yāl
Imper. āī
Pres. Ind. ītā
Part. yāṅkāi, having come; yār or yārā, in the condition of having come.

ghēṅā, go.

Fut. ghēl
Imper. gā ghē
Pres. Ind. ghētā
Past gā fem. gēī
Part. ghāṅ kui, having gone; gayērā, in the condition of having gone.

Transitive.

The regular transitive verb is conjugated like bishāṅā, having, however, a regular past, which agrees with the object as in Urdu. The following show slight differences:

māna, beat.

Fut. mārāl pl. mārēl
Pres. Ind. mātā
Past mārā.
Part. māṅēṅkālā, beater, about to beat; mārērā, in the condition of having been beaten.

khāṅā, eat.

Past khāṅū

Piṅā, drink.

Past piṅū
Fut.  dēṇā, give.
Pres. Ind.  dēṭā
Past  dittā

Fut.  nēpū, take.
Pres. Ind.  nēṭā
Past  nīū

Pres. Ind.  kanū, do.
Past  kāṭā
Past  kīyū

bujnā, know.

Past  buddhū
ghinē  ghēṇā, take away, is like ghēṇā.

One of the MSS. has a Fut. in -lā, thus ghē-lā, f. -lī, plur. -lō, and has an interesting form in -n for the 2nd plur. fut., thus māran, you will beat, reminding us of the -n which appears in the 2nd, 3rd plur. fut. in Pāḍarī.

The omission of the r from some of the tenses of the verbs for beat and say, mānā and kanā, is noteworthy. Compare also hēnu, see; hānā, be defeated; pāṇhā (?) read, which in other dialects would be hērṇa, pāṇhna. The same feature is found in Curāhi mānū, beat
kāhnū, do (p. 32).

The infinitive ends in -ā or -ū or -u.

---

**Numerals.**

1—yak.
2—dūi.
3—tlēi.
4—caur.
5—panj.
6—chē.
7—satt.
8—aṭṭh.
9—naō.
10—dagh.

11—yābrā.
12—bābrā.
13—tēhrā.
14—caudhā.
15—pandrā.
16—shōdhā.
17—satārā.
18—aṭhārā.
19—unnish.
20—bih.

The people probably count by scores and do not use the separate numbers between 20 and 100 (sau). With shōdhā, sixteen, compare Pāḍarī shōrāh.
COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.
ijji, mother.
bhaā, brother (older than speaker.)
bhāi, brother (younger than speaker.)
dāddi, sister (older than speaker.)
bhaiṇ, sister (younger than speaker.)
kōā, son.
kūi, kuri, daughter.
gharēth, husband.
jōlī, dzolli, wife.
māhṇū, mārd, man.
jēlāṅū, woman.
kōā, boy.
kūi, girl.
guāl, cowherd.
puhāl, shepherd.
ghōrā, horse.
ghōrī, mare.
līṇ, ox.
gā, cow.
bhāi, buffalo.
bakrū, he-goat.
bakrī, she-goat.
bhēd, sheep.
kuttar, dog.
kuttī, bitch.
rikkh, black bear.
bhrabbū, red bear.
kukkaṛ, cock.
kukkṛ, hen.
balaṛ, cat (male).
balaṛi, " (female).
pakhrū, bird.
il, kite.
sagāl, fox.
hāthi, elephant.

hatth, hand.
khūr, foot.
nakh, nose.
ṭīr, eye.
āhuṇḍ, far.
āsi, mouth.
dand, tooth.
kann, ear.
kēs, hair.
kupāḷ, head.
magar, head.
jibh, tongue.
pēth, stomach
ḍhēṛḍh, "
pitth, back
sarir, body.
pōthi, book.
katāb, "
kalam, pen.
manjā, bed.
gh, house.
daryā, river.
gaddṛ, stream.
jōth, dzōth, hill.
shappāṛ, "
paddhar, plain.
bāṛ, field.
rōṭi, bread.
pāṇi, water.
giḍh, wheat.
kukkṛ, maize.
būṭ, till.
girā, village.
saihr, city.
baṇ, forest.
maccī, fish.
batt, way.
phaḷ, fruit.
māṛ, meat.
duddh, milk.
aṇḍhērū, egg.
ghiū (accent on first), ghi.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
dēs, sun.
sūrj, "
jōsan, moon.
pūrnēō, "
tārā, star.
bāt, bat, wind.
māgh, rain.
barkhēā, "
dhupp, sunshine.
nēār, storm.
bharōtū, load.
bhārā, "
baijū, seed.
luhā, iron.
kharā, good, beautiful, clean.
burā, bad.
baḍā, big.
maṭhrā, small.
dhillā, lazy.
takrā, wise.
gicingar, ignorant.
utanā, swift.
painnā, sharp.
uccā, high.
alaggā, ugly.
ṭhāṇḍā, cold.
garm, hot.
miṭṭhā, sweet.
tēār, ready.
thōrā, little.
mata, much.
bhūnā, be, become.
iṇā, come.
ghēnā, go.
bishuṇā, sit, remain.
neṇā, take.
khārābhǔnā, stand.
hēnu, see.
khānā, eat.
piṇā, drink.
bōlnā, speak, say.
sōnā, sleep.
kanā, do.
mānā, beat.
paryaṇnā, recognise.
bujnā, know.
pujnā, arrive.
nāshnā, run.
ṇāshī ghēnā, run away.
baṇāṇā, make.
sikkhnā, learn.
pānī (?), read.
līkkhnā, write.
marnu, die.
sūnu, hear.
phirnā, turn.
phērī iṇā, return.
jhagarnā, quarrel.
jītānā, win.
hānā, defeated.
baijū phaṭnā, sow.
hal jōcnā, plough.
khalānā, cause to eat.
piwānā, cause to drink.
shuṇānā, cause to drink.
carnā, graze.
carāṇā, cause to graze.

1. Tāṇ naū ki ahi (asā) ?  What is thy name ?
2. Is ghōrē katri umar ahi ?  How much is this horse's age ?
3. Iriyā (iṭṭhān) Kashmir katri dūr ahi (asā, ṣc.)?  From here how far is Kashmir?
4. Tāhū babbē (bawē) gih katē kōi ahi? In your father’s house how many sons are?

5. Aū ajī barā dūrā hanṭhā. I to-day from very far walked.

6. Mān kakkē (or jēṭhē banē) kōē usē bhēnī dzōī dzēdzī kiyōri ahi. My uncle’s son has married his daughter.

7. Gih (ghiya) hacchē ghōre kāṭhī ahi (asī). In the house is the white horse’s saddle?

8. Usē piṭṭhī putṭh kāṭhī lá. Put the saddle on its back.


10. ᪑ō jōt putṭh gāī bakrī carātā lagōrā ahi. He on the hill is grazing cows and goats.

11. ᪑ō būte pār ghōre putṭh bīṭhōrā ahi. He under the hill on a horse is seated.

12. Usē bhāī apan bhēnī kanā barā asā (ahi). His brother is bigger than his sister.

13. Isē mull dhāī rupayya asā (ahi). The price of this is two and a half rupees.


15. Usdi ēh rupayya dē. Give him this rupee.

16. ᪑ō rupayya us kanā nē. Take those rupees from him.

17. Usdi jugti mārī kai rajuri lāī bannh. Having beaten him well tie him with ropes.

18. Khūī kanā pāṇī kāḍhī. Draw water from the well?

19. Mān agar agar hanṭhī. Walk before me.

20. Kasē kōē tān pātē ḍītā? Whose boy comes behind thee?

21. ᪑ō kās kanā mullē ghinā? From whom did you buy that?

22. Grāē haṭwānī kanā. From the shopkeeper of the village.
STUDIES IN
NORTHERN HIMALAYAN DIALECTS.

BY
REV. T. GRAHAME BAILEY, B.D., M.A.
Wazirābād, Panjāb.

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BAPTIST MISSION PRESS,
1903.
PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujuri, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjabi and unlikeness to Kashmiri. Consequently we begin with Pahari dialects from Hazara and the Murree Hills and end with Kishwa which is very like Kashmiri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Panchi returned themselves as speaking Panjabi, and Panchi is not represented. Similarly Dhuendi or Kairali is not specifically mentioned and only two speakers of Tinauli are returned. In reality Panchi is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rambani is obviously below the mark.


Siraji 14,743; Kishwa 12,078; Poguli 6,351; Padar 4,540; Rambani 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of ch in child is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and ö and ü as in German. In sh and zh, the s and z are sounded separately from the h, whereas in sh and zh they are sounded as in 'shout' and the 'z' in azure or the French 'j.' The spelling is phonetic as far as possible; the Hindī ç and special Arabic letters such as ẓ and š and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmiri and languages connected with it for apentheses makes the Romanising of vowels very difficult; in both this
case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipāli (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbanī, Pōguli, Kīshṭawāţī and even Sirāţī. That there should be some connec-
tion between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. GRAHAME BAILEY.

Wazirābōd,
Dec, 6th, 1902.
GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mewāri dialect of Rājasthānī spoken in Mewār in Rājpūtānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmir speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrāswāla district (to both of which they have given the name), speak Panjābī. By Panjābīs the word ‘Gujur’ is pronounced ‘Gujar.’

Gujuri as spoken by Gujurs in the Murree hills and the Galis near them.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc. Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bāpp, father</td>
<td>bāpp</td>
</tr>
<tr>
<td>G.</td>
<td>kō, (f. kī, pl. kā, kī)</td>
<td>bāppā kō, &amp;c.</td>
</tr>
<tr>
<td>D.A.</td>
<td>na</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mē or bicc, in; tārf up to</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>tē</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>nō</td>
<td></td>
</tr>
</tbody>
</table>

Nouns in -ō, i Sing. Plur.

| N.   | ghōrō, horse | -ā |
| Obl.  | -ā | ē |
| N.   | ādmi, man | ādmiś. |
| Obl.  | | |

Like bāpp are ajjar, flock; par, stone.

Like ghōrō are dhākō, hill, tāyō, father’s elder brother, patriyō, father’s younger brother, phupphō, father’s sister’s husband, māmō, mother’s brother, māsrō, mother’s sister’s husband.

Feminine.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bakrī, goat</td>
</tr>
<tr>
<td>Obl.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Note that dhi, daughter has dhiś in the Nom. Pl. otherwise fems. in -ī are declined like bakrī, e.g., gaṭṭī, stone, bauhīṭ, bride.

In a consonant.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>trīmt, woman</td>
</tr>
<tr>
<td>Obl.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>


So also bēhā, sister and others ending in a consonant, e.g., mhais, buffalo, bhēd, sheep, kacour, mule; gā, cow keeps gā in the plur.

The postposition -kō, takes -kā in the oblique sing, but in certain prepositional expressions has -kē, e.g., kē nāl, with; kē vāstē, for sake of, kē uppur, above: -ō indicates motion from, dūrā, from far.

**Pronouns.**

<table>
<thead>
<tr>
<th>1st Pers.</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>hāt</td>
<td>tō</td>
<td>ōh (f. wā)</td>
</tr>
<tr>
<td>G.</td>
<td>mārō</td>
<td>tērō</td>
<td>uskō</td>
</tr>
<tr>
<td>D.A.</td>
<td>mana</td>
<td>tana</td>
<td>usna</td>
</tr>
<tr>
<td>Ag.</td>
<td>mē</td>
<td>tē</td>
<td>usnē</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th><em>ham</em></th>
<th><em>tam</em></th>
<th><em>wē</em></th>
<th><em>yē</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mührō</em></td>
<td><em>thārō</em></td>
<td><em>unkō</em></td>
<td><em>inkō</em></td>
</tr>
<tr>
<td><em>hamna</em></td>
<td><em>tamna</em></td>
<td><em>unhā na</em></td>
<td><em>inhā na</em></td>
</tr>
<tr>
<td><em>hamnē</em></td>
<td><em>tamnē</em></td>
<td><em>unhē</em></td>
<td><em>inhē</em></td>
</tr>
</tbody>
</table>

kōn, who? obl. kis; jo, who, obl. jis; kōī, anyone, obl. kisē; kēhrō, which?, jēhrō, which, declined regularly.

kitsō, how much or many? itnō, so much or many, jitsō, how much or many, regular.

**Adjectives.**

Adjectives in ō, caggō, good, mandō, bad are declined like ghārō, their feminine caggī, mandī, like bakrī, e.g., eklō, alone, khalō, standing, lammī, long, caprī, broad, sajī, fresh.

Adjectives ending in a consonant are not declined, e.g., bakh, separate, nafīr, ill.

**Comparison.** No special forms for compar. and superl. caggō, good; comp. better than this, is tē caggō; superl. best,=better than all sārē tā caggō. The comp. is sometimes rendered with muc, muc caggō=very good, i.e., more good.

**Numerals.** Counting by scores is usual, trē bī, sixty; panjā uppur trē bī, 65, panjā ghat trē bī, 55.

**Verb.**

**Auxiliary.**

Pres. Iam, &c. hā or hōh; aī or hai; aī (hai); hā; ē (hē); aī (hai) or hē,
Past. I was. thō (f. thī) thō thō thā (f. thī) thā thā.

**Conjugation of mārī, beat.**

**Aorist.** I may beat, I am beating, &c. mār -tā -ō -ō -ō -ō -ō -ō
**Fut.** I shall beat. mār-ūgo-ēgō-ēgō-ēgā-ēgā-ēgā
**Imperat.** beat. mār mārō
**Cond.** I should beat. mār -tō (f. tī) -tō -tō -tā, (f. tī) -tā -tā
Pres. I am beating. mār-ū hōā or hē; -ē hōē; -ē hōē; -ē hōē; -ē hōē;  
Impt. I was „ „ thō (f. thi); -ē thō; -ē thō; -ē thā (f. thi); -ō  
thā; -ē thā;  
Past. I beat, &c., agentive form of pronoun with mārē hōē, which  
agrees with the object. fem. mārē ai, pl. m. mārēā hōē, f. mārēē ē.  
Participles. pres. mārtē, past mārē, having beaten = mārkē.  
Passive. pa. p. mārē (which is unchanged throughout) with various tenses  
of jāunō, go, e.g., mārē jāuīgō, I shall be beaten, mārē gōō, we,  
&c., were beaten.  
Jāuīgō. go.  
Aorist. jāuē, &c., fut. jāuīgō, imp. jā.  
Past. gō-ū -ō -ē -ā -ā  
Parts. jāto, gōō, jākē.  

With the exception of the tenses from the pa. p. the tenses are  
formed like mārnō. In intransitive verbs the 1st s. past. adds " to the  
pa. p.; gōō from gōō, turēō from turēō, walk, hārēō from hārēō, be tired.  
In Gujarī the aorist is frequently used for the Pres.  
The following common verbs have irregular pa. pp. lēō, take, līyō,  
karnō, do, kīō, dēō, give ditto, aurō, come āyō, hōōō become hūō or hō.  

The Prodigal Son.  
Ekūn ādmī kā dō pūt thā, tē nikkā nē apūā bāpp na kēhō,  
One man of two sons were and little by own father to was-said  
ai bāji tērā māl kō mārō hīsōō oh mana dē tē usnē apnō  
O father thy property of my part that to me give and by-him own  
māl unhē bicc baṇē ditto, tē thōōā dihārēē pīcōē nikkā  
property them in dividing was-given, and few days after little  
pūnē sab kātthō kar ditto, tē dūr milkh bicc cale gōō  
son by all together making was given and far country in going went  
tē us jā usnē apnō māl lnēpēē mēē kharāb kar  
and that place by him own property licentiousness in bad making  
churēō; jis bōōē sārō kharc kar churēō us milkh bicc  
was-left; what time all spent making was-left that country in  
dāhōō kaht pai gōō, tē ōh tang hōō lāggō, tē us  
severe famine falling went and he straitened to be began and that  
milkh kā kīsē rihōnhālā kōl rahnōō usnē apū ē  
country of some dweller near remaining went by-him own land  
zanaur cārūn dō calāyō, jēhrī shīfī zanaur khaē thā, ōh  
animals to feed giving was sent what husks animals eating were he
cāhē thō ki inhē nāl hā apṇō, dhīddh bharā, tē kōi wishing was that these with I own stomach may fill and anyone
usnā nīh dēs thō, jis bālā hosh bicc āyō appā dil na to him not giving was, what time sense in came own heart to
kīhōn laggō mērā bāpp kā kitnā mazūr hē jēhrā to say began my father of how many labourers are who
rajkē rōti khāē, tē hā pēō is jā bhukkhō marū hē. being satisfied bread eat and I fallen this place hungry dying am.
Hā utkhē appā bāpp kōlī calīgō tē usnā kahāgō I having arisen own father near will go and to him will say
Bājī mē ghunāh kiō, Khudā kō tē tērō, tērō pūt kēhōn Father by-me sin was done God of and thing, thy son to say
jōgē nīh rēhō; manā appā mazurē jēhā baṇā, tē calēō worthy not I-remained, me own labourers like make and he went
tē appā bāpp kōl āyō, iencur ōhā dūr thō uskā bāpp nē and his father near came, that-time he far was his father by
usna lērōo, tē usnā rēhūm āyō, tē dāurkē gālāh nāl to him was seen and to him pity came and running neck with attaching
lā līyō, tē pīyār dittō. Pūt nē bāpp na kēhō Bājī to was taken and love was given. Son by father to was said Father
mē ghunāh kiō Khudā kō tē tērō, tērō pūt kēhōn jōgē by me sin was done God of and thing, thy son to say worthy
nīh rēhō. Bāpp nē nēkārē na kēhō belō cangō tē not I-remained. Father by servants to was said quickly good from
cangō kaprō lē, āō tē uskā gālāh luāō
good garment taking come and his neck (on) cause-to-be-attached
tē uskī angli nāl angūthi luāō tē uskā pair nāl and his finger with ring cause-to-be-attached and his foot with
chittur luāō tē palēō hō bacchō leākē shoes cause-to-be-attached and kept calf having brought
kēhō tē khā tē khūshī kārē ki mērō yē pūt mar kill and we may eat and happiness make, for my this son dead.
gēō thō hūn ji gōō, gum gēō thō hūn thā gēō, tē gone was now living went, lost gone was now being-found went and
wē khūshī karūn laggā. Uskō barō pūt zimā bicc thō, they, happiness to make began. His big son land in waē
jis bēlo, ghar kē nēra āyō bājā kō tē naccañ kō wāz
what time house of nearness came instrument of and dancing of voice
sunō, fīr skūn nōkar na bulākē pucochō yē kē was heard, then one servant having called was asked these what
gal, hōē, tē usnē usna kēhō tērō bhāi āgēs, tē tērā matters are and by him to him was said thy brother came and thy
bāpp nē bacchō palēō hō kōh churēō ki usna cangō bhalō
calf kept killing was-left for to-him well sound
thā gēō tē oh khaft hūō tē andar nīh jāē thō, tē being-found went and he angry became and in not going was, and
uskō bāpp bijē gēō tē uskā barā tarlā kiā. Usnē
his father out went and his great entertainies were-made, by him
apnā bāpp na zawābh dē churēō itnā samē mē tērī
own father to answer giving was-left, so much time by me thy
khizamīt ki tē kadē tērī gal nīh mōṛi, tē tē kadē
service was-done and ever thy word not turned-was-and by thee ever-
mana bakrō nīh dittō yē apnāh dōstē yārī nāl
property harlots in was-caused-to-fly by-thee his sake kept calf
to me goat not was given that own friends companions with
khushī karī, jis belō tērō yō pūt āyō jisnē tērō sārō
happiness may-make what time thy this son came by-whom thy all
măl kanjīrī bicc uḍayō tē iskē wāstē palēō hō bacchō
living went, lost gone was now being-found-went.

Story I.
Ha ajjur kē nāl thō nikrā bātā kē uppur carhōs khalō thō, bakrō
I flock near was little tree on climbed standing was, goat
dāṅkēō ha dāurkē latthō, ricch tānp bān lēī calō
cried-out, I having run descended, bear down jangal taking gone
thō. Ha panceō kānō bicc gātī mārī, usnē na churēō,
bed, I arrived back in stone was struck, by him not was left,
bhī dúji gaṭṭā mārī gāṭā bicc, fir chörkē again second stone was-struck neck in, then having left nasgēō jit saṭṭēō bakrō us jā hū jākē running went, where was-thrown goat that place I having-gone khalō hūō tē mārē dar daurkē bhī riich āgēō. standing became and my direction having-run again bear came.

Mē nikrī jēhī kuhārī mārī uskē, pattō nih laggo By-me small like axe was-struck to him, information not attached jē kuhārī uskē laggi hai yā nih laggi. Fir bakrō that axe to him attached is or not attached. Then goat cākē nasgēō fir kōhēō usna. Kōh rēhō having-lifted running I went then killed it. Killing remained I tē bhī āgōō mārē dar. Mārō dújō sānji pauc and again came my direction. My second companion arriving āyō, fir hamnē doś nē gaṭṭī mārī tē ēh nasgēō came then by us two by stone was struck and he running-went.

**STORY II.**

Hū nikrō thō sīh hilgēō bakrī khaṇṇa. Satt bakrī I small was, leopard being-used went goat eat to. Seven goats usnē khā churī. śkuṇ zimīdār ki lūhā ki baṇī hūī khurakki by him eating left-were. One farmer of iron of made trap thi. Wā mangkē ānī sīh kā pakṛṇū kē wāstē. was. That having asked was brought leopard of seizing for sake. Wā rāh mā chal ditti, inā bakrō bannh dittō. That way in placing was given on this side goat tying was-given.

Sīh āyā. Jang uskī biccē phas gēī, laggō dāṅknu. Leopard came leg his in entangled went, began to-cry-out.

Ōśē bēūs ham rāt gēī girā na. Kēhō sīh That very time we by night went village to was said leopard pakṛē gēō ai. Ghanā jaṇā āyā. Ėkuṇ lambardār nē bandūk catching gone has. Many men came. One lambardār by gun mārī, sīh mar gēō. Dō aḍāī maṇ kō thō bhārō. Atṭh was-fired, leopard dying went. Two 2¼ maunds of was heavy. Eight jaṇa cākē lēgēāthā. Khaḷīrī śkuṇ jāgīrdār nē cā lēi, men lifting took away. Skin one landowner by lifting was-taken tē ham na tī rupayā bakshīsh ditti, and us to 30 rupees reward was given.
1. ēk, one.
2. dō, two.
3. trē, three.
4. cār, four.
5. pānţ, five.
6. chē, six.
7. satt, seven.
8. atţh, eight.
9. nē, nine.
10. das, ten.
11. bi, twenty.
12. dastēcālī, fifty.
13. pānţ bi, sau, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mōh, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jībh, tongue.
24. ḍhīḏḏh, belly.
25. lakk (lower back), mār, kunḍ (upper back).
26. lāhō, iron.
27. sōnō, gold.
28. ruppō, cāndi, silver.
29. bāp, father.
30. mā, mother.
31. bhāi, brother.
32. bāhṇ, sister.
33. jaṇō, man.
34. trīmt, woman.
35. trīmt, wife.
36. baccō (lōhrō boy, bētki, girl), child.
37. pīt, son.
38. dī, daughter.
39. ghlūm, slave.
40. zimādar, cultivator.
41. ājīrī, shepherd.
42. Rabb, Khudā, Allāh, God.
43. Shatān, Azazil, Devil.
44. dīh, sun.
45. cann, moon.
46. tārē, star.
47. agg, fire.
48. pānī, water.
49. ghar, house.
50. ghrō, horse.
51. gā, cow.
52. kuttō, dog.
53. billō, cat.
54. kukkur, cock.
55. badk, duck.
56. khotō, ass.
57. āth, camel.
58. pakhnū, pakhēru, bird.
59. jānō, go.
60. khāpō, eat.
61. baisnē, sit.
62. āunō, come.
63. mārnō, beat.
64. khalpō, stand.
65. marnō, die.
66. daunō, give.
67. nasnō, run.
68. urfrō, up.
69. nērāi, kēl, near.
70. talā, taṇā, down.
71. dûr, far.
72. aggê, before.
73. picchê, behind.
74. kön, who.
75. kâ, what.
76. kîfû, why.
77. atê, tê, and.
78. but.
79. jê, if.
80. ahê, yes.
81. uñh, no.
82. hâê hâê, alas.
83. ghôr-ô, a horse.
84. -î, a mare.
85. -â, horses.
86. ghôr-î, mares.
87. dûnd, a bull.
88. gê, a cow.
89. dûnd, bulls.
90. gê, cows.
91. kutt -ô, a dog.
92. -î, a bitch.
93. -â, dogs.
94. -î, bitches.
95. bakr -ô, a he goat.
96. -î, a female goat.
97. -â, goats.
98. har -n, a male deer.
99. -ni, a female deer.
100. -n, deer.
1. tērō nā kē ai? what is your name?
2. is ghōṛā ki kīnī ummur ai? how old is this horse?
3. is jā tē Kashmir tāṛā kitnō dūr ai? how far is it from here to Kashmir?
4. tērā bāpp kā ghar kitnā pūt hē, how many sons are there in your father’s house?
5. aj hū batō dārō ṭurē, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēṅ bāli biāyō hūō hai, the son of my uncle is married to his sister.
7. citṭā ghōṛā kī kāthī ghar mē (bicc) hai, in the house is the saddle of the white horse.
8. uskī kaṇḍ pur kāthī ghallō, put the saddle upon his back.
9. mē uskā pūt na batō kōṛī nāl mārē hōē, I have beaten his son with many stripes.
10. ōḥ dhākā kī cōṭī uppur gā bakri cārē, he is grazing cattle on the top of the hill.
11. ōḥ ghōṛā uppur rukkh hēth baithhō hōē, he is sitting on a horse under that tree.
12. uskō bhāī uskī bēṅ tō batō ai, his brother is taller than his sister.
13. iskō mul aḍḥāi rupayāyā hai, the price of that is two rupees and a half.
14. mērō bāpp us nikṛā ghar bicc rāḥō, my father lives in that small house.
15. yō rupayyō usna dē chōṛē, give this rupee to him.
16. yē rupayā us kōḷō cā lēc, take those rupees from him.
17. usna muc mārō tē sēlīk nāḷ bannhō, beat him well and bind him with ropes.
18. is khāl biccō pāṇī kāḍghō, draw water from the well.
19. mērō aggē cāl, walk before me.
20. tērē picchē kiskō lōḥōō āē, whose boy comes behind you?
21. yō tē kīstē mōḷ kō liyō hai, from whom did you buy that?
22. girā kā kīsē dukānhāḷā kōḷō, from a shopkeeper of the village.
TINÂULI.

Tinâuli is spoken in Tinâul in western Hazâra, and resembles very closely the Dhunûdi or Kairâli dialect which follows, see p. 15.

Nouns.

N. addh-ā, father
G. -ē dā
D. -ē kō
Ab. -ē thë, kōlō,

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Addh-ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ē dā, &amp;c.</td>
<td>-ē dā, &amp;c.</td>
</tr>
</tbody>
</table>

So dhâkā, hill.

Nouns ending in a consonant have the nom. pl. and s. the same. Kāg, crow, pl. kāg, Obl. plur. kāyā.

Dhē, daughter has Obl. sing. dhīē, and plur. N. and Obl. dhīē.

The declension of nouns thus does not differ much from that of Panjâbi nouns. Other nouns are jōr, kitē, guâl, cow-house, chîr jungle.

Pronouns.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>1st</td>
</tr>
<tr>
<td>N. mē</td>
<td>tu</td>
</tr>
<tr>
<td>G. māhrā</td>
<td>tōhrā</td>
</tr>
</tbody>
</table>


Adjectives in -ā are declined like addhā, (fem.-ī), so caggā, good; mandā, bad. Those in a consonant, najōr unwell, bal, well, are not declined.

Comparison. There is no form for compar. and superl. Comparison is thus expressed, caggā, good, nue caggā, very good or better, or—nālō caggā, better than—, sārō nālō caggā, better than all, best.

Verbs. Auxiliary. Pres. I am, &c. ə aī aī ə o aī
Past. I was, &c. əsk āsā āsā āsōā āsā
The regular verb is almost exactly like the Dhunûdi and Kairâli verb (q.v.) which is given in its own place. The leading parts are as follows.


Aor. mārē, fut. mārē, impert. mār, condit. mārnā, pres. Ind. mārnā ā, Impf. mārnā āsā, past. mārē, with agentive form of pronouns, pres. perf. mārē ā, plupf. mārē āsā. For details see Dhunûdi or Kairâli verb.

Similarly hōnō become pr. p. hōndā, &c.
Tināuli (Hazāra district).

1. hikk, one.
2. dō, two.
3. trai, three.
4. càr, four.
5. panj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nā, nine.
10. dāh, ten.
11. bīh, twenty.
12. dāh tē cāhlī, fifty.
13. sō, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. māh, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jibb, tongue.
24. dhidiṭh, belly.
25. lakk (lower back), kaṇḍh (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndi, silver.
29. addhā, father.
30. ammā, mother.
31. lālā, brother.
32. bèbē, sister.
33. jaṇā, man.
34. bebē, woman.
35. wauhṭi, wife.
36. naṇḍā (m. boy), kuṛhi (f. girl), child.
37. zāh, son.
38. dhī or kākī, daughter.
39. sir, slave.
40. ḍōgī, cultivator.
41. ājī, shepherd.
42. Rabb, Khudā, Allāh, God.
43. shatān, Azazil, Devil.
44. dīh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pāṇī water.
49. ghar, house.
50. ghōrā, horse.
51. gā, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkur, cock.
55. badak, duck.
56. khōtā, ass.
57. ēth, camel.
58. cirī, bird.
59. julnā, gachnā, go.
60. khāṇā, eat.
61. baithnā, sit.
62. aiṇā, come.
63. mārnā, beat.
64. khalnā, stand.
65. marnā, die.
66. dāṅā, give.
67. nasṇā, run.
68. ut, up.
69. neṛē, near.
70. talā, down.
71. dür, far.
72. aggā, before.
73. picchā, behind.
74. kön, who.
75. kə, what.
76. ki, why.
77. tē, and.
78. tē, but.
79. if.
80. hā, eye.
81. nīh, no.
82. òhō, tauba, alas.
DHUNDI and KAIRALI.

It will be noticed that Dhundî or Kairâli greatly resembles Lahndâ, the language of Western Panjâb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Dhunds and Kairâls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kairâl dialect and the succeeding story in that of the Dhunds.

**Nouns.**

**Masculine.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Pa, father</td>
<td>Pëvrë</td>
</tr>
<tr>
<td>G. Piû nâ, ni, nê, nîë</td>
<td>pëvrë nâ &amp;c.</td>
</tr>
<tr>
<td>D.A. „ ki</td>
<td>„</td>
</tr>
<tr>
<td>Loc. „ bicc, töknî (in, up to)</td>
<td>„</td>
</tr>
<tr>
<td>Abl. „ thî, &amp;c.</td>
<td>„</td>
</tr>
<tr>
<td>Agent Piû</td>
<td>„</td>
</tr>
</tbody>
</table>

Nouns in -ä-i

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghôr-ä, horse</td>
<td>-ë</td>
</tr>
<tr>
<td>Obl. -ë</td>
<td>-ë</td>
</tr>
<tr>
<td>N. ãdmî, man,</td>
<td>ãdmî-ë</td>
</tr>
<tr>
<td>Obl. ãdmî-ä</td>
<td></td>
</tr>
</tbody>
</table>

Nouns ending in a consonant.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. nauk-ar</td>
<td>nauk-ar</td>
</tr>
<tr>
<td>Obl. -arë</td>
<td>-arë</td>
</tr>
</tbody>
</table>

Like Ghoirâ; munâlî, shoulder, dhâkâ, mountain, Like naukar; azur, reward, &c.

**Feminine.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. bakrî goat</td>
<td>bakrî-ë</td>
</tr>
<tr>
<td>Obl. bakrî</td>
<td>„</td>
</tr>
<tr>
<td>so bakkhë side of body (over ribs) but dhî, daughter has Obl. sing.</td>
<td></td>
</tr>
<tr>
<td>dhîû. gâ, cow, plur. gâï.</td>
<td></td>
</tr>
<tr>
<td>N. bhâñ, bhaiñ, sister, bhaiñã</td>
<td></td>
</tr>
<tr>
<td>Obl. bhaiñû</td>
<td>„</td>
</tr>
</tbody>
</table>
PRONOUNS.

N. mē ū ūh
G. mhārā tuhārā ēsnā, usnā,
D.A. migī tuki ēski, uski,
Agent mē ū ēs, us, usnā,

Plural.
N. as tus ūh
G. sahrā snahṛā ēnhē nā, unhē nā
D.A. asē ki tusāē ki ēnhē ki
Ag. aśē tusē ēnhē

ēh, this Obl. is- pl. ēh, Obl. inhā

Kun, who?
Obl. kus
jō, who
" jōs
Kēhrā, which?
" kēhrē
jēhrā, which,
" jēhrē
kōi, any one
" kōse

Kitnā, how much or many? itnā so much or many jitnā how much or many regular.

Adjectives chiefly like nouns of the same form.

Cangā, good.

Sing. Plur.

N. cang-ē -ē -ē -ē
Obl. -ē -ē

So mandā, bad; ucca high, nigrū little; adjectives ending in a consonant are not declined, bal, well healthy.

Comparison; no forms for compar. and superl. cangā, good, better than this, is thē cangā, or baubh cangā, best = better than all Sārēkā thē cangā.

Motion from is frequently expressed by adding—ō, as gharū, from the house, dhākē nē sirē, from the top of the hill.

Adverbs resemble Panjabi, baília, quickly, dēē to-morrow, gatā, day after to-morrow or day before yesterday.

VERB.

Auxiliary. I am, &c.

Pres.
ā or ēś ē ē (f. ē) ū or ēī, ō, ēō ē
Past. I was, &c.
asēth asāf asāh (f. asē) asēē, asēō asē (f. asēē)
Negative.

Pres. I am not, &c.

nē nē nā (f. nē) nē nēnū nē (f. nēnū)

Past. I was not, &c.
na-sēk -saṅ -sā -sēk -sēṅ -sēṅ

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

ṭhaṅ thāṅ (fem. thāṅ) thēṅ thēṅ thāṅ (fem. thēṅ)
e.g. maśī thēṅ? Is there a mosque? Thēṅ, there is.

Conjugation of mārnā, beat.

Aorist. I may beat, &c. mār -ē -ē -ē -ē  -ān
Fut. I shall beat mār -ēk -saṅ -sī -sēk -saṅ -sun
Imperat. mār mārō
Cond. I should beat mār -nā (f. i) -nā -nā -nē (f. niṅ) -nē -nē
Pres. I am beating mārīnā ēṅ, &c., with auxil.
Impt. I was beating mārīnā asēṅ, &c.

Past. I beat. Agentive form of pronoun with mārēṅ agreeing with object.

Pres. perf. mārēṅ ā, pluperf. mārēṅ asā, &c.

Having beaten māritē or mārī

Passive formed by using gachnā (go)
e.g. I am being beaten mārēṅ gachnā ēṅ, he was beaten mārēṅ gā for the forms with pres. part. a passive pres. part. in -ī- may be used in the 3rd pers. thus mārinā ā or mārinē ē, is or are being beaten or in the habit of being beaten.

Gachnā go is conjugated for the most part regularly.

Pres. part. gachnā, past p. gā. (f. gē, pl. gaṅ, gēṅ) hence.

Plup. gā asēṅ, &c. but future gaṅī or gēṅ, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

Achnā, come, pr. p. achnā, pa. p. āyā; hōṅā, become, hōṅā, hūṅā (f. hōṅ; hōṅ, hōṅā) ēṅā, dittā; karnā do, karnā, kitā; ghinnā, take, ghinnā, ghindā; painā, fall, &c. painā, peṅā, (f. peṅ, pl. paṅ, peṅā).

Habitual Action. I am in the habit of beating mē mārnā hōṅā ēṅ (hōṅ, become) continuous action. He used to continue to eject. ōn kaddhāṅ rahnā sā (rahnā remain).

The Prodigal Son.

Hiks ādmiā nē dō puttar asē, nikē appā piū ki ākhēā

* One man of two sons were by-little own father to was-said.
aji tērē mālē biccē jo hissa acchē i oh hissa migī Father thy property from in what part may-come that part to-me cāī de. Ōs appā māl unhē wicc baṇḍī dittā lifting give. By-him own property them in dividing given-was Thōrēśā dihārēś picchē nikē puttrē appā māl baṭāā kitā few days after by-little son own property together made-was tē dūr milkh bicc ūrī gā, tē us jāē bicc appā māl and far country in going went and that place in own property khud lēcpanē nāl luṭāī dittā, jis wele very licentiousness with causing-to-be-robbed given was, what time mē oh sārā khare kari rēhā us milkh bicc dāhē in he all spending making remained that country in severe kāl pāiyeō tē oh tang hōnē lagga, tē oh hiks ēs famine falling went and he straitened to-be began and he one that jāē nē ādmī kēl rahī peā ēs apnī jimmē bicc zanur place of man near remaining fell, by him own land in animals carāē nē wastē ghallēā, jō phaliē zanur khanē ēsē oh feeding of sake of sent was, what husks animals eating were he cāhēē ēsē ki mē inhē nāl appē dēhēē bharēē, tē wishing was that I these with own stomach may-fill and kēē uski nasē dēgā. Jis welāē oh appē hōshēē bicc anyone to him not-was giving. What time he own sense in āyāē, ēs ēkheēē mahēē pūē nē kitnē mazūr thēē came by-him said-was my father of how-many labourers are ki rajite rūṭī tōgrā khānē tē mē bhukkhē marnē cē mē that satisfied bread piece they-eat and I hungry dying am I

uṭhitē gēśē, tē uski ēkheēē, ai apnēē ēsē ēsē having-arisen will-go and to-him will-say, O my father by-me Khudā nē tē tuhārē ghanēē kitāē, mē huṇ tuhārē puttur ēkheēē God of and thy sin was done, I now thy son to-say jōgā nēē, migī appē kīsē mazūr jēhēē ānē. Bas worthy not-amē, me thy some labourer like bring; well

uṭhitē appē piū nē pāṭūrē peāē, asā wi dūr tē uski having-arisen own father of near going fell, he-was even far and him dikkēē uski tars achīgāē, tē daṇētitē us having-seen to-him pity coming-went and having-run by-him
gachi appē gallī nāl lāi ghindā, tē uski piyār having-gone own neck with attaching taken-was, and to him love dittā. Puttrē uski ākhēā ai aji mē Khudā nā tē given-was. By son to-him was said, O father by-me God of and tuhārā ghunāḥ kitā, mē huṇ tuhārā puttur ākhē jōgā thy sin was-done, I now thy son to-say worthy nā. Piū appē naukāri ki ākhēā, caṅgā thē caṅgā not-am. By-father own servants to was-said good from good kapārā kaḍḍhitē uski luānā tē ānggli nāl garment having-taken-out to him cause-to-attach and finger with chāp, tē pairē nāl juttā luāō, tē palē hoō bacchē ki ring and feet with shoe cause-to-attach, and kept calf āpitē halāl karō tē as khāi khush hoō, having-brought lawful make that we having-eaten happy may-be, mhārā ēh puttur mari gā asā, phir jiṇā hoīgā my this son dead gone was, again living becoming went gāwī gā asā, huṇ labhi rēhā. Bas oh khushi bicc lost gone was, now being-found remained. Well, they happiness in āē. Usnā barā puttur appē bārī bicc asā, jis wēlā oh appē came. His big son own field in was, what time he own ghārē nē kōl paucēā ēs gāgē bajānē nā nacēā nā āwāz house of near arrived by-him singing playing of dancing of voice suṇēā, tē hiks naukārē ki bulāi puchhā laggā. Yō kē was-heard and one servant having-called to-ask began. This what hōi rēhā? Īs uski ākhēā bhrā āi gā becoming remained. By him to him was said brother coming went tē tubārē piū nē palēā hwā bacchē halāl karāyā, and thy father by kept calf lawful was-caused-to-be-made is wāstē uski caṅgā bhalā labhi gā. Oh khāfe this cause to him well sound being-found went. He angry hwā tē uski andar gachnā nā sā lōr, usnā pē became and to him in of going not-was need, his father gachi bāhar uski manān laggā, ēs appē piū ki having-gone out him to persuade began by him own father to jawāb dittā. Dikh mē kitnē wars tuhārī khizmat answer was-given. See, by me how-many years thy service
kitē tē kādē tuhārā ēkhā na mōrēa migī was-done and ever thy saying not turned-was, to me tē kādē hik bakri nā bacca nā dittā mē āpēē by thee ever one goat of little one not was given I my dōstē nāl khushi karē jis welā tuhārā ēh puttur friends with happiness may-make, what time thy this son āyā jis tuhārā sārā māl kanjriś nāl udāri chōrēā came by-whom thy all property harlots with wasted was left usnē wāstē pāḷā hwā bacchā halāl karāyā usnē him of sake kept calf lawful was-caused-to-be-made. By him ēkhēā ēh puttur tē khud mhārē pās i af, tē was said, O son thou thyself my near indeed art and jēhī ciz mhārī, ēh khud tuhārī āpū; khushi hônī what thing mine, that itself thy own; happiness to be tē khushī hopā caṅgā asā, tuhārā ēh bhṛā mari gā and happy to be good was, thy this brother dead gone asā phir jiṣā hōigā, gāwi gā asā, huṇ was again living becoming-went, lost gone was, now labhī rebā being-found remained.

**STORY.**

Jalālā tē Bahādārē lambardārē nā bārī uppurē ghol laggā Jalāl and Bahādār lambardar of land about fighting rahṇā sā; Jalāl takṛā jaṇā sā tē Bahādārē ki gāli continuing was, " strong man was and Bahādār to abuse shāli kadāhṇā rāhṇā sā. Bahādārē nē puttur us zimī ejecting remaining was. B. of sons that land bicc gashṇā sē, Jalāl unhē ki mārṇā kuṭṇā rahṇā sā. in going were, Jalāl them to beating striking remaining was. Hikk dihārā dōē bhṛā us bārī bicc ghāh kappān gāē One day the-two brothers that land in grass to-cut gone sē, us Jalālā pārā nakkē uppurā gāl ditti were, by that Jalāl across hill-side from above abuse given was unhē ki; gāl dēi unhē wakkh ṭuri ayā. Jēhī them to; abuse having given them towards walking came. What welē unhē kōl āyā banēre uppurē pāsē unhē uski time them near came below from above side by them to hir-
gaṭṭā māṛēś,  kaṇcālē gaṭṭā laggā tē ḍhāi pēa, tē stone was-struck, above ear stone struck and he falling fell, and
unhē paṭkā galhē bicc bāī ghinda tē galfā by them cloth throat in twisting was-taken and squeezed
dittā nē tē ṭh mari gā, tē dhrūtē ḍhākē given was by-them and he dying went and having dragged hill
nālū kassī bicc bun kharī satṭēā nē. from near precipice in below taking was-thrown by-them.
Dēē dihārē lōṛē wāstē bhrā usnā ṭuri gā, Second day looking for-sake-of brother his walking went,
labhē rihaī-s. Unhē ki satt satt bars kaid hōi gēi found him. Them to seven (each) years imprisonment becoming went.

1. hēkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. che, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bi, twenty.
12. panjā, fifty.
13. sau, hundred.
14. hattth, hand
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. māḥ, mouth.
19. dand, tooth.
20. kaṇṭ, ear.
21. bāl, hair.
22. sir, head.
23. jīw, tongue.
24. ḍhīḍḍh, pēṭ, belly.
25. lakk (lower back), kaṇḍh (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndi, silver.
29. pē, father.
30. bēwā, māś, mā, mother.
31. bhrā, brother.
32. bhōg, sister.
33. ādmī, jaṅā, man.
34. kūṛhi, woman.
35. janāṇī, rann, wife.
36. jātuk, child.
37. puttur, son.
38. dhi, daughter.
39. ghlām, slave.
40. zamindar, cultivator.
41. pāhlā, shepherded.
42. Khuda, Rabb, Allāh, God.
43. Shaitān, Devil.
44. dēh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pānī, water.
49. ghar, house.
50. ghōrā, horse.
51. āg, cow.
52. kulṭā, dog.
53. bilāl, cat.
54. kukkur, cock.
55. bāḍkī, duck.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>56.</td>
<td>khōtā, ass.</td>
</tr>
<tr>
<td>57.</td>
<td>āth, camel.</td>
</tr>
<tr>
<td>58.</td>
<td>pakhnā, pakhrā, bird.</td>
</tr>
<tr>
<td>59.</td>
<td>gachnā, go.</td>
</tr>
<tr>
<td>60.</td>
<td>khānā, eat.</td>
</tr>
<tr>
<td>61.</td>
<td>bahnā, sit.</td>
</tr>
<tr>
<td>62.</td>
<td>achnā, come.</td>
</tr>
<tr>
<td>63.</td>
<td>mārnā, beat.</td>
</tr>
<tr>
<td>64.</td>
<td>khalnā, stand.</td>
</tr>
<tr>
<td>65.</td>
<td>marnā, die.</td>
</tr>
<tr>
<td>66.</td>
<td>dānā, give.</td>
</tr>
<tr>
<td>67.</td>
<td>nasnā, run,</td>
</tr>
<tr>
<td>68.</td>
<td>tē, up.</td>
</tr>
<tr>
<td>69.</td>
<td>nērs, kōl, near.</td>
</tr>
<tr>
<td>70.</td>
<td>bē, down.</td>
</tr>
<tr>
<td>71.</td>
<td>dūr, far.</td>
</tr>
<tr>
<td>72.</td>
<td>aggē, before.</td>
</tr>
<tr>
<td>73.</td>
<td>picchē, behind.</td>
</tr>
<tr>
<td>74.</td>
<td>kihrā, kuṇ, who.</td>
</tr>
<tr>
<td>75.</td>
<td>kē, what.</td>
</tr>
<tr>
<td>76.</td>
<td>kīś, why.</td>
</tr>
<tr>
<td>77.</td>
<td>tē, and.</td>
</tr>
<tr>
<td>78.</td>
<td>par, but.</td>
</tr>
<tr>
<td>79.</td>
<td>jē, if.</td>
</tr>
<tr>
<td>80.</td>
<td>hā, yes.</td>
</tr>
<tr>
<td>81.</td>
<td>nā, nēhī, no.</td>
</tr>
<tr>
<td>82.</td>
<td>hāā, hāś, alas.</td>
</tr>
<tr>
<td>83.</td>
<td>ghōr-ā, a horse.</td>
</tr>
<tr>
<td>84.</td>
<td>&quot;&quot; -ī, a mare.</td>
</tr>
<tr>
<td>85.</td>
<td>&quot;&quot; -ē, horses.</td>
</tr>
<tr>
<td>86.</td>
<td>&quot;&quot; -ī ś, mares.</td>
</tr>
<tr>
<td>87.</td>
<td>dānd, a bull.</td>
</tr>
<tr>
<td>88.</td>
<td>gā, a cow.</td>
</tr>
<tr>
<td>89.</td>
<td>dānd, bulls.</td>
</tr>
<tr>
<td>90.</td>
<td>gā, cows.</td>
</tr>
<tr>
<td>91.</td>
<td>kutt, -ā a dog.</td>
</tr>
<tr>
<td>92.</td>
<td>&quot;&quot; -ī, a bitch.</td>
</tr>
<tr>
<td>93.</td>
<td>&quot;&quot; -ē, dogs.</td>
</tr>
<tr>
<td>94.</td>
<td>&quot;&quot; -īś, bitches.</td>
</tr>
<tr>
<td>95.</td>
<td>bakr -ā, a he goat.</td>
</tr>
<tr>
<td>96.</td>
<td>&quot;&quot; -ī, a female goat.</td>
</tr>
<tr>
<td>97.</td>
<td>&quot;&quot; -ō, goats.</td>
</tr>
<tr>
<td>98.</td>
<td>har -n, a male deer.</td>
</tr>
<tr>
<td>99.</td>
<td>&quot;&quot; -ni, a female deer.</td>
</tr>
<tr>
<td>100.</td>
<td>&quot;&quot; -n, deer.</td>
</tr>
</tbody>
</table>
1. tuhārē nā kai ā? what is your name?
2. is ghōrē ni kai amr ī? how old is this horse?
3. itthō (or is jāē) Kashmir tōkṇi kitnā dūr ā? how far it is from here to Kashmir?
4. tuhārē piū nē ghar kitnē puttur ē, how many sons are there in your father’s house?
5. mē ajj bārē dūrē ērē ē, I have walked a long way to-day.
6. mhārē cācē nā puttur usnī bhāinū nāl biyā hwā, the son of my uncle is married to his sister.
7. ghar bicc cīttē ghōrē nī kāṭhī thēī, in the house is the saddle of the white horse.
8. usnī kāṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mē usnē puttrē kī bārē kōrēmārē, I have beaten his son with many stripes.
10. dhākē nē sirē pur ōh gē bakrīē cārānā ā, he is grazing cattle on the top of the hill.
11. ōh ghōrē nē uppur būtē nē hēth bāīthā hwā, he is sitting on a horse under that tree.
12. usnā bhrē usnī bhāinū nālō bārē ā, his brother is taller than his sister.
13. usnā mul dhai ruppayē, the price of that is two rupees and a half.
14. mhārē pē us nigrē ghārē bicc rēhṇā ā, my father lives in that small house.
15. ōh ruppayē uskī cāī ē, give this rupee to him.
16. ōh ruppayē ustē cāī ghinn, take those rupees from him.
17. uskī bāū mārau tē bannhaus rassiē nāl, beat him well and bind him with ropes.
18. is khūhē biccō pānī kaḍḍhō, draw water from the well.
19. mhārē aggē jūl, walk before me.
20. kusnāj ātuk tuhārē picchē achnā ā, whose boy comes behind you?
21. ōh kus koḷo mūlē nā ghīndā aṣē, from whom did you buy that?
22. girā nē kusē haṭṭīwālī kōḷē, from a shopkeeper of the village.
PUNCHĪ.

The Punch dialect is connected with Lahmdā, though in some points it follows Panjābī. It reminds us also in some words of Kashmirī. The words for the different points of the compass indicate this compositeness. Kutub, north, dakhun, south, karīnā, east, lēhnā west. The words hind, winter, ālā, call (noun), khat, bed, recal Kashmirī. Barēē is summer. The criminal tribe of the Sāsis use khēt for bed and pauṇī for shoe. In the Punch dialect they are khat and pauṇī. The inflection in -ā of nouns in the plural is also found in Sāsi.

It will be noticed how rare the cerebral ŭ is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kashmirī. Similarly the cerebral ĭ is uncommon.

**Nouns.** Masc.

<table>
<thead>
<tr>
<th>Nouns in</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōrā</td>
<td>-ē</td>
</tr>
<tr>
<td>G.</td>
<td>-ē</td>
<td>nā, ni, nē, niē</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ē</td>
<td>nē</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ē</td>
<td>iic (in)</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ē</td>
<td>thī, ti</td>
</tr>
<tr>
<td>Agent.</td>
<td>-ē</td>
<td>nē</td>
</tr>
</tbody>
</table>

So girā = bread, food

In consonant | Sing.          | Plur.          |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nauk-ar,</td>
<td>servant</td>
<td>nauk-ar</td>
</tr>
</tbody>
</table>

Obl. -arā     | -ē             |

Ag. -arē      | -ē             |

So also sanē evening, phadār, morning, akkhār, walnut.

*Phē, father has pū in the Obl, the plur, is the same as the Sing. Admī, man, Obl. Sing. Admī-ā, plur. mas. ādmī, Obl. ādmiē. So nāṭhē, guest.*

**Sing.**

<table>
<thead>
<tr>
<th>Fem. N.</th>
<th>mun-ḍī, head,</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obl.</td>
<td>-ḍīā</td>
<td>-ḍīē</td>
</tr>
<tr>
<td>dhīē, daughter. Obl. s. dhīū</td>
<td>Plur. N. and Obl. dhīrī</td>
<td></td>
</tr>
<tr>
<td>bhaiē, sister. Obl bhaiū</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

-ē indicates motion from, dūrē from far, gharē, from the house.
**PRONOUNS.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>yō, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>mē</td>
<td>tā</td>
<td>ōh</td>
</tr>
<tr>
<td>G.</td>
<td>mhrā</td>
<td>tūbhrā</td>
<td>usnā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mē</td>
<td>tā</td>
<td>usnū</td>
</tr>
<tr>
<td>Agent.</td>
<td>mē</td>
<td>tē</td>
<td>uni</td>
</tr>
</tbody>
</table>

**Plur.**

|     |     |     |     |
| N. | as | tus | ōh | ēh |
| G. | sāhrā | suāhrā | unhē nā | inhē nā |
| D.A. | asē nū | tusē nū | „ nū | „ nū |
| Ag. | asē | tusē | unhē | inhē |

*Kun, who?* Obl. *kus* (*kusnā, &c., but kusā kōlā ‘from whom.’)*

*jo, who Obl. jis*

*Kōi, anyone, „ kūsē.*

*Kitna? jītnā, and ītnā—how?, how, and so much or many, are regular.*

*Kēhrā, which?, jēhrā, which, regular.*

**ADJECTIVES.** In —ā, e.g., mōndā, ill. Masc. like ghōrā, fem. like munā. Adjectives in a consonant are not declined.

**Comparison.** No special forms for compar. and superl. caygā, good, comp. ēstī caygā, i.e., better than this. Superl. sārē ē tī caygā, better than all.

**Adverbs** formed as in Panjābī; often adjs. are used as advs., e.g., charī ēh gal only this matter.

**Suāh, to-morrow, aṣā still, yet, jōngā, quickly.**

**VERB.**

The auxiliary has a bewildering number of forms; thēs, &c., means to exist, to be, and is therefore not an auxiliary.

<table>
<thead>
<tr>
<th>1st S.</th>
<th>2nd S.</th>
<th>3rd S.</th>
<th>1st Pl.</th>
<th>2nd Pl.</th>
<th>3rd Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. I am, &amp;c. thēs thī thē (f. thī)</td>
<td>thēk</td>
<td>thēs thās (f. thās)</td>
<td>ēs i ā</td>
<td>ē s ē</td>
<td>ē s ē</td>
</tr>
<tr>
<td>nā ēs nā i nā (f. nī)</td>
<td>nē (nēnā) nē nē</td>
<td>dā ēs dī</td>
<td>dā (f. dī)</td>
<td>dē</td>
<td></td>
</tr>
</tbody>
</table>

dē and dē for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c. aṣēs aṣī aṣā (f. aṣā) aṣēk (aṣēna) aṣēa aṣē
nā aṣēs
sēs sī sā (f. sī)
ṣēk (ṣēna) sēa sē
Conjugation, Mārnā, beat.

Pres. I am beating mārnā ēs ī ā mārnē ē nēā ē
Impf. I was beating " asēs or sēs; aī, &c., sā, &c., sēaū sēā sē
Fut. I shall beat mārsē mārnau mārsī mārnēaū marlēa mārlē
Imperat. mār mārā
Past, I beat, &c., agentive form of pronouns with mārēa, which agrees with the object
Pres. Perf. The same form with mārēa a (pl. mārē o)
Plupf. " mārēa sā (pl. mārē se)
Participles, Pres. mārnā, Past, mārēa; having beaten, mārī, mārīte
Passive, Pres. I am being beaten, mē mārnō nai ēs, tā mārnō nā ī, ēh mārnō nā
Plur. ās " nēā, tus " nēā, ēh mārnō nē
Other tenses are similarly formed.

Gachnā, go.

Past, I went gā asēs gā aś gā aśā ē gē sēa ē gē sēa ē sē
Fut. gēsē, &c.

The following verbs shew slight irregularities:
achnā, come pr. p. ēnā, pa. p. āyā; dēnā, give, pr. p. dēnā, pa. p. dēnā;
hinnā, take, pa. p. hindā, karnā, do, kītā; hōnā, become, pa. p. hōnā (f. hōī).

Causative verbs are formed as in Panjābī, e.g., from jūnā, go, walk, jōnā, cause to walk, send, cf. Panj. tūrnā, tōrnā with the same meaning.

The Prodigal Son.

Hiks ādmiē nē dō puttur this, nikē puttrēnē piē nē
One man of two sons were to him, little son by father to
ākhēa, abba māle nā jēhra hissa mē ēnē mē dē,
was-said, Father property of what part to me comes to me give;
usnē - unhe beca māl banī hinda, thōrēa diharēa wice
by him them in property dividing was-taken, few days in
putrē sārā māl kaṭṭhēa kītā, tē dūr kusā milkha ice
by-son all property together was-made, and far some country in
gā utthi tē ēs jās lucupuā nē māl sārā
went having-arisen and that place licentiousness with property all
barwād kāri chōpēa, jis wēlā sārā kharc kāri
ruined making was-left-by-him what time, all spending made
chôrê. us mulkhâ îcc bârê kâî pâî gêî, baûî thôtînô
was left that country in great famine falling went, very straitened
hwâ us jâî kusû girâîwâî kôl gacchi rêhâ uni usnë
became that place (in) some villager near going stayed by him to-him
apni bârî sûr cárêjôlê. Jêârî î phaliî sûr khânê sê ôh
own field (in) pigs to-feed was sent. What husks pigs eating were he
âkhê sâ inhê nê mâpî pêî bharê, tê ôsnê kôî
saying was them with I own stomach may fill and to him anyone
na sê dinê, jis wêlô hôsô îcc ûyê uni dilê îcc âkhê
not was giving, what time sense in came by him heart in was said
mêrê pîu kôl kîtri mazûr râjjî kädêwâî, mô itthê
my father near how many labourers satisfied eaters (are) I here
bhukkhê marnê ês, mê uthè pîu kôl gêsê tê ôsnê
hungry dying am, I having-arisen father near will-go and to him
gacchi âkhê aî abbê mâ Khûdê nê tê tuhârê gunâh
having-gone will say O father by-me God of and thy sin
kitê tê tuhârê puttur âkhê jêgô nais rêhê, Mê apnê
was-done and thy son to say worthy not-am-I remained, me own
mazûrê jêhê bûnê, fêr uthè pîu apnê kôl gâ ôh aje
labourer like make, then having-arisen father own near went, he still
durê achnê tê pîu nê usnë hêrê tê usnë tars ûyê
from-far coming and father by him-to was-seen and to-him pity came
tê dauïî usnê galê lâî hindêî, tê
and having-run him-to neck (to) attaching was-taken-by him and
usnê cam dinêê, pîu naukarê âkhê caengê
to him kiss was-given-by-him, by father servants to was-said good
kaprê khaq hînê acchê tê jêngê luâî
clothes taking-out taking come and quickly causing-to-be-attached
chôrê, tê angîî tê châp tê pairê jêfê lâî
leave and finger on ring and feet-to pair (of shoes) attaching
chôrês. tê palêî waihrê aîî halâî karê, as
leave to him and kept calf having-brought lawful make, we
khâî khusi karê, mhaîrê ûî puttur marî gâ asê,
having-eaten happiness may-make, my this son dead gone was,
dûî wêt jînê hôi gêî, kûtê hôi gêî sê
second time alive becoming went, somewhere becoming gone was,
phirī labbhēā, tē ēh khasī karē laggē. Usnā barā puttur again was-found, and they happiness to make began. His big son jīmī vīc sā, jis wēlē apnē gharā kōl āya ēs gānē bajānē tē land in was what time own house near came by-him singing, playing and naccan nā āwāz bujjhēā, tē nautārā saddī, puccheā dancing of voice was recognised and servant having-called was asked yō kāi dā. Unī ākhēā tuhārā bhrā achīgā tuhārē pū this what is. By-him was-said thy brother came by-thy father palēā nā baihrē ēhāl karēyā ēs gallē ēi usnā kept calf lawful was-caused-to-be-made this matter-for that him cangē bhalē labbhēā; ēh khaḍē hwā andar nēhī gēhnāu usne well sound was-found, he angry became in not going by his pēō bāhar gacchi mitaunē ēs, unī apnē pū father out having gone was-persuaded-by-him, by-him own father (to) ākhēā, dikkē mē kitnē baras tuhāpī tāhl kitī tē was-said, see by-me how-many years thy service was-done and kadē tuhāpī ākkhī mē nēhī mōrī, tē kadē mē bakrēā ever thy saying by-me not was-turned, by thee ever to me goat nā bakrōtē nae dittē mē apnēaū dōstē khāwē, tē jis of kid not was-given I own friends (with) may-eat and what wēlē yō puttur tuhārā āyā jis tuhārā sārā māl kanjriē time this son thy came by-whom thy all property harlots iċc barwād kitā, tē palēā nā baihrē ēhāl in spoiling was-made, by-thee kept calf lawful karēyā unī ākhēā putturā tē hāmēsh mē kōl was-caused-to-be-made, by him was-said, son thou always me near ḍī, jēhrē kujh mhrē thēā yō tuhārē, tē khusi karnī art what something mine exists that thine and happiness to make tē khusē hōnē cauhni sī, yō tuhārē bhrē mari gā āsā, and happy to be desirable was this thy brother dead gone was, dāī wār jinā hōīgā, kutsē hōīgā sā phirī second time alive becoming-went, somewhere becoming gone was again labbhēā.

was found.

Story.
Sāhrē milkhā iċc aprājī sī, tē māliā kōī na sā, tē hiks Our country in self-rule was and property-tax any not was and one
raja carheea laarai laggi, jimmidarse loche nisch munthia kappani king came up, war was-attached farmer people of heads to cut
hoias, jo sipahi munthi kappi hinnu usna panj rupaye raja became, what soldier head cutting may-take to him five rupees king
bakhsis dou te munthi ap hinnu, jad baah kappani hoias reward may-give and head himself may-take, when many cutting became
car rupayoe dinhe lagg, fer trai, fer dou, hikk rupayaa, te four rupees to give began then three, then two, one rupee and
chaakur aath anee, jad aath anee fi lagggi puttur finally eight annas, when eight annas each was-attached the son
mukarises, ki mulkh ujaee, ree koi na, is refused-to-him that country wasted is, remained any-one not, this
mulkh bhee basi kuhn, te trii sakhsa nisch khallie nikhtia, country in will-live who? and three men of skins were skinned
tee bhuhe kann bharis tche bhaji dinne raja kool, tche puttre and straw with were-filled and sending were given king near and by son
akheen liche nde maari nau, inche mulkh icco basau, te was-said these people to kill not them country in cause-to-dwell and
mali hinnau, mali mukarrar kita ga.
property-tax take, property-tax appointing was-made.
Punchi.

1. hēkk, one.
2. dō, two.
3. trai, three.
4. cār; four.
5. paur, five.
6. chā, six.
7. satt; seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten
11. wih, twenty.
12. das tē dō wihā; fifty.
13. panjwihā; hundred.
14. hattī, hand.
15. pair, foot.
16. nakh, nose.
17. akkh, eye.
18. māth, mouth.
19. dand, tooth.
20. kön, ear.
21. bāl, hair.
22. sir, head.
23. jīb, tongue.
24. pēṭ, belly.
25. lakk, lower back, kōṇḍ, upper back.
26. lōhā, iron.
27. saunau, gold.
28. cāndī, silver.
29. pēḷ, abbā, father.
30. mā, mother.
31. bhṛā, brother.
32. bhēn, sister.
33. mard, man.
34. kuri, woman.
35. janaunī, wife.

36. jangut, boy, kuri, girl.
37. puttur, son.
38. dhi, daughter.
39. ghulām, slave.
40. jimīḍār, cultivator.
41. guāl, shepherd.
42. Rabb, &c., God.
43. Shaitaun, Devil.
44. diḍ, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. paunī, water.
49. ghar, kōṭhā, house.
50. ghōṛā, horse.
51. gaiw, cow.
52. kuttā, dog.
53. bīlā, cat.
54. kukkur, cock.
55. badk, duck.
56. khōṭā, ass.
57. ūṭh, camel.
58. pakhrū, bird.
59. gacchnā, go.
60. khānā, cat.
61. bāhnā, sit.
62. achnā, come.
63. mārnā, beat.
64. uḍnā, stand.
65. marnā, die.
66. dānā, give.
67. nasnā, daurnā, run.
68. tōṛ, up.
69. kōḷ, nērē, near.
70. bēḷ pun, down.
71. dūr, far.
72. aggō, before.
73. pīcchē, behind.
74. kuṇ, who.
75. kai, what.
76. kiś, why.
77. tē, and.
78. but.
79. if.
80. auhāṭ, yes.
81. nēhī, no.
82. hāē hāē, alas.
83. ghōr -ā, a horse.
84. -ī, a mare.
85. -ā, horses.
86. -īā, mares.

87. dānd, a bull.
88. gaiv, a cow.
89. dānd, bulls.
90. gavā, cows.
91. kutt -ā, a dog.
92. -ī, a bitch.
93. -ē, dogs.
94. -īā, bitches.
95. bakr -ā, a he goat.
96. -ī, a female goat.
97. -ē, goats.
98. har -n, a male deer.
99. -ni, a female deer.
100. -n, deer.
1. tūhārā kai naū dā? what is your name?
2. is ghōrē di kitrī umr dī? how old is this horse?
3. is jāi hōi Kashmir kitnē kōt dī? how far is it from here to Kashmir?
4. tūhārē pēa dē ghar kitrē puttur hain? how many sons are there in your father's house?
5. āj dūr julēā ēsā, I have walked a long way to-day.
6. mēhārē cācē nā puttur isnī bhēn biāi nīs, the son of my uncle is married to his sister.
7. cītē ghōrē ni kāthi gharē icc, in the house is the saddle of the white horse.
8. ghōrē ar kāthi bā, put the saddle upon his back.
9. mē usnā puttrē nī phāṣē nē mārēā, I have beaten his son with many stripes.
10. āh uppūrē nakkē uppur mālā cārnā ā, he is grazing cattle on the top of the hill.
11. būṭē bāṭh ghōrē ar cāṛēā nā, he is sitting on a horse under that tree.
12. usnā bhrā usnā bhainū thē barā, his brother is taller than his sister.
13. isnā mul qhāī rupayēś, the price of that is two rupees and a half.
14. mēhārē pēō us nikkē gharē icc rēhnā, my father lives in that small house.
15. yō rupayēś usnā dē (pl. dēā), give this rupee to him.
16. us kōḷē ē rupayēś bin, take those rupees from him.
17. usnā baūḥ māṛf tē rassiē nē bannhās, beat him well and bind him with ropes.
18. khūhē iccā paunē khaḍḍh, draw water from the well.
19. mē aggē jul, walk before me.
20. kusnā jangut tā picchē picchē jullā ā? whose boy comes behind you?
21. kusnā kōḷē mullī hindā ā? from whom did you buy that?
22. giraū nē kusnē haṭṭiwalē kōḷē hindā, from a shopkeeper of the village.
PĀḌARI.

Pāḍari is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kishṭawār, on the banks of the Cinaţ. In some striking particulars it resembles Paŋgwāli, which is spoken in Paŋgi, in the north of Camba State. In the list which follows words, which have a marked resemblance to corresponding Paŋgwāli words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Paŋgi, while at the same time differing from the words of other neighbouring dialects.

Nouns.               Sing.                  Plur.
N. bāb, father      bāb
G. bab-ar           bab-au kar
D. -as
Ab. -al

So also mōhāṇ, man, bādāl, ox.

Nouns in -a take -ā in the N. pl. ghōrā horse, ghōrā; bākra, goat, bākra; kītār, dog, fem. kutār, bitch, kītār dogs.

Fem. Nouns.
Kū-ā, girl, daughter, Sing. -yar -yas -yal
Plur. kū-i, ku-yau kar -yau -yau kōl.

gā, cow, has N. pl. gōi.

Pronouns.             Sing.                  Plur.
1st                  2nd                  3rd       1st        2nd        3rd
N. aū tū sē as       tus tāhṇā
G. miōṇā tiōṇā tasar hinu tuṇ ēŋkar

Kāhṇ, who ?, kī, what ?

Adjectives. kharā, good, has kharī, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. kharā, good, -tsar kharā, better than—, Sabnī kōl kharā, better than all, best.

Verbs. Auxiliary Pres. I am, &c., hanā hanā hanā hinā hinā hinā (f. hinā)
Past, I was theā, all through f. thiā.
Pāḍari.

1. yikk, one.
2. * dōi, two.
3. * tlās, three.
4. tsōr, four.
5. pānz, five.
6. tsbēh, six.
7. sāt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. * dash, ten.
11. bīh, twenty.
12. panjāh, fifty.
13. sau, hundred.
14. hat, hand.
15. khur, foot.
16. nakk, nose.
17. * tir, eye.
18. tōtar, mouth.
19. dand, tooth.
20. kann, ear.
21. rōt, hair.
22. * magir, head.
23. zibh, tongue.
24. pēt, belly.
25. pyišt, back.
26. lōh, iron.
27. sōnna, gold.
28. cāndi, silver.
29. bāb, father.
30. yīj, mother.
31. bhāi, brother.
32. bhēū, sister.
33. mōhap, man.
34. ghiśū, woman.
35. * zōī, wife.
36. * kuā, child.
37. * kuā, son.
38. * kūi, daughter.
39. kāmā, slave.
40. jimādār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Harmān, Devil.
44. dius, sun.
45. tsanēr, moon.
46. tārā, star.
47. āg, fire.
48. paaṁt, water.
49. * gīh, house.
50. ghōrā, horse.
51. gā, cow.
52. * kutar, dog.
53. bilai, cat.
54. kukař, cock.
55. ār, duck.
56. ass.
57. camel.
58. pōkhur, bird.
59. gāṅā, go.
60. khānā, eat.
61. bishuṅā, sit.
62. ānā, come.
63. kuṭa, beat.
64. * khar bhōnā, stand.
65. marṇā, die.
66. diunā, give.
67. daur diunā, run.
68. bahyuṛṇā, up.
69. nēṛ, near.
70. wōndī, down.
71. dūr, far.
72. * agar, before.
73. pō'itr, behind.
74. kāhu, who.
75. ki, what.
76. * kyas, why.
77. tē, and.
78. tē, but.
79. agar, if.
80. š, yes.
81. nēhï, no.
82. hai hai, alas.
83. ghô -râ, a horse.
84. -rî, a mare.
85. -rē, horses.
86. -rî, mares.
87. badhêl, a bull.
88. gâ, a cow.
89. badhêl, bulls.
90. goi, cows.
91. kutar, a dog.
92. kutôr, a bitch.
93. kutar, dogs.
94. kutôr, bitches.
95. bak -ra, a he goat.
96. -arî, a female goat.
97. -rê, goats.
98. a male, deer.
99. a female deer.
100. deer.
SIRĀJI.

Sirāji is spoken in the country north of the Cīnāb between Rāmban and Bhart on the way to Kishṭawār. Its headquarters may be said to be the large village of Dōḍā, three marches S.W. of Kishṭawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmiri, on the West to Rambani, on the N.E. to Kishṭawāri, and on the S. and S.W. to Bhadarwāhi and the Camba dialects. Its general framework is like the Panjābī group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmiri. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujarī will be traced.

Nouns. Sing. Plur.
N. bāb, father bab
G. babba ṇō (f. ṇi pl. m. ṇā p. f. ṇī) babbā, &c.
D. babbō "
Loc. " mā "
Ab. " atha (hatha) "
Ag. babbā "

Far commoner than the gen. in -ṇō is that in -tō.

ghar, house Plur.
G. ghar-ō tō gharā, &c.
D. -ā "
L. -ā mā "
Ab. -ā atha "
Ag. -ā "

so are declined nearly all masc. nouns ending in a consonant.

Mahṇō is thus declined:

Mahṇō man Plur. mahṇa
Abl. mahṇvē mahṇā

Shuṇā, dog (with an accented -ā) has the same in the plural.

Ghōr -ā horse obl. -ē plur -ā obl. -ā.

Feminine Nouns.

baig-ī land, field Pl.
Ab. -īā -ā
Dhī, daughter, however, takes dhīē in N. pl., so ghōrī, mare, has ghōrīē. Shunēē, bitch, has shunēēā.

Ending in a Consonant.

Zanān woman Ob. zanānī Pl. zanānī
So bēḥī or bāiḥī, sister.

Gōrū, cow, has gōrū in the plur.

**PRONOUNS.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>yo, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>aū</td>
<td>tu</td>
<td>su</td>
</tr>
<tr>
<td>G.</td>
<td>minō</td>
<td>tiņō</td>
<td>tētō</td>
</tr>
<tr>
<td>D.</td>
<td>mi</td>
<td>tī</td>
<td>tē</td>
</tr>
<tr>
<td>Ag.</td>
<td>mē</td>
<td>tī</td>
<td>tēŋi</td>
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<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>ah</td>
<td>tuh</td>
<td>tiņē</td>
</tr>
<tr>
<td>G.</td>
<td>āhmō</td>
<td>tuhmō</td>
<td>tiņā tō</td>
</tr>
<tr>
<td>Ag.</td>
<td>asē</td>
<td>tusē</td>
<td>tēŋē</td>
</tr>
</tbody>
</table>

Zō who (rel.) Ag. zēŋī pl. zīŋū
Kam who? G. kuh tō
Kē any one Ob. kōtsē

**ADJECTIVES** are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus juānnmatō, good, ațayyamatō, bad, mīnō, my, chīttō, white, are declined like ghōrō, and their feminines juānnmatī, &c., like ghōrī.

Comparison. There is no form for comp. and superl. The ideas are expressed as follows: ukrō, high,—athā ukrō, higher than,—sabbāp athā ukrō, higher than all, i.e., highest.

**ADVERBS,** hī, yesterday, az, to-day, kālē, to-morrow, zhařā (zh not zh) to-morrow early

ītīhē, here ītīhē, there.

zābīa, when, tyēbīa, then, kara, when p huṣī, now.

lūṣka, quickly.

**VERBS.**

**Auxiliary.**

Pres. I am, &c. chi (s) chi (s) cha (f. cha) cha (s) chath cha
Past. I was but-e (s) -ē (s) -ō (f.-i) -a (s) -ath -ā

*In some places chis, chas, butēs, butas are used instead of chi, &c.*
Conjugation of mārũ, beat.
Aor. or Cond. mār-ũ (or -ami) -ės -i -as (or amatā) -ath -enth.
Fut. -ālō -ēlō -ēlō -āmalā -athalā -enthalā
Imperat. mār māra.
Pres. mār or mārā with chi chi chu cha chath cha
Impf. mārā tē mār-ā tē -ā tō -ātā -ātath -ata (or mārā instead of mārā throughout), this tē, tō, &c., is the second syllable of butē, above.
Cond. Past. Aor. with butē, aū māramē butē, I would have beaten.
Past. I beat. Agentive form of pronoun with mārā (mārūd).
Participles. Pres. mārā, having beaten, mārīta.
Passive, mārī with the various tenses of gisnō, go : thus, aū mārī gālō, I shall be beaten, su or oū mārī gō rō, he had been beaten.

Gisnō, go.
Future gālō gālo gālō gāmalā gāthalā gainthalā
Pres. gā chi, &c. Impf. gā tē, &c.
Past. ġēs ġēs gō gā gath gā
Plupf. gō-rē -rē -rō -rā -rāth -rā

Jainō, (jēnō) come.
Fut. jēlō jēlo jēlo jēmalā jēthalā jinthalā
Pres. jē chi, &c. Impf. jē tē, &c.
Past. āwē āwē āō (āwō) āwā āwath āwā
Plupf. ā -rē -rē -rō -rā -rāth -rā.

Bhōnō, become, pr. p. bhōk, pa. p. bhōitā.
Past bhūs, like butē.

Dēnō, give, pr. p. dēk, pa. p. dittō.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., kērūčēti, uzārīlēti, zabūčēti, lāwēti, shūnučēti, shadučēti, for he did, wasted, sent, attached, heard, called. dittōtē occurs agreeing with a fem. obj., something fem. was given by him. kēroym, I did. kēroym, I did (with fem. object), dittōt, thou gavest. In bhejusēti two suffixes are found -ēs- being for the object, and s for the agent; he sent him, usnē (-ēnē) uskō (s) bhējā. Thē and sē will be found as direct and indirect obj., sing.

The Prodigal Son.

Ēkī māhrūsē tē dūi puttur butē nikkā maṭṭhā nē babbē zabuṃ
One man of two sons were, little boy by father to was said
Babbē tīnu mānā tē hissū zō mi jē chu su mi dē,
Father thy property of part which to me coming is that to me givē,
apno māl tēni baṇṭi dittō, thōṛa dinē ṇē mē nikē puttre own property by-him dividing was given, few days of in by-little son sab jamē kēri lō dūr mulkhō safar kēruṇē all together making was-taken far country to journey was-made-by-him, titthē tēni māl apno uzāri lēṇi, zabla māl then by-him property own wasting was-taken-by-him when property apno uzāri lēṇi tē mulkhō mē kāl barō paif own wasting was-taken-by-him that country in famine great falling gō tē sū barō tang bhōṛ gō, tē mulkhō tē ēkki went and he very straitened becoming went that country of one rahnēbāle laba gēs tēni apṇiā baigīā mē sūr āsānē dweller near went-to-him by-him own field in swine to graze bhējusēṇi, ziṇā phaliā sūr kē ṇē tē sū manē was-sent-to-him-by-him, what husks swine eating were, he heart mē karē tō aū apno pēt bhārē tē kē dē tō in making was I own stomach may fill, to-him any one giving was nā. Zabla hōshō mē āō tyēbla zabānē mēṇē babba tē not. When sense in came then was-said-by-him my father of mazūr kita rajji rōṭi kē chē, aū itthē buchā labourers how many being satisfied bread eating are, I here hungry marē chē, aū apne babbo kaṇē utēhā cālē gālō, zabalō hē dying am I own father near having-arisen going will go will say O Babbā Khudāyō tō tē tīṇō gunāh keōryēm, yā gall cangī Father God of and thy sin done-was-by-me this matter good nēhī lōk zabēnth tīṇō puttār chu, apno mazūr mī baṇāvā, not people may-say thy son is, own labourer me make sū apne babbo kaṇē utēhā āō su dūr butō su babbe he own father near having-arisen came he far was him by-father hērōō, tē tē rehām āō phiri daurīta gō tē gālē was seen and to him pity came again running went and neck sāthī lawēṇi tē sūnḍīā dittīanī, puttre tē with-was-attached-by-him and kisses were-given-by-him, by-son to-him zabūē hē Babbā Khudāyō tō tē tīṇō gunāh keōryēm was-said O Father God of and thy sin was-done-by-me yā gall cangī nēhī lōk zabēnth tīṇō puttār chu, Babbē this matter good not people may-say thy son is By Father
naukarē nē zabūṁ sabbanē atha tālla canga lūshā ārō, tē servants to was said all than clothes good quickly bring him pur lāwa, tē hattō chāp lāwa thū, pāṛē nē jōrō lāwa thū on attach and hand-on ring attach to-him, feet with pair attach to him palurō batsurō ārita phatā thū āh khāmū tē khushī kept calf having brought kill it we may-eat and happiness karāmū, yō mēnō puttur mari gō rō, tē huṇi utṭhuō rāzī may make this my son dead gone was and now arose well bhōta, ghadza gō rō huṇi mēli gō, tiṃē khushī karnē having-become, lost gone was now found went, they happiness to make lagū tētō baḍḍō puttur baigīā mē butō, zabla gharē nārē āwō tyēbla began his big son field in was when house near came then bājē tō tē natsnē to bār shunāṇē, ēkki appō instrument of and dancing of noise was-heard-by-him one own māhṇō shadūṇē su putṣāṇī yō kūt chu, tēṇī man was-called-by-him him was-asked-by-him this what is, by him zabūsē tiṃō brhā āō tiṃē babbe batsurē palurē was-said thy brother came by-thy father calf kept halal kērāwēṇī yā gallā cangā lawful was-caused-to-be-made-by-him this matter-for well laddēṇi, su rōshē bhūś antar na gāḥṇē cēcē, babb he-was-found-by-him he in-a-huff became in not to go wished father tētō bēihr gō su patiānē lagū, tēṇī appē babbo his out went him to persuade began by-him own father-to jiwāb dittō mi kitē bariē tēṇi khidmat kērīēm answer was-given by-me how-many years thy service was-done-by-me tiṃō ēkhō kādē na mī mōrū kādē bakrē tō baccō mē thy saying ever not by-me was-turned, ever goat of little-one me kāṇ na dittūit aū appē dōstē nē sāthī khushī for not was-given-by-thee I own friends of with happiness kērāmutū, zabla tiṃō puttur ūrō zēṇi tiṃō māl kanjrie may make, when thy son came by-whom thy property barlots nī hath-a udērūṇē tē tētē khātīr palurō batsurō with wasted-was-by-him, and his sake kept calf phat bāū tēṇī tē zabūsē puttrā tā sadā mē sāthī killed was, by him to him was-said Son thou always me with
chi zō kī mīnō chu sō tiṅō chu, par khusī kārni art what anything mine is that thine is but happiness to make khusī bhōṅō cāṅgī gal butī, tiṅō yō brāhā marī go happy to-become. good matter was thy this brother dead gone rō tē huṅī utbūṅ rāzī bhōṅta, ghadza go rō huṅī was and now arose well having-become lost gone was now mēlī go. being-found went.

**Extracts.**

Rāṭi icch pōṅō kukkrīṅā khiāṇī phiri baḍḍō nuksān At night bear fell hens to eat then great harm kērūṅī padrō mā, lō bhūī tē ātrē phiri tētē was-done-by-him level in, light became and early again his magar bhūṅ dāṣhā māṅṇā, khuriṅ calē gā sū, dūr gā after became ten men track going went to-him, far went su tē zārō mā suttōrhī butō, titṭē khāṅī khāṅ pouō, titṭē to-him and den in asleep was there food to eat fell there phiri bundūkī dittīā sū, na lagīā phiri nashī again guns were given to-him, not were-attached, then running go tilā hatha gharē calē āwā, dōṅē di lōṅē went, then from house to coming came, second day by people mārā. Parū ti gal chi. was killed. Last-year of matter is.

Tahsildārī ti cītthī jā chi. Mazūr dērē bāpat Tahsildar of letter coming is. Labourers dwelling about ārnā, bakrō, khat, bhāṅdā, kukkuṛ ārnā, dērō to bring, goat, beds, vessels, cocks, to bring, dwelling langheīta gharē jēṅō, ittē mā kīḥ kasūr bheī having-passed-on house-to come, there in any fault may-become ta zērīmāṅō dāṅō chip. Aū hāzīr bhūē. then fine to-give is. I present became.

Māi tō ghiwāṅō dūī cīlī, waḏḏīū bi nikkiṅ duddh Buffalo of tax two ten-annas big also little milk cumṇēwāli bi yō āhi purī zulm chu. Shōū bhēṅā bakrī shē • drinker also, this us on violence is. 100 sheep goats six
rupayya tōur āna gābcarāi. Itthē mā beūrō yō butō rupees, four annas grass-feeding. Here in kid which was ik sāla māp butā, az ghiṇi lēn lagūś, tē one-year-old free were to-day, taking to take they-have-begun and az gōrū gaṇā' cha, ghar zō baṅāwa cha, illā tō, mul to-day cows counting are, house if making are it of price ghiṇā chan, diārā tō hukm na chu kaṭṇā tō, zō hūrī lakri taking are, deodar of order not is cutting of, what other wood chiā baṅā na dā cha. is to-cut not giving are.

(Note.—The dōrū referred to above is the annual procession from Jammū to Sri Nagar and back of the Inner Palace or Mahārājā's Ladies and their escort).
1. ikk, one.
2. dūi, two.
3. trēi, three.
4. tsōur, four.
5. pānts, five.
6. sḥāh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bih, twenty.
12. panzā, fifty.
13. sḥōu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acchī, eye.
18. mūth, mouth.
19. dant, tooth.
20. kann, car.
21. kē, hair.
22. rut, head.
23. jib, tongue.
24. idḍ, belly.
25. pīṭṭh, back.
26. lōḥā, iron.
27. sōnnā, gold.
28. cāndī, ruppā, silver.
29. bab, father.
30. i, mother.
31. brhā, brother.
32. babīp, sister.
33. māhṇū, man.
34. zanān, woman.
35. zanān, wife.
36. maṭṭhō, child.
37. maṭṭhō, son.
38. dhi, daughter.
39. kāmō, slave.
40. jimādār, cultivator.
41. guāl, shepherd.
42. Paṃmēsar, God.
43. Shatān, Devil.
44. dis, sun.
45. cann, moon.
46. tāra, star.
47. agg, fire.
48. pāṇi, water.
49. ghar, house.
50. ghōrō, horse.
51. gōṛū, cow.
52. sḥunā, dog.
53. bīlār, cat.
54. kukkur, cock.
55. batki, duck.
56. khar, ass.
57. ūṭ, camel.
58. pōṭō, bird.
59. gisqō, go.
60. khāpō, eat.
61. mishqō, sit.
62. jainō, come.
63. mārnō, beat.
64. khārōnō, stand.
65. marnō, die.
66. dēṇō, give.
67. dāṛṇō, run.
68. kharō, up.
69. nēṛō, near.
70. urō, down.
71. dāṛ, far.
72. agar, before.
73. pat, behind.
74. kam, who.
75. ki, what.
76. ki, why.
77. tē, and.
78. but.
79. zē, if.
80. ā, yes.
81. nēhē, no.
82. hai, alas.
83. ghōr -ō, a horse.
84. -ī, a mare.
85. -ā, horses.
86. -īō, mares.
87. dānt, a bulls.
88. gōrū, a cow.
89. dānt, bull.
90. gōrū, cows.
91. shūŋ -ā, a dog.
92. -ēi, a bitch.
93. -ā, dogs.
94. -ēīā, bitches.
95. chērō, a he goat.
96. bakrī, a female goat.
97. chērā, goats.
98. harn -ō, a male deer.
99. -ī, a female deer.
100. -ā, deer.
1. tiŋō nam kut chu? what is your name?
2. yē ghōrē thī ummar kīttā chi? how old is this horse?
3. ēllāh athā Kashmīrā tē kīttō dūr chu? how far is it from here to Kashmīr?
4. tiŋō babbō tē gharō mā puttur kita cha? how many sons are there in your father’s house?
5. ajj aū barā dūr āwē, I have walked a long way to-day.
6. mēnē tsatsē tō puttur tēti bēhṇī sāthī biāō rō chu, the son of my uncle is married to his sister.
7. gharō mā chittē ghōrē tī kāthī chi, in the house is the saddle of the white horse.
8. kāṭhi piṭṭē puṣ kāṣi latthō, put the saddle upon his back.
9. tētē putrē mē matē kōṛē mārū ā, I have beaten his son with many stripes.
10. pahārō tē shirē gōrū bakriā tsārā chu, he is grazing cattle on the top of the hill.
11. ghōrē bēḷ buṭṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētē brhā bēhṇī athā baḍḍō chu, his brother is taller than his sister.
13. yētō mul ḍhāi rupayū chu, the price of that is two rupees and a half.
14. mēŋō babb yē nikkē gharō rahā chu, my father lives in that small house.
15. yō rupayyyā tē dē lē, give this rupee to him.
16. yō rupayyyā tiṅ ghīṇī jē, take those rupees from him.
17. mast mārō thū tē radzū sāthī bandhī thū, beat him well and bind him with ropes.
18. khūhō mā pāṇi ghīṇī jē, draw water from the well.
19. mē ārī ārī cal, walk before me.
20. kāḥto matṭhō tī patā jē chu? whose boy comes behind you?
21. yō kāḥ athā mul āwath, from whom did you buy that?
22. grāmō kētsiā haṭiābāliā atha, from a shopkeeper of the village.
Rāmbani.

Rāmbani is, like Pōguli which it closely resembles, connected with Kashmiri; it is however farther away from Kashmiri than Pōguli is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbani has very largely a Panjābī pronunciation, Pōguli is pronounced like Kashmiri—thus for example *ghōṛā* would be differently pronounced in the two.

**Nouns.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. bābb, father</td>
<td>bābb</td>
</tr>
<tr>
<td>G. babb-ā suṇ (f. saṇī, pl. saṇā, saṇyī)</td>
<td>babb-āṇ suṇ, &amp;c.</td>
</tr>
<tr>
<td>D. -ā</td>
<td>-āṇ</td>
</tr>
<tr>
<td>Ab. -ā thā</td>
<td>-āṇ thā</td>
</tr>
</tbody>
</table>

māḥ-ā, man, obl. s. -ā n. pl. -ā obl. pl. -āṇ

So also *ghōṛā*, horse, *lōk* or *lōkā*, boy

*Shuṇā*, dog and *tsīrrā*, goat do not change for the nom. pl.

**Fem. Nouns.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. kurhi, daughter</td>
<td>kurhi-iā</td>
</tr>
<tr>
<td>G. kur-hi saṇ (saṇī, saṇā, saṇyī)</td>
<td>-iāṇ, &amp;c.</td>
</tr>
<tr>
<td>D.A. -hi</td>
<td>-iāṇ</td>
</tr>
</tbody>
</table>

So *ghōṛi*, mare

*Zanānā*, woman takes *zanānī* in the plur.

*Shuṇēri*, bitch does not change for the nom. pl.

*bahiṇi*, sister has obl. *bahiṇā*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbani is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.
PRONOUNS.

Sing.  | Plur.
---|---
1st  | 1st  | 1st  
N. aũ | N. as | aũ 
G. minũ | G. as-aũ | tu | tus | tiŋ
D. mi | D. as-aũ | tẽs-aũ (f. ĕĩ) | tus-aũ (f. ĕĩ) | tiŋ-au (f. ĕĩ)
Ag. mi | Ag. asaũ | tiŋ | tusaũ | tiŋũ

tẽsaũ makes tẽswĩ in the oblique and others in -aũ are similarly inflected.

kitũ, how much or many? fem. kitũ, plur. kitũ.
kam, who? G. kasaũ. Yũ = this.

ADJECTIVES are declined chiefly like nouns, thus cagũ, good, is like māhũ, and its fem. cagũ is like kurũ.

Comparison is expressed by the positive form with thũ,—thũ cagũ, = better than—, sabbah thũ cagũ, better than all, i.e., best.

VERBS.

Auxiliary Pres. I am &c. chus chus chu chasam chath chi
Past  āt-us —us —ū —asam —ath —ā
Mārũ, beat pr. p. mār or mārũ, pa. p. mārtumut
Aor. or Fut. mārũ —as —ī —am —ath —tũ
Pres.  mār or mārũ with auxil. pres. chus, &c.
Impf.  " " " " " past ātus, &c.
Past  Agentive form of pronouns with mārũ
Pres. Perf.  " " " " " mārtumut chu.
Plupf.  " " " " " mārtumut ātũ.

Passive. mārũ, with various parts of gatshnu, go. Thus aũ mārũ gatsh chus, I am being beaten, aũ mārũ gatshũ or gěũũ, I shall be or was beaten.

Gatshnu go, pr. p. gatsh or gatshũ, pa. p. gomut
Aor. or Fut. Pres. Impf. regular like mārũ
Past. gěũũ gěũ gěũũ gěšsam gěũth gěũ
Pres. Perf. and Plupf. gomut with pres. auxil. chus, &c., and past aux. ātus, &c., respectively.

ěũũ, come, pr. p. ĕ, raũũ, remain, pr. p. rũk.

Rāmbani has compound verbs after the Panjabi and not the Kashmiri model, e.g., ghĩũ láũũ, take outright, Urdũ le lũũ.
1. ik, one.
2. ḍīh, two.
3. cēi, three.
4. tsaur, four.
5. pants, five.
6. shē, six.
7. satt, seven.
8. ath, eight.
9. nau, nine.
10. das, ten.
11. bīh, twenty.
12. panzāh, fifty.
13. shau, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acch, eye.
18. māh, mouth.
19. dant, tooth.
20. kann, ear.
21. kēsh, hair.
22. rut, head.
23. zibh, tongue.
24. pēt, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnū, gold.
28. cāndi, silver.
29. babb, father.
30. ammā, mother.
31. brāh, brother.
32. bāhīn, sister.
33. mahn, man.
34. zanān, woman.
35. zanānP, wife.
36. lōk, child.
37. lōk, son.
38. kūrhi, daughter.
39. kāmv, slave.
40. zamiudār, cultivator.
41. guāl, shepherd.
42. Paṃsār, God.
43. Shatān, Devil.
44. dūs, sun.
45. tsan, moon.
46. tārs, star.
47. agg, fire.
48. pānī, water.
49. ghar, house.
50. ghōrā, horse.
51. gau, cow.
52. śluṇā, dog.
53. bilār, cat.
54. kukkur, cock.
55. bātki, duck.
56. khotā, ass.
57. āt, camel.
58. pakhrū, bird.
59. qatshnu, go.
60. khānu, eat.
61. bimnu, sit.
62. ānu, come.
63. mānu, beat.
64. kharōnu, stand.
65. mānu, die.
66. dānu, give.
67. dārunu, run.
68. ubhu, up.
69. nēś, near.
70. khal, down.
71. dūr, far.
72. agar, before.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>73.</td>
<td>ďānt, behind.</td>
</tr>
<tr>
<td>74.</td>
<td>kam, who.</td>
</tr>
<tr>
<td>75.</td>
<td>kut, what.</td>
</tr>
<tr>
<td>76.</td>
<td>ki, kizug, why.</td>
</tr>
<tr>
<td>77.</td>
<td>tē, and.</td>
</tr>
<tr>
<td>78.</td>
<td>par, but.</td>
</tr>
<tr>
<td>79.</td>
<td>zēkar, if.</td>
</tr>
<tr>
<td>80.</td>
<td>ĕ, yes.</td>
</tr>
<tr>
<td>81.</td>
<td>na, no.</td>
</tr>
<tr>
<td>82.</td>
<td>hai hē, alas.</td>
</tr>
<tr>
<td>83.</td>
<td>ghō -rā, a horse.</td>
</tr>
<tr>
<td>84.</td>
<td>-ri, a mare.</td>
</tr>
<tr>
<td>85.</td>
<td>-rū, horses.</td>
</tr>
<tr>
<td>86.</td>
<td>-riā, mares.</td>
</tr>
<tr>
<td>87.</td>
<td>ďānt, a bull.</td>
</tr>
<tr>
<td>88.</td>
<td>gau, a cow.</td>
</tr>
<tr>
<td>89.</td>
<td>ďānt, bulls.</td>
</tr>
<tr>
<td>90.</td>
<td>gawa, cows.</td>
</tr>
<tr>
<td>91.</td>
<td>ĕhuñ -ā, dog.</td>
</tr>
<tr>
<td>92.</td>
<td>-ēi, a bitch.</td>
</tr>
<tr>
<td>93.</td>
<td>-ā, dogs.</td>
</tr>
<tr>
<td>94.</td>
<td>-ēi, bitches.</td>
</tr>
<tr>
<td>95.</td>
<td>tsirū, a he-goat.</td>
</tr>
<tr>
<td>96.</td>
<td>tešli, a female goat.</td>
</tr>
<tr>
<td>97.</td>
<td>tsirū, goats.</td>
</tr>
<tr>
<td>98.</td>
<td>har -n, a male deer.</td>
</tr>
<tr>
<td>99.</td>
<td>-ni, a female deer.</td>
</tr>
<tr>
<td>100.</td>
<td>-n, deer.</td>
</tr>
</tbody>
</table>
1. tiŋg nām kut chu? what is your name?
2. ēs ghōrē saŋi kitē umr chī? how old is this horse?
3. itt ātā Kashmīrā tā kitē dūr chu, how far is it from here to Kashmīr?
4. tiŋi bappū saŋi gi kitā lōkū chē? how many sons are there in your father's house?
5. aū az dūr hančī karī calī gyūs, I have walked a long way to-day.
6. mīnī pītīē saŋū lōkū tēsēhē bahińī sāthī biāhtumut chu, the son of my uncle is married to his sister.
7. gī mā chittē ghōrē saŋi kāthī chī, in the house is the saddle of the white horse.
8. kāthī tēsē pīthī bhēī latchas, put the saddle upon his back.
9. mī tēsēhē lōkē mata kōṛrā ditmat chēs, I have beaten his son with many stripes.
10. yū pāhār saŋi shiri bhēī bakrīā gawa suńal chu, he is grazing cattle on the top of the hill.
11. yū ghōrē bhēī buṭā khal bimī chu, he is sitting on a horse under that tree.
12. tēsāū brhā tēsēhē bahińā thē baṛū chu, his brother is taller than his sister.
13. tēsāū mul ḍhāi rupače chu, the price of that is two rupees and a half.
14. mīńō bābb is maṭṭhē gi rēh chu, my father lives in that small house.
15. tēs yū rupayya dēṇu, give this rupee to him.
16. tiņ rupače tēs thē ghinnī laićī, take those rupees from him.
17. tēs jūān mārnīas gazari sāthī gaṇṭhī, beat him well and bind him with ropes.
18. talāō mā thē pāṇī kāṛī, draw water from the well.
19. mī agar cal, walk before me.
20. kasaū lōkū tī pat paṭā ē chu? whose boy comes behind you?
21. yū kas thē mutī āṭ chut? from whom did you buy that?
22. gāma saŋi kētsē haṭiābālā thē, from a shopkeeper of the village.
PÖGULI.

The Pöguli language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bāníhāl Pass. It is therefore spoken in Jammāt State. It resembles Kāshmirī, though it is quite unintelligible to speakers of that language. Most Pögul people know some Kāshmirī. Nearly all the peculiarities of Kāshmirī are found in a modified form in Pöguli, which being a border language contains also a number of points in common with dialects which look to Panjābi as their fountain head. Pögulī differs very slightly from the dialect of Pēristān. Pōgul and Pēristān are two streams flowing into the Bishlar, which in turn joins the Cīnāb. The tract of country across the Bishlar from Pōgul and Pēristān is called Sar; its inhabitants are said to speak the same language.

### Nouns.

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong> maul</td>
<td>Māl-a</td>
</tr>
<tr>
<td><strong>G.</strong> māla sun (f. sin, pl. sana, f. sanya)</td>
<td>-an sun, &amp;c.</td>
</tr>
<tr>
<td><strong>D.</strong> mālis</td>
<td>-an</td>
</tr>
<tr>
<td><strong>Loc.</strong> &quot;&quot; manz, &amp;c., &amp;c.</td>
<td>-an, &amp;c.</td>
</tr>
<tr>
<td><strong>Ab.</strong> &quot;&quot; laba</td>
<td>-&quot;&quot;</td>
</tr>
<tr>
<td><strong>Ag.</strong> māli</td>
<td>-&quot;&quot;</td>
</tr>
</tbody>
</table>

So lōk or lāk, a boy, lōka sun, lōkis, loki, &c. mōhan, man, mahna sun, mahnis, &c.

There seems to be considerable indifference about the inflection -is, and one hears -as and -us, but whereas -as and -is seem rare for inanimate objects, so one seems very rarely to hear -us with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in Kāshmirī change, according to what word it follows, into hun or uw or un. The oblique of sun is sani or sanni.

### Fem. Nouns.

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong> kūhrī, daughter</td>
<td>Kūhr-ā</td>
</tr>
<tr>
<td><strong>G.</strong> kūhrā, sun, &amp;c.</td>
<td>-an sun, &amp;c.</td>
</tr>
<tr>
<td><strong>D.</strong> kūhra</td>
<td>-an</td>
</tr>
<tr>
<td><strong>Ab.</strong> &quot;&quot; laba</td>
<td>-an &amp;c.</td>
</tr>
<tr>
<td><strong>Ag.</strong> kūhra</td>
<td>-an</td>
</tr>
</tbody>
</table>
There are as in Kashmiri, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words mauł and mōhān, above.

Sing. \[\text{M.} \quad \text{F.} \quad \text{M.} \quad \text{F.}\]
\[\text{ghōr}^a, \text{horse} \quad \text{ghōr}^i \quad \text{ghōr}^a \quad \text{ghūeũ}^s\]
\[\text{hunnu}^a, \text{dog} \quad \text{hunnu}^i \quad \text{hunnu} \quad \text{hunnya}\]
\[\text{juān-mut, good} \quad -\text{mit} \quad -\text{mata} \quad -\text{maca}\]

PRONOUNS.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>yē, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>aũ</td>
<td>tu</td>
<td>su</td>
</tr>
<tr>
<td>G.</td>
<td>mĩun</td>
<td>tiũn</td>
<td>tēs-au, tyēs-au -fem. -ēi yēsau</td>
</tr>
<tr>
<td>D.</td>
<td>mĩ</td>
<td>ti</td>
<td>tēs, tyēs</td>
</tr>
<tr>
<td>Ag.</td>
<td>&quot; &quot;</td>
<td>tin</td>
<td></td>
</tr>
<tr>
<td>as</td>
<td>tus</td>
<td>tiaũ</td>
<td>yaũ</td>
</tr>
<tr>
<td>asaũ</td>
<td>tusau</td>
<td>tiauan</td>
<td>yauan</td>
</tr>
<tr>
<td>asan</td>
<td>tusan</td>
<td>tiauan</td>
<td></td>
</tr>
<tr>
<td>aśi</td>
<td>tusōi</td>
<td>tiaūēi</td>
<td>yaũēi</td>
</tr>
</tbody>
</table>

tyēs-au, asau, tusau, yēsau are thus inflected
tyēs-au f.s. -ēi m. pl. -au -f. pl. -yē

Abl. s.m. -wē s.f. -yē and so on

miũn, tiũn Obl. tina, Ag. tini

kam, who? G. kas-au D. kas.
yu, who G. yēs-au Agent yin

kyēt, how many pl. kyōštā

ADJECTIVES. Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in -mut, are declined like juānmuṭ, given above among the nouns. The s. of -is is usually omitted with adjectives, thus panani gharus, to his house, not pananis gharus. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

Comparison. There is no form for comp. or superl. The positive form is used with, khota, than, as tēsē bina khota bōr, bigger than his sister; for the superl. sārni khota, than all, is used, sārni khota bōr, bigger than all, biggest.

ADVERBS. Kur, tyur, yur, whither? thither, hither.
kōr, tēr or tēti, iti, where? there, here.
tēblai, then, yēblai, now, yabla, when
acca, day before yesterday, īs, yesterday, az to-day, raic, to-morrow, cindus (cāē, three, and dus, day), day after to-morrow, tseōhai, quickly.

**Verbs.**

**Auxiliary.**

Pres. I am, &c. chus chus chu chisam chēthi chi
Past. I was āh-tūs -tūs -tū -sam -tath -ta (also auhtūs, &c.)

**Phārnu, strike, beat.**

Aor. or Fut. I may or shall beat phār- a -us phairi phār -am -uth -un
Pres. I am beating. Pr. p. phārti (indecl.) with pres. auxiliary chus, &c.
Impf. I was " " " " " " past. " ahtūs, &c.
Past. I beat, &c., Agentive form of pronouns with phārtū
Pres. Perf. I have beaten " " " " " " phārtumut chu
Plupf. I had " " " " " " āhtū
Conditional. phāt-iha -ōs -ihi -aham -ahōth -ahun

**Imper. phār phāri.**

Participles pr. p. phārti, pa. p. phārtumut, having beaten, phairkari

The **Passive** is formed by using the particle phārani with the various tenses of yinun come, thus aū ās phārani, I was beaten, yaua phārani, I shall be beaten.

**Gatshnu, go.**

Aor. Fut. gatsha gatshus gētsi gatsh-am -uth -un
Past. gōs gōs gō gōsam gōoth gō
Pres. gatsh or gatshi chus, &c.

Yinun, come, pa. p. ānum.

Aor. Fut. Yana yōwus yēau yauam yōuth yōun
Past. ās ās āō āōsam ānath anā

**Dīun, give, pr. p. dēti pa. p. dyutumut**
Aor. Fut. dēāua dēōwus dēu dēauam dēouth dēoun
Past. dyut, used like phārtu

Ānu, become, pr. p. ās, āsti, having become aiskēri.
Aor. Fut. āsa āsas ais āsam āsuth āsun

**Byīmnu, sit Past bimtūs, like āhtūs.** seated = bimi
Aor. Fut. " " bim -ā -us -i -am -uth -un

**Rahnu, remain, Aor. Fut. raha rahun rihi rah -am -uth -un.**
Past. rahn -us -us rõhn rahn -sam -ath -a

**Bīnu, fear Aor. Fut. biwa or biūwa, &c., frightened = bī.**
Past. binus like rahenus.

**Piun, drink, Aor. Fut. pēōa pēōus pīwi pēō -am -ath -un**
Past. piūt, used like phārtu, with fem. obj. pit.
Kurnu, do, past, kə (with fem. obj. kē) pa. p. kyēnu.
zapnu, say, past, jō
Dhañnu, walk, &c., past, dhañtus
Khānu eat, past, khaā (with fem. obj. khāā)
Causative verbs are formed by adding -al to the root of the verb, e.g.,
Khālnu, eat, khālalnu, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmiri. When -n is used as an agent to express by him, a vowel change occurs, e.g.: jō was said, jōās was said to him, but jūn was said by him, similarly kō was done, kūn was done by him, dyutūn was given by him, prustūn was asked by him. Note also pashtūnī, was seen by-me, jūmnāt, was said to me (m) by him (n).

To be able is expressed by hagnu used with the root of a verb, e.g., aū haga gutk, I am or shall be able to go.

The Prodigal Son.

Yakis mahnas dhī lōka āhtā lōkhcyē panani mālis jō,
One man to two sons were by-little own father-to was said,
Bāba tīna mālus yō mi hissa yēau, su mi dēh,
Father thy property of what to me part comes that to me give,
in dyut tiauan manza panun māl, bainī, manāi düssi
by him was given them among own property dividing, five days
pata lōkhcyē lōki saurui kō jama tē dūr mulkus
after by-little son all was-made together and far country
manz kaunjīn safar, tē tēr allakmat kār sīt
in was-made-by-him journey and there bad work with
kūn panun māl phanā, yēbla kūn
was-made-by-him own property destruction, when was-made-by-him
saurui māl khāre ada pē tyēs mulkus manz sakht kāl
all property spending then fell that country in severe famine
tē su samuztu lācār, tērkī mulkus rahnawālīs laba gō,
and he became helpless, there-of country-of dweller near went
in pyēntu pananī khetī manz sōr gās khālīnē kīca, tē yaū
by-him was-sent own field in swine grass feeding for and what
hima sōr khēltī āhtā su zaptī āhtū aū khēlā īdd
husks swine eating were he saying was I may-eat stomach
bhara, tē kēs āhtūs na dētī, yabla hōshā ās may-fill and anyone was-to-him not giving, when sense came-to-him tyabla jūn minā mālis kyēta mōzur chyi, pāra pōṭh then was-said-by-him my father’s bow how many labourers are, fully īḍḍ chyi bharti, tē aū chus phāka phaṭṭi, aū khārta mālis stomach are filling and I am hunger of dying, I will stand father laba gatsha tē tyēs aū zapa Hātsē Bābā, mi kō tiun near will go and to him I will say O father, by me was-done thy tē Khudā sun gunā, aū chusna lāik tiun lōk zaptiam mi and God of sin I am not worthy thy son saying-to-me me tī kara mazūr sū, tin pata kharuthī tē āō mālis laba, also make labourer like, that after he stood and came father near, su āhtū tirhūī tē māli bāltūn tē tyēs āō tārs tē he was far and by father was-seen and to him came pity and tyēs nālmūt kūsnē tē míṭh dīṭsēn. Lōkī to him embrace was-made and kiss was-given-by-him. By-son wōntus Hātsē Bābā mi kō tiun tē Khudā sun was-said-to-him O father by-me was-done thy and God of gunā, aū chusna lāik tiun lōk zaptiam. Māli pananan sin I am not worthy thy son saying to me. By father own naukaran jūn sārni khotā dāḍḍ juān tswōhai ann servants-to was-said-by-him all then garment good quickly bring tē tyēs laug tyēswē āhtus manz langthas wail, khōran manz and him-to attach his hand in attach-to-him ring feet in jōr tē yūṭh wōts ānthan tē karthas halhal, as khālam khushti pair and fat calf bring-it and make-it lawful, we may eat happiness karam, miun lōk phāṭmut auhtū go zinda rāntumut auhtā may-make, my son dead was sent alive lost was yablai miltu, tē tiaūēi khushti karnī kē. tyēsau now was-found and by-them happiness to make was-made. His zūṭh lōk waigī manz auhtū yabla su panani gharus wōt tin big son field in was when he own house arrived by-him āhōla sun nasni sun āwāz huntūn tē prūstūn drum of dancing of voice was heard-by-him and was-asked-by-him yū kut gō tin jōas tiun bārun āmut chu tē this what went by-him was-said-to-him thy brother come is and
tini mašli yūth wots halhal künn, tyēs kici tyēs by-thy father fat calf lawful was-made-by-him that-for to-him miltū juana paith, su gō mast kāhli aū gōō gatshabana, tē was-found well like he went very angry I house-to will-go not and tyēsan maul gōthō nyistu tē manaltūn sō, his father out went-out and was-persauded-by-him to-him tin panani mālis dyutūn jawāb, kyēt kuāl by-him own father to was-given-by-him answer how much time khyēzmat tīn kē mi, tē zāt tīn kath balti na service thy was-done-by-me and ever thy word was-turned not mi, tē tī zōt dyit na mī tsēlya pāth aū kara by-me and by-thee ever was-given not to me goat kid I may-make khushti panana dōstān sīt, yabla tiun lōk āō yin happiness own friends with when thy son came by-whom kō tiun māl kanjrūn sīt kharāb, tī kyēmut chū was-made thy property harlots with evil by-thee made is tyēswē kicēā mōt wōts halhal, tīn jōas mina lōkā tu him for fat calf lawful, by-him was-said-to-him my son thou chus hamēsha mī sīt tē sār i cīz yū chū miun su chū tiin art always me with and all thing which is mine that is thine. Khushti karan juān cīz gō, tiun bārun phaṭmut anhtū, gō Happiness to make good thing went thy brother dead was went zindā, rāutumut auhtū yablai miltū.
alive lost was now was-found.

EXTRACTS.

Aū āś waiga manz tēr pāshūmi shāput, adā dhōra gīnn I was field in there was-seen-by-me bear, then stone taking pēsis raṛā aū gōs bīi aū āś gōō nīsh. Sāhbas sīt I-fell-to-it rushing, I went afraid, I came house near. Sahib with āhtā trīh mānhā, tini ānta shāl pānts tin pata gō were 30 men by him were-killed jackals five that after went hakka, hakka pēntūn tsēlīlīh māhna Sāhab rōhn jungle-beat, were-sent-by-him forty men Sahib stayed janglas lūtūs pāt tēr shāput antūn āḥt tē jungle-of head on there bears were-killed-by-him 8, and.
khalō phirtu. Lassa jamādar caprais pēntu aū ās dih dus down he turned. By Lassa" caprāsi was sent I came two days wātus tōr dānt lēhti āhtūs aū tēr jūmnāi Sāhab arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib āō paṇin bōllī zōp din dusan rahnus Sahabus sīt Sāhab came, own language speak, two days I stayed Sahib with Sahib tēt walti auhtū, sūī go dahan gazan ḍuggu luṭ bakkhi, rōhan swimming was he went ten yards deep head towards stayed paḥrus tē, tamāsha laig bālni mahnā pantsā. Tin pata, one-watch up-to, fun began to see men 50. That after jūn paṇin bōllī zōp khālnu khain na, was-said-by-him own language speak food was-eaten-by-him not. taklīf mast laiga. Wat wata tāp āhtū sakht, trouble great was-attached. On-the-way sunshine was severe, tāpus āhtū bimī gatshtī āhtū, zāpti āhtū halla bōllī sunshine in he-was seated, going was saying was bravo language zōp. Mast tāp āhtū tē Sāhbi gōntītu dastār speak. Great sunshine was and by Sahib was-knotted turban pananyi tōipā pāt. Sāhab āhtū rāt raṭī own hat on. Sahib was at night seizing (i.e., keeping me) din paḥran bōllī sāni kyīcī. two watches (i.e., 6 hrs.) language for.
Pogull.

1. yakhi, one.
2. dih, two.
3. caas, three.
4. tsaur, four.
5. pats, five.
6. she, six.
7. satt, seven.
8. aht, eight.
9. naur, nine.
10. daah, ten.
11. wih, twenty.
12. pantsa, fifty.
13. hat, hundred.
14. aht, hand.
15. khur, foot.
16. naht, nose.
17. accb, eye.
18. mui, mouth.
19. dant, tooth.
20. kann, ear.
21. mast, wāl, hair.
22. loot, head.
23. zit, tongue.
24. idd, belly.
25. caqh, back.
26. shahtar, iron.
27. sonn, gold.
28. rupp, silver.
29. maul, baub, father.
30. yei, mother.
31. bārun, baui, brother.
32. bēan, sister.
33. mohan, man.
34. kūrmāhn, woman.
35. kōlai, wife.
36. lūk, child.
37. lūk, son.
38. kūrhi, daughter.
39. gulām, slave.
40. zamindār, cultivator.
41. guāl, shepherd.
42. Khudā, God.
43. Šheitān, Devil.
44. dūs, sun.
45. zōsun, moon.
46. tārgan, star.
47. tsōri, när, fire.
48. pāt, water.
49. ghar, house.
50. ghurā, horse.
51. gāff, cow.
52. hunnā, dog.
53. brāy, cat.
54. kukkur, cock.
55. batki, duck.
56. khar, ass.
57. āṭ, camel.
58. jōnāwār, bird.
59. gatshnu, go.
60. khālnu, eat.
61. byimnu, sit.
62. yāsn, come.
63. phārnu, beat.
64. kharḫur, rahnu, stand.
65. phatnu, die.
66. dōn, give.
67. dhaūtulnu, run.
68. ubha, up.
69. nēri, near.
70. khalā, down.
71. dūr, far.
72. aggē, before.
73. pat, behind.
74. kam, who.
75. kut, what.
76. guzzi, why.
77. tē, and.
78. par, but.
79. if.
80. āf, yes.
81. na, no.
82. hai, alas.
83. ḡo -rā, a horse.
84. -rā, a mare.
85. -rā, horses.
86. ghuesurā, mares.
87. dānt, a bull.
88. gāū, a cow.
89. ċānt, bulls.
90. gōitri, cows.
91. hunnā, a dog.
92. hu4nn4, a bitch.
93. hunnā, dogs.
94. hunya, bitches.
95. kaṭū, a he-goat.
96. tsēl, a female goat.
97. kaṭla, goats.
98. har -n, a male deer.
99. -n4, a female deer.
100. -n, deer.
1. tāun nām kut chu? what is your name?
2. yēs ghōris ummur kyit thi? how old is this horse?
3. ita pēsta Kashir tē kituk chu dūr? how far is it from here to Kashmir?
4. tini māla sani gī manz kēta lōkā chē? how many sons are there in your father’s house?
5. aū az dur tē dhaütus, I have walked a long way to-day.
6. mini pēcow sani lōkā chu tyēsyē bīnā sīt byāh kyēmut, the son of my uncle is married to his sister.
7. chīttī ghōrā sun zīn chu gī manz, in the house is the saddle of the white horse.
8. tyēsyē carī pēt zīn li, put the saddle upon his back.
9. mī tyēswē lōkys shāhṭēl kōrēl sīt phārtumut chu, I have beaten his son with many stripes.
10. bāla sannī lūtus pēt su chu gallas gās khālal, he is grazing cattle on the top of the hill.
11. su chu ghōris pēt kōlis khāl bīma, he is sitting on a horse under that tree.
12. tēsau bārun tēsēl bīna khōta bōr chu, his brother is taller than his sister.
13. ittēk kimāt thi dāi rupā, the price of that is two rupees and a half.
14. mīun maul chu tēs lōkhyis garus manz rahti, my father lives in that small house.
15. yē rupāi tyēs dyēn, give this rupee to him.
16. yau rupīā gyun tyēs, take those rupees from him.
17. tyēs mast phārī tē razan sīt gaṭhin, beat him well and bind him with ropes.
18. khūhus manz pār kārī, draw water from the well.
19. mī aiggi dhaūi, walk before me.
20. kasau lōk chu ti pata pata dhaūti? whose boy comes behind you?
21. ti kas laba tyēs mōl gīntu? from whom did you buy that?
22. gāma sannī dukāndāras laba, from a shopkeeper of the village.
KISHTAWĀRĪ.

Kishtawārī is spoken in and near the village of Kishtawār, an important place with 2,500 inhabitants, not far from the S.E. border of Kashmir. It is a dialect of Kashmirī, which it very much resembles. In Kishtawār Kashmirī is perfectly well understood.

Nouns Masc.

Sing.                                  Plur.
N.  mhāl -ū, father                   mhāl -ī
G.  -i sun                            -iēn hunā
D.  -is                               -iēn
Loc. -is manz                         --, manz
Ab. -is hata                          --, hata
Ag. -in                              -iau

ghurā, horse, obl. ghur-i, -is &c., Pl. ghurā, obl. ghuriēn &c.

so also ghurā, boy (Ag ghuriēn)

Then is also a declension ending in -a -as &c., for the oblique cases.

ghar house, ghar -a sun, -as, -an, Plur. ghar, ghar -an -anau.

So also ḍanē, back,

Teshērā he-goat, pl. teshērā

N.  kōri -i daughter                 kōr -ī
G.  kōr -i hunā                      -iēn &c.
D.  -i                                
Loc. -i manz                         
Ab. -i hata                          
Ag. -i                               -iau

bhain sister, oblq. bhēnyi.
gāu cow, pl. gāē.

Pronoun.

Sing.                                   Plur.
1st 2nd 3rd                            1st 2nd 3rd
N.  bōh tu su                           as tus tim
G.  miāu  tśāun tyisun                 as -un tus -un tim -an hun
D.  mē tśē tyis (neut. tath)           -i -i -an
Ag. mē tśē tin                         -i -i -an
yi, this or rel. who, declined like su, yisun &c., plur. yim &c.
kō who G. kasun, D. &c., kas; kā anyone, obl. kāisi
kyut how much f. kītsa, pl. kītya how many.
mūn, tsūn, tyisun, asun, tusun, and hun (of timan hun) are declined like
adjectives.

Adjectives are declined very much like nouns. Many however are
indeclinable.

Comparison. 'Than' is expressed by nīṣhi, and the positive form is.
used with nīṣhi, zabar good,— nīṣhi zabar, better than, sāriwī nīṣhi
zabar, better than all, best.

Verbs.
Auxiliary Pres. I am &c., thus thukh thu thi thēaua thi
Past 1 was &c., āsus āsunk āśū āsi āsēaua āsai (or āsus &c.)
tsōtu, beat Pr. Pa. tsōtan pa. p. tsōtmus, having beating, tsōt, or tsōtit
Aor. or Fut. tsōt—a—akh—i—an—iū—au
Imper. tsōt tsōtiū
Conditional tsōtāh—a—akh—i—au—iū—an.
Past mē tsōtum, tsē tsōtuth, tīn tsōt, asī tsōt, tusi tsōtēau, timau
tsōtkh.
Pres. Perf. mē thum tsōtmut &c.
Plupf. mē āsun " &c.

Passive, tsōta with the various parts of gatsun, go, bōh thus tsōta
gatsan, I am being beaten.

Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like tsōtun
Past gōs gōkh gōu gē gēau gē
Pres. Perf. bōh thus gōmut &c.
Plupf. bōh āsus gōmut &c.
marun die, past mād—us—ukh mūdu &c. pa. p. mūdmut.
rihun remain, past rāθ—us—ukh—u &c.
ēun take, past hyut, is used as in Kashmiri for 'begin' (with the infin.)
yunn come, past ās, ākh, áö &c., pres. p. yūan.
khēun Aor. or Fut. khyēma &c., ās in Kashmiri.

Pronominal suffixes are very common, e.g.

Dative, dyim, give me, ḏyētis give him, āsias were to him, zabas will
to him, even indirect connection as shur tyēsun marīgos, his son died
tohim.

Acc. banāyim make me; tsōtis beat him.

*Double suffixes.* *Zabunas* he said to him, inasmuch as (−(n−) usko−(s−) kahā, *ditinam*), he gave to him. There is no suffix for the 1st plur.

*Compound verbs* are found on the Pahāri and not Kashmiri model,—*udāti dyutun*, he wasting gave, he wasted, *marigau*, he dying went, he died.

The Prodigal Son.

Aikis mahnis zhē shuri ḥāsias lōkrim shuriēn pananis
One man-to two sons were-to-him little son-by own
mhālis zabun panani daulata manza miāun hissā
father-to was-said-by-him own wealth from-in my part
dyim tē tin timan panani dōlat baṇṭi
give-to-me and by-him them-to own wealth dividing
ditsin, thukriēn dōsan manz lōkrim shuriēn sārūi jama
given-was-by-him few days in little son-by all together
kari dur dishas safar kōrun tē tētē
having-made far country-to journey was-made-by-him and there
mārā kāran pata māl ujārun, yēi ghāri sōrūi
evil work after property was-wasted-by-him what hour all
barbād karun tath dishas manz baḍḍū kāl pēhsu
wasting was-made-by-him that country in great famine fell he
lācār gau, tath jāē hinis aikis shakhsas labi raṭhu tīni
helpless went that place of one man near remained, by-him
pananis zamīnas manz sūr tsunāwani sōzun, yīma
own land in swine to-cause-to-feed was-sent-by-him what
shīma sūr khewān āsī su zaban lōgū yīman sātī panun yād
husks swine eating were he to say began these with own stomach
bhara tē tis kē diwān āsu na. Yēi ghāris hōshas
I may fill and to him any one giving was not. What hour he sense
manz sō tin pananis dilas sātī zabun miāni mhālī
in came by-him own heart with was-said-by-him my father
sinyi kitya mazūr thi yād bhari khewan bōh yēti
of how-many labourers are stomach having filled eating. I here of
bhuci mārān lagus, bōh watthi pananis mhālis nīṣhā gatsā
hunger to die began. I having risen own father near will go
të zabas ai mhâli më Sâhiba sun të tsâun gunâh and will-say-to-him O father by-me God of and thy sin karum ath läik raðhus na tsâun shurâ zaba, was-done that worthy remained I not thy son I may-say më pananiën mazûran high banâyim, wathi pananis mhâlis me own labourers like make-me, having-risen own father labi âö, su hazza dûr âsû, mhâlin lawun tis-tars near came he yet far was by-father was perceived to him pity ûwus dôrta nâlamati raðun të huñçi came-to-him, having-run in-embrace was-seized-by-him and kiss ditinus. Tin zabunais mhâli was-given-by-him-to-him. By-him was-said-by-him-to-him O father më Sâhiba sun të tsâun gunâh karum, ath läik raðhus by-me God of and thy sin was-done that worthy remained na tsâun shurâ zaba, mhâlin pananiën naukaran I not thy son I may say, by-father own servants-to zabun sâriwi nishî juân pôshâk kadî was-said-by-him all than good raiment having-taken-out aniû të yis lâgius isin¹ hathas aňkhuc lâgius, bring and to-him attach-to-him this-of hand-to ring attach-to-him khûran padiçû të raçmutu watswa ýor aniû të halal kâris feet-to shoe and kept calf here bring and lawful make-it as khyêmâu khûshî karun, mišun yi shurâ müdmût âsû zînda we may eat happiness may make my this son dead was alive gö râmût âsû tê myul. Khûshî karan¹ hêtsakh, went lost was and was-found. Happiness to-make was-begun-by-them. Tyisun bâdî shurâ wajjan manz âsû, yûl gharî gharas niør såô His big son field in was what hour house near came dhûl wâyun të natsunûk wâz lawun aikis drum beating and dancing of voice was-perceived-by-him, one naukaras sad dyit guàrun yi kýâ samuž tin servant-to call having-given was-asked-by-him this what became by-him tyis zabun tsâun bûâi âni tsâni mhâlin to-him was-said-by-him thy brother came-to-thee thy father-by tisinë khatîra raçmutu watsu márûn aıyî khatâra tin his sake kept calf was-killed-by-him this sake by-him
su juān lawun, su krūdhi samuz, andar gatshun to-him well was-perceived-by-him he angry became in. to go lagun na, tisun mḥālā khānāra nyit bōzawun lags began not his father out having-gone to-persuade began-to-him tin pananyis mḥālis jawāb dyutun, wuṣe kityān by-him own father-to answer was-given-by-him see how many warhiēn tsān khēzmat karyim tsānānā zabā zāt years thy service was-done-by-me thy saying ever phirum na mē zāt pūt dyitūth na bōh was-turned-by-me not to-me ever kid was-given-by-thee not I pananiēn yāran sāt khūshī karaha yēi gharī tsānīn yi own friends with happiness might-make, what hour thy this shurā āō yin tsānīn māl kanjran sāt uḍāi son came by-whom thy property harlots with causing-to-fly dyutun isini khātīr rachmutā watsā mārāwuth was-given-by-him this-of sake kept calf was-caused-to-be-
mhālīn tis zabūn Ai shurī tū hamēsha killed-by-thee, by father-to-him was-said O son thou always mē sāt thukh ikēntsa miāun thu tsānīn thu, khūshī karānī tē me with art whatever mine is thine is happiness to make and khūshī samuzun gatshihī, tsānīn yi bōhī mūdmut āsū zinda gō, happy to-became was-proper thy this brother dead was alive went rāmut ānu tē myul. lost was and was-gained.

**STORY.**

Yēti āsōtu Nawāb Sāḥibān Lābbhū Rām Tāhsildār rachmutu
Here was " sahib-by " " " placed, pātsan warhan, ponna tyēspān lākau zamindārau kḥuālikh five years, then him on by-people farmers raised bāsalāt pōnna sapuz maukāf, yath kilas manz kaid complaint, then he became put away, this fort in imprisoned samuz ponna āyas tārī manz khabar shurā tyēsau became then came-to-him telegram in news son his mari gōs, mhaṣt ryūwan zaci tsaciēn, dārī *
•dying went-to-him, much wept clothes were-torn-by-him beard
panaṅ̄ puciśn pahra dyutōs sāthī, shahr own was-pulled-out-by-him, guard was-given-to-him along with, city-to sōzukh, pōnnā Nathū Māl Sāhibas sāthī mhasil minnat was-sent-by-them, then " " Sahib with much entreaty zārī karin, panun pān mōkalāwun Nhōī yōr yinac weeping was-done-by-him own body to-free Again here coming-of marzi karan thu, astī manaus na, astī Nawāb Sāhabas labi desire doing is, we will-agree-to-him not, we " " Sahib near faryād gatshau. Su thu baḍḍu zulmīārūn, taii pata complaint will-go. He was great oppression-maker that-very for yath mulku sun su thu mēhram samzumut, tin karun this country of he was acquainted become by-him was-made-by-him yath mulkas pananyi marzi sāthī zamīnas kach this country-to own desire with land-to measurement. Lācāran mahaniēn badāwun, baḍīēn mahniēn zamīn ziyādā asiāi, Helpless men-to to increase, big men-to land more was, thukri banāyin. "Ai katha pāna lūk sārī tyispān little was-made-by-him. This matter upon people all him upon krūḍhi samazēi, su hākim astī gatshi na angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).
Kishtawari.

1. akh, one.
2. zhe, two.
3. tre, three.
4. tsor, four.
5. pants, five.
6. she, six.
7. satt, seven.
8. eth, eight.
9. nau, nine.
10. dah, ten.
11. wuh, twenty.
12. pantsa, fifty.
13. hat, hundred.
14. hattho, hand.
15. khor, foot.
16. nath, nose.
17. acchi, eye.
18. shunad, mouth.
19. dandi, tooth.
20. kann, ear.
21. wali, hair.
22. lot, head.
23. zcu, tongue.
24. yad, belly.
25. danu, back.
26. shethar, iron.
27. sann, gold.
28. rop, silver.
29. mahlu, father.
30. mahili, mother.
31. bhau, brother.
32. bhain, sister.
33. mahn, man.
34. zanau, woman.
35. kolai, wife.
36. shau, child.
37. shuur, son.
38. kor, daughter.
39. ghulam, slave.
40. zamindar, cultivator.
41. pohal, shepherd.
42. Sahib, God.
43. Shatan, Devil.
44. suraj, sun.
45. zosun, moon.
46. tar, star.
47. nar, fire.
48. pa, water.
49. ghar, house.
50. ghour, horse.
51. gau, cow.
52. hon, dog.
53. braur, cat.
54. kkokar, cock.
55. batak, duck.
56. khar, ass.
57. ith, camel.
58. janwar, bird.
59. gatshun, go.
60. khun, cat.
61. bihun, sit.
62. yun, come.
63. tsotun, beat.
64. khari khari riun, stand.
65. marun, die.
66. dyn, give.
67. dorun, run.
68. hos, up.
69. ni, near.
70. bon, down.
71. dur, far.
72. bonth, before.
73. patā, behind.
74. kō, who.
75. kyā, what.
76. kyāzī, why.
77. tē, and.
78. par, but.
79. hai, if.
80. ū, yes.
81. nōi, no.
82. hai hai, alas.
83. ghu-ṛā, a horse.
84. -ṛi, a mare.
85. -ṛi, horses.
86. -ṛē, mares.
87. dānd, a bull.
88. gāu, a cow.
89. dānd, bulls.
90. gāē, cows.
91. hōn̄, a dog.
92. hōnyē, a bitch.
93. hōn, dogs.
94. hōnyē, bitches.
95. tshyōrī, a he-goat.
96. tshēlī, a female goat.
97. tshērī, goats.
98. har -n, a male deer.
99. -nē, a female deer.
100. -n, deer.
1. tsäun nàm kyä thüßi, what is your name?
2. is ghurë së ummar kitsä thë? how old is this horse?
3. yëti hata Kashëri tâf kyuta thë? how far is it from here to Kashmir?
4. tsäni mhäl sin gharas manz kityä shurë thë, how many sons are there in your father's house?
5. böh hañthhus az mhas tür, I have walked a long way to-day.
6. miän tätë sinyi shurëen karun tesinëi bhënyi sëti biäñ, the son of my uncle is married to his sister.
7. gharas manz thu safëd ghurë sun zin, in the house is the saddle of the white horse.
8. tësinëis dändas thôyi zin, put the saddle upon his back.
9. më tsötum tyisun shurë mhas, I have beaten his son with many stripes.
10. su thu dhäri hinis mökhas pän mël tsunäwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghurës pän bëi, he is sitting on a horse under that tree.
12. tyisun bhoi thu tyësinëi bhënyi hata bañtä, his brother is taller than his sister.
13. tathun mël thu dhäi röpië, the price of that is two rupees and a half.
14. Miaun mhäl thu tath lökuri gharas manz rihwan, my father lives in that small house.
15. yi röpaï dyitiis, give this rupee to him.
16. tyis hëtsa tima röpië, take those rupees from him.
17. tyis tsëtis jän padaïtyi të razan sët gañdis, beat him well and bind him with ropes.
18. khûhëa manza khuäl pän, draw water from the well.
19. më boñth hañth, walk before me.
20. kasun shurë thu të sa pata yüan? whose boy comes behind you?
21. tsë kas hata së mël hyntuth? from whom did you buy that?
22. gämakis käsi wänawàlis hata, from a shopkeeper of the village.
The Sāsi Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsi and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsi dialect. This in turn may throw light on the origin of the Sāsi people. This list of resemblances is necessarily incomplete (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsi dialect here referred to is that spoken by Sāsis in the North of the Panjāb. The following abbreviations are employed in naming dialects:—

Band (Bandāli); Bar (Barmauri); Bha (Bhāṭhiāli); Br (Braj); Cam (Cambiāli); Cur (Curāhi); Dh (Dhūndi or Kairāli); Ga (Gādi); Gujar (Gujar); Gjt (Gujrāti); Jai (Jaipūri); Ka (Kāngri); Kash (Kasmīri); Kul (Kulī); Māl (Mālwi); Mār (Mārwāri); Mo (Mōwāli); Naī (Naipāli); Pad (Pādari); Paṇ (Pāngwāli); Panj (Panjābi); Po (Pōguli); Pu (Punchī); Ram (Rāmbani); Sir (Sīrāji); Tim (Tināuli).

These dialects are distributed as follows: Jambū State Pad, Po, Pu, Ram, Sir; Camba State Bar, Bha, Cam, Cur, Paṇ; Rājasthān Jai, Mal, Mar, Mo; United Provinces Br, Band; Kāngrā Ga, Ka, Kul; Murree Hills Dh; Naipāl Naī; Gujrat Gjt; Kasmīr State Kash; Scattered Gujar. There are also Panj in the Panjāb and Tināuli in N.-W. F. Province.

The Criminal Argots referred to are the Cūhrā, Qasāi and Gamblers’ Argots.

Sāsi.

Nouns Masc. in consonant, i, ā, have Oblique Sing. in -ī
Obl. Plur. Masc. & Fem. -ī
Fem. Sing. Obl. in -ū
Abl. case ṭhī
Loc. bicc

Pronouns.
1st S. Nom. haḷū

Compare.
Pu ṭhū
Ga }

Obl. in -ā
Pu obl. pl. -ī
Sir. fems. in -ī for obl. add -ā
Panj, &c., ṭhū, Br ṭū, Mā tā, Gjt thī
Dh, Pu, Gujar bicc, Panj wicc

Br and Cam haḷū; Gujar, Māl, Mar ṭū; Gjt ṭū, Po, Ram, Sir Pad, Paṇ, Bar, Ga āū
1st Plur. Gen. mhārā

2nd Sing. tuā
2nd pl. tam
   Gen. tuhārā

Sāsī.
2nd plur. oblique tam
Demonstrative Prou. Sing. (nom.) ēā, this
Agent īṇ.
remote ǒh, Agent ēṇ

Demonstrative Plur.
Near
Oblique īṇ
Agent īṇī
Remote Obl. un
Ag. unī

Verb.

Auxiliary Pres. I am, resembles very much Urdū, Hindī, and Panjābī.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
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<tbody>
<tr>
<td>Past.</td>
<td>Thiyyā, Thiyyē</td>
</tr>
</tbody>
</table>

Cam. thiyyā, thiyyē; Pan, Cur, thyā, thyē; Pad thēṭ, thēṭ; Nai 3rd s. thiyyō, 3rd pl. thiyyē; Ga, Bar pl. thiē.
Future होग्रा, he will be Pres. Past ends in -ता

In compound verbs where in Urdu the root of one is joined to the second Sāsī adds -ि to the root.

**Adverb.**

सि, here, सि, from here, थि, there के, where ?, जि, where बि, then, after that ब्, now

**Vocabulary.**

लोहा, beat, kill लुग्रा, die थावङ्क्रा, sit कुँग्रा, दो बे कुँग्रा, keep quiet बुर्क्रा, हुफ़ा पानी, shoe झाट, bed जाज़, farmer, &c. तोमा, fine, fat

Kay होग्रा.
Hill dialects having ठ or ठ as the ending are: Pan and Cur ठ, Gujar—ठ.
Practically all hill dialects from Hazārā to Kangrā add the -ि but Gujar does not

**Bar इमा, इसही।**
Kan ओम, Bar तेमाइ,
for the cf. Pan इमा, from here.
Gujar, ठ बि
Kul, इब.

**Kash, लायु, Cūhrा, लोहा।**
Cūhrा, लुग्रा
Qasai, थावङ्क्रा, रहंग, keep quiet.
Cūhrा, कुँग्रा
Cūhrा, बे कुँल.
Gamblers, Cūhrा, बुर्क्रा
Pu paun, Kash, Pu, ठ, Sir, झाट.
Cūhrा, जाज़, English, occlger,
Cūhrा, तोमा

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which Sāsī resembles Urdu or Hindi, and in the case of Panjābī of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which Sāsī has many points in common.