TORWALI

AN ACCOUNT OF A DARDIC LANGUAGE
OF THE SWAT KOHISTAN
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TORWALI
AN ACCOUNT OF A DARDIC LANGUAGE
OF THE SWAT KOHISTAN

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BY
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HON. VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY.

BASED ON MATERIALS COLLECTED IN TORWAL
BY
SIR AUREL STEIN, K.C.I.E.
WITH A NOTE BY SIR AUREL STEIN ON TORWAL AND ITS PEOPLE
AND A MAP

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INTRODUCTION

WHEN Sir Aurel Stein, in the course of his inquiries regarding the track of Alexander the Great in his march to the Indus, visited the valley of Törwäl, he recorded the three folktales and the list of typical words and sentences that form the basis of the present work. These he very kindly placed at my disposal, and I found that the linguistic information to be gathered from them was so full and of such importance, that it was impossible to refrain from subjecting them to a minute investigation. The results of this are contained in the following pages.

Very little has hitherto been known about Törwälī, the language of Törwäl. Biddulph, in his Tribes of the Hindoo Koosh,¹ called it “Torwâlâk”, and devoted a page and a half to the main features of its grammar, and about twelve pages to a very useful vocabulary. In the Linguistic Survey of India,² I have given a somewhat fuller account of the grammar, based on materials supplied by the late Sir Harold Deane. In neither case was the information sufficient for giving a complete description of the language. The folktales provided by Sir Aurel Stein now enable me to deal with it in much greater detail, and my account, if not pretending to be complete, can at least claim to be full enough to enable us to classify the language, and to describe its main features with some accuracy.

Törwälī is one of a number of languages generally grouped together under the name of “Kōhistānī”, as being spoken in the Panjkōrā, Swât, and Indus Kōhistāns lying to the north of the Pēshāwar and Hazārā Districts of British India. Other members of the group are Gārwī, spoken in the Swât Kōhistān above Törwāli, and Maiyā, spoken in the Mayō district of the Indus Kōhistān. Both of these are described

¹ Appendix D.
in the *Linguistic Survey*,\(^1\) and are Dardic forms of speech. They belong to the Dard group of that linguistic family; being more nearly connected with Šiṅā and the Indianized Kāśmīrī than with the Khōwār of Chitrāl spoken to their immediate north. The materials in the following pages show that Törwālī in this respect is in entire agreement with the other Kohistānī languages and that, like them, it also shows traces of a relationship with the Kāfīr languages closer than that between it and Khōwār. Indeed, if the account given in the second folk tale is to be accepted, the Törwāl country itself was once inhabited by Kāfīrs that were conquered by Törwāls coming from Badakhshān. Such a legend must, however, be treated with reserve, for the word "Kāfīr" is very loosely employed in Dardistān, and may well mean "any one who is not a Moslem", instead of referring to the group of tribes in western Dardistān known by that name.

The claim that Törwāl tribes came from Badakhshān is of greater interest. Such traditions of national origin as exist in Dardistān all point to the Eranian country to its north and north-west as the original home of the Dards. The traditions of the Šiṅā tribes are confused, and do not help us, but the *Nīlamata*, the legendary history of the closely related Kāśmīrīs, which probably goes back to the sixth or seventh century A.D., states definitely\(^2\) that Kashmir in early times was invaded by tribes coming from the "Sand Ocean" to its north. So also, in Chitrāl, one of the largest tribes, the Ashimadek, claims to have come from Shighnān and Badakhshān, and Biddulph\(^3\) puts their arrival as occurring in the beginning of the seventeenth century, a theory which is not inconsistent with the Törwāl account given in the second folk tale. Lastly, as Dr. Morgenstierne\(^4\) has shown, the Baṅgāli, or Katī, Kāfīrs, who inhabit the country to the west

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\(^2\) See *ZDMG.* lxvi, p. 74.
INTRODUCTION

of Chitrāl, came to their present seat from Ktivi in northern Afghanistan some twelve generations ago. We thus see that every definite tradition of the Dards tells of migrations into Dardistān from the north or north-west in comparatively recent times; but these can have been going on for unrecorded centuries, and the case of Yūdyā, an offshoot of Munjānī, now spoken in the Chitrāl country, shows that this Eranian infiltration is still going on at the present day.

On the other hand, south of Dardistān lie the plains of north-western India, in which Indo-Aryan languages are spoken. I have on previous occasions maintained that the Dardic languages cannot be classed as definitely Indo-Aryan, and, though my conclusions have been contested, I still see no reason for changing my opinion. At the same time I freely admit that from very early times there must have been infiltration of Indo-Aryan colonists into Dardistān. This is borne out by linguistic evidence. The Indo-Aryan element in the Dardic languages is naturally most evident in the southern parts of Dardistān nearest India, and grows weaker as we go farther north into Chitrāl and Kāšristān. It is in Kashmir that the infiltration was strongest, and, through the influence of Kāšmīrī, its cognate Šinā, immediately to its north, shows more purely Indian traces than do the Khōwār of Chitrāl and the Kāfir dialects. One of the most southern of these Dardic languages is Tōrwāli. As Sir Aurel Stein shows below, it is spoken in the Swāt Kōhistān, and we must expect it to show many signs of Indo-Aryan influence. This is the fact. In all its most typical features, it is a true Dardic language. Its speakers count in twenties, not in tens as in India; the Old Present has become the Future, as in Eranian; intervocalic occlusives are not necessarily

1 In the case of Kashmir, this infiltration is recorded in the Nilamata, and has been so strong that it would almost justify us in calling Kašmīrī, although it has a Šinā basis, an Indo-Aryan language.

2 Dr. Morgenstierne himself (op. cit., p. 68), although he maintains that all the Dardic languages are Indo-Aryan, sees traces of Eranian affinities in Bağgalī Kāfir.
elided, there is frequent interchange of surds and sonants, sonant aspirates are disaspirated, consonants are epenthetic-
ally affected by a following palatal sound, conjunct consonants
are simplified without lengthening a preceding short vowel,
initial r always becomes ź, intervocalic r is always elided, and
so on for other typical Dardic phonetic changes enumerated
in §7 below. On the other hand, we see Indo-Aryan influence
in the fact that while Dardic languages preserve conjunct
consonants containing a sibilant or r, Törwālī treats these
as they are treated in India proper.1 Here, I am stating facts
only in the most general terms, and for details I must refer
the reader to the pages of the present work that deal with
phonetics, which are summed up on pp. 20 ff.

Törwālī is spoken in a mountainous country, where inter-
communication is not easy, and which has been the scene
of frequent intertribal conflicts. It is natural that it
should change from valley to valley, and should exhibit
many dialectic variations. It is therefore not surprising that
the three accounts of the language—that of Biddulph, that
of the Linguistic Survey, and that given in these pages—
should not always be in agreement. We do not know what
particular dialect was described by Biddulph, but Sir Aurel
Stein’s inquiries showed that the account given in the
Linguistic Survey correctly represents the form of Törwālī
spoken in Chihil-dara, while the present folktales are in the
dialect of Braniāl, a village which may be looked upon as the
capital of the tribe.

Sir Aurel Stein has kindly provided the map of the Törwāl
country prefixed to this volume, and also the note on Törwāl
and its people, that immediately follows this Introduction.
For convenience of reference, I have divided this work into
four parts. Part I consists of Sir Aurel Stein’s Note; Part II
deals with the language; Part III consists of the Folktales
and Typical Sentences; and Part IV of the Vocabulary and
its connected Indexes.

1 See §8, below.
PART I

Note on Törwâl and its People

By SIR AUREL STEIN

Törwâl, where the Dardic tongue recorded in the stories dealt with by Sir George Grierson is spoken, comprises that alpine portion of the valley of the Swât River which extends from Kalâm down to the large village of Churârai. It was visited by me as the first European in April, 1926. A descriptive account of the observations then made by me on my passage through the main valley will be found in chapters xii, xiii of my personal narrative of that tour in the dominion of the Miângul of Swât.¹

The name Törwâl applies in a more specific way to a collection of hamlets counting about 120 households, and situated near the mouth of a side valley that debouches towards the right bank of the Swât River about 5 miles above Braniât, the present chief place of Törwâl. The alpine tract for which the name Törwâl is commonly used, in a more extended sense, includes the narrow side valleys that descend to the above indicated portion of the Swât River course from the high snowy ranges forming the watershed towards the Indus on the east and towards the Panjškôrâ on the west.

The whole of Törwâl forms part of the extensive but very sparsely inhabited mountainous area usually designated as the Swât Kôhistân which is drained by the headwaters of the Swât River. The hill tribes inhabiting it from the high glacier-crowned range towards Chitrâl in the north down to the open river valley below Churârai in the south represent the remnant of that ancient Dardic-speaking race

which before the Paṭhān conquest may be assumed to have formed the main stock also of the population throughout the great and fertile territory now known as Upper and Lower Swāt.

Owing to the facilities for defence which the narrow and, in places, very difficult defiles passed by the Swāt River on its course here present, Tōrwāl appears for a long time past to have constituted a separate tribal territory, independent alike from the Yūsufzai clans established throughout the Swāt valley to the south and the Kōhistānī communities of Kalām, Ushu, and Utrōt. This accounts for the survival there of a separate form of Dardic speech, distinct from the Gārwī spoken in the Utrōt valley and about Kalām. In physical features the types presented by the Tōrwālīs of whom I obtained anthropometrical data, during my visit in 1926, distinctly recalled those I had observed among Chitrālīs and Tangīrīs, fair hair and light-coloured eyes being frequent.

The political dependence of Tōrwāl from Upper Swāt dates only from the year 1922, when the Miāŋgul ruler of Swāt extended his sway over the territory, using the opportunity offered by the absence of the fighting force of Tōrwālīs whom a feud with their northern neighbours had drawn off at the time to Kalām. No close estimate of the population of Tōrwāl was obtainable, but it can scarcely exceed 2,000 households in all, including seminomadic Gujars and a few small settlements of Chitrālī immigrants in Chihil-dara, Gurunai, and higher up.

The closer relations now established with the Paṭhān population of the open Swāt valley below Churraī and the increasing trade intercourse under the Miāŋgul’s beneficent rule are bound to lead to a steady spread of Pašhtō among the hill people. This will probably result in time in their becoming bilingual, as has been the case with several of the small communities of “Dardic” speech in the Indus Kōhistān.

The stories edited and translated by Sir George Grierson were taken down by me from the mouth of Muqadar, an
intelligent inhabitant of Braniāl, occasionally acting as a reciter, with the help of my friend and old travel companion Rāja Shāh Ālam, nephew of Rāja Pakhtūnwālī, late ruler of Darēl and Tangīr.¹ I am indebted to this well-educated and capable scion of the Khushwakt family, now an exile, for much useful information.

¹ See, regarding Rāja Shāh Ālam and the help rendered by him during my passage through Darēl and Tangīr, Innermost Asia, i, pp. 15 sqq.
PART II

The Language

PHONETICS

1. Sir Aurel Stein, in recording these folktales, most rightly refrained from any attempt at securing uniformity of spelling, but, within the limited time at his disposal, wrote down for each word as nearly as possible the sound that he heard in each particular case. In recording a language that has no standard, and that has not been previously reduced to writing, it is found that the actual pronunciation of each word varies each time that it is uttered, according to its collocation in the sentence or to the mood of the speaker. In this way we often find the same word recorded as pronounced in different ways at different times. This is chiefly noticeable in the case of vowels, in which there is in the folktales, as recorded, great inconsistency, not only in the marks of length allotted to them, but even in their timbres. Thus, the word ašū “was”, is sometimes written āšū, and the agentive case of pó “a boy”, is at one time written pōē, and at another, puē. In the following pages I shall therefore confine myself to discussing the phonetics of consonants, and shall offer only one or two remarks on the subject of vowels.

2. We have Aphepsis of a in wā “down” (Av. Skt. ava), in wālī (< avapādita-) “brought”, in wat (< avāpta-) “arrived”, and in śū instead of aśū “was” (§ 155). We have Aphepsis of ā in tanū “own” (< ātmanāh), and ye (< ayāti) “comes”. On the other hand, we have Prothesis, or Metathesis of ū in āgū (< guru-) “heavy”. In Kāśmirī we find a Sanskrit u regularly represented by ū, the pronunciation of which nearly resembles that of long ṭa, and which is represented by :Is in the Persian character. Similarly, in Tōrwālī, we have ćiś (? ćiś) “the female breast” (< cūcikū).
[dimē “smoke” (<dhūma>); sī “the sun” (<sūrya>); and 
phin (? pīn) “the full moon” (<pūrṇa>).

3a. Turning to consonants, I begin with some general 
remarks. First of all, it must be noted that Biddulph, in 
his vocabulary, makes no distinction between cerebral and 
dental letters. This is no doubt due to the fact—more than 
once recorded by me—that the distinction in sound between 
these two classes of letters is not nearly so marked in Dardic 
as it is in Indian languages. Sounds that in India would be 
called cerebral are, in Dardic, merely alveolar.¹ Even natives 
of India, when recording Dardic words, are not always 
certain as to whether this sound is cerebral or dental. For 
this reason, we need not be surprised that so accurate 
an observer as Biddulph has failed to distinguish between 
these two groups of sounds. Sir Aurel Stein also informs 
me that, in the case of some Törwālī words, he has been 
doubtful whether a t or a ɗ was cerebral or dental. It must 
therefore, in the case of words cited on the authority of 
Biddulph, be remembered that a t or a ɗ may possibly be a 
t or a ɗ, respectively.

3b. The peculiar Dardic cerebral sounds represented by 
c, j, ś, and ḍ, respectively, are no doubt heard in Törwālī, 
but their existence is not noted by Biddulph, nor had it 
been brought to the notice of Sir Aurel Stein when he recorded 
the specimen. They both, therefore recorded these sounds 
as ordinary c, j, ś, and ḍ, respectively. That the c in such words 
as cā “three”, or pūc “a son”, is a palatalized cerebral is 
reasonably certain when we compare them with the Śiṅā 
ce “three”, and puc “a son”. In Śiṅā, an original ks is 
usually represented by c. In Törwālī it, as well as ś, is repre-
sented by ś or c, as in buś “hunger” (<bubhukṣā); kac 
(<kakṣē) “near”, and other words noted below (§5d).

¹ Cf. Dr. G. Morgenstierne’s remarks on the so-called “cerebral”, but 
really “alveolar”, r of Kāfīr (Report on a Linguistic Mission to Afghanistan, 
p. 41). In Wai and Ashkund, not only does this alveolar r occur, but also, 
alongside of it, there is heard the true cerebral r of India.
§ 3c] TORWALI

Other Śīnā words with these palatalized cerebrals are sācu “straight”, and žigu or jigu “long”. The corresponding words in Tōrwālī, as recorded are śās (Biddulph) and jīg (Stein).

3c. Another general fact must be borne in mind—that in Tōrwālī, as in other Dardic languages, the Prakrit custom of eliding an intervocalic single consonant does not necessarily obtain. Thus, we have the intervocalic t preserved in such past participles as sabāt (< sambhārita-) “arranged” and others; in gīt (< gīta-) “singing”; pattang (so Bid., ? patang) (< pataṅga-) “a butterfly”; žīt (< rūti) “brass”; šet (< šarat-) “autumn”; ned (< nada-) “a river”, and so for other letters, as will be seen below. It is true that, as we shall also see, intervocalic consonants are sometimes elided, but in most cases they are retained. When so retained, they are liable to undergo other phonetic changes, such as the changing of surds to sonants, the change of d to l, of j to ž, and so on.

3d. The last remark leads us to one prominent peculiarity of Tōrwālī—that there is a very frequent, though not necessary, interchange between surds and sonants. This is not confined to intervocalic consonants, though, naturally, the change of surd to sonant occurs most often in regard to such. With this must be considered another fact—that in Tōrwālī, as in other Dardic languages, with a very few exceptions, sonant consonants cannot be aspirated. Hence, when an aspirated surd (such, e.g., as th) is changed to a sonant, such a sonant is disaspirated, so that, e.g., the resultant of th, is d, not dh. The following are examples of the change of surds to sonants:—

-k- > -g-, in agās (< ēkādaśa) “eleven”; bōgul (< kapōla-, through *pōkala-) “the cheek”; biginūsa “to sell”; (< vikrīnītē); kāg (written kāgh by Bid.) (< kāka-) “a crow”; kugū (< kukkuṭa-) “a cock”; Sulaimānīk, N.P., sing. ag. Sulaimānīge; tāgat (Psht. tāqat) “strength”; nikūsa,

1 Cf. such cases as pata-ge, as well as pade-ge, backwards.
Past nigāt, "to emerge"; siga (Psht. sika) "lead"; sugā (< sukara) "easy"; sigal (< sikata) "sand". Cf. the remarks on ke or ge, the suffix of the Dative in § 29.

-kh- > -g-, see § 3e.
-c < -j-, in loj (< ruci-) "light"; šijū (< šuci-) "clean"; saj (< Pr. sacca-) "truth".
-t > -d (-r), in guḍ (< guṛ) (Psht. guṛ) "a corner"; lāṭ "a fight", Sing. Obl. lāḍa; lut or (Bid.) lūḍ (< lūḍ) "small", cf. Ksh. lākaṭa.

-th- > -d-, see § 3e.

-t > d, in āded (Psht. ādat) "accustomed"; tē, the postposition of the Instrumental, > dē after a vowel or n (§ 24); kadak, "how much?", cf. Śinā of Dāh-Hanū katāk; pat "behind", but pata-ge or pade-ge "backwards"; šat or šad, Auxiliary Verb (§ 169); set or sed (< sahitē) "with": šidāl (< šitāla-) "cold"; sipad (Psht. šifat) "praise"; tid (< tikta- > titta-) "bitter"; žet or jada "on".

-th- > d-, see § 3e.

-p > b, in bariš (< pārśva-) "a side"; abōsa, Past āp (< √āp-) "to come"; ṭubak (Psht. ṭopak) "a rifle"; in √pōw- (< prāpayati), -p- has become -w-.

-s > -z, in es, Sing. Obl. of ē, this, but Sing. Loc. ez-ma; so tes, tez-ma (§ 96).

-s > -ž, in paś or paži (> paśca-) "behind"; χužā (Psht. χuž) "pleased"; laž, fem. laž, "bad"; māš, Sing. Nom. (before a vowel) māž (I, 2), Plur. Obl. māža "a man".

On the other hand, in some words a sonant becomes a surd, as in :

-g- > k-, in kud (< kuḍ) (Psht. guḍ) "lame".
-g- > k, in jik or jīg (< jīk, jiḡ) (< ārgha-, through *driga-) "long".
-gh > -k (? -kh), in mek (< mekh) (< maigha-) "hail".
-d > -t, in umēt (Psht. umēd) "hope"; yāt (Psht. yād) "remembrance".
-b > -p, in ep (Psht. ‘aib) "a fault".
-s > -s, in awās (Psht. āwāz) "a sound".
§ 3e] TÖRWALI

It will be observed that in Törwäli all these are final consonants.

3e. It is well known that Dardic languages possess no sonant aspirates. This is true, in the main, for Törwäli; but it does possess a few words, in which, probably for special causes, an original sonant aspirate has been retained. Such are:

\( gh \), in \( gʰ̥hō \) “a horse”, borrowed from the Indian \( gh̥rā \). The \( gh \) is evidently retained, in order to distinguish the word from \( gō \) “a bull”. Biddulph also gives \( kūgh \) “a crow”—a very doubtful word, unless he intends to represent \( kuy \), which is possible.

\( d̥h \), in \( d̥hō \) “the belly”. A borrowed Indian word.

\( d̥h \), in \( gadhō \) “an ass”. Here the \( d̥h \) is not original, but is a contraction of \( d̥ah \) (Pr. \( gaddaha- \)); \( d̥hū \) “a daughter”. Here, also, the \( d̥h \) is a contraction of \( duh \) (Skt. \( duhitṛ \)); \( dhain \) (or Bid. \( daḥ \) “running”) (cf. Skt. \( dhāvana- \)). Biddulph also gives \( mīdhāl \) “a ram”, the derivation of which is unknown to me.

\( bh \), in \( bhā \) “a brother”. This word has been specially tested, and is certain. The reason for the retention of the aspiration is unknown to me. There is no \( bh \) in the other Dardic forms of the word.

The following are examples of the regular disaspiration of sonant aspirates, whether original or derived (as above explained, § 3d) from surd aspirates.

\( gh > g \), in \( gā \) (< \( ghāsa- \) “grass”; \( jīg \) or \( jīk \) (< \( dīṛhā- \) “long”); \( √gin- \) (Lahndā \( √ghinn- \) “take”; \( gān \) (< \( ghana- \) “large”; \( langī (< √lāngh- \) “they crossed over”.

\( d̥h > d \), in \( d̥imī (< d̥hūma- \) “smoke”.

\( kh > gh > g \), in \( √lig- (< √likh- \) “write”; but \( √lek- \) “count”.

\( th > d̥h > d \) (\( r \)), in \( bēḍū \) (< \( upaviśtakaḥ > uvaiṭhaō \) “seated”; \( √kuth- \) “beat”, but \( kudē-dū \) “he beats”; \( pērīa (< pūthīkā \) “a generation”; \( pūḍ (< pr̥ṣṭha- > pūṭha- \) “the back”.

12
SINGLE CONSONANTS

\(th > dh > d\), in \(thū\) (\(<\ sthitakah\) “is”). But, between vowels, this becomes \(dū\) (§ 158).

3f. As regards other consonants, we may note two instances of Aphaeresis in pel (\(<\ pipīla\) “an ant”, and buś (\(<\ buś\) (\(<\ bubhuksā\) “hunger”). We have a curious instance of Metathesis in \(bōgul\) “the cheek”. The hypothetical stages of development of this word are \(kapōla- > *kabōla > *bōkala- > *bōya- > bōgul\).

4. Turning now to single consonants, we have:—

-\(k\)- elided, in \(niō\) (\(<\ nikatē\) “near”). But \(-k\)- is preserved in \(bōgul\) “above”. Cf. 3d for \(-k\) > \(-g\).

-\(g\)- elided in \(chal\) (\(<\ chagalī\) “a she-goat”). But cf. \(bōgul\) “above”.

\(gh\)- preserved in \(ghō\) “a horse”, see above, § 3e. But it generally becomes \(g\), see above, § 3e.

\(-c > ^{-}s\), in \(ciś\) (\(<\ cūci-\) “the breast of a woman” (§ 2). Cf. \(s\) and \(c\), below.

\(-c > ^{-}j\). See above, § 3d.

\(-j\) optionally becomes \(-ž\), in \(kuvū\) or \(kužū\) “a dog”; \(būž\) (\(<\ būja-\) “seed”; \(pāži\) or \(pāž\) “after”; \(jada\) or \(žet\) “on”. But elsewhere initial \(j\) seems to be preserved, as in \(jib\) (\(<\ jihva\) “tongue”; \(jang\) (\(<\ jaṅghā\) “leg”. Cf. \(\sqrt{jav}-\) (\(<\ jūa-\) “know”; \(\sqrt{ji-} \ (\(<\ jav-\) “be born”. The \(ž\) is hardened to \(s\), in \(mūj\) or \(mās\) “before”.

\(-l > ^{-}d- > ^{-}r-\), and is then treated exactly like \(r\). See below.

\(dh\)- is preserved in \(dhē\) “the belly”. No other example. See § 3e.

\(-t\)- is preserved in \(gūt\) (\(<\ gūta-\) “singing”; \(pattang\) (Bid. \(<\ pataṅga-\) “a butterfly”; \(žūt\) (\(<\ rūti-\) “brass”; \(žet\) (\(<\ šarat-\) “autumn”; \(ugūt\) (\(<\ uḍgūta-\) “gone away”; \(sabūt\) (\(<\ saṁbhārita-\) “arranged”, and other past participles given in § 196.

\(t\) > \(d\). See above, § 3d.

\(-t > ^{-}d\) > \(-l\), in \(ūtal\) (? \(ūthal\) (\(<\ utthita-\), high (Bid.); \(balai\) (\(<\ vāta-\), wind; \(ṣigal\) (\(<\ sikātā\) “sand”; \(thalū\) (\(<\ sthāpitaḥ\) “placed”.

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-t- elided in many past participles, such as gā (< gataḥ) and others in §§ 182 ff., 190 ff. So also in the 3rd sing. Future (Old Present), as in kuḍī (< kuṭṭayati), he will beat. In other past participles, the -t- is retained (see § 196).

-th > c, in feminines, by epenthesis due to an original palatal vowel or semi-vowel following. See § 48, and compare the corresponding change in Kāṣmīrī.

-d- retained in ned (< nada-) “a river”.

-d- elided, in agāś (< ēkādaśa) “eleven”; paī (< pāda-) “a foot”; hū (< hrā-) “the heart”.

-d > l, in talā (< tadā) “then”; ṣṭil- (< ṣṭād-) “go”.

According to Rāma Tarkavāgīsa’s Prākṛta-Kalpataru, II, iii, 25, the same change occurs in Ābhīrīka Prakrit.

-d > l > -k, in feminines, by epenthesis due to an original palatal vowel or semivowel following. See § 48, and compare the corresponding change in Kāṣmīrī.

d- > d-, in dīṭ (< drṣṭā) “seen”. This is a solitary case, and the reason is obvious. So Ksh. has dīṭhā.

-dh- preserved. See above (§ 3e).

-dh- elided in ṣv bā- (< bōḍhati “see”).

-dh- > -h-, in lehir (< rudhirā) “red”.

-n- elided in māś (< manusya-) “a man”. This is the only case noted.

-p-, is elided in kūi (< kūpika) “a well”; thalū (< sthāpitaḥ) “placed”.

p becomes vocalized (through v) in ū (< āp-) “water”.

-f- > -p-, in kufār or kupār “a Kāfir”.

bh preserved. See above (§ 3e).

bh- > h-, in ṣv hā- (< ṣvāhā-), “become”.

-m- remains unchanged in nām (< nāma) (Ts.) “a name”;

but Ksh. nāv. Cf. -v- > -m-, below.

y- remains unchanged, as in yo (< yavaḥ) “barley”; yē (< āyati) “he will come”.

-aya- > e- in ṣen (< sayana-) “a bedstead”.

r- > l-, in lāt (< ṛat-) “a fight”; lehir (< rudhirā) “red”;

loj (< ruci-) “light”.

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r- > l- > ž-, in žed (< rakta-) "blood"; žamung (Bur. rabong), "a bean"; žon (< raṅḍa) "a widower"; žōś (> rośa-) "anger"; žāt (< rātri-) "night"; žit (< rū- ) "brass". In Ksh. the epenthetic change of l to j is regular. Cf. l > j, ž, below.

-r is always elided, as in ūgū (< guru-) "heavy"; umu (Psht. ‘umr) "age"; angā (< anāgra-) "fire"; āngī (< āṅgur) "a finger"; √ka- (< √kr-) "do"; kera (< kar- tari- > *kaḷari-) "a knife"; kū (< krūra-) "hard"; cai (Śiṇā char) "a cliff"; cau (Śiṇā cār) "four"; √ciā- (< cārayati) "graze"; cū (< chūrīkā) "a dagger"; cimu (Bur. comar) "iron"; huṣa (Psht. huṣyār) "intelligent"; hwa (Psht. ḥwār) "destitute"; Jēbēr, "N. of a place"; Obl. Sing. Jēbēya; jagō (Psht. jığar) "liver"; tiā (Psht. tāyār) "ready"; Tōvāl, Tōrwāl; dū (< dūra-) "far"; √pai- (< prērayati) "send"; pō (Munjānī pūr) "a boy"; pay(īm) (< parē) "across" (cf. Ksh. pārīm); √mā- (< mārayati) "kill"; maiyūsa (< mṛ- ) "to die"; śā (< śiṇaḥ) "head"; šet (< saraḥ) "autumn"; sabāt (< saṃbhārita-) "arranged"; sugā (< sukaraḥ) "easy".

-ṟ- (-d-) and -ṛh- (-dh-) are elided, exactly following -r-. Thus, aṣay (Psht. aṣārai) "an apricot"; kugū (< kukkuta- > *kukūda-) "a cock"; kol (< kuṭila- > *kuḍila-) "crooked"; ghō (Hindi ghōrā) "a horse"; dō (< dāḍhikā) "the beard"; nīō (< nikata- > *niare) "near"; šeś (< sōḍaṣa) "sixteen".

-t > -d > r (?-r), in √por- (< sphōtayati) "break" (trans.); √pūr- (< sphutati) "break" (intrans.). Both these words come from Biddulph, who does not distinguish between r and ř. We should probably read por- and pur-.

-l- is preserved in kumul (< kōmala-) "soft".

-l- > j- -ž-, in kujū or kužū (< kaulēya-) "a dog". Cf. r- > l- > ž, above.

-v- > b-, in balai (< vāta-) "wind"; √ban- (< varṇayati) "say"; basān (< vasanta-) "spring"; so -v-, in √āb- (Pr. āvā) "come".
ava > ð, in ðś (< avasyāya-) “ice”; yo (< yavaḥ) “barley”.
-ɾ- > -m-, in nam (< nava-) “new”; nōm (< nava) “nine”.

Cf. -m- and ava > ð above.
ś and c are interchangeable, as in paśin or pacin “a bird”;
so √cuṣ—or < śudhyatē) “learn”. Cf. -c > -ś, above.
ś > ř, in śā (< śirah) “the head”; śidal (< śūtala-)
“cold”.
ś > ř-, in ḍa (< ḍasa) “ten”; diś (< diś-)
“direction”; dvāś (< dvādaśa) “twelve”, and so other
similar numerals.
ś > ř or elided, in b̥hēth or bēth (< ṅpaviṣṭa-) “seated”.
ś > ř (? ś), in śō (< śō) (< śas-) “six”; tiś (? tiś) (< ṭṛśā)
“thirst”; mūś (< mūṣaka-) “a mouse”; śeś
(? śeś) (< śoḍaśa) “sixteen”.
ś- is preserved in √has- (< has-) “laugh”.
ś is elided in śū (< śvasā) “a sister”; gā (< ghāsa-)
“grass”. Cf. -sy > -s elided in § 5d.
ś > h, in hut (< supta-) “slept”; māh (< māsa) “a
month”.
ś- is elided in b̥hēth or bēth “seated”; set or sed (< suhitē
> Ksh. sūtē) “with”.

5a. As regards conjunct consonants, we can consider them
under the following heads:—

A. Conjugates of Class Consonants.—As in Prakrit and
Apabhramśa, the first consonant of the conjunct is usually
dropped; but, as in other Dardic languages, the remaining
consonant is not doubled. Thus:—
-kt > -t > -d, in ḍeṇ (< rakta-) “blood”; tid (< tikta-)
“bitter”.
-cch > -ch > -ś, in tuś (< tuccha) “empty”; piśul
(< picchala-) “smooth”.
-ṛt > -ṭh, in √kutṛh- (< √kutṛ-) “beat”.
-ṭṭh > -ṭh > -d, in pīḍ (Pr. piṭṭha-) “the back”.
-ṛd > -ṛ > -r (? r), in har (? har) (< haḍḍa-) “a bone”
(Bid.).
-ṭṭ > -t, in diṭ (< datta-) “given”.

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-\text{th} > -t (~-\text{th})$, in ātal (~āthal) (< utthita-) "high" (Bid.).
-\text{dg} > -g$, in ugaṭ (< udgāta-) "arose".
-\text{pt} > -t$, in uciṭ (< utkṣippta-) "arose"; wat (< avāpta-) "arrived"; sat (< sapta-) "seven"; hūt (< supta-) "slept".

5b. B. Nasal Conjuncts.—(a) If the Nasal precedes:—
-\text{nk} > -ng$, in tongū (~tongū) (< taṅkakah) "a pear" (Bid.).
-\text{ng} > -n$, in jaṅg (< jaṅghā) "the leg".
-\text{n̄c} > -nj$, in paṇj (< paṇca-) "five".
-\text{n̄d} > -n$, in ān (< aṇḍa-) "an egg"; tunā (car tanūla-) "rice"; daṇ (< daṇḍa-) "a handle"; zon (< ranḍa-) "a widower".
-\text{nt} > -n$, in daṇ (< daṇta-) "a tooth"; bāsān (< vasanta-) "spring"; himān (< himanta-) "winter".
-\text{nth} > -nd or -n$, in vṝgan (car vṝgrantha-) "bind"; pand or pan (< panch-) "a road".
-\text{n̄dh} > -n$, in an (< anāha-) "blind"; kan (< skandha-) "the shoulder".

(b) If the Nasal follows:—
-\text{gn} > -g$, in lagū (< lagnakah) "he went near".
-\text{tn} > -n$, in yun (< jyōtsnā, Pr. jōnha-) "the moon".
-\text{pn} > -n$, in sen (< svapna-) "a dream".
-\text{tn} > -t$, in tanū (< ātman-) "own". Cf. Ksh. tān".
-\text{tn} > -p, -b in pāe "he", and āban "self"; both < ātman-.

See §§ 129, 138.

5c. C. Semi-vowel Conjuncts. (a) If the semi-vowel is y:—
y > -y$, in yun (< jyōtsnā) "the moon".
-\text{ty} > -t > -d > -r (? -r), in nār (< nār) (< nātya-) "dancing" (Bid.).
-\text{dy} > -r (? -r), in kur (< kudya-) "a wall".
-\text{dy} > -j, in aj (< adya-) "to-day".
-\text{dhy} > -j, in vṝbu (< budhyatē) "hear"; vṝuj- (< śudhyatē) "learn".

(b) If the semi-vowel is r. (1) If the r precedes:—
-rn > -n$, in kan (< karṇa-) "the ear"; pin (< pūrṇa-) "the full moon".

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-rt > -r, in kera (< kartari-) “a knife”. Here the second
r has been elided. See above (§ 4).
-rth > -th, -t, -d, in sāth, sāt, or (before m) sād (< sārtha-
“with”.
-rdabh > āḥ, in gadhō (< gardadhaḥ) “an ass” (§ 3e).
-rdr > -ž (? -ž), in ōž (? ōž) (< ardra-) “mud” (Bid.).
-rāh > -r, in ar (< ardha-) “half”.
-rm > -m, in kam (< karma “work”; can- (< carma)
“skin”.
-ry > -r elided, in sī (< sūrya- > *sīre- > sī) “the
sun” (§ 2).
-rv > -r elided, in de (< darvī > *dari > de) “a spoon”.
-ršt > t, d, in pat or pad (< Av. parśti-) “behind”.
(2) If the r follows:—
kr-, -kr > k, in kū (< krūra-) “hard”; cuk (< cukra-
“acid”.
-kr > š (? š), in cēs (? cēš) (< cakra-) “a circle” (Bid.).
gr- > g-, in "gan- (> "granth-" "bind"; gām (< grāma-
“a village”.
tr- > c- (? c-), in cā (? cā) (< tri- “three”; ceš (? cēš)
(< trayōdaśa) “thirteen” (Bid.).
tr- > tl- (? tl-), in tlūi (? tlūi) (< tvīya-) “third” (Bid.). Cf.
G. pult, P. puhlē (< putra-) “a son”.
-tr > -t, in kēt (< kūtra) “where ?” ; žāt (< ratri-) “night”.
This is the ordinary Prakrit change.
-ttr > -t, in pet (< pattra-) “a feather”. This also is the
Prakrit change.
-tr > -c (? c-), in pūc (? pūc) (< putra-) “a son”. This is the
Dardic change.
dr- > d-, in daś (? daś) (< drāśa) “a grape”. This is the
Prakrit change.
dr- > j- (? ž-), in jīg (? žīg) (< dīrgha- > *drīga-) “long”.
This is the Dardic change.
-dr > -n, in nīn (< nīdrā > *nīdā > *nīndā) “sleep”.
This is a common Indian change.
pr- > p-, in √pōw- (< prāpayati) “receive”; √pai-
( < prērayati) “send”.
bhr- > bh-, in bhā (< bhrātā). See § 3e, above.
vr- > b-, in √baj- (< √vraj-), “go”.
(c) If the semi-vowel is v :—
-jju > j-, in ājāl (< ujjvala-) “white”.
-tv > d-, in bud (< bahutva-) “many”.
dv- > d-, in der (< dvar-) “a door”.
dv- > b- and du-, in bī (< dviśya-) “again”; duvari (< dvi-
śya-) “second”.
-hv > b-, in jīv (< jihvā) “the tongue”.
(d) If the semi-vowel is l :—
-lā > l-, in gal (< galda-) “abuse”.
5d. D. Sibilant Conjuncts.
-śc > ṣ, -ẓ, in paś or paiz (< paśca-) “after” (§ 3d).
-śy > -ṣ, in √paś- (< paśyati) “see”.
śv, śv > s. See Article śa in Vocabulary.
-śk > -k̄ > g̣, in śug(īl) (< śuśka- > *sukha- > suğa-),
“dry”; nigalī (< niskālayati) “he will extract”.
-śt > ṣ, in dīt (< drśṭā) “seen”.
-śt > ḍ (? ḍ) in miḍ (? miṣṭa) “sweet”.
-śn > -śun, in kiśun (< kṛṣṇa-) “black”.
-śp (? -śy) > ṣ, in paśū (< puspā- or pusya-) “a flower”.
kṣ > ṣ (? ṣ) or c (? c), in daś (? dāś) (< dākṣā) “a grape”
(Bid.); baś (? baś) (< babhūkṣā) “hunger” (Bid.); paśin
(Bid.) (? paśin) or paśīn (? paśin) (< pakṣin-) “a bird”;
achī (? achi) (< aksi-) “the eye”); kac (? kac) (< kakṣē)
“near”; ciśi (? āśi) (< kṣīra-) “milk”.
-tkṣ > c, in ucit (< utkṣipta-) “arose”.
-kṣn > n, in īn (< tākṣna-) “sharp”.
-kṣm > m, in pām (< pakṣman-) “wool”.
sk- > k-, in kan (< skandha-) “the shoulder”.
-st > t, in nāt (< nasta-) “the nose”; hat (< hasta-
“the hand”.
-st > s, in dōs (Psht. dōst) “a friend”. This is a borrowed
word.
§ 6] TÖRWALI

str > c- (? c-) in cī (? cī) (< strē) “a woman”. Cf. Sh. cāi, cāi.

sth > th-, in thalū (< sthāpitaḥ) “placed”; thū (< sthi-takaḥ) “is”.

sph > p-, in √pūr- (< sphuṭati) “break” (intrans.); √por- (< sphōṭayati) “break” (trans.).


-sy > -s > elided, in aī (< āsyā-) “the mouth”. Cf. Ksh. āśa, and (§ 4) -s- elided

sv > s-, in sen (< svapna-) “a dream”.

sv > śu, in śū (< svasa) “a sister”. This change of s to š seems to be abnormal. In sā < śvāsa-, there is a reverse change. See Article sā in the Vocabulary.

-ms > -s, in mās (< māmsa-) “meat”.

6. Summary.—It will have been observed that, while many of the above phonetic changes are the same as those found in Indian Prakrits, many are of a quite different character, and are peculiar to Törwāli and other Dardic languages. It is natural that in Dardic, even if we suppose it to be not of Indian origin, some of its phonetic changes should be the same as those that have occurred in India, and also in other Indo-European languages, such as, for instance, the Romance forms of speech. But there are other cases in which a sound follows Indian analogies in one word, and Dardic analogies in another. For example, tr in rātri- “night”, becomes t in the Törwāli źāt. Here we have an Indian change. On the other hand, when the tr in putra- “a son”, becomes c (or č) in Törwāli pūc (pūč), we recognize a Dardic change, unlike anything found in India. Törwāli is one of the most southern of the Dardic languages, and lies close to the Indian border. Such facts show that in it there has been a certain admixture of Indian elements, and I here give a list of those sound-changes which seem to me to be non-Indian, and to be purely Dardic. I pay no attention to those cases in which Dardic and Indian
developments coincide, as it is usually impossible to say whether they are independent Dardic forms or are due to borrowing.

7. We must first note such general peculiarities as (1) the alveolar pronunciation of sounds that in India would be cerebral, (2) the fact that intervocalic single occlusives are not necessarily elided,\(^1\) (3) the frequent interchange of surds and sonants,\(^2\) (4) the disaspiration of sonant aspirates, (5) the fact that certain consonants are epenthetically affected by a following palatal vowel or semi-vowel, (6) the frequent interchange of c and š, and of j and ž, and (7) the almost certain existence of the cerebralized palatals c, j, š, and ž.

For particular consonantal changes, we have \(d > l\), and \(d > l > ž\); initial y remaining unchanged, while initial v > b; change of initial r (through l) to ž; \(l > j > ž\); intervocalic š does not necessarily become h, but does so in one recorded instance; \(cch > š\); \(nål, nt, nth, ndh, all > n\); \(tm > both t and p\); \(jy > y\); \(kr > š (? ŝ)\); \(tr > c (\? ć)\) and \(tl (\? ť)\); \(dr > j (\? j, ž)\); \(dv > both b and d\); \(ks > š (\? š)\) and \(c (\? ć)\); \(ksm > m\); \(st > t\); \(str > c (\? ć)\); \(sph > p\); and, in one case, \(sv > šu\). Intervocalic n is occasionally, and intervocalic r and ř (including ry and rv) are always, elided.

The only prominent Dardic peculiarities that I have not noted in Törmál are the preservation unchanged of st, and of other sibilant conjuncts such as sm, sv, preserved as sp; and the regular preservation of initial r-compounds, such as pr- and the like. In such cases, Törmál has, with modifications, followed the Indian custom.

8. Attention may here be drawn to one prominent feature of Törmál which is of some general interest. It is that Törmál is an absolutely unwritten language. It is known

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\(^1\) Here, however, Törmál agrees with Apabhramśa Prakrit. As Apabhramśa was a North-Western dialect, it may be suggested that it has here fallen under the influence of Dardic.

\(^2\) Here also, so far as concerns intervocalic surds, there is agreement with Apabhramśa. The same remarks apply also here.
only as it has come out of the mouths of its speakers, and not from any indigenous document; and, pace my friends who might wish, in regard to it, to follow the rules of Indo-European philology, these rules cannot be applied in all their strictness to such a language. The philological rules to which we are accustomed are based everywhere on written documents, whether Sanskrit, Latin, Greek, Gothic, English, or what not. We have such languages in a form that had become petrified by the fact that they were written. The written form represents the language as it was formalized at some definite period, or periods, of time. But a spoken language is never petrified, never formalized. It is always changing, and is never resting. At each particular moment it is actually passing through a process of development on its own lines, and the language as a whole of fifty years ago is not the same as that spoken at the present day. Moreover, on the same day, no two persons speak exactly the same language—one will say, for instance pata-ge, while another will say pade-ge, for "backwards". Again, in a spoken language, as distinct from one the standard of which has been fixed by writing, all words do not develop at the same rate. Different causes retard the development of particular words. Such a reason might be religious associations, or old memories that keep the word in its ancient form, or it might be—the most important of all—the demand for intelligibility. As an example, let us take the old Sanskrit word ghōta—"a horse". If we followed the rules that, in the case of other similar words, obtain in Törwālī, the t would become r and would then be elided, and the aspirated sonant gh would lose its aspiration, so as to become g. The resultant Törwālī word would thus be gō. But, unfortunately, in Törwālī, the word gō is already taken up for another purpose, and means "bull".

1 The same is true, say, for colloquial English. We might take three persons, one of whom will use the literary "are not", another will say "aren't", while the third will say "ain't". It is obvious that the phonetic rule that accounts for the literary "are not" will not account for the simultaneous existence of both "aren't" and "ain't".
As the first object of all language is not to oblige phoneticians, but to be intelligible, the normal development of ghōta—was stopped at an earlier stage, and the word remained as ghō—useful and intelligible, but disappointing to framers of phonetic rules. To take a parallel example from Indian colloquial speech:—according to the Prakrit grammarians and the literature standardized by them, the Sanskrit word kāka—“a cow”, became the literary Prakrit kāa-, the line of development being kāka- > kāga- > kāa. But the colloquial language felt the uncertainty of the word kāa. It could, it is true, represent kāka—“a crow”, but it could also represent kūca—“crystal”, and kāya—“the body”. As the speakers looked upon language, not as a machine for concealing thought, but as a machine for expressing it, and felt that kūa- in ordinary use would be unintelligible, it stopped its development at the second stage, kāga-, and, as we know from Hemacandra IV, 396, kept the word in that form for centuries after the literary language had given its blessing to kāa. Thus, kāg it has remained in Hindi to the present day. If this could occur in a language which had a written literature to act as a standard for normal pronunciation, what may we not expect from a language like Törwālī which has no written literature at all. In such a language, phonetic development in no way progresses so evenly as our comparative philologists would have us believe. Some words progressed along “regular” lines, as the Sanskrit gāv—has become the Törwālī gō; and others, in the same language, stopped their developments at the point where unintelligibility began. In the history of a language that has never been recorded in writing, and which at every moment of its life—for it, and it only, is really living—is developing on its own lines and at its own speed, halting here, progressing there, at no date is it possible, as some philologists would have us do, to draw a line, and to say that here it will be found that all words have arrived at the same stage of development. Törwālī, like all the Dardic languages, gives many examples of this. Some words are in

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one stage of development, and others are in another. In one word an intervocalic \( t \) may be elided, in another it may be changed to \( d \), and in yet another to \( l \). No general law will cover all these cases. Or, again, one man will develop a word in one way, and his neighbour (though speaking the same language) in another; or the same man, as the spirit moves him, will develop \( dv \) into \( b \), at one time, and into \( d \) at another. We cannot say that there are any definitely fixed rules for the development of an unwritten language. We must be content with acknowledging the existence of a general tendency towards one line of development. To attempt to twist such a tendency into a universal law is doing that for which the Indian Prakrit Grammarians have been condemned by every European scholar who has studied them.

**The Article**

9. The numeral \( ē \) "one", serves as an indefinite article. Examples will be found under the head of numerals (§ 51).

As in other connected languages, a demonstrative pronoun is often found where we should employ the definite article. Numerous examples will be found in the sections dealing with pronouns.

**Declension**

**Gender of Nouns**

10. The feminine gender certainly exists as a grammatical form, but is most easily observed in the case of adjectives and participles. As regards nouns, there are, as usual, certain cases in which different words are employed to distinguish gender. For human beings, such are:

- **Masculine**
  - bāp "father" (L. 47).
  - bhā "brother" (L. 49).
  - mās "man" (L. 51).
  - pūc "son" (L. 55).

- **Feminine**
  - yai "mother" (L. 48).
  - śū "sister" (L. 50).
  - chī (I, 51, 53), cī (?) cī "woman" (L. 57).
  - dhū "daughter" (L. 56).
For animals, we have:

*ghō “horse” (L. 138). ghe “mare” (L. 139).
gō “bull” (L. 142). gā “cow” (L. 143).
kuñū “dog” (L. 146). kijī “bitch” (L. 147).
birāt “he-goat” (L. 150). chal “nanny-goat” (L. 151; II, 18).

husai “stag” (L. 153). husī “doe” (L. 154).

A few words occurring in the folktales are feminine by meaning. Such are:

chī (? cī) “a wife” (I, 51, 53).
rāggana “a queen” (III, 47 ff.).
saran “a girl” (III, 17 ff.).

11. Other words can be identified as feminine by their terminations, by the corresponding Paštō gender, or by words with which they are in agreement. Such are:

arzī “a request” (III, 5).
χuśāli “happiness”, in χuśāli Xudā Pāk dī-cī “God, the Pure has given happiness” (I, 20).
mubārakī “congratulation” (I, 36).
pādsāhī, bādsāhī “rule”, in pādsāhī hī “his rule became” (III, 46, so 61).
māliyā “tax?” (II, 6).
bāt “a word”, in mētī bāt baṇī “said the same word” (I, 35).
āduvā “a prayer” (II, 42 ff.).

majlas “an entertainment”, as in majlas aśī “there was an entertainment” (I, 18).
mukadīma “a quarrel” (II, 6).
pan, pand “a road”, in pan na hī “there was no road” (III, 57); mē aj cir pand kī-jī “I have walked a long way to-day” (L. 224).

sē “a bridge”, in sē tellē “he broke the bridge” (II, 13).
yāp “a canal”, in tē yāp nigālī “he excavated that canal” (III, 54).
zēg “noise”, in derē zēg hī “there was a noise at the door” (III, 20).

žāt “night”, in ar žāt hī “it was midnight” (III, 43).
12. As a rule, no means are available for testing the genders of the nouns occurring in the Folktales. Indeed, only of the words given in the above lists is the gender fairly certain. Biddulph, however, in his vocabulary marks the gender of every noun mentioned by him, and this information is taken from it, and recorded again in the vocabulary appended to the present account of the language.

Declension

13. The following may be taken to be the principal forms in the declension of šir, a house:—

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agentive</td>
<td>šir̨e, šir</td>
<td>šīr̨, (?) šir̨ā</td>
</tr>
<tr>
<td>Accusative</td>
<td>šir̨</td>
<td>šīr̨</td>
</tr>
<tr>
<td>Instrumental</td>
<td>šir̨-dē</td>
<td>šir̨ā-dē</td>
</tr>
<tr>
<td>Dative</td>
<td>šir̨-kē, (-gē, -yē)</td>
<td>šir̨ā-kē</td>
</tr>
<tr>
<td>Ablative</td>
<td>šir̨ā, šir-mā, -kējā</td>
<td>šir̨ā-mā, -kējā</td>
</tr>
<tr>
<td>Genitive</td>
<td>šir̨-si</td>
<td>šir̨ā-si</td>
</tr>
<tr>
<td>Locative</td>
<td>šir̨e, šir-mē</td>
<td>šir̨ā-mē</td>
</tr>
</tbody>
</table>

The above paradigm is to be taken only as a general guide. No complete paradigm of any single word can be gathered from the forms given in the Folktales. Details for each case are given below.

14. **Singular Nominative.**—Naturally, no remarks are necessary for this case.

15. **Singular Vocative.**—Two Vocatives occur in the Folktales. In Sulaimānīga "O Sulaimānīk!" (III, 40), the Interjection is probably a, and the final k, coming between two vowels, has been softened to g (§ 3d). The other vocative is ē zuvān "O youth!" (I, 47), and calls for no remarks.

16. **Singular Accusative.**—The object of a transitive verb takes no special termination. In other words, the Accusative is the same in form as the Nominative. Thus, ā niūgal "draw water!" (L. 237); bayān kō "recite!" (II, 35); dērā wadān kō
"put the house in order!" (I, 25); dērā janā "make ye the house clean!" (I, 27); duwā kō "grant thou a favour!" (II, 44); gil dīū-śad "was giving bread" (I, 29); čānī nimālu-dū "(I) desire Khānship" (II, 38); lāt kūva "do ye fighting!" (III, 5, 28); mūbarakā de "give congratulation!" (I, 36); pan sabā "prepare a road!" (III, 37); sarān mē-gē dē "give the daughter to me" (I, 48); mē sarān ā gīna-dū "I take thine girl" (III, 25); miē śāltī pāyis-ke de "give this rupee (these rupees, § 94) to him!" (L, 234); tanū śu me-gē dū "give thy sister to me!" (I, 33); tapōs kōnin "he may make inquiry" (I, 37).

17. Singular Oblique Form.—There are traces of an Oblique Form used before postpositions, the termination being a (or ā) or e (or ē). Occasionally, the oblique form in e (ē) by itself indicates some case. Thus, we shall see that it is employed to indicate the Agentive (§ 21) and the Locative (§ 38). Similarly, we have the Oblique form in a in lāda śūt "aware of the fight" (III, 19, 21). With postpositions, the form in e occurs in Sulaimānike sūt "with Sulaimānīk" (III, 3), and in Mīngao-ye "(went) to Mīnagora" (I, 1), and is also common before the Instrumental postposition de (§ 23).

Generally, however, as in Tirāhī, the termination of the Oblique Form is dropped before a postposition, so that it is the same in form as the Nominative. Numerous instances will be found in the following paragraphs.

18. Two feminine words ending in ā deserve special mention here. One is śā "a sister", which has an Oblique Form ā, in tanā śā-ge (or -yē) "(said) to his sister" (I, 27, 42). No occurrence of the Plural of this word has been noted. The other word is dhāū "a daughter". For this, we have no example of the Oblique Singular, but the Nominative Plural is dhī, with an Oblique Plural dhīa (dhīā) (L, 115, 116). We may conclude, therefore, that these two words are declined as follows:—Sing. Nom. śā, dhāū; Obl. śā, dhī; Plur. Nom. śā, dhī; Obl. śā (śāā), dhīa (dhīā). It may be noted that in Wazīrī Paštō ā regularly becomes ā, and that in Kāsmīrī
ű becomes ŭ in an oblique case, as in kru₃ "a well", sg. dat. kru₃ris.

19. As in the last two words, the termination of the Plural Oblique form is ā or ā. This will be considered more particularly under the head of the Plural (§ 45).

20. In Šinā, the Singular Oblique Form ends in ū, and the Plural in ū.

21. Singular Agentive.—As in cognate languages, the subject of a transitive verb in a tense formed from the past participle is put into the Agentive case. The full form of this case is the same as that of the Oblique Form in e, but is rarely used. Examples are:—pōē (Nom. pō) tapōs kī "the boy made inquiry" (I, 24); puē (Nom. pō) bēbā kī-dū "the boy has made a marriage" (L, 225); Sulaimānike hukum kī "Sulaimānik made an order" (III, 13, so 59).

22. Generally, however, as in Tirāhī, the termination is dropped, so that the Agentive case is the same in form as the Nominative. Thus: jumāldār bāt bānī "the headman said a word" (I, 35); kūfār hažat "the Kāfir drove (them) away" (II, 15); xuṣāli Xudā Pāk dī-cī "God, the Pure, has given happiness" (I, 20); mās mē ḵān-ma tapōs kī "the man made inquiry from this Khān" (I, 5), and so elsewhere; rājgana gin "the queen took him" (III, 55); pūc (or puē, see above) bēbā kī-dū "the son has made a marriage" (L, 225). From these examples, it will be seen that the special form for the Agentive case has practically gone out of use, and has been noted only in regard to two words.

23. Singular Instrumental.—The postposition of the Instrumental case is te (or tē). The same postposition is used to form the Conjunctive Participle (§ 202). The meaning of the case is often indefinite, and sometimes approaches that of a Locative. The postposition generally follows the Oblique Form in e (ē). Examples (without the Oblique Form) are: jābal hat-te gina-gā "he took the pick-axe with (i.e. into) his hand" (III, 38); melāstōp-te gā "he went by (i.e. on) a visit" (III, 48).
24. After a vowel or $n$, te becomes de, as in payim diše-de "on the opposite side” (III, 56); yame-de "on account of a trouble” (I, 11, dē 55); khē-de gan "bind with a rope” (L. 236); cir midē-de kūdū-dū "I have beaten with many stripes” (L. 228); sē-dē langī "crossed by a bridge” (II, 12). In one case—kan-de did "struck (her) with an arrow” (III, 30)—the termination of the Oblique Form has been dropped.

25. The postposition te is common both in Dardic and in Indian. Cf. Hindi te, and my Pīśāca Languages, p. 34.

26. Singular Dative.—The postposition of the Dative is kē, gē, yē, or ē, often written ke, ge, ye, e. With kē, we have: dād-ke “(said) to the ancestor” (II, 8, 9); gām-ke “(went) to the village” (III, 45); kufār-ke “for the sake of the Kāfir” (II, 11); lāt-ke “(ready) for fighting” (III, 11, 12); māš-ke “(said) to the man” (III, 12); rabār-ke “(go) for a fight” (III, 13); Sulaimānīk-ke “(said) to Sulaimānik” (III, 11); Sulaimānīk-ke, id. (III, 58); sir-ke “(came, went) to the house” (I, 42; II, 15; entered, III, 29). In Sulaimānīke baiyāt kē “made Sulaimānik defeated” (III, 16), Sulaimānīke is contracted from Sulaimānīk-ke, and the word (in the bhāē prayōga) is the object of a transitive verb in the past tense. Similarly, tē rājgana Sulaimānīge gin “that queen took Sulaimānik” (III, 55), in which the k of the contracted Sulaimānīke has been softened to g, as coming between two vowels (§ 3d).

27. For gē, we have:—tanū bādshāhī-ge wart “came to his own rule” (III, 60); Bihō-ge “(go, etc.) to Bihun” (III, 13, 14, 48, 51); gām-ge “(went) to the village” (III, 56, 60); Gurnāl-ge “(came) to Ġ.” (III, 10); kām-ge “(recited) to the tribe” (II, 33); Kanbel-ge “(took) him to K.” (III, 36); pade-ge “(drove them) backwards” (II, 13, 14, 15); pat-gē ap “came back” (I, 26); pō-gē “(said) to the boy” (I, 33); Semū-ge “(said) to S.” (III, 35); sī-ge “(said) to the sister” (I, 27); watān-gē “(went, etc.) to the country” (I, 46; II, 1, 7); yai-ge “(said) to the mother” (I, 27).

28. For yē or ē, we have:—Bāda-ye “(brought him) to
the Bābā” (II, 24); karmā-ye “(said) to the army” (III, 13); mubāraka-ye ēp “came for congratulation” (I, 40); Mayō-ye “(said) to Mayō” (III, 34); mē pō-ē bana-dū “he says to this boy” (I, 25); rājgana-ye “(said) to the queen” (III, 50); Semū-ye “(said) to S.” (III, 7, so 33); sī-yē “(said) to the sister” (I, 42). In pō-ē, above, the y has been dropped between two vowels.

In yāra-ye “(an exile) on the bank (of the Indus)” (III, 4), and in sīr-ke “in the house” (I, 27), the Dative is used in the sense of the Locative. In Mingaore-ye “(went) to Mingaora” (I, 1), Mingaore is in the Oblique Form.

29. From instances like gām-ke and gām-ge, sī-ge and sī-yē, we can conclude that these three postpositions may be used ad libitum, one for the other. The original postposition was probably ke, of which ge and ye (e) are weakened forms. Ke (< kṛtē) is a common Dative suffix in Dardic and Indian languages, and in Maiyā it reappears as gāi. So far as we can see, words ending in vowels seem to prefer ge or ye (or e), or, in other words, the k between two vowels tends to become g, and then to disappear, a y being inserted in compensation. Similarly, in Shiṇā, the termination ago, of the past participle, is liable, in the colloquial language, to be sounded as āyo.

30. Singular Ablative.—The Singular Ablative sometimes ends in ā (or a). Thus, sīrā jāma pewū “he sent clothes from the house” (I, 50); puṅtuḥ nigāt “issued (i.e. ceased) from enmity” (I, 52); sīra nigāt “issued from the house” (III, 31); Sulaimānīk nīnā ucīt “Sulaimānīk arose from sleep” (III, 43); Kalāma-wa“ down from Kalām” (III, 61); Semū watana haṭat “Semū drove (him) from the country” (III, 3).

31. More often, the Ablative is indicated by the postposition ma (or mā), or miā “from in”, or by the postposition kējā “from”. The former may be compared with the Tirāhī mā, the Kāsmīrī manza, and the Sanskrit madhyāt. Kējā is a compound of ke, the postposition of the Dative, and jā. With jā, compare the Shiṇā jō, žō. Examples with mā, etc.,
are: kūë-mā “from the well” (L. 237); čān-ma “(asked)
from the Khān” (I, 5); mās-ma “(asked) from the man”
(I, 24); sarān-ma “(asked) from the girl” (III, 28); Badax-
shān-miā “(he came) from Badakhshān” (II, 7); tē Kufār-miā
pade-ge šeyat “they were driven backwards from (i.e. by)
that Kāfīr” (II, 13); Gurnāl-miā “(the army came) from
Gurnāl” (III, 14); Kātar-miā “(he came) from Kātar”
(II, 1); šāwāl-miā “(he took taxes) from Tūrawāl” (II, 5).

32. For kējā, we have:—dukändār-kējā “(I bought it) from
a shopkeeper” (L. 241); šū-kējā “(taller) than the sister”
(L. 231).

33. Postpositions signifying “after” govern the Ablative,
as in telā pāś “after from then”, i.e. after that time (II, 49;
III, 47); pō te-kējā piyāj ye-dū “the boy comes behind
thee” (L. 239).

34. Singular Genitive.—The Genitive takes the termination
-si (sometimes written -se, -sē). This may be compared
with the Tirāhī Genitive termination -s or -si, with the
Kāśmīrī Dative termination -s, with the Šīnā termination
-se1 of the Agentive, and with the Sanskrit Genitive termina-
sya. There does not appear to be any difference of
function between the termination -si and the termination
-se (-sē).2 Examples are:—Abā-sīn-si yara-ye “to the bank
of the Indus” (III, 4); Bāba-si kām-gē “to the tribe of the
Bābā” (II, 33); čušālī bāp-si “happiness of the father”
(I, 22); biū-si thām “a biū-tree” (II, 31); chal-si ciś “the
breast of a she-goat” (II, 18); dād-si e pō “a son of the
ancestor” (II, 16); dē-si kaman “a master of the share”
(II, 25); gām-si čalak “the people of the village” (I, 30);
ghō-si zīn “the saddle of the horse” (L. 226); Jēbēya-si dād
“the ancestor of the Jabēr (clan)” (II, 7, etc.); kām-si
imām “the Imam of the tribe” (II, 50); čān-sē sarān “the

1 This is really a Dative termination, transferred to the Agentive under
the influence of Tibetan.
2 Phrases such as mās-se bhā “the brother of the man” and mās-si šū
“the sister of the man” (both in L. 231) suggest that se is masculine, and
si feminine; but this is not borne out by the other examples.
daughter of a Khān” (I, 39, 43); χ𨭁-_NOTICE_ malāzh “a guest of the Khān” (I, 46); χ_UTILS_ watan-gē “to the country of the Khān” (I, 46); χ_UTILS_ chī (? ubishi) “the wife of the Khān” (I, 53); χ_UTILS_ dād “the ancestor of Khāna” (II, 34); mās-si šū “the man’s sister” (L. 225); mās-se ṣō “the man’s son” (L. 228); mās-se bhū “the man’s brother” (L. 231); Mayō-si mās “men of Mayo” (III, 22); Mišku-si cālā-bā “up to the rock of Mishku” (III, 61); Nariā-si dād “the ancestor of the Narēr (clan)” (II, 1); pō-si šū “the sister of the boy” (I, 44); piči-si pūc “the son of the uncle” (L. 225); Semū-si lāt-ke “for a fight of (i.e. with) Semu” (III, 12); Semū-si karpā “S.’s army” (III, 14); Semū-si šir-ke “to S.’s house” (III, 39); sitār-sē mās “the man of the guitar” (I, 5, etc.); Sulaimānik-si karpā “S.’s army” (III, 14); Sulaimānik-si sarān “S.’s daughter” (III, 23); Sulaimānik-si pādšāhī “the rule of S.” (III, 46, so 61); šai-se kāmat “the price of the thing” (L. 232); Tōwāl-si Imām “the Imam of Tōrwāl” (II, 51); ūdbak-si ṣowā “the grant of a rifle” (II, 44, 45); watan-sē χ_UTILS_ pušt “a descendant of the Khān of the country” (I, 12); watan-si šerikat “division of the country” (II, 8); watan-si wazīr “the wazir of the country” (II, 42); yai-si ċīş “the breast of the mother” (II, 18, 21).

35. The Genitive is sometimes governed by a postposition as in ghō-se jada “on a horse” (L. 230); Ningō-sē kac-ke “(went) near N.” (I, 2); sarān-si kan-ke “(went) near the girl” (III, 29); ḍadan-si ken-ta “by the side of the fireplace” (III, 42); Tōwāl-si muš-ke “in front of Tōrwāl” (II, 31); thēm-si tin “under a tree” (L. 230).

36. In one instance, the Oblique Form, or Ablative, alone, is used for the Genitive. It is nedā phēm diše, on the opposite side of the river” (II, 3).

37. The verb ṣdi- “strike” apparently puts the object struck in the Genitive, as in sarān-si kan-de did “he struck the girl with an arrow” (III, 30); Semū-si šā-si did “he struck Semū’s head” (III, 44). It is to be noted that in Sinā verbs
ERRATA

Pp. 32, l. 21; 43, l. 16; 46, l. 7; 49, l. 10; 66, l. 16; 70, l. 21; 85, l. 19; 86, l. 9; 105, col. 2; 118, ll. 13, 17. Read "šērikat."

Pp. 41, l. 13; 43, l. 12. Read "ḏe", and correct the Index on p. 93 accordingly.

P. 64, l. 4 from bottom, for "šat "to be", read "šat, to be".

P. 93. The entry "ḏē" is in wrong alphabetical order.

P. 163, Art. χānza. Add "Cf. Gār. ḫānza, Kh. χunza", and add these words in their proper places on pp. 202 and 204.
of striking do not take the accusative, but take a special variety of the Oblique Form for the object struck. ¹

38. **Singular Locative.**—The Oblique Form in *e* (ĕ) is commonly used in a locative sense. Thus, *dërë* “at the door” (III, 21); *dišê* “on the (opposite) side (of the river)” (II, 3; *dišë*, III, 37); *širë* “in the house” (III, 18; L. 223, 226, 233). A Locative in *o* occurs in *panjâm kâlo* (Nom. kâl) “in the fifth year” (III, 9).

39. The postposition *mê* (variants, *mê*, *mi*, *mô*) means “in”, as in *hat-mê* “in the hand” (I, 4); *hujrâ-mê* “in the guest-room” (I, 18); *kîle-mê* “in the village” (II, 19); *mânîlas-mê* “in the entertainment” (I, 21); *Tôwâl-mê* “in Tôrwâl” (II, 2); *khand-mê* “on the hill-top” (L. 229).

*Bihû-mê* “in Bihûn” (III, 47); *Kanbel-mê* “in K.” (III, 2); *lût-mê* “in the fight” (III, 16); *Mayô-mê* “in M.” (III, 4); *Pünkâ-mê* “in P.” (II, 3); *Tôwâl-mê* “in Tôrwâl” (II, 20, 29); *watan-mê* “in the country” (II, 10; III, 8, 46).

40. The postposition *žët* means “over”, and also “concerning”, “about”. Thus, *gâm-žët* “(rule) over the village” (III, 1); *râggana-žët* “(in love) concerning (i.e. with) the queen” (III, 49); *saran-žët pâsat* “they quarrelled over the girl” (III, 24).

41. Other Locative postpositions are *bâ* “up to”; *pôrë* “up to, till”; *jâda* “upon”; *kan-ke* “to near”; and *ken-ta* “beside”. Examples are: *Mîshkù-su cîlâ-bâ* “up to the rock of Mishku” (III, 61); *sattam pêria pôrë* “till the seventh generation” (II, 48); *ghô-se jâda* “(seated) on a horse” (L. 230); *te saran-su kan-ke gâ* “he went to near that girl” (III, 29); *dadân-su ken-ta* “by the side of the fireplace” (III, 42). It will be observed that *jâda, kan-ke*, and *ken-ta* “govern the genitive”.

In the phrase *ĕ di* “on one day” (I, 18, 32), the locative takes no postposition whatever.

¹ See Dr. Grahame Bailey’s *Grammar*, pp. 60, 69. Dr. Bailey calls this form “the 2nd Accusative”.

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42. Of the above postpositions, mē can be compared with the Indian mē, Kāśmīrī manz, Veron munj, Maiyā mazı, Śiṅā mažā, Paštō miyanj, Sanskrit madhyē, and Avesta maidyāna. The origin of the others is obscure. The word žet may be compared with the Śiṅā ažē “on”, and with the Caspian Persian -ja (Avesta haça). Pōrē is borrowed from Paštō. Bā may be the Persian bā. Jada is probably merely a by-form of žet.

43. Plural.—The List of Words shows a few substantives that form the plural by adding e, which, when the word ends in a vowel, forms a diphthong. These are bāpe (sing. bāyp) “fathers” (L. 106); ghē “a mare”, plur. ghai (L. 141); gā “a cow”, plur. gai (L. 145). Similarly, in the Folktales, we have saranē “girls” (sing. saran) (III, 17). The plural of dhē “a daughter”, is dhē (L. 115), and the word šū “a sister”, also has its plural probably šē (see § 18).

As in Tirāhī, however, the Nominative Plural in the Folktales and List is, except in the cases given above, always the same as the singular. The word bhai “brothers”, “cousins” 1 (I, 15, 31) (singular bhā) is the only other exception. Examples are bīrāṭ “he-goats” (L. 152); chal “she-goats” (id.); gō “bulls” (L. 144); ghō “horses” (L. 140); husai “deer” (L. 155); dō kāl “two years” (II, 47); kiį “bitches” (L. 149); kufār (sing. kufār or kupār) “Kāfirs” (II, 17); kujū “dogs” (L. 148); χalak “people” (collective noun) (I, 30; III, 33); mās “men” (III, 22); Musulmān “Musalmāns” (II, 29); dvāś puš “twelve sons” (II, 4); pūc “sons” (L. 223); saran “daughters” (cf. saranē “above”), (L. 115); dū šālmē “two rupees” (L. 232).

44. For the Accusative Plural, we have jāma pai “send clothes!” (I, 49); māl ciā-dū “he is grazing cattle” (L. 229); tiyā šālmī gin “take those rupees!” (L. 235).

45. The Plural has an Oblique Form ending in a (or ā), used before postpositions, but, as in the Singular, it is often

1 Cf. Biddulph, p. 76, “cousins are styled ‘brother’ or ‘sister’.”
dropped. For the **Plural Dative**, we have *bhayā-gē* (Sing. Nom. *bhā*, Plur. Nom. *bhai*) "to the brothers" (I, 32); *bōba-ye* (Sing. Nom. *bāp*) "to fathers" (L. 108); *dhia-gē* (Sing. Nom. *dhā*, Plur. Nom. *dhā*) "to daughters" (L. 117); *mās* "a man" (Sing. Dat. *mās-ke*, Plur. Nom. *mās*, Dat. *māza-ge*) (§ 3d) (L. 119, 121, 124, 126). With the Oblique termination dropped, we have *malāž-ge* "to the guests" (I, 29); *saran-gē* "to daughters" (L. 117).

46. For the **Plural Ablative**, we have *dhia-mā* or *dhia-kējā* "from daughters" (L. 118).

For the **Plural Genitive**, we have *bōba-sē* "of fathers" (L. 107); *dhia-si* "of daughters" (L. 116); and, with the termination dropped, *saran-si* "of daughters" (L. 116).

**ADJECTIVES**

47. Some genuine Törwāli adjectives, especially those strong forms descended from original words with the *ka*-suffix, change for gender as in the allied languages; but, so far as the Folktales go, there are few clear examples available—I have, indeed, noted only two. One is *tē jumāldār bī mēlī bāt banī* "that headman again said the same word" (I, 35). Here *mēlī* is certainly feminine, but we do not know the form of the masculine. The other is *lehir chal* "a red she-goat" (II, 18). Here *lehir*, or *līhūr* is the feminine of *lohūr* "red", given in Biddulph's vocabulary. We shall, however, under the head of verbs (§§ 189, 194, 199), find several instances of feminine Past Participles, in which there has been a change of form on account of gender. On the other hand, many adjectives with a weak termination do not change for gender or number, and the same applies to certain adjectives borrowed from Paštō. Thus:—

*γόρα* (variant *γορά*) (Paštō *γωρά*) "good", in *γόρα mās* "a good man" (L. 119); *γορά χυσάλί* "good happiness" (fem.) (I, 20); *γόρα cī* "a good woman" (L. 128); *γόρα mās* "good men" (L. 124); *γόρα cī* "good women" (L. 130).
nākāra "bad", in nākāra pō "a bad boy" (L. 129); nākāra saran "a bad girl" (L. 131).

48. As the materials in the Folktales on this important point are so scanty, I here give a list of adjectives that change for gender, abstracted from Biddulph’s English-Torwālak vocabulary. These I have arranged in classes, permitting us to formulate rules that will apply to others not given in the list. It will be observed that in many cases the change is, as in Kāśmīrī, due to old epenthes, although the original termination that caused the epenthes has in most cases disappeared. One example will show what I mean. The word kiśun “black” has a feminine kiśen. This shows that the masculine had originally some such form as *kiśanu (derived from Skt. krṣṇakaḥ), with a feminine *kiśani. In the language as at present spoken *kiśanu, by epenthes, has become kiśun, and *kiśani has become kišen, just as the corresponding Kāśmīrī word krēhon” has, by epenthes, krēhūn“ for its feminine.

Sometimes the epenthes is carried further back than the final syllable. Thus, from the Skt. kōmalakaḥ “soft”, we have kumul (for *kumalu or *kamalu), with a feminine kemel (for *kumali or *kamali). This epenthes even occurs, by analogy, in words borrowed from other languages, such as Persian or Paštō. Such a word is kamzör “weak”, of which the feminine is kemzer.

49. The following is the list of Adjectives taken from Biddulph’s vocabulary:

Adjectives ending in ā or āh change the final ā or āh to ā, as in:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>hujā “alert”</td>
<td>hūjā (note the double epenthes)</td>
</tr>
<tr>
<td>sugāh “easy”</td>
<td>sugā</td>
</tr>
</tbody>
</table>

Those in o change o to e, as in:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>šijo “beautiful”</td>
<td>šije (cf. šijū, bel.)</td>
</tr>
<tr>
<td>ošo “ugly”</td>
<td>eše (double epenthes)</td>
</tr>
</tbody>
</table>

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ADJECTIVES

Those in ŭ change ŭ to i, as in:—
hūkū “brave, generous” huki
šūjū “clean” šīji (cf. šijo, ab.)
But cūnū “yellow” cene (double epenthesis)

So, words with the adjectival ending -hū change to i, as in:—
šīdāhū “cold”. šīdaihi (from šīdal “cold”, subst.)
būšauhū “hungry” bušaihi (from buš “hunger”)
tīšauhū “thirsty” tīšaihi (from tīš “thirst”)

Others change ŭ to ŭ, as in:—
bū “deaf” bū
kū “hard” kū
ūgū “heavy” ūgū (double epenthesis)

Words ending in a consonant preceded by a generally change
a to e, as in:—
ɡan “great” gen
jūbal “thin” jūbel
ūjul “white” ūjel

ūtal “high”, however, has ūtil, which may be a mere variation
of spelling for ūtel.

There are two exceptions:—
laš “bad” laž
an “blind” an, in which the a of an (masc.) is
sounded like the ŭ in “gun”,
while the a of an (fem.) is
sounded like the a in
“America”.

When a word ends in a consonant preceded by ā, the ā
becomes ā, as in:—
bār “fat, thick” bār

In similar circumstances, e also becomes ā, as in:—
kamāder “industrious” kamādār

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In similar circumstances, \( i \) becomes \( ì \), as in:

\begin{align*}
& \text{\textit{bizin}} " \text{broad}" & \text{\textit{bizin}} \\
& \text{\textit{jik}} " \text{long}" & \text{\textit{jik}} \\
& \text{\textit{cùt}} " \text{low}" & \text{\textit{cùt}} \\
\end{align*}

In similar circumstances, \( o \) usually becomes \( e \), as in:

\begin{align*}
& \text{\textit{kol}} " \text{crooked}" & \text{\textit{kel}} \\
& \text{\textit{anatol}} " \text{dirty}" & \text{\textit{anatel}} \\
& \text{\textit{korpor}} " \text{round}" & \text{\textit{kerer}} & \text{\textit{kemzer}} & \text{(double epenthesis)} \\
\end{align*}

An exception is:

\begin{align*}
\text{\textit{sot}} " \text{slow}" & \text{\textit{söt}} \\
\end{align*}

In the following word, \( õ \) becomes \( a \):

\begin{align*}
\text{\textit{özh}} (? \text{öž}) " \text{wet}" & \text{\textit{až}} (? \text{až}). \text{The corresponding Šinā word is} \text{\textit{ažu}}. \\
\end{align*}

In similar circumstances, \( u \) sometimes becomes \( i \), as in:

\begin{align*}
& \text{\textit{cùk}} " \text{acid}" & \text{\textit{cik}} \\
& \text{\textit{cùn}} " \text{narrow}" & \text{\textit{cin}} \\
& \text{\textit{luž}} (? \text{luž}) " \text{small}" & \text{\textit{lid}} (? \text{lid}) \\
\end{align*}

and sometimes becomes \( e \) (probably a matter of spelling), as in:

\begin{align*}
& \text{\textit{kùsun}} " \text{black}" & \text{\textit{kišen}} \\
& \text{\textit{χùš}} " \text{happy}" & \text{\textit{χeš}} \\
& \text{\textit{pišul}} " \text{smooth}" & \text{\textit{pišel}} \\
& \text{\textit{kùnumul}} " \text{soft}" & \text{\textit{kemel}} & \text{\textit{keren}} & \text{(double epenthesis)} \\
\end{align*}

Exceptions are:

\begin{align*}
& \text{\textit{kùd}} " \text{lame}" & \text{\textit{kùd}} \\
& \text{\textit{ùpur}} " \text{light}" & \text{\textit{iþir}} (? \text{iþir}) \\
\end{align*}

In similar circumstances, \( ũ \) becomes \( ì \), as in:

\begin{align*}
& \text{\textit{ložùr}} " \text{red}" & \text{\textit{ližùr}} & \text{(double epenthesis)} \\
& \text{\textit{suš}} (? \text{šùš}) " \text{straight, upright}" & \text{\textit{šiš}} (? \text{šiš}) \\
\end{align*}

50. As in connected languages, comparison is effected by putting the thing with which comparison is made into the
Ablative case, as in śū-kējā ucat “taller than the sister” (L. 231). The Superlative is obtained with the help of the Locative of buḍ or būḍ “all”, as in būḍa-mē ucat “high among all, highest” (L. 137); būḍ māza-mē behtar “best of all men” (L. 134).

NUMERALS

51. Cardinals.—“One” is ē (variant e) or ek (variant ēk).

The word ē (e) is also regularly used as an indefinite article, as in: mūśā ē māzh āp “a certain man came before him” (I, 3); ē dū “on a day, one day” (I, 18, 32); e māś aśū “there was a man” (I, 21); Punkā-mē e kupār aśū “there was a Kāfir in Punkā” (II, 3; so III, 2); e pō paidda hō-dū “a boy has been born” (II, 20); e biū-si tham aśū “there was a biū-tree” (II, 31); tesī e duśman aśū “he had an enemy” (III, 1); tesī e saran aśī “he had a daughter” (III, 17); telā pāś Bihū-mē e rājgana aśī “after that there was a queen in Bihun” (III, 47).

As a numeral, we have:—mō duyimo e huū “let us two become one” (II, 11); mé Jebēya-si dād-si e pō paidda huū “of this ancestor of Jabēr, there was one son born” (II, 16); e māśe cīr hūsā aśū “one man among them was very intelligent” (III, 27); ek bana-du “mē saran ā gina-du”, “one says, ‘I will take this girl,’ (another says, etc.)” (III, 25); ek duś-sāt jōr ne ye-du “one does not come to agreement with the other” (III, 26); ēk “one” (I. 1).

A more definite form is e-ga, in tā Xodā e-ga du na kuvē “may God not make one two for thee” (II, 48) or e-gī, in e-gī ti-hun jumālār aśū “one of them was a head man” (I, 16). In III, 15, we have diumo ek-diye eri huū which means “the two (armies) halted in front of each other”. Regarding this sentence, see § 56, below.

52. “Two” du (variants du, dō), as in ā te-gē du žāt majlis kō-du “I am making an entertainment for thee for two nights” (I, 10); dō kāl gai “two years passed” (II, 47);
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tā Xodā e-ga dū na kuve (as shown under "one") (II, 48):

dū šāmī “two rupees” (L. 232).

53. “Three,” cā (? cā) (L. 3); ca de “three parts” (II, 10).

“Four,” cau (L. 4) (Biddulph, choh, i.e. co).

“Five,” panj (L. 5) (Bid. pān).

“Six,” śō (? sō) (L. 6).

“Seven,” sat (L. 7).

“Eight,” aṭ (L. 8).

“Nine,” nōm (L. 9); núm bīś saranē tisi-sūt aśī “nine times twenty girls were with her” (III, 17).

54. “Ten,” daś (L. 10); mī daś bhai aśī “I had ten cousins” (I, 15); sē daś bhai āban-gē derī “those ten cousins remained by themselves” (I, 31).

“Eleven,” agāś (Biddulph).

“Twelve,” tisi dvāś puś aśī “he had twelve sons” (II, 4).

(Bid. dūwāś.)

“Thirteen,” ceś (?) cēś (Bid.).

“Fourteen,” cettíś (Bid.).

“Fifteen,” paṇś (Bid.).

“Sixteen,” śēś (?) śēś (Bid.).

“Seventeen,” satāś (Bid.).

“Eighteen,” aṭāś (?) aṭāś (Bid.).

“Nineteen,” anbīś (Bid.).

“Twenty,” bīś (L. 11); núm bīś “nine times twenty”,

as in § 53.

21, ek-o-bīś (Bid.).

30, daś-o-bīś (Bid.).

40, dū bīś (Bid.).

50, daś o dū bīś (L. 12).

60, cā bīś (Bid.).

70, daś o cā bīś (Bid.).

80, co bīś (Bid.).

90, daś o co bīś (Bid.).

100, panj bīś (L. 13). Biddulph gives soh (i.e. so).

1,000, zer (Bid.).

It will be observed that the counting is vigesimal.
55. **Ordinals.**—We have:—

"First," awal (borrowed from Paštō), in awal-mē Xāna-sī dād vat "at first the ancestor of Khāna arrived" (II, 34). Biddulph gives mās, which also means "before".

"Second," duyī, in pājī tisi duyī bhā āp "afterwards his second brother came" (II, 39). Biddulph gives pāš, which also means "after".

"Third," cuī (? cui) in pājī tisi cuī bhā vat "afterwards his third brother arrived" (II, 43); dō kāl gai, cuī kāl hō "two years passed, (and) the third year happened" (II, 47). Biddulph gives tlūi. The real word is probably cuī, with a cerebral ç.

"Fourth," dōthum, in dōthum dē mī "the fourth share (is) mine" (II, 10); pājī ti-hun dōthum bhā aśū "afterwards there was their fourth brother" (II, 46).

"Fifth," panjam (Bid. pānjam), in Semū-sāt panjam kālo karmā ucit "in the fifth year the army arose with Semū" (III, 9).

"Sixth" šowam (? šowam) (Biddulph).

"Seventh" sattam, in tā Xodā sattam pēria pōrē e-ga dū na kuve "max God not make one two (i.e. increase) for thee till the seventh generation" (II, 48).

56. Other numeral words are:—

dūi "another", in dūi bana-dū, "mē saran ā gina-dū"; ek dūi-sāt jör ne ye-dū "another says, 'I am taking this girl’; one does not come to agreement with another" (III, 25). Compare ek-dije, under "one", above (§ 51). The word dije is doubtful, not being clear in the original MS. Perhaps we should read duye.

diumo 1 or duyimo "the two, both", in diumo ek-dije eru huū "the two armies halted in front of each other" (III, 15), but see above; mō duyimo te Kufār-ke e huū; ā duyimo sē-dē langī "let both of us become one for (the sake of) that Kāfir’; they both crossed (the river) by a bridge" (II, 11, 12).

1 So clearly in the original MS. We should expect duimo.
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57. ar “half”, in ar ūāt hē “half night became (i.e. it became midnight)” (III, 43); dū šālmē ār “two rupees and a half” (L. 232).

PRONOUNS

58. The Pronoun of the First Person is ā (variant a) “I”. The following forms have been noted:—

Singular, Nom. ā, ai.
Ag. mē, mē, mai, mē.
Acc. mā, (Biddulph) mai.
Gen. mē (variant mē) (mā o chī “of me and of thee”).
Obl. mē (variants me, mē), (Bid.) ma.

Plural, Nom. mō (variant mō), mōi (emph.), (Bid.) ma.
Ag. mahē, mōi (emph.).
Acc. (Bid.) ma.
Gen. amun, mun.
Obl. (Bid.) mo.

When forms are not available in the specimens I have given those shown by Biddulph. I have also given forms shown by him when they differ from mine. Examples of the use of this Pronoun are:—

59. Singular Nominative.—ā sōwāl kō-dū “I make a request” (I, 9); ā xān-se puşt thū “I am the descendant of a Khān” (I, 12); ā lūṭ āšū “I was small” (I, 13); ā ka cal keī “what device shall I do?” (I, 24); ā ḥuṣāl hō “I became happy” (I, 40); ā gā “I went” (I, 43); ā biṣi “I shall go” (I, 44); ā abānī baže-du “I am going myself” (I, 45); ā te-gē dai “I will give (her) to thee” (I, 49); ā yamjān hō-thū “I have become worried” (I, 55); ā nimā-dū “I wish (for)” (II, 38, 41); ā jōr thū “I am ready” (III, 12); ā gīnā-dū “I am taking” (III, 25); ā kī “I shall make” (III, 28); ā (fem.) ta gīnā-zī “I take thee” (III, 51); yāp ā nīgālī “I will excavate a canal” (III, 52); ā ta gīnī “I will take thee” (III, 53); āi nīdā kao-dū “I was making inspection” (I, 19).
60. **Singular Agentive.** —mē baṇū "I said" (I, 20); mē tanū śū tēs-kē na dīt "I did not give my sister to him" (I, 34); mē aj cir pand kī-jī "to-day I have made a long journey" (L, 224); mē kūḍē-dū "I have beaten" (L, 228); māi kudū "I struck" (L, 185); mā pan sabat "I prepared the road" (III, 41).

61. **Singular Accusative.** —mā gīn "take me!" (III, 50).

62. **Singular Genitive.** —mī bāp mū, mī dērā śaṭ hū "my father died, my house became ruined" (I, 13–14); mī dāś bhāi āśī "I had ten cousins" (I, 15); sē mī tarbūr āśū "he was my paternal cousin" (I, 17); mī dērā jana "clean ye my house" (I, 27); cōthum dē mī "the fourth share (is) mine" (II, 10); mī yai ū bāp kāfīr thī "my mother and father are unbelievers" (II, 29); mī bāp "my father" (L, 233); mē pīṣi-sī pūc "the son of my uncle" (L, 225); watan-sī mā o cī šerīkat hī "let there be division of the country of (i.e. between) me and thee" (II, 8).

63. **Singular Oblique.** —cī mē-gē ka kam thū "what business is there of thee for (i.e. with) me?" (I, 7); tanū śū me-gē dū "give thy daughter to me!" (I, 33); ē tanū śū me-gē na dīt "he did not give me his daughter" (I, 35); tā me-gē ka mubārakī dīt "what congratulations didst thou give to me?" (I, 38); tanū saran mē-gē dē "give me thy daughter!" (I, 48); me-gē jāma pāi "send to me clothes!" (I, 49); mē-gē ṭubak-sī duwā kō "do to me the benediction of (i.e. present me with) a rifle!" (II, 44); aban mē-gē lāṭ-ke jōr ku "make thyself for me ready for a fight!" (III, 11); mē-tē-gē kam thū "there is business for me and for thee" (I, 6); mē-ye kalimā bayān kō "repeat the creed to me" (II, 35).

mē-kējā mūj baž "walk before me!" (L, 238).

mē-sāt lāṭ kuwa "make ye a fight with me" (III, 5).

64. **Plural Nominative.** —mō bana-dū "we say" (I, 33); mō biśi "let us go" (I, 36); mō banin "let us say" (I, 39); mō pūxtvā nīgāt "we have gone out (i.e. ceased) from enmity" (I, 52); mō dugimo e huī "we two shall become one" (II, 11);
mō tiḥā musulmān kei “let us make them Moslems” (II, 29); mō is recorded only in L. 17; mōi te-sāt karmā yanin, te watan-mī mōi lāṭ kī, mōi barai kī, besyāt mōi ginin “we verily will go with thee as an army, we verily did fighting in that country, we verily made victory, we verily shall take loot” (III, 7, 8). This sentence is the only authority for the form mōi, which seems to be an emphatic form—“It is we who, etc.”

65. Plural Agentive.—mahī kuḍū “we struck” (L. 188). This is the only authority. Cf. tahī, the corresponding form of tū “thou” (§ 69). For mōi, see te watan-mī mōi lāṭ kī, mōi barai kī, at the end of the preceding paragraph.

66. Plural Genitive.—The only authority for amun and mun is L. 18, 19. Amun appears to be doubtful. Biddulph also gives mun.

67. Plural Oblique.—tē mō-ma tapōs kō-nin “(if) he make (i.e. ask) a question from us” (I, 37).

68. All the above forms can easily be explained from Indo-Eranian analogies, except the Genitive Plural, amun or mun. These last can be compared with the Gawar-bati amō-na. It is evident that the final n is the relic of an old postposition. Compare also the Dōḍā dialect of Kāśmīrī āhmō, and the Gārwī mō, both Genitives Plural.

69. The Pronoun of the Second Person is tū “thou”. The following forms have been noted:

Singular, Nom. tū (variant tu), ta.
    Ag. tā (variant ta), tai.
    Acc. tā, (Biddulph) tāi.
    Gen. chī (variant chī), (Bid.) ci.
    Obl. tē (variant te), (Bid.) tai.
Plural, Nom. tō (variant to), thō.
    Ag. tahī.
    Acc. (Bid.) to.
    Gen. tun, thun.
    Obl. (Bid.) to.
When forms are not available in the specimens, I have given those shown by Biddulph. I have also given forms shown by him when they differ from mine. Examples of the use of this Pronoun are:

70. Singular Nominative.—tū kēt-sī thū “of where are thou?” (I, 6); tu ka sāwāl kō-dū “what request dost thou make?” (I, 9); tu ka yame-de yam-jān hō-dū, “by what trouble art thou troubled?” (I, 11); tu baž “go thou!” (I, 25, 44, 45); tu gū-śū “thou hast gone” (I, 39); tu kē āp “why art thou come?” (I, 47); tu beś-te me-gē jāma pāi “do thou, having gone, send clothes to me!” (I, 49); tu yora māś thū “thou art a good man” (I, 56); tu ka nimā-dū “what dost thou desire?” (II, 37, 40); tu yāp nigāl “do thou excavate a canal” (III, 51).

71. Singular Agentive.—tā me-gē ka mubārakī dit “what congratulation didst thou give me?” (I, 38); saran tā aban-ge lehī “thou demandest the girl for thyself” (I, 39); tā pan sabat “didst thou prepare the road?” (III, 40); ta yāp nigāli “(if) thou didst excavate the canal” (III, 53); pāē cīz tā kis-kējā gin-thū “from whom hast thou bought that thing?” (L. 240). The form tāj occurs only in tāj kuḍū “thou struckest” (L. 186).

72. Singular Accusative.—tā mānin “they may kill thee” (I, 44); tā Xodā e-ga dū na kuṇē “may God not make two one (for) thee (i.e. increase thy offspring)” (II, 48); ā ta talā gīna-žī “I (fem.) am then taking thee” (III, 51, similarly 53).

73. Singular Genitive.—ē xūsālī chī bāp-sī aṣī “this pleasure was of thy father” (i.e. he used to have it) (I, 22); ca dē mī watan-mī chī “three shares in this country (are) thine” (II, 10); chī nāṃ ka thū “what is thy name?” (L. 220); chī bāp-sī śirē “in thy father’s house” (L. 223).

74. Singular Oblique.—mē-tē-ge kam thū “there is business for me (and) thee” (i.e. I have business with thee) (I, 6); ā te-gē majlis kō-dū “I (will) make an entertainment for thee” (I, 10); te-gē mubāraki-ye āp “I came to thee for
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congratulation” (I, 40); ți te-gë dai “I give to thee” (I, 49); ți te-gë sëwäl kô-dû “I make a request to thee” (I, 56); ke te-ge kasab kuwë “he may do work for thee” (III, 35).

ți te-kêjâ sëwäl kô-dû “I am making a request from thee” (I, 8); ți te-kêjâ xâïî nimâ-dû “I desire Khânship from thee” (II, 38); te-kêjâ pîyêj “behind thee” (L. 239).

ți te-sât šerîkat na kô-dû “I do not do sharing with thee” (II, 9); mûî te-sât karmâ yanin “we verily will go with thee as an army” (III, 7); te-sât maškulî “conversation with thee” (I, 56).

75. Plural Nominative.—to baža “go ye!” (I, 41); to lût na kuwa “do not ye fighting!” (III, 28). The word is written thô in L. 160, 166, 183, 199, 209, 215.

76. Plural Agentive.—tahî kuçû “ye struck” (L. 189).

77. Plural Genitive.—ê manjlas thun xuîrû-mê hô-dû “this entertainment used to be in your guest-house” (I, 23). L. 24, 25 have tun.

78. It will be observed that the above forms are parallel to those of the first person. Most can at once be explained by Indo-Eranian analogies. The aspirated forms thô and thun, alongside of tô and tun, may be compared with the Râjasthâni (Mârwâri, etc.) thê, as well as with the Gârwî thâ and Dôdâ tuh (Standard Kâšmîrî, tôh'), all meaning “you”. Compare, also, the Šînâ (Drâs) thô “thou”.

DEMONSTRATIVE PRONOUNS

79. The Proximate Demonstrative Pronoun is ê (written êh in L. 26) “this (near), he”. It also appears under the form hê (Biddulph, he). Biddulph gives the following declension:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. he</td>
<td>iya</td>
</tr>
<tr>
<td>Acc. ess (? es)</td>
<td>iya-în</td>
</tr>
<tr>
<td>Gen. issa (? isa)</td>
<td>iya-sa</td>
</tr>
<tr>
<td>Abl. ez-ma</td>
<td>iya-ma</td>
</tr>
</tbody>
</table>
80. **Singular Nominative.**—Examples in the specimens are: *hē mē lāda šīt hē* "she became aware of this fight" (III, 21); *hē kāmē mās gina-zī* "which man does she take?" (III, 28); *hē te-ge kasab kuve* "he may do work for thee" (III, 35).

81. **Singular Agentive.**—*ē tanū šū mo-ge na dīt* "he did not give his sister to me" (I, 35).

We have an **Oblique Form** in *ēs paš* "after this" (I, 30). Before a sonant this becomes *ēz*, as in Biddulph’s *ez-ma.*

82. **Plural Nominative.**—*ē bažē-dī* "they go" (L, 210), and *hē pada-ge nurī* "they turned backwards" (II, 14); *tē Kufār hē hažat* "they were driven away by that Kāfir" (II, 15); *hē gai* "they went" (III, 32). Biddulph, as we have seen, gives *iya.*

83. As a **Pronominal Adjective**, *ē* seems to be immutable, as in:—*ē xušāli chi bāp-si ašī*; *ē manjlas thun hujra-mē ho-dut* "this pleasure was thy father’s; this entertainment used to be in your guest-room" (I, 22, 23); *ē pō pat-ge āp* "this boy came back" (I, 26); *ē pō andar bēth* "this boy sat inside" (I, 29); *ē jamālār bana-dū* "this headman says" (I, 32, 52); *ē xān lewānai hū* "this Khān became mad" (I, 54); *ē bēš-te e saran-ma tapōs kī* "having gone, I will make inquiry from this girl" (III, 28).

84. Another immutable **Pronominal Adjective** is *ā* "this, that" (Biddulph *āga* 1 "this"). Examples are: *ā mās mē pō-ē bana-dū* "this man says to this boy" (I, 25); *ā pō* "that boy (says, went, came)" (I, 41, 45, 48, 50; so II, 28); *ā pō na pō-sat* "that boy was not drinking" (II, 18); *ā mās nigāt* "that man went out" (III, 31); *ā Sulaimānīk gā* "that Sulaimānik went" (III, 48).

For the Plural, we have:—*ā duyimo sē-dē langī* "these two crossed by a bridge" (II, 12).

In the original manuscript this word is sometimes translated "this", and sometimes "that". The latter seems to be the

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1 Cf. Biddulph’s *paga*, in § 122.

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correct meaning, although Biddulph gives he and aga for “this”, and tiya and paga for “that”.

It will be observed that all the above examples are in the Nominative case. I have no information as to whether $a$ is used in other cases.

85. The Pronominal Adjective mē (variants mē, mē) is sometimes translated “this”, and sometimes “that”. An examination of its use shows that it is clearly a Proximate Demonstrative, and should be translated by “this”. In the specimens it is not used with a noun which is the subject of a verb, but is twice used with the object of a transitive verb in a tense formed from the past participle. It is also used in agreement with a noun in the Accusative, but occurs most often in agreement with a noun in some Oblique Case. Its use with the plural is a matter of doubt, and will be separately considered in § 94. Examples are:—

86. With the Object of a Transitive Verb in a Tense derived from the Past Participle.—mē pō ti šēx nū “that disciple took away this boy” (II, 23); Sulaimānike mē cai cinū “Sulaimānik cut this cliff” (III, 59).

87. With Singular Accusative.—mē sarən ā gina-dū “I am taking this girl” (III, 25); mē saran buā “look ye at this girl!” (III, 31); mē Sulaimānik na mā “do not kill this Sulaimānik!” (III, 35); mē cai cin “cut this cliff!” (III, 58).

88. With Singular Agentive.—mē pōe tapōs kī “this boy made inquiry” (I, 24).

89. With Singular Oblique Form.—mē Sulaimānike sāt rabar kī “he made a fight with this Sulaimānik” (III, 3).

90. With Singular Dative.—mē bana-dū mē pō-gē “we say to this boy” (I, 33); dād mē watan-gē āp “the ancestor came to this country” (II, 1, 7); tu mē Bihū-ge yāp nigāl “excavate thou a canal to this Bihun” (III, 51).

91. With Singular Ablative.—mē xān-ma tapōs kī “he made inquiry from this Khān” (I, 5); mē mās-ma tapōs kī
"he made inquiry from this man" (I, 24); mē Tōwāl-miā sē māliyā neyu-dut "he was taking taxes from this Tōrwāl" (II, 5); ā maś mē šira nigāt "that man went out from this house" (III, 31).

92. With Singular Genitive.—mē gām-si chema "the people of this village" (I, 30); mē pō-si śū "the sister of this boy" (I, 44); mē mās-sē "of this man" (I, 52); mē xān-sā ċhī mū "the wife of this Khān died" (I, 53); mē Nariā-si dūd mē Jēbēya-si dād-ke bānā, "mē watan-si mā-čhī šerīkat hī" "the ancestor of this Narer said to the ancestor of this Jaber, 'let there be division of (i.e. between) me and thee of this country'" (II, 8); mē Jēbēya-si dād "the ancestor of this Jaber" (II, 9, cf. 16); mē pō-si nām "the name of this boy" (II, 26); mē kām-si Imām "the Imām of this tribe" (II, 50); mē Sulaimānīk-si saran "the daughter of this Sulaimānīk" (III, 23); mē saran-si kan-de did "shot this girl with an arrow" (§ 37) (III, 30); mē ghō-si umu "the age of this horse" (L. 221).

93. With Singular Locative.—mē manjlas-mē "in this entertainment" (I, 21); mē watan-mē (II, 10); mē watan-mē (III, 46) "in this country"; sē mē saran-čhī pašat "they quarrelled over this girl" (III, 24).

94. With Plural.—No certain instance occurs, but I believe that with plural nouns mē takes the form mīā or miyā, and that it appears in mīā šālmī pāyis-ke de (L. 234), which is given as a translation of "give this rupee to him". I think that the translator has mistaken "this" for "these" and that mīā šālmī really means "these rupees". Compare tiyā, the plural of tē (§ 96).

95. The origin of this pronoun must be sought in the Avesta ima- (cf. Waxī yem, Sarīkoli yam "this"). We may also compare the Veron miś, and Khōwār hamū "his". In the plural there are (beside other more doubtful forms) Gawarbati eme, Veron mū "they".
96. From the Aryan Pronominal base *ta- “he, she, it, that”*, we have the following forms:—

**Singular.**

Nom.  *tē* (Biddulph) *tiya*.

Ag.  *ti, te*.

Acc.  (Bid.) *tes*.

Obl.  *te, (? Gen.) tisi, (Bid.) tes*.

Dat.  *tes-kē (variant tēs-kē)*.

Abl.  *tes-ma, (Bid.) tez-ma*.

Gen.  *tesi (variants tesē, tisi, tisē, tasi) (Bid.) tissa*.

**Plural.**

*(Bid.) tiyā*.

*(Bid.) tihē*.

*(Bid.) tiyā (Bid.)*.

*(Bid.) tiya*.

*(Bid.) tiyā-ke*.

*(Bid.) tiya-ma*.

*(Bid.) tiyun (variant tiyun)*.

*(Bid.) tiyasa*.

Examples are:—

97. **Singular Nominative.**—*tē mō-ma tapōs kōnin “he may make inquiry from us”* (I, 37). In the Nominative the pronoun *sē* (§ 117) is more usual than *tē*.

Object of a Transitive Verb in a Tense derived from the Past Participle.—rajgāna *tē dīt “the queen saw him”* (III, 49); *tes Musulmān kī “(he) made him a Musalmān”* (II, 47). In the latter example, *tes* is in the Oblique Form in Bhāvē prayōga.

98. **Singular Agentive.**—*ti būda “he saw”* (II, 25); *te si Semū vatana haṭat “he drove that Semū from the country”* (III, 3).

99. **Singular Oblique Form.**—*te-set mukadima kī “made a quarrel with him”* (II, 6); *saranē tisi-sāt aši “girls were with her”* (III, 17). In the latter, however, *tisi* is really a Genitive governed by *sāt* (§ 35).

100. **Singular Dative.**—*mē tanū šū tēs-kē na dīt “I did not give my sister to him”* (I, 34); *tes-kī mubārakī dē “give congratulation to him”* (I, 36); *tes-ke bana-dū “says to him”* (II, 10, 37, 40); *tes-ke kalimā bayān kī “recited the creed to him”* (II, 36, 39); *tes-ke Bāba duwā kī “the Bābā made a benediction (i.e. grant) to him”* (II, 42, 45); *tes-ke šulan dīt “gave a curse to him”* (i.e. cursed him) (II, 48).
Singular Ablative.—tes-ma gām ūn kī "the village was taken (?) subdued) from him" (III, 16).

101. Singular Genitive.—tasi šū gā "his sister went" (I, 28); tesē chī ruksat kī "(he) let his wife depart" (I, 51); tisē dērā-mū b'hī "let us sit in his house" (I, 52); tisi dvāś puś aṣī "he had twelve sons" (II, 4); tesi yai-yū-bāp kuṭār aṣī "his mother and father were Kāfirs" (II, 17); tisi ūn bēṇū šū "he was seated below it" (§ 35) (II, 32); tisi dvāś bhū āp "his second brother came" (II, 39); tisi cuv bhū wat "his third brother arrived" (II, 43); tisi aulād āḥūznāda thī "his descendants are Ākhūznādās (II, 51); tesi e dūṣman aṣū . . . tesi nām Semū "he had an enemy . . . his name (was) Semū" (III, 1, 2); tesi e saran aṣī "he had a daughter" (III, 17).

102. Plural Nominative.—tiyā kuḍī "they will beat" (L, 200).

103. Plural Agentive.—tihē mē Sulaimānik-si saran ḍīṭ "they saw the daughter of this Sulaimānik" (III, 23).

104. Plural Accusative.—mō tihē Musulmān keṭ "let us make them Musalmāns" (II, 29).

105. Plural Genitive.—egī ti-hun "one of them" (I, 16); ti-hun dērā "their house" (I, 17); ti-hun hujrā-mē "in their guest-room" (I, 18); ti-hun cōthum bhū aṣū "they had a fourth brother" (II, 46). In L, 30, 31, we find tiyun instead of ti-hun. The Oblique Plural being tiya, the full form of the genitive was without doubt tiya-hun, of which both ti-hun and tiyun are contractions.

106. With the termination hun of the Genitive Plural, we may compare the Kašmīrī hondu, as in ti-hondu "of them".

107. No instance has been noted of the adjectival use of this pronoun with a noun in the Nominative Singular. With every other singular case it has the immutable form tē (variants te, tī). In the one instance in which it is found in agreement with a plural noun (in the Accusative case), as we might expect, it takes the form tiyā. Examples are:—

108. With the Object of a Transitive Verb in a Tense
derived from the Past Participle.—te derä janū “(she) cleaned that house” (I, 28); te saran mail dit “(they) saw that girl killed” (III, 32); Sulaimânige te yap nigalë “Sulaimânık excavated that canal” (III, 54); te râjgana Purangâm-ge wâli “he brought that queen to Puran-gâm” (III, 56).

109. With Singular Agitative.—ti mäš hat-më sitâr gin-thu “that man has taken a guitar in his hand” (I, 4); te jumâldar bô mêli bût banû “that headman again said the same word” (I, 35); te xân tesë chë rûksat kë “that Khân let his wife depart” (I, 51); te Kufâr-miû pade-ge seyat “(they) were driven backwards from that Kâfir” (II, 13; similarly 15); mê pô ti šëx nû “that disciple took away this boy” (II, 23); te Semû te xalak-ke arzë kë “that Semû made request to that people” (III, 5); te mâš mê saran-si kan-de did “that man shot this girl (§ 37) with an arrow” (III, 30); te râjgana te dit “that queen saw him” (III, 49); te râjgana Sulaimânige gin “that queen took Sulaimânik” (Bhâvë prayôga) (III, 55).

110. With Singular Accusative.—Sulaimânik te jabal gin-de Semû-si šâ-si did “Sulaimânik, having taken that pickaxe, hit Semû’s head” (§ 37) (III, 44).

111. With Singular Instrumental.—ã te yamë-dë yamjân hô-thu “I have become worried owing to that trouble” (I, 55).

112. With Singular Dative.—mô dutyimo te Kufâr-ke e hû “let us two, for the sake of that Kâfir become one” (II, 11); te xalak-ke “for that people” (III, 5, 6); Sulaimânike te mâš-ke banû “Sulaimânik said to that man” (III, 12); a Sulaimânık te Bihû-ge gâ “that Sulaimânik went to that Bihun” (III, 48); te râjgana-ye bana-du “he says to that queen” (III, 50).

113. With Singular Genitive.—ã pô gâ te xân-së watan-gë, te xân-së malâz hô “that boy went to that Khân’s country, he became that Khân’s guest” (I, 46); te saran-si kan-ke gâ “he went to the neighbourhood of (i.e. near) that girl” (III, 29).
114. With Singular Locative.—ti Tōwāl-mē “in that Tōrwal” (II, 2); tē watan-mē “in that country” (III, 8); sē tē rājgana-żet mayin hū “he became in love on (i.e. with) that queen” (III, 49).

115. With Singular Oblique.—te Kufār-sāth “with that Kāfīr” (II, 12).

116. With Plural Accusative.—tiyā šālmā pāyis-kējū gin “take those rupees from him” (L. 235).

117. The Aryan pronominal base sa- appears under the immutable form sē (sometimes written si, seh) “he, she, it, that”. As a pronoun, it has been noted only in the Nominative case, Singular and Plural. It therefore serves as an alternative, and more usual, form of the Nominative of the Pronoun tē (§ 97). So also, as a Pronominal Adjective, it is used only with a noun in the Nominative Singular or Plural. Under any circumstances it does not change for gender or number. Examples are:—

118. Singular Nominative.—sē mī tarbūr aśū “he was my paternal cousin” (I, 17); sē bana-dū “he says” (I, 22; II, 35, 38, etc.; III, 28, 52); sē cir zālim aśū “he was very powerful” (II, 4); sē māliyā neyu-dut “he was taking taxes” (II, 5); sē buzurg aśū “he was a saint” (II, 17); sē til šit hū “he then became aware” (II, 19); sē tanū yai-śi ciś na pō-đū “he does not drink his mother’s breast” (II, 21); sē Musulmān hū “he became a Musalmān” (II, 36); sē watan-sī wazīr hū “he became Wazīr of the country” (II, 42); sē širē pām dugū-dut, sē mē lāḍa šī na aśī “she was weaving wool in the house, she was not aware of this fight” (III, 18, 19); sē tē rājgana-żet mayin hū “he became in love over (i.e. with) that queen” (III, 49); sē bana-żī “she says” (III, 51, 53).

119. Plural Nominative.—sē telā ugāt “they went away from there” (II, 30); sē ai Gurnāl-gē “they came to Gurunai” (III, 10); sē mē saran-żet paśat “they quarrelled over this girl” (III, 24).
120. As a Pronominal Adjective we have:—With Singular Nominative:  sē ḥān bana-dū “that Khān says” (I, 47); sē pō gani hū “that boy became big” (II, 27); sē rājgana ḵūāl hī “that queen became pleased” (III, 60). With Object of a Transitive Verb in a tense derived from the Past Participle: te si Semū watana hažat “he drove that Semū from the country” (III, 3).

121. With Plural Nominative.—sē daš bhai āban-gē derī “those ten cousins remained by themselves” (I, 31); sē ḵalak jama hī “those people (singular collective noun) became assembled” (III, 33).

122. One other Demonstrative Pronoun is pāē “he, that” which appears only in the List of Words. The Singular Nominative is pāē, which once occurs with the ka-suffix as paigā (Biddulph, paga),¹ in paigā thū “he is” (L. 158). The Singular Oblique Form is pāyis, and the Plural Nominative is paiyē. Examples are:—

123. Singular Nominative.—pāē tanū māl ciā-dū “he is grazing his own cattle” (L. 229). Singular Oblique: pāyis yora kuḍ “beat him well” (L. 236) (we have seen that verbs meaning “to beat” govern the Genitive, § 37). Here the Oblique Case is used, or, possibly, pāyis is a corruption of pāē-si); mīā šālmī pāyis-ke de “give this rupee” († these rupees, § 94) to him” (L. 234); tiyā šālmī pāyis-kējā giṇ “take those rupees from him” (L. 235). Plural Nominative: paiyē thō “they are” (L. 161); paiyē aši “they were” (L. 167); paiyē kudē-dū “they strike” (L. 184).

124. As a Pronominal Adjective we have:—With Singular Nominative: pāē māš gho-se jada thām-si ṭin b’hēh thū “that man is seated on a horse under a tree” (L. 230); With Object of a Transitive Verb in a tense derived from the Past Participle: pāē cīz tā kis-kējā giṇ-thū “from whom did you buy that thing?” (L. 240).

125. With Singular Genitive.—mē pīži-si pūc bēbā kī-dū pāē māš-si šū-sed “the son of my uncle has made a marriage

¹ Cf. Biddulph’s aga “this”, in § 84.
with his sister” (L. 225); pāe mā̄ś-se pūc me cir mīdē-dē kūḍū-dū “I have beaten that man’s son with many stripes” (L. 228); pāe ṣai-se kīmat “the price of that thing” (L. 232).

126. With Singular Locative.—mī bāp pāe līde širē hō-dū “my father lives in that small house” (L. 233).

127. In L. 231 the word pātē occurs twice as an oblique Pronominal Adjective. I am unable to explain the form. The sentence is pātē māś-se bha pātē māś-si śū-kējā ucat thū “that man’s brother is taller than that man’s sister”.

128. The nearest Dardic relations to this Pronoun are Drās Śinā pe-rō “he”, and Ḍāh-Hanū Śinā phō “he”. We may also compare the Syrian Gypsy pānjē “he”. But the word can be more directly compared with the European Gypsy *pō “self”, Singular Oblique pes (compare Törwāli pāē, Singular Oblique, pāyis).

129. The word must be referred to the Skt. ātman- “self”. This word also survives independently in the word tanū “own”. In Prakrit ātma becomes either appā or attā, and, similarly, in several Dardic languages, the tm of (ā)tmān- is changed both to p and to t, with a slight distinction of meaning in each case. Thus, in Ksh. we have the two suffixes pān“ and tān” (pōn“, tōn“), both indicating relationship. The suffix tān”, however, indicates a more intimate relationship than pān“ (see Kāśmīraśabdāmṛta, iv, 63), as in māl’tān” “fatherhood”, but vēsāpān“ “comradeship”. On the other hand, the Ksh. for “self” is pāna. Similarly, in Törwāli, tanū is reserved for the reflexive possessive pronoun, and pāe for the demonstrative pronoun.

130. There is a Reflexive Pronoun abān (variant āban), meaning “self”. It is immutable, but can take the termination ī (< ēva) for the sake of emphasis, as in abanī “(I, my, etc.) very self”. Examples are:—

131. Singular Nominative, with emphatic ī:—ā abanī baže-dū “I am myself going” (I, 45). Singular Dative: saran tā aban-gē lehī “thou demandest the girl for thyself” (I, 39);
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Tówāl-mē aban-gē karwanda kē “he did cultivation for (him)self in Tówāl” (II, 2); aban-mē-gē lāt-ke jör ku “make (thyself) ready for a fight for (thy)self (and) me” (III, 11). Plural Dative: sē daś bhai āban-gē derē “those ten cousins remained for (i.e. by) themselves” (I, 31).

132. The origin of the word aban must again, like Ksh. pāna “self”, be referred to the Sanskrit ātman-, through the Prakrit appaṇa-. In Dardic appaṇa- would become *apana-, and the intervocalic p would, in Tówāli, regularly become b (see § 3d).

133. The Reflexive Possessive Pronoun is tanū “own”, immutable, and used like the Hindi āpmā. Like that word it usually refers to the logical subject of the sentence. The following are examples of its use: tu baž, tanū dērā wadān kō “go thou, and set (thine) own house in order” (I, 25); tanū yai-ge tanū śi-ge bānū “(he) said to (his) own mother and to (his) own sister” (I, 27); ē jamāldār tanū bhayā-gē bana-dū “this headman says to (his) own brothers” (I, 32); “tanū śū me-gē dū”; mē tanū śū tēs-kē na dit . . . “‘ē tanū śū me-gē na dit’ “‘give to me (your) own sister’; I did not give (my) own sister to him . . . ‘he did not give (his) own sister to me’” (I, 33–5); ā pō tanū śir-kē āp; tanū śi-yē bana-dū “this boy comes to (his) own house; he says to (his) own sister” (I, 42); tanū saran mē-gē dē “give to me (thine) own daughter” (I, 48); tanū śirā jāma pevū “he sent clothes from (his) own house” (I, 50); tanū ḥānī cai gā “(he) abandoned (his) own Khānship” (I, 54); pade-ge tanū śir-ke ai “(they) came backwards to (their) own house” (II, 15); ā pō tanū yai-si cīś na pō-śat “this boy was not drinking (his) own mother’s breast” (II, 18, so 21); ċā yalak-kē tanū yarāk sabāt “(he) arranged (their) own jirga for that people (here, if my translation is right, tanū does not refer to the logical subject) (III, 6); tanū karmā-ye bānū “(he) said to (his) own army” (III, 13); Purangām-ge tanū bāḍsāḥi-ge wat “(she) came to Purangām for (her) own rule” (III, 60); pāē tanū māl khaṇḍ-mē cīā-dū “(he) is grazing (his) own cattle on the hill-top” (L. 229).
134. This form is again to be compared with the Sanskrit (ā)śtman-. For further particulars, see under pāē (§ 129).

135. No example of the Relative Pronoun has been noted. Probably, as in Šīnā, when needed, the Persian ki is used.

136. Interrogative Pronouns.—The Animate Interrogative Pronoun is kām “who?” (L. 92). When used as a Pronominal Adjective, it has the form kāmē or kāme in the two instances in which it has been noted. These are hē kāmē māś gīna-zī “which man does she take?” (III, 28); kāme māś-se pō te-kējā piyāj ye-dū “the son of what man comes behind thee?” (L. 239).

An Oblique Form of this Pronoun is kis (cf. Veron kese, Šīnā kēse), as in pāē cīz tā kis-kējā gīn thū “from whom didst thou buy that thing?” (L. 240).

137. With kām, we may compare the Tirāhī kāma and the Gārwī kum “who?”, the Ksh. Oblique Base kam-, and the Wai-alā Sing. Gen. kuma.

138. The Inanimate Interrogative Pronoun is ka (?kā) “what?” (L. 93), used both as a Pronoun and as a Pronominal Adjective. Examples are:—tu ka sāwāl kō-dū “what request dost thou make?” (I, 9); tu ka yame-de yam-jān hō-dū “owing to what trouble art thou worried?” (I, 11); ā mere ka cal keē “what device should I now do?” (I, 24); tā me-gē ka mubārakā (fem.) dīt “what congratulation didst thou give me?” (I, 38); tu ka nīmā-dū “what dost thou wish?” (II, 37, 40); chē nām ka thū “what is thy name?” (L. 220).

139. We have seen above that ka is used with mubārakā, a feminine noun. We have ke, instead of ka, used with a feminine noun in ke yora χuśāli Xudā Pāk dī-cī “what good happiness has God, the Pure, given!” (I, 20). Here ke is used exclamatorily.

140. The origin of ka is the Avesta-Sanskrit base ka-. It appears under numerous related forms in nearly all the Dardic languages. Thus, Baśgali kē, kai; Wai-alā kos; Khōwār kya; Kalāsā kia; Gawarbatī ki; Paśai kō; Tirāhī
141. An Interrogative Pronoun of Quantity is kadak “how much? how many?” Examples are mē ghō-sī umu kadak cī (? cī) “how much is the age (fem.) of this horse?” (L. 221); mhēḍa Kaśmīr kadak dū thū “from here how much (masc.) distant is Kashmir?” (L. 222); cī bāp-sī sīrē kadak pūc thū “how many (masc. pl.) sons are in thy father’s house?” (L. 223).

142. As related Dardic words, we may quote Wai-alā and Gārwī kitī, Gawarbatī kata, Śiṇā of Ḍāh-Hanū katāk, Kaśmīrī kait-, and Maiyā katuk. As usual in Tūrwāli, intervocalic t has been softened to d (see § 3d.).

143. Indefinite Pronouns.—The only Indefinite Pronoun noted is the borrowed Arabic-Persian fulāna, which appears under the form filankē or filankai in the following:—ā filankai watan-sē čān-sē puṣṭ thū “I am the descendant of the Khān of a certain country” (I, 12); filankē čān-sē saran “the daughter of a certain Khān” (I, 39, 43).

144.—Miscellaneous Pronominal Adverbs.

mēl “here” (cf. tel “there”), in mēl ti Tōwāl-mē aban-gō karvanda ki “here, in that Tūrwāl, he did cultivation for himself” (II, 2).

mhēḍa “from here” (cf. telā1 “from there”) in mhēḍa Kaśmīr kadak dū thū “how far is Kashmir from here?” (L. 222).

145. til “there”, in ai beś-te til nīdā kao-dud “I, having gone there, was looking on” (I, 19); sē til šīt hū “he there became aware” (II, 19).

tel “there” (cf. mēl “here”), in tel te Kufār-sāth lāt sabat “there (they) joined fight with that Kāfir” (II, 12).

telā “from there” (cf. mhēḍa “from here”), in sē telā uģāt “they went away from there” (II, 30). Compare telā pāš “after that” (II, 49; III, 47).

146. kēt “where?”, in tū kēt-sī thū “of where art thou?” (I, 6).

1 Note here, and in mēl-ti, the interchange of t and l.

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147. talā "then" ( ? "from then" ), in ā ta talā gina-zī "I (fem.) shall then take thee (when thou diggest a canal) " (III, 51).

148. mere, "now", in ā mere ka cal kei "what device should I do now ? " (I, 24) ; mere tilai biži "now let us go, let us be off! " (I, 52).

149. miz "thus", in Semū-yē miz banū "to Semū they said thus" (III, 7).

150. kē (or, L. 94, kai) "why ? " (cf. Šinā kē) in tu kē āp "why didst thou come ? " (I, 47).

kiau "why ? ", and, hence, by a common Dardic idiom, "therefore," in kiau te-gē mubāraki-ye āp "therefore (we) came to thee for congratulation " (I, 40) ; ā kiau te-gē swāl kō-dū "therefore I make a request to thee " (I, 56).

151. The connection of the above with the corresponding pronouns is obvious.

CONJUGATION

152. Infinitive.—No instances of the Infinitive occur in the folktales. Biddulph gives a form ending in ōsa or ūsa, as in kuḍūsa "to strike". I can find no difference in meaning between the two terminations, and possibly the distinction is a mere matter of spelling. For the sake of completeness, I here give a list of these Infinitives taken from Biddulph’s English-Tirhukālak Vocabulary. It will be observed that one word, kowōsa or kowūsa "to eat", appears under both heads.

Infinitives in ōsa :—

abōsa "to arrive ".
olōsa "to open ".
cōsa "to let go ".
hōsa "to be, become ".
kōsa "to do ".
žōś kowōsa ( ? žōś khowōsa) "to be angry " (cf. kowūsa, below).

lāmōsa "to swim ".
porōsa "to break " (trans., cf. pūrūsa, below).
wōsa "to dismount ".
yōsa "to come ".

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Infinitives in āsa:

ucūsa “to take up” (cf. ušūsa, 2, below).
amāšūsa “to forget”.
anūsa “to bring”.
ušūsa, 1, “to enter” (Ksh. atsun).
ušūsa, 2, “to rise, to stand” (cf. ucūsa, above).
biginūsa “to sell”.
bājūsa “to go”.
bujūsa “to hear”.
bandūsa “to order”.
banūsa “to say”.
bīrārūsa “to search for”.
pad-ge būsa “to return”.
būsa “to see”.
baiyūsa “to sit”.
cujiūsa “to learn”.
cūjūsa “to teach”.
dyūsa “to give”.
cigān gālūsa “to shout”.
ganūsa “to shut”.
gaśūsa “to take”.
hasūsa “to laugh”.
kujūsa (? khujiūsa) “to ask”.
kowūsa (? khowūsa) “to eat” (cf. žoš kowōsa, above).
ligūsa “to write”.
lekūsa “to count”.
milūsa “to touch”.
mowūsa “to kill”.
maiyya “to die”.
ba-ge nikūsa “to go out”.
neyūsa “to take away”.
pugūsa “to blow”.
perguša “to move” (trans.).
pūrūsa “to be broken” (cf. porōsa, above).
pūsa “to drink”.
pasūsa “to look at”.
powūsa “to receive”.
pjūsa “to send”.
ṣijūsa “to fly” (as a bird).
tālūsa “to throw”.
tasūsa “eto creep”.
zucūsa “to grieve”.
žigūsa “to pull”.
žujūsa “to overthrow”.
žingūsa “to weep”.

153. Verb Substantive. Present. The Present tense of the Verb Substantive does not change for person, but does change for gender and number. The Masculine Singular is thū, and the Masculine Plural is thī. The Feminine in both numbers is noted as cī, which we should probably correct to čī. When employed as an Auxiliary Verb, it changes its form, and will be dealt with separately in §§ 157 ff. For the First and Second Persons Plural, there are no examples in the Folktales, but the List of Words gives thī for each.
The following examples are available for the other persons:—

Sing. Masc. 1:—ā filankai watan-sē xān-sē pušt thū “I am the descendant of the Khân of a certain country” (I, 12); ā Semū-se ṭāq-ke jōr thū “I am ready for a fight of (i.e. with) Semū” (III, 12).

Sing. Masc. 2:—tū kēt-sī thū “of where art thou?” (I, 6); tu yora mās thū “thou art a good man” (I, 56).

Sing. Masc. 3:—mē-tē-gē kam thū “there is business for me and thee” (I, 6, similarly 7); chē nām ka thū “what is thy name” (L, 220); ujīl ghō-sī zīn sīrē thū “the saddle of the white horse is in the house” (L, 226); pāē mās ghō-se jada thām-si tin b’hēth thū “that man is seated on a horse under that tree” (L, 230); bhā śū-kējā ucat thū “the brother is taller than the sister” (L, 231).

Plur. Masc. 1:—mō thē “we are” (L, 159).

Plur. Masc. 2:—thō thē “you are” (L, 160).

Plur. Masc 3:—mē yai ā bāp kāfir thī “my mother and father are unbelievers” (II, 29); tīsī aulād āxūnzāda thī “his descendants are Ākhūnzādas” (II, 51); chū bāp-sī sīrē kadak pūc thī “how many sons are there in thy father’s house?” (L, 223); pāē šai-se kīmat dū šālmī ṏ ar thī “two and a half rupees are the price of that thing” (L, 232).

Sing. Fem 3:—mē ghō-sī umu kadak cī (?) chī) “how much is the age of this horse?” (L, 221).

154. The fact that this tense does not change for person, and does change for gender and number, shows that it is of participial origin. It can therefore be compared with the Avesta stāta-, Sanskrit sthīta-. The change of th to c (?) ch) in the Feminine is, as in Kāśmīr, due to epenthesis, *ṭhya becoming cī (?) chī). In Ksh. ty regularly becomes ts. Thū is universal through all the Köhistānī dialects, and reappears in the Kaśṭawārī dialect of Kāśmīr.

155. The Past Tense of the Verb Substantive is, Masculine aśū (occasional variant, āśū), Plural, aśī. The Feminine is aṣī, for both Singular and Plural. When used as an Auxiliary
Verb, to form an Imperfect (§ 177) or Pluperfect. (§ 200),
the initial a (or ā) is omitted, and the word is also liable to
undergo other changes which will be discussed in §§ 160 ff.
Examples of the use of this word as a Verb Substantive are:

Sing. Masc. 1 :—ā lūṭ āśū “I was small” (I, 13).
Sing. Masc. 2 :—tū āśū “thou wast” (L, 162).
Sing. Masc. 3 :—ēgī ti-hun jumāldar āśū, ti-hun dērā wadān āśū “one of them was a head man, he was
my cousin, their house was in order” (I, 16, 17); mē manjlas-
mē e māś āśū “there was a man in this assembly” (I, 21);
Punkā-mē e Kupār āśū “there was a Kāfīr in Punkā” (II, 3,
similarly III, 2); sē cir zālim āśū “he was very powerful”
(II, 4); sē buzurg āśū “he was a saint” (II, 17); Pīr kile-mē
āśū “he was in the village of Pīr” (II, 19); ā pō ē-sī kaman
āśū “that boy was a master of the share” (II, 25); Tāwāl-sī
muś-ke e biū-sī thām āśū “in front of Tōrwāl there was a
biū-tree (II, 31); pājī ti-hun cōthum bāh āśū “afterwards
there was their fourth brother” (II, 46); tesi e duśman āśū
“of him there was an enemy” (III, 1); tesi nām Semū āśū
“his name was Semū” (III, 2); e māś andere cir huśā āśū
“one man among (them) was very intelligent” (III, 27).

Sing. Fem. 3 :—ti-hun hujrā-mē majlas aśī “there was an
entertainment in their guest-room” (I, 18); ē χuśālı̄ chi
bāp-si aśī “this pleasure was of thy father” (I, 22); tesi e
saran aśī “there was a daughter of him” (III, 17); sē mē
lāḍa šit na aśī “she was not aware of this fight” (III, 19);
telā pāś Bihū-mē e rājgana aśī “after that there was a queen
in Bihun” (III, 47).

Plur. Masc. 1 :—mō aśī “we were” (L, 165).
Plur. Masc. 2 :—thō aśī “you were” (L, 166).
Plur. Masc. 3 :—mī daś bhai aśī “of me there were ten
cousins (I, 15); tisi dvāś puś aśī “of him there were twelve
sons” (II, 4); tesi yai-yū-bāp Kufār aśī “his mother and
father were Kāfīrs (II, 17).

Plur. Fem. 3 :—nūm-dēś saranē tisi-sāt aśī “nine times
twenty girls were with her” (III, 17).
156. The fact that this tense (like thū) does not change for person, but does change for number and gender, shows that it is participial in origin. It must be referred to the Avesta šuta-, past participle of √sav-, šavaitē, cf. Persian šudan. The initial a, which is dropped when the tense is used as an auxiliary, is perhaps a relic of the Old Persian, Avesta, and Sanskrit augment,¹ here improperly prefixed to a participle. The final ū of šū shows that it is a strong form, derived from *šutaka-, not from the bare šuta-.

157. Auxiliary Verbs.—In most related languages, the unaltered Verb Substantive is employed as an Auxiliary Verb. In such cases, the Present of the Verb Substantive is used with the Present Participle, or with the Old Present, of the main verb to form a Periphrastic Present, as in the Hindi calā-hāi or calē-hāi “he goes”. It is also used with the Past Participle of the main verb to form a Perfect, as in the Hindi calā-hāi “he has gone”. Similarly, the Past of the Verb Substantive forms an Imperfect and a Pluperfect, as in the Hindi calā-thā “he was going”, and calā-thā “he had gone”.

158. In Törwālī the case is different. The Present and Past of the Verb Substantive nearly always undergo certain changes when used as Auxiliary Verbs to make periphrastic tenses. The various forms employed are dū—with a Past, dut (variant dūt, dud); šū or šat (variant šad); and nin or in. Of these dū means “is”, and is the same word as thū, the change of th to d being due to the fact that nearly all the verbal forms to which it is appended end in vowels. The th accordingly becomes intervocalic, and, as explained in § 3d, is changed to d. Its Plural is dī, and its Feminine, Singular and Plural, is zī (variants jī and, under special circumstances, cī). Examples are bana-dū “he says”; bažē-dū “they go”; gina-zī “she takes”; hō-dū “he has become”; kī-jī

¹ The survival of the augment in Dardic was first pointed out by Dr. G. Morgenstierne on p. 71 of his Report on a Linguistic Mission to Afghanistan, and the subject is further developed by Professor Turner on pp. 538 ff. of vol. iv of the Bulletin of the School of Oriental Studies.
“she has been made”; and dī-cī (contracted from dīt-ū) “she has been given”. In the case of the Perfect tense, it sometimes happens that the Past Participle of the main verb ends in a consonant, and in such instances, the th is thū not intervocalic, and remains unaltered. An example is gin-thū “he has been taken”. Very rarely, thū remains unchanged even after a vowel. The only examples that I have noted are ā kuṭē-dū “I beat”, but tū kuṭē-thū “thou beatest” sē kuṭē-thū “he beats” (L. 179–181) and hō-thū “I have become” (I, 55), but hō-dū (II, 20). The plural forms given in the list have, however, dī, as in mō kuṭē-dī “we beat”.

The Past form of dū—dut (dud)—is used to make an Imperfect, as in kō-dut or kao-dud “(I, etc.) was doing”. I have not noted any certain case of dut making a Pluperfect (see § 178), but this tense is of rare occurrence, and nothing can be assumed from the fact that I have not found this form in the specimens.

Alongside of dut, we find śū very often used to make an Imperfect or a Pluperfect, as in mē kuṭē-śū “I was beating”; mē kuṭū-śū “I had beaten”. It is, of course, only aśū, the Past tense of the Verb Substantive, with the initial a omitted. Instead of śū, we sometimes find sat, regarding which, see below (§ 160).

The Auxiliary Verb, or termination, nin or in, will be discussed in §§ 170–1. It is used to make a Present, or Future.

159. Of the above Auxiliary Verbs, the origin of dū has been explained above. I think that there can be no doubt about dut being, at least in meaning, a Past form of dū. Its origin is, however, obscure. To me it seems probable that it has been formed from dū by false analogy. As we shall see (§ 196) many Past Participles end in t, and dut has been formed from dū, just as we have dīt “given”, beside dāt, “he will give”. The pair (a)śū and sat “to be considered immediately, probably helped the adoption of the false analogy.

160. The word sat (variant, sāt) is equivalent in meaning to (a)śū, and is used alongside of śū and dut to form an
Imperfect, as in pō-šat, he was drinking (II, 18). It also appears once as forming a Pluperfect, in banu-šat "had been said" (II, 27). I would suggest that this šat is a corruption of *šut, on the analogy of Past Participles such as hažat "driven out", pašat "quarrelled", sabat "arranged", šeyat "driven back", and others in -at given in § 196. In this case it would, like šū be derived from the Avesta šuta- "gone" (§ 156), Persian, šud. Thus šū and šat would both be forms of the same word, one of which had originally the ka- suffix, with consequent elision of the t, while the other had no ka- suffix and has preserved the t. An alternative origin has been suggested to me by a friend. He would derive šat from the Sanskrit ašayat "he was lying". Phonetically, this is quite possible, but it would necessitate denial of the connection between šat and šū, that seems to me to be almost certain.

161. It may be added here that Biddulph, in his account of "Torwálâk" grammar, gives a short list of conjugational forms. Among these, he gives a Present Participle ending in dūt, as in kududoot "striking". There is nothing like this in Sir Aurel Stein's specimens. In his List, Sir Aurel gives kudunki "striking", which is evidently based on the Paštō Present Participle ending in ūnkai. In the Folktales, dūt appears only as an Auxiliary Verb making the Imperfect tense (§ 178).

162. Future (Old Present).—As in the case of other Dardic languages, and as in the case of the Eranian Ghelchah Languages immediately to their North, the Old Present has lost its original force, and is now used as a Future, or, occasionally, where we should use the Present Subjunctive. The first and third persons sometimes, also, are used in an Imperative sense. Every person of both numbers ends in voie, but there are also variant forms. From the √ka- "do", we have kei or kēi for the first person singular and for the first person plural. Similarly, for the first person plural of the √til- "go", we have tilai or tili. The √ka- also has
kuvē for its third person singular, and the \( \sqrt{dī} \)-“give”, has its first person singular dai, and its first person plural dē. If the sense of the future has to be emphasized, the syllable yā can be added to any form. The following are examples of the use of this tense:

163. Sing. 1:—bįžĩ, in ā bįžĩ, “I will go” (I, 44).
   dai, in ā te-gē dai “I will give (her) to thee” (I, 49).
   ginĩ, in ā ta ginĩ “I will take thee” (III, 53).
   keĩ, in ā mere ka cal keĩ “what device shall I now do?” (I, 24).
   kĩ, in ā beš-te e saran-ma tapōs kĩ “I, having gone, will make enquiry from this girl” (III, 28).
   kuďĩ-yā, in ā kuďĩ-yā “I shall beat” (L. 195).
   nigālĩ, in yāp ā nigālĩ “I will cut a canal” (III, 52).

Sing. 2:—kuďĩ-yā, in tu kuďĩ-yā “thou wilt beat” (L. 196).

Sing. 3:—hĩ, in mē watan-si mā-o-chi šerikaṭ hĩ “let there be partition of this country of (i.e. between) me and thee” (II, 8).

kuďĩ-yā, in sē kuďĩ-yā “he will beat” (L. 197).

kuvē, in tă Xodā e-ga dū na kuvē “may God not make one two for thee” (II, 48); hē te-ge kasab kuvē “let him do work for thee” (III, 35).

Plur. 1:—bįžĩ, in yā, mō bįžĩ “come ye, let us go” (I, 36);
   mere tilai, bįžĩ “let us now go, let us be off” (I, 52);
   ti, bįžĩ “let us go, let us be off” (II, 28).
   dė, in tes-ki mubărakĩ dė “let us give congratulation to him” (I, 36).

hũi, in mō duyimo te Kufār-ke e hũi “we two will become one for (the sake of) that Kāfīr” (II, 11).

keĩ, in mō tihā Musulmān keĩ “let us make them Moslems” (II, 29).

kuďĩ-yā, in mō kuďĩ-yā “we shall beat” (L. 198).

tilai or tili, see bįžĩ above.

b’hĩ, in tisē dērā-mī b’hĩ “let us sit in his house” (I, 52).

Plur. 2:—kuďĩ-yā, in thō kuďĩ-yā “you will beat” (L. 199).
Plur. 3:—kuṭi-yā, in tiyā kuṭi-yā “they will beat” (L: 200).

164. As regards the forms ending in ū (including those in ē) it is evident that the third person singular has usurped the functions of both the other persons. The origin, of course, is the Avesta, -āiti, Sanskrit -āti. We may compare the Kāśmīrī māri, and the Munjāṇī dehi, both meaning “he will beat”. The form kuve is formed from a base kō or ku, which we shall notice in the Imperative (§ 167) and in the Periphrastic Present (§ 173). Tilai and dai are, I suppose, merely older forms of tili and dē respectively (-āti > -āi > -ē > -i).

165. Imperative.—For the first and third persons of the Imperative, we have just seen that the corresponding persons of the Future (Old Present) are employed.

166. The second person singular of the Imperative is, as usual, the bare base. As in other Dardic languages, including Śinā and Tirāhī, the second person plural is formed by adding a or ā. Examples of this tense are:—

167. Sing. 2:—baž, in tu baž tanū dēra “go thou to thine own house” (I, 25); ne baž “do not go” (I, 44, masc.; 45, fem.); mē kējā mūj baž “walk before me” (L. 238).

b’hai “sit thou” (L. 79).

cin, in mē cai cin “cut thou this cliff” (III, 58).

dē, or (ʔ) dū, in tanū šū me-gē dū “give thine own sister to me” (I, 33). Here dū is perhaps a slip for dē due to the presence of bana-đū immediately preceding in the passage); tanū saran mē-gē dē “give thine own daughter to me” (I, 48); miā šālmī pāyis-ke de “give this rupee (?) these rupees, § 94) to him” (L. 234).

gan, in khe-de gan “bind (him) with a rope” (L. 236).

gin, in mā gin “take me” (III, 50); tiyā šālmī pāyis-kējā gin “take those rupees from him” (L. 235).

hō, in iṛi hō “stand” (i.e. become standing) (L. 82).

khō “eat” (L. 78).

kō or ku, in tanū dēra wadān kō “make thine own house
in order” (I, 25); mē-ye kalimā bayān kō “recite the creed to me” (II, 35); mē-ge tubak-si duvwā kō “make to me the favour (i.e. the gift) of a rifle” (II, 44); aban-mē-gē lāt-ke jōr ku “for yourself and me make ready for a fight” (III, 11).

kud, in pāyis yora kuḍ “beat him well” (L. 236). A variant of this word is kuth (L. 81, 175). See § 3e.

mā, in mē Sulaimānik na mā “do not kill this Sulaimānik” (III, 35).

mō “die” (L. 83).

nigāl or nīgal, in tu mē Bihū-ge yāp nīgal “excavate a canal to this Bihun” (III, 51); kūi-mā ā nīgal “draw water from the well” (L. 237).

pai, in tu beš-te me-gē jāma pai “do thou, having gone, send clothes to me” (I, 49).

sabā, in payim dišē pan sabā “prepare thou a road on the other side” (III, 37). Here the final ā is part of the base.

thā, in ghō-si pād-jada zin thā “put thou the saddle on the horse’s back” (I. 227). Here also the ā is part of the base.

til “go thou” (L. 77).

yē “come thou” (L. 80).

Plur. 2:—baža, buža, or boža, in buža “go ye” (I, 27); to baža “go ye” (I, 41); Bihū-ge boža “go ye to Bihun” (III, 13).

buā, in mē saran buā “inspect ye this girl” (III, 31).

janā, in mē dērā janā “clean ye my house” (I, 27).

kuwa, in mē-sāt lāt kuwa “together with me make a fight” (III, 5); to lāt na kuwa “do not ye make a fight” (III, 28).

tila, in tīla rabar-ke “go ye to the fight” (III, 13).

yā, in yā, mō bana-dū “come ye, we say” (I, 33); yā, mō biži “come ye, we will go” (I, 36).

168. Periphrastic Present.—This is formed by adding a present form of the Auxiliary Verb to an abraded form of the Future (Old Present). The same procedure is followed in Šīnā where sidēn “he strikes”, is a contraction of the Future (Old Present) sidē with han “he is”. In Törwāli, the Future (Old Present), for all persons ends in ī, as in kuḍī
"I, thou, he, etc. will strike". In the Periphrastic Present, this ı is weakened to ę or a, and to this the Auxiliary dü (see § 158) is added as the Auxiliary. Sometimes nin or in (see below, §§ 169, 170, 176) is used instead of dü. When the more usual form with dü is employed, we get forms such as kudé-dü "I, thou, or he strike, striketh, or strikes"; gina-dü "I, thou, or he take, taketh, or takes". The plural masculine of dü is dı, so that we get kudë-dı "we, you, or they strike." The feminine in both numbers of dü is ızı so that we get kudë-ızı "I, thou, she, we, you, or they (all feminine) strike, etc."

Properly speaking, this tense has a present force, but in cases like bana-dü "he says", it is used as a Historical Present, and may be translated "he said", as was frequently done in the original manuscript supplied by Sir Aurel Stein. As the tense is certainly a Present, I have not scrupled in each case to alter this to "he says". Sometimes this tense may even have the power of an immediate Future, as we say "I am going", when we mean "I shall go immediately".

169. Besides the usual Present made with dü, we occasionally find another Present made with the Auxiliary nin or in. As we shall see, the latter form seems to be used only when the verbal base ends itself in n, so that we are justified in assuming that the real form of the auxiliary is nin. Thus, we have mā-nin "they will kill", but gin-in "we shall take". Although, for the reasons given in the next section, I provisionally class this tense as a Present, in the few examples available (§ 176) it seems to be mainly used with a Future force, and Biddulph, in his grammatical sketch of Torwâlāk, gives "kündnin", as the regular Future, making no mention of the Future (Old Present) described above in §§ 162 ff.1

1 I may here mention that Biddulph distinguishes between a masculine, küdnin, and a feminine küdnin. He makes a similar distinction in regard to the ordinary Present with dü. He gives a masculine kuddāāō (i.e. kuḍa-dü), and a feminine kuddājī (i.e. kuḍā-ʃi), but I have failed to find any trace of such a distinction in the present texts. Moreover, as the verbal base, kuḍē or kuḍa, is almost certainly derived from the Old Present, and is not participial, I do not see how it can possibly change for gender.
170. The origin of this auxiliary form, nin, is to me a matter of doubt. I am inclined to suggest that the termination may originally have been that of the third person plural, and we can then connect forms such as Biddulph’s kudnin, with the Šiṅā forms, such as the 3rd person plural šidēnen “they beat”, which is a compound of the Future (Old Present) of that language (Plur. 3, šidēn), with the auxiliary verb han “they are”. If this is correct, kudnin should be a compound of a lost *kudēn “they will beat”, with a Törwālī form corresponding to the Šiṅā han, which has now fallen out of use as a separate word.

171. Examples of the Present with dū are:—

Sing. Masc. 1:—baže-dū, in ā abanī baže-dū “I am going” (i.e. will go) myself” (I, 45).

GINA-dū, in mē saran ā gina-dū “I take (i.e. will take) this girl” (III, 25).

kō-dū,1 in ā te-kējā sōwāl kō-dū “I am making a request from thee” (I, 8, 56); ā te-ɡē du žāt majlis kō-dū “I make (i.e. will make) an entertainment for thee for two nights” (I, 10); te-sād maškulā kō-dū “I am making business (i.e. talk) with thee” (I, 56); ā te-sāt šerīkat na kō-dū “I am not making sharing with thee” (II, 9).

KUDĒ-dū, in ā kuḍē-dū “I beat” (L, 179).

mā-dū, in ā mē Sulaimānīk mā-dū, “I will, kill this Sulaimānīk” (III, 34).

nimā-dū, in ā te-kējā χānī nimā-dū “I wish for a Khān-ship from thee” (II, 38); ā waẓīrī nimā-dū “I wish for Waẓīrship” (II, 41).

Sing. Fem. 1:—GINA-žī, in ā ta talā gina-žī “I will then take thee” (III, 51).

1 This is irregular, here, and also elsewhere in this tense. The Future (Old Present) is ke or kā (§ 163), and the Imperative is kō or ku (§ 167). The Future (Old Present) Sing. 3 is kuwe (§ 163), and is an exceptional form used as an Imperative. Cf. Imperative Plur. 2 kuwa (§ 167). See also § 164.
172. Sing. Masc. 2:—bažê-dû, in tû bažê-dû "thou goest" (L. 206).

kô-dû, in tu ka yame-de yamjân kô-dû "by what trouble art thou becoming troubled?" (I, 11).

kô-dû, in tu ka sâwâl kô-dû "what request dost thou make?" (I, 9).

nimâ-dû, in tu ka nimâ-dû "what dost thou wish?" (II, 37, 40).

According to L. 180, "thou beatest" is tû kuđê-thû, in which thû is used instead of dû. This is exceptional, see § 158.

173. Sing. Masc. 3:—bana-dû "he says" (I, 7, 8, 9, 10, et passim). As stated above, this is throughout used as a Historical Present.

bažê-dû, in Šâh Zamân Xân Mingaore-ye baže-dû "Shâh Zamân Khân goes (i.e. went) to Mingaora" (I, 1); sê bažê-dû "he goes" (L. 207).

ciâ-dû, in pâe tanû mâl khanâ-mê ciâ-dû "he is grazing cattle on the hill-top" (L. 229).

hô-dû, in mâ bâp pâe lije šiře hô-dû "my father is being (i.e. lives) in that small house" (L. 233).

kuđê-thû, in sê kuđê-thû "he beats" (L. 181). See above, under "thou beatest", and § 158,

pô-dû, in sê tanû yai-si ciš na pô-dû "he does not drink (from) his mother's breast" (II, 21).

ye-dû, in ek düi-sât jor ne ye-dû "one does not come (to) agreement with the other" (III, 26); kâme mâs-se pô te-kêjâ piyâj ye-dû "the son of what man comes behind thee?" (L. 239).

174. Sing. Fem. 3:—bane-žî, in mâ pô-si šû bane-žî "this boy's sister says" (Historical Present) (I, 44); sê bana-žî "she says" (id.) (III, 51, 53); râjjana Sulaimânîk-ke bana-žî "the queen says (id.) to Sulaimânîk" (III, 58).

gîna-žî, in hê kâmê mâš gîna-žî "which man does she take?" (III, 28).
§ 175. Plur. Masc. 1:—bana-dū (? bana-dī), in yā, mō bana-dū (? bana-dī) mē pō-gē "come ye, we (shall) say to that boy"
(I, 33).
bażē-dī, in mō bażē-dī "we go" (L. 208).
kuḍē-dī, in mō kuḍē-dī "we beat" (L. 182).
Plur. Masc. 2:—bażē-dī, in thō bażē-dī "you go" (L. 209).
kuḍē-dī, in thō kuḍē-dī "you beat" (L. 183).
Plur. Masc. 3:—bażē-dī, in ē bażē-dī "they go" (L. 210).
kuḍē-dī, in pāiyē kuḍē-dī "they beat" (L. 184).
176. Examples of the Present with nin or în are:—
Sing. Masc. 1:—hō-nin, in mē hō-nin "I may be" (L. 172)
Sing. Masc. 3:—ban-in, in ban-in, "tā me-gē ka mubārarākī
dit" "(if) he may say, 'what congratulations are given
by thee to me?'" (I, 38).
kuō-nin, in tē mō-ma tapōs kuō-nin "he may make a question
from (i.e. inquire from) us" (I, 37).
Plur. Masc. 1:—ban-in, in mō ban-in "we may say"
(I, 39).
gin-in, in bēṣyā tōi gin-in "it is we who shall take loot"
(III, 8).
yē-nin (? yā-nin) in mōi te-sāt karmā ya-nin (? yā-nin)
"it is we who shall come with thee as an army" (III, 7).
Plur. Masc. 3:—mā-nin, in tu ne baż, tā mā-nin "do not
thou go, they may kill thee" (I, 44).
177. Imperfect.—This is formed on the same lines as the
Periphrastic Present, the Past tense, (a)śū, of the Verb Sub-
stantive, or the Past Auxiliary dūt (dūḍ) or šat (šad) (§ 158),
being substituted for dū. As stated in § 155, the initial
a of aśū has been omitted, so that, in the Imperfect, aśū
becomes śū. Only one example of the Imperfect with śū
has been noted. It is mē kuḍē-śū "I was beating" (L. 192). ¹

¹ Biddulph gives an Imperfect kuḍōosāshoo (i.e. kuḍūsa-śū), with a feminine
kuḍūsāshi (i.e. kuḍūsa-śi). These are not borne out by the present
texts, but may belong to the dialect of some Törwāl village other than those
visited by Sir Aurel Stein. The form kuḍōosā is also given by him as the
Infinitive, see § 152.
178. Imperfects formed with ḏut (dud) are:—

ḍugū-ḍut, in sē šiṅē pām ḏugū-ḍut “she was weaving wool in the house” (III, 18).

hō-ḍut, in ē manjlas thun hujrā-mē hō-ḍut “this entertainment was becoming (i.e. used to be) in your house” (I, 23).

kō-ḍut, kao-ḍud, in Sulaimānīk Purangām-ṃet bādāhī kō-ḍut “Sulaimānīk was doing rule over Purangām” (III, 1);

ai beś-te til nidā kao-ḍud “I, having gone there, was making inspection” (I, 19).

neyu-ḍut, in sē māliyā neyu-ḍut “he was taking taxes” (II, 5). This is doubtful. It may perhaps be a pluperfect (§§ 191, 201).

179. Imperfects formed with šat (ṣad) are:—

diū-ṣad, in malāž-ge ġil diū-ṣad “he was giving (i.e. continued to give) bread to guests” (I, 29).

pō-ṣat, in ā pō tanū yai-sī ciś na pō-ṣat; lehir chal-si ciś pō-ṣat “this boy was not drinking (i.e. used not to drink) his mother’s breast; he was drinking the breast of a red goat” (II, 18).

180. Past Tense.—The Past Participle, without any addition, is used for the Past tense. Past Participles appear under two forms, a strong (with original ka-suffix) and a weak. The strong forms end in a long vowel (ā, ā, or ō), and change for gender and number. Weak forms end in a consonant and do not change for gender or for number. It will be convenient to divide the examples into the two groups of Intransitive and Transitive verbs.

181. Intransitive Past Tense.—Here the Past Participle does not change for person. Only in the case of strong participles, does it change for gender and number. Thus:—

182. Sing. Masc. 1:—gā (strong form), in ā gā filankē čān-sē saran paś “I went (i.e. I’m off) after the daughter of a certain Khān” (I, 43; so L. 211).

hō (strong form), in ā šid hō, čuśāl hō “I became aware, I became (i.e. I am) happy” (I, 40).

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183. Sing. Masc. 2:—āp, in tu kē āp “why didst thou come?” (I, 47).
    gā (strong form), in tū gā “thou wentest” (L. 212).
184. Sing. Masc. 3:—āp, in ē māz āp “a man arrived” (I, 3); ē pō pat-gē āp “this boy came back” (I, 26); ā pō tanū šir-kē āp “the boy came to his own house” (I, 42); dād mē watan-gē āp “the ancestor came to this country” (II, 1, 7); pāji tisi duyi bhā āp “afterwards his second brother came” (II, 39); mūs-ke cai āp “a cliff came (i.e. appeared) in front” (III, 57).
    bēth or b’hēth, or (strong form, cf. § 3e) bēdū, in ē pō andare bēth “this boy sat inside” (I, 29); tisi ūn bēdū “he sat under it (sc. a tree)” (II, 32). Cf. pāē mās thām-si ūn b’hēth thū “that man is seated under a tree” (L. 230).
    diū (strong form), in pata-ge diū “he fled back” (III, 16); Sulaimānīk diū “Sulaimānik escaped” (III, 45).
    gā (strong form), in Ningōlī-se kac-ke gā “he went to the neighbourhood of Ningōlī” (I, 2); ā pō gā “that boy went” (I, 46); tanū xānī cai gā “he abandoned his Khānship” (I, 54); mās gā . . . te saran-si kan-ke gā “the man went . . . he went to the vicinity of that girl” (III, 29); Sulaimānīk jābal hat-te gīnu gā “Sulaimānik, taking a pickaxe in his hand, went” (III, 38); pata-g Semū-sie šir-ke gā “he went back to Srmū’s house” (III, 39, so 45); melāštēp-te gā “he went for a visit” (III, 48).
    gya (a variant of gā), in Sulaimānīk-si karmā gya Bihū-ge “Sulaimānik’s army went to Bihun” (III, 14).
    hū or hō (both strong forms), in mē dērā kūtsā šat hū “my house (and) lane became ruined” (I, 14); ē xān levānai hū “this Khān became mad” (I, 54); e pō paidā hū “a son became born” (II, 16); sē til šit hū “he there became aware” (II, 19); sē pō gani hū “that boy became big” (II, 27); sē Musulmān hū “he became a Musalmān” (II, 36, so 43, 49); se watan-si wazīr hū “he became Wazīr of the country” (II, 42); šerunke hū . . . Mayō-mī dērā hū “he became an exile (§ 203) . . . his home became in Mayō” (III, 4);
INTRANSITIVE PAST [§ 185

Semū cir χuśāl hū “Semū became very glad” (III, 42); sē.tē rājjana-żet mayin hū “he became in love with that queen” (III, 49).

tē χān-sē malāž hō “he became a guest of that Khan” (I, 46); cui kāl hō “the third year became” (II, 47).

It will be observed that the usual form is hū.

hut, in Sulaimānīk hut “Sulaimānīk slept” (III, 43).

lagū (strong form), in šir-ke lagū “he entered the house” (III, 29).

stituição or mau (both strong forms), in mī bāp mū “my father died” (I, 13); Semū mau “Semū died” (III, 45).

nigāt, in ā māś mē šira nigāt “that man went out from this house” (III, 31).

ucit, in karmā ucit “the army arose” (III, 9).

wat, in aval-mē Xāna-sī dād wat “First Khāna’s ancestor arrived” (II, 34); pāji tisi cui bhā vat “afterwards his third brother arrived” (II, 43); Gurnāl-miā Semū-si karmā vat “Semū’s army arrived from Gurnāl” (III, 14); payin diše-de vat “he arrived at the opposite side” (III, 56).

185. Sing Fem. 3:—gā (strong form. We should expect gī or goī), in tasi šū gā “his sister went” (I, 28).

hī (strong form), in na-tsāba derē zōg hī “there became an unexpected noise at the door” (III, 20); hé mē lādā šit hī “she became aware of this fight” (III, 21); ar žāt hī “it became half night (i.e. midnight)” (III, 43); mē watan-mī Sulaimānīk-sī bī pādūhī hī “Sulaimānīk’s rule became again in this country” (III, 46, so 61); pan na hī “there was no road” (III, 57); sē rājjana χuśāl hī “that queen became pleased” (III, 60).

mū or maī (both strong forms), in mē χān-sē chī mū “the wife of this Khan died” (I, 53); mē saran maī “this girl died” (III, 30). Cf. māīl in tē saran māīl dij “they saw (that) this girl (had been) killed” (III, 32).

wat, in sē rājjana . . . Purangām-ge tanū bādūhī-ge wat “that queen . . . came to Purangām for her own rule” (III, 60).
§ 186. Plur. Masc. 1:—āp, in kiau te-gē mubāraki-ye āp “therefore we came to thee for congratulation” (I, 40).

 gai (strong form), in mō gai “we went” (L. 214).

 nigāt, in mō mē mās-sē puṅtuā nigāt “we are gone out from enmity of (i.e. with) this man” (I, 52).

 187. Plur. Masc. 2:—gai (strong form), in thō gai “you went” (L. 215).

 188. Plur. Masc. 3:—aī (strong form), in pade-ge tanū šir-ke ai “they came back to their own house” (II, 15); sē aī Gurnāl-gē “they came to Gurnāl” (III, 10); Mayō-sī gan gan mās ai “a number of big men of Mayō came” (III, 22).

 āp, in mē gām-sī χαλακ buḍ ēs paś āp “after this many people of this village came” (I, 30).

 derī (strong form), in sē daś bhāi āban-gē derī “those ten cousins remained by themselves” (I, 31).

 gai (strong form), in dō kāl gai “two years went (i.e. passed)” (II, 47); hē gai “these (men) went” (III, 32); tīyā gai “they went” (L. 216).

 huī, hōi, or hē (all strong forms), in dūmo (?) dūmo, § 56) ek-dije (§ 56) erī huī “both, one with the other, became halted” (III, 15); derē erī hōi “they became halted at the door” (III, 22); sē χαλακ jama hē “those people became assembled” (III, 33).

 langī (strong form), in sē-dē langī “they crossed by a bridge” (II, 12).

 nurī (strong form), in hē pade-ge nurī “they returned back” (II, 14).

 paśat, in sē mē saran-zept paśat “they quarrelled over this girl” (III, 24).

 ugaṭ, in sē telā ugaṭ “they went away from there” (II, 30).

 189. It is hardly necessary to point out that the strong forms in the above examples are derived from original participles, to which the ka-suffix has been added. So far as can be gathered from the above examples, the following changes for gender and number occur in the case of these strong forms:—

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### Transitive Past

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For weak forms, we have āp, Masc. Sing., and Masc. Plur., and wat, Masc. and Fem. Sing.

190. **Transitive Past Tense.**—The following examples of the Transitive Past are not arranged according to the gender, number, and person of the subject. The arrangement must depend upon the gender and number of the object, as the construction is Passive, and the subject is necessarily in the Agentive case. Unfortunately, the gender, in the case of weak participles, cannot always be ascertained with certainty. So far as I could ascertain this, I have put the verbs with a feminine object separately, but, for want of my knowledge of their genders, some feminine forms may appear in the masculine lists.

191. Masc. Sing. Obj.—banũ (strong form), in mē banũ “I said” (I, 20); tanũ yai-ge tanũ ši-ge banũ “he said to his own mother and to his own sister” (I, 27); dād-ke banũ “he said to the ancestor” (II, 8, 9); Semũ-ye mīz banũ “they said thus to Semũ” (III, 7); Sulaimānīk-ke banũ “he said to Sulaimānik” (III, 11); Sulaimānike tē māš-ke banũ “Sulaimānik said to that man” (III, 12); tanũ karma-ye banũ “he said to his own army” (III, 13).

būda or būdũ (strong form), in ti būda ā pō-si dē-si kaman ašũ “he saw (that) that boy was a master of the share” (II, 25); būdũ Semũ hubil thũ “he saw (that) Semũ is asleep” (III, 43).

cinũ (strong form), in te cai cinũ “he cut the cliff” (III, 38); Sulaimānike mē cai cinũ “Sulaimānik cut this cliff” (III, 59).
did, in Semū-si šā-si did “he hit Semū on the head” (III, 44).
dit, in tes-ke šulan dit “he gave a curse to him (i.e. he cursed him)” (II, 48); Sulaimānīk gaš-te Semū-ye dit “having captured Sulaimānīk, they gave him to Semū” (III, 33).
dit in tē rājgana tē dit “that queen saw him” (III, 49).
gin, in tē rājgana Sulaimānīge gin “that queen took Sulaimānīk (bhāvē prayōga)” (III, 55).
hažat, in te si Semū watana hažat “he drove that Semū from the country” (III, 3); tē Kufār hē hažat “they were driven away by that Kāfir” (II, 15).
janū (strong form), in te dērā janū “she cleaned the house” (I, 28).
kī (strong form), in sitār-sē māš mē čān-ma tapōs kī “the man of the guitar made inquiry from this Khān” (I, 5); Tōwāl-mē aban-gē karvanda kī “he did cultivation for himself in Tōrwāl” (II, 2); lat kī “they did fighting” (II, 14); kalimā bayān kī “he recited the creed” (II, 33, 36, 39); tes Musulmān kī “he made him a Moslem” (bhāvē prayōga)” (II, 47); mē kām-si Imām kī “(he) made him Imām of this tribe” (II, 50); mī Sulaimānīk ēṣār rabār kī “he made a fight with this Sulaimānīk” (III, 3); tē watān-mī mōi lāt kī, mōi barai kī “we verily did fighting in that country, we verily made victory” (III, 8); Sulaimānīke hukum kī “Sulaimānīk made an order” (III, 13); lāt šurū kī “they began to do fighting” (III, 15); lāt-mi Sulaimānīke bādāt kī . . . tes-ma gām tin kī “in the fight he made Sulaimānīk defeated (bhāvē prayōga) . . . the village was captured from him” (III, 16); dadan-si ken-ta bāthā kī “(he) made him seated by the side of the fireplace” (III, 42).
kudū (strong form), in mai kudū “I struck” (L. 185, and so on through the tense).
nū (strong form), in mē pō ti šēx nū “that Shekh took away this boy” (II, 23); Sulaimānīk gaš-te nū “having captured Sulaimānīk, they took him away” (III, 36). Perhaps neyu in neyu-dūt (§178) is a variant of nū.
pewa, peyū, or piyū (all strong forms), in tanū šīrā jāma
pewū "he sent a garment from his own house" (I, 50); Mīā Kāsim Bāba tanū šēx peyū "Miyān Kāsim Bābā sent his own Shēkh (= disciple)" (II, 22); Semū māš piyū "Semū sent a man" (III, 10).

sabāt, in tē ḥalak-kē tanū yarāk sabāt "for those people their own tribal council was arranged" (III, 6); tel te Kufār-sāth lāt sabat "there they joined battle with that Kāfir" (II, 12).

thōu or thalū (both strong forms), in Mīā Kāsim Bāba mē pō-sī nām thōu "Miyān Kāsim Bābā put a name of (i.e. to) this boy" (II, 26); šen thalū "she placed a bed" (apparently an l-participle, § 195) (I, 28).


kī (strong form), in lēb bālīx barābar kī "she made right a cover (and) pillow" (I, 28).

šeyat, in tē Kufār-mīā pade-ge šeyat "they were driven backwards from that Kāfir" (II, 13). Here the construction is purely passive.

193. Fem. Sing. Obj. :—banī (strong form), in tē jumālādār bī mēlī bāt banī "that head man again said the same word" (I, 35).

dīd, in tē māš mē saran-si kan-de dīd "that man struck this girl with an arrow" (III, 30). This is a doubtful case, as the feminine object is in the genitive (§ 37).

dīt, in mē tanū šū tēs-kē na dīt "I did not give my own sister to him" (I, 34); ŋ tanū šū me-gē na dīt "he did not give his own sister to me" (I, 35); tē me-gē ka mūbārakī dīt "what congratulation did you give me" (I, 38).

dīt, in tīhē mē Sulaimānīk-si saran dīt "they saw the daughter of this Sulaimānik" (III, 23); saran mā’il dīt "they saw the girl (that she was) killed" (III, 32).

kambai (strong form), in māliyā ne kambai "they did not (?) pay the tax" (II, 6). Sir Aurel Stein translates the word kambai by "stopped", but with a query. If the word is correct, it seems to mean "paid".

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§ 194]

**TORWALI**

\( \text{kī} \) (strong form), in \( tē \, χān \, tēsē \, chī \, ruksat \, kī \) "that Khān allowed his wife to go" (I, 51); \( Nariā-si \, dād \, te-set \, mukadima \) \( kī \) "the ancestor of Narēr made a quarrel with him" (II, 6); \( tēs-ke \, Bābā \, duwā \, kī \) "to him the Bābā made a prayer (i.e. grant)" (II, 42, so 45); \( tē \, Semū \, tē \, χalak-kē \, arzī \, kī \) "that Semū made a request to those people" (III, 5).

\( \text{lehī} \) (strong form), in \( filankē \, χān-sē \, saran \, tā \, aban-gē \, lehī \) "thou askedst for thyself the daughter of a certain Khān" (I, 39).

\( \text{nigālī} \) (strong form), in \( Sulaimāni-gē \, tē \, yāp \, nigālī \) "Sulaimānik excavated that canal" (III, 54).

\( \text{sabat} \), in \( \text{pan sabat} \) "(he) prepared a road" (III, 38, 40, 41).

\( \text{telī} \) (strong form), in \( mī \, Jēbēya-si \, dād \, sē \, telī \) "this ancestor of Jābēr broke the bridge" (II, 13).

\( \text{wālī} \) (strong form), in \( tē \, rājgana \, Purangām-ge \, wālī \) "(he) brought that queen to Purangām" (III, 56).

194. The following are the strong forms of Participles occurring in the above examples:—

<table>
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<tbody>
<tr>
<td>banū</td>
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<tr>
<td>būda, būdā</td>
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<td>cinū</td>
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<td>janū</td>
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<td>kī</td>
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<td>kī</td>
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<td>kudū</td>
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<td></td>
<td>nigālī</td>
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<tr>
<td>nū, (? neyu)</td>
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<tr>
<td>pewū, peyū, piyū</td>
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<td></td>
</tr>
<tr>
<td>thāu, thalū</td>
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</tbody>
</table>

The rest are all weak forms, and do not change for gender or number. See §§ 180, 189.

195. If I am right in looking upon \( \text{thalū} \) as a variant of \( \text{thāu} \), we have here an example of the Dardic \( l \)-participle, which is also found in Šinā and other Dardic languages. The original
PAST PARTICIPLE

ṣṭāpitakāḥ, would in the one case become *ṭhāpiu, and then ṭhāvu, ṭhāu. In the other case it would become *ṭhāpidu, *ṭhāvilo and then thalū (? thālū). The ī is not the īlā-suffix common in India, for, in Śiñā, we find several pairs of participles such as uthīdo or uthīlo “risen”; cādā or cātī “delivered of a child”; sīcādo or sīcālo “learnt”, and so on, which show that we have here the change of ī to ī that is common in many Eranian languages. Another example of the ī-participle is māil “killed” (III, 32). See -ī > -ā > -l, and -ā > -l, in § 4.

196. The existence of this ī-participle raises the question whether the original ī of the Past Participle has been preserved in the case of any other verbs. This has certainly been the case in some verbs quoted in the foregoing lists, viz. hūt < supta-; wāt < avāpta- (cf. Ksh. √wāt- “arrive”); ucit < utkṣipta-; and dīt < datta-. The participle dīt (? dīth) is derived from drṣṭa-, and bēth from upaviṣṭa-. The √dī- “give”, in many Dardic languages also means “strike”, and we are thus justified in looking upon dīt “struck”, as a variant of datta- (cf. § 3d). In all these the final ī originally formed part of a conjunct consonant, and its preservation offers no difficulties.

There are other Past Participles ending in ī, of which the origin is not so manifest. These are ābāt (< āpīta-) “brought”; hažāt “driven out”; nigāt (< nikāsīta-) “gone out”; paṣat “they quarrelled”; sabat or sabāt (< sambhārīta-) “arranged”; śeyat “driven back”; and ugāt (< udgāta-) “arose”. In some of these, at least—ābāt, nigāt, sabāt, and ugāt—the single intervocalic ī of the original has been preserved. Regarding the others, I must reserve my opinion till their derivations are established.

One word more. Three pure Past Participles must be added to the above. One is baidāt “defeated”, and is used as a participle, and not as a Past tense in lātī Sulaimānike baidāt kī “in the fight he made Sulaimānik defeated” (III, 16). Another is baṭhā “caused to be seated”, in ḍaḍan-sīken-ta baṭhā kī “he made him seated near the fireplace”
(III, 42). The third is māil (< māritā) "killed", in saran māil dī tu "they saw the girl (that she was) killed" (III, 32).

197. **Perfect Tense.**—The Perfect is obtained by conjugating the Present tense of the Auxiliary Verb with the Past Participle of the principal verb. The Auxiliary Verb is thū, or, between vowels, usually dū (§ 158). The following are examples:

198. **Intransitive Perfect.**—Sing Masc. 1:—hō-thū, in ā to yamē-de yamjān hō-thū "I have become worried from that trouble" (I, 55).

Sing. Masc. 3:—hō-dū, in Tōwāl-mē e pō paidā hō-dū "a boy has been born in Tōrwāl" (II, 20).

199. **Transitive Perfect.**—Masc. Sing. Obj.:—gin-thū, in ti mās hat-mē sitār gin-thū "that man has taken (i.e. held) a guitar in his hand" (I, 4); pāē cīz tā kis-kējā gin-thū? gām-se dukāndār-kējā gin-thū "from whom hast thou taken (i.e. bought) that thing? (I) have bought (it) from a shopkeeper of the village" (L. 240–1).

kī-dū, in mē pīz-sī pūc bēbā kī-dū "the son of my uncle has made a marriage" (L. 225).

kūdū-dū, in pāē mās-se pūc mē cir midē-de kūdū-dū "I have beaten that man's son with many stripes" (L. 228).

Fem. Sing. Obj.:—dī-cī (for dūt-ū, § 158), in ke yora χušāli Xudā Pāk dī-cī "what good happiness has the Almighty given!" (I, 20).

Similarly (§ 158) the feminine of dū is zī, which appears as jī, in:

kī-jī, in mē aj cir pand kī-jī "to-day I have made much travelling" (L. 224).

200. **Pluperfect.**—The Pluperfect is obtained by conjugating the Past tense of the Auxiliary Verb—(a)sū or sat (§ 158)—with the Past Participle of the principal verb. As in Indian and other Dardic dialects, the Pluperfect is often employed to indicate a Remote Past. Examples are:
201. Masc. Sing. bēḍū-śū (§ 3e), in tisi ṯin Miū Kāsim Bāba bēḍū-śū “under it Miyān Kāsim Bābā was seated” (II, 32).

gā-śū, in tu gā-śū filankē xān-sē saran tā āban-gē lehi “thou hadst gone and asked for the daughter of a certain Khān for thyself” (I, 39).

kuḍū-śū, in mē kuḍū-śū “I had beaten” (L. 193).

banu-śat, in sē pô sabak banu-śat “that boy said (i.e. studied) (his) lesson” (II, 27).

neyu-duṭ (II, 5) is perhaps also a pluperfect (see § 178).

202. Conjunctive Participle.—A form corresponding to the Conjunctive Participle of Indian languages is formed by adding te, the postposition of the Instrumental, to a verbal noun similar to the present base. As in the Instrumental, after a vowel or nasal this te becomes de. Examples are:—

beṣ-te, in ai beṣ-te til nīdā kao-duḍ “I having gone there was doing looking on” (I, 19); tu beṣ-te me-gē jāma pai “do thou, having gone, send to me a garment” (I, 49); ā beṣ-te e saran-ma tapōs kī “I, having gone, will make inquiry from this girl” (III, 28); beṣ-te mē saran buā “having gone, look ye at this girl” (III, 31).

gaṣ-te, in Sulaimānīk gaṣ-te Semū-ye dit “having captured Sulaimānīk, they gave him to Semū” (III, 33); Sulaimānīk gaṣ-te nū Kanbel-ge “having captured Sulaimānīk, he took him away to Kanbel” (III, 36).

gin-de, in Sulaimānīk te jabal gin-de Semū-sī sā-sī did “Sulaimānīk, having taken that pickaxe, struck Semū’s head” (§ 37) (III, 44).

203. Present Participle.—Two forms are given in the List of Words for the Present Participle. These are kudunki “beating” (L. 177), and bažunge “going” (L. 218). Both are evidently corruptions of the Paštō Noun of Agency in -ünkai, and need not detain us further. In other Dard languages (e.g. Kāsmīrī), the Noun of Agency is frequently used as a Present Participle, and is so translated into Sanskrit by Paṇḍits.
indeclinables

204. It will be convenient to consider together Adverbs and Postpositions, as the border line between the two classes is ill-defined. Omitting the Postpositions used to form cases, and described in §§ 23 ff., the following Adverbs and Postpositions have been noted:—

aj “to-day”, in mē aj cir pand kī-jī “I have walked a long way to-day” (L. 224).

andare, andre “inside, among”, in ē pō andare bēth “this boy sat inside (the house)” (I, 29); e māš andre andre cir huśā aśū “one man among (them) was very intelligent” (III, 27).

bā (L. 86) “up”, in Kalāma wa Mišku-si cālā-bā “down from Kalām up to the rock of Mishku” (III, 61).

bī “again”, in tē jumāldār bī mēlī bāt bānī “that head man again said the same word” (I, 35); mē watan-mī Sulaimānik-sī bī pādšāhī kī “Sulaimānik’s rule of this country again took place” (III, 46).

kac (?) kac “near”, in Ningōli-se kac-ke gā “he went to near Ningōli” (I, 2).

kan, ken “near”, in te saran-si kan-ke gā “he went to near that girl” (III, 29); dadan-si ken-ta bathā kī “he made him seated near the fireplace” (III, 42).

niō “near” (L. 87).

mūj, muś, mūś, mūśā “before”, in mē kējā mūj baś “walk before me” (L. 238); Tōwāl-sī muś-ke “in front of Tōrwāl (there is a tree)” (II, 31); mūś-ke cāi āp “a cliff came in front” (III, 57); mūśā ē māš āp “a man came before him” (I, 3). Cf. māś “first”, § 55.

pājī “afterwards”, piyāj (L. 91), paiž “behind”, in pājī tisi duyi bhā āp “afterwards his second brother came” (II, 39, so 43, 46); kāme māś-se pō te-kējā piyāj ye-dū “the boy of what man comes behind you?” (L. 239). Cf. pās.

pās, paś “afterwards, later, after”, in telā pās bud kām Musulmān hū “after then the whole tribe became Moslem” (II, 49); telā pās Bihū-mī e rājgana aśī “after that time
there was a queen in Bihun" (III, 47); mē gām-si ḥalak bud es paś āp "after this many people of this village came" (I, 30); ā gā filankē xān-sē sarān paś "I am gone after (i.e. for) the daughter of a certain Khān" (I, 43). Cf. pāji.

pat-gē, pata-gē, pade-gē "backwards, back", in ē pō pat-gē āp "that boy went back (i.e. returned home)" (I, 26; so I, 50, but pade-gē); tē kufar-miū pade-ge šeyat "they were driven back from that Kāfir" (II, 13; similarly 14, 15); pata-ge diū "he fled backwards" (III, 16); Sulaimānīk pata-ge Semū-si šir-ke gā "Sulaimānīk went back to Semū’s house" (III, 39).

pāiž, see pāji.

pōrē "till, until", in sattam pērīa pōrē "till the seventh generation" (II, 48).

sūt, sād, sāth "with", in te sād maškulū kō-dū "I am doing business (i.e. talk) with thee" (I, 56). Here the final t has apparently been softened to d before the following m. ā te-sūt šerikat na kō-dū "I do not make sharing with thee" (II, 9); tel te Kufar-sātth (? sāt) lāt sabat "there they joined fight with that Kāfir" (II, 12); mū Sulaimānik sūt rabar kī "he made a fight with this Sulaimānik" (III, 3); mē-sūt lāt kuva "make ye fighting with me (i.e. on my side)" (III, 5); mōi te-sūt karma yānin "we verily are going with thee (as an army" (III, 7); Semū sūt panjam kālo karma ucit "in the fifth year the army arose with Semū" (III, 9); nūm bīs sarānē tisi sūt ašī "nine (times) twenty girls were with her" (III, 17); ek dūi sūt jör ne ye-dū "one does not come to agreement with the other" (III, 26).

set "with", in Nariā-si dād te set mukadima kī "the ancestor of Narēr made a quarrel with him" (II, 6). This is not the same word as sūt (< sārtha-). It is the same as the Kāsmīrī siṭty (< sahitē).

ṭīn "down" (L. 88), "below," in tisi ṭīn Mīā Kāsim Bāba bēḍū šū "under it Miyān Kāsim Bāba was seated" (II, 32); thām-siṭṭīn "under a tree" (L. 230). Cf. tes-ma gām ṭīn kī
“the village was made captured (? was made subject) from him” (III, 16).

wa, wā (L. 88) “down”, in Kalāma-wa Miṣku-si cālā-bā “down from Kalām to the rock of Mishku” (III, 61).

In addition to the above, see also the list of Pronominal Adverbs in §§ 144 ff.

205. Negative.—The Negative is generally na. Examples are:—mē tanū sū tēs-kē na dit “I did not give my sister to him” (I, 34, so 35); ā te-sāt šerikat na kō-du “I do not make sharing with thee” (II, 9); yai-si cīs na pō-šat “he was not drinking (from) the mother’s breast” (II, 18, so 21); sē kalimā na bana-
dū “he does not repeat the creed” (II, 46); Xodā na kuwē “may God not make” (II, 48); sē mē lača šit na aśi “she was not aware of this fight” (III, 19); pan na hē “there was no road” (III, 57).

As a Prohibitive, we have:—to lāt na kuva “do not ye fight” (III, 28); mē Sulaimānik na mā “do not thou kill this Sulaimānik” (III, 35).

Instead of na, we have ne in: māliyā ne kambai “he does not (?) pay taxes” (II, 6); ek dui sāt jör ne ye-du “one does not come to agreement with another” (III, 26). As a Prohibitive, we have tu ne baž “do not thou go” (I, 44, 45).

206. Conjunctions :

“And,” ṣ, u, (yū), in dū šālmī ṣ ar “two rupees and a half” (L. 232); mē yai ū bāp Kāfīr thī “my mother and father are unbelievers” (II, 29); tesī yai yū bāp Kūfīr aśi “his mother and father were Kāfīrs” (II, 17). In the last, the y of yū is a ya-sruti, due to the preceding ai.

The Paṣṭō hum “also”, is used to mean “and” (L. 95).

“But” is the Paṣṭō lēkin (L. 96).

“If” is kala (L. 97). Cf. Paṣṭō kala “when?”

207. Interjections.—The usual Interjection is ē “O”, as in ē! tu kēt-si thū “O! of where art thou?” (I, 6); ē zuvān! tu kē āp “O youth! why art thou come?” (I, 47); ē! mere tilai “O! now let us go” (I, 52).
The word *ga* is translated as an interjection in *Sulaimāni-ga* “O Sulaimānik” (III, 40), but the word should probably be divided *Sulaimānīg-a*, the final *k* being softened to *g*, as explained in § 15.

“*Yes*” and “*no*” are *ah* and *na*, respectively (L. 98, 99).

“*Alas*” is the Paštō *armān* (L. 100).
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PART III

The Folktales

After the above account of the language, I give the folktales and the list of sentences as recorded by Sir Aurel Stein. To each of the former I have added a free translation. These tales abound in local names, some of which are explained in footnotes; but, before giving the text, I here supply a list of them, with their identification as given by Sir Aurel.

LIST OF LOCAL NAMES IN THE FOLKTALES

Asrēt  Nullah and hamlet on right bank of Swāt River a quarter of a mile beyond Shigā Pattī, and about 5 miles above Chōḏgrām and Mankiāl.

Basharai  Name of a cliff on the left bank of the Swāt River, opposite Asrēt.

Bihun  Name of the locality now occupied by Braniāl village, the chief place of Tōrwāl.

Braniāl  Present chief place of Tōrwāl, on right bank of Swāt River at the mouth of Darāl-dara.

Buḏur  Name of a subsection of Tōrwālī tribes.

Chamōr  Name of a subsection of Tōrwālī tribes.

Darāl-dara  Large side valley debouching towards Swāt River at Braniāl.

Garunai  Valley debouching on the left (eastern) bank of the Swāt River, opposite to the village of Tōrwāl.

Jabēr  A tribe.

Kalām  Name of a large village and of the surrounding open valley plain where the rivers of the Utrōt and Ushu Nullahs meet to form the head of the Swāt River. Kalām is considered distinct from Tōrwāl, and the Miṅgul of Swāt’s present territory stops about 2 miles short of Kalām village.

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Kanbël or Kambél Where Semū lived: a part of Braniāl, and about four chains west of it.
Katār (Uncertain locality.)
Khāna Name of a subsection of Tōrwālī tribes.
Lailōt Name of a subsection of Tōrwālī tribes.
Masulo-bat A precipice in Darāl-dara valley, over which old people were thrown.
Mayō Tract of the Indus Kohistān.
Mingora Market town near left bank of Swāt River close to where the important side valleys of Saidu and Janbil meet.
Mishkū N. of a rock between Satāl and Shāhgrām, supposed to mark boundary between Tōrwāl and Upper Swāt.
Narēr A tribe.
Pīr It is here that Miyā Kāsim lived. Locality uncertain. (For several reasons it is very improbable that Pīrsar can be meant.)
Punkā A small village on the left bank of the Swāt River, and half a mile from Kadam towards Tōrwāl.
Purangām Tōrwālī name of "Old Braniāl" village, known also by the Pashtō designation of Zōr-Braniāl. On hill above Braniāl.
Satāl Small village situated at a distance of 3/4 of a mile from Kharisha, towards Shāhgrām, on the right bank of the Swāt River.
Shāhgrām Village on right bank of Swāt River, nearly opposite to Churrai.
Tōrwāl Name of a group of hamlets counting about 120 homesteads at the mouth of a side valley debouching on the right bank of the Swāt River about 4 miles above Braniāl. The name is applied also to the whole of the Swāt Kohistān from above Churrai to below Kalām.
Törwāli Stories

I. STORY OF SHĀH ZUMĀN KHĀN. Told by Muqadar of Braniāl, Törwāl. 10th April, 1926.

1. Šāh Zumān Xān Mingaore-ye bače-dū.
2. Ningōli-se kac-ke gū.
4. Ti-mās hat-mē sitār gin-thū. arrived. 4. By-that-man hand-in guitar held-is.
5. Sitār-sē māš mē-Xān-ma tapōs kī.
10. Xān bana-dū, “Tu ka sā-wāl kō-dū?”
11. The - Khān says, “Thou what request makest ?”
13. Xān bana-dū, “tu entertainment (will-) make.”
14. Thī Khān says, “Thou ka-yame-de yam-jān hō-dū?”
15. Sitār-se what-trouble-de by worried art-becoming? ”
kūtsā šat hū. 15. Mī daś bhai āśī. lane ruined became. 15. Of-me ten cousins were.
16. E-gī ti-hun jumāldār āśū. 17. Sē mī
16. One them-of head-man was. 17. He my

tarbūr āśū. Ti-hun dērā wadhān āśū. paternal-cousin was. Them-of house in-good-order was.
18. Ė dī ti-hun-hujrā-mē majlas āśī.
18. One day their-guest-room-in an-entertainment was.
19. Ai beś-te til nidā kau-du. 20. Mē
19. I gone-having there view making-was. 20. By-me

banū, 'Ke yora χuśālī Xudā-Pāk
it-was-said, 'What good happiness by-God-the-Pure
given-is!' 21. This-entertainment-in a man was.
22. He says, 'This happiness thy-father-of was.
23. Ė manjlas thun-hujrā-mē ho-du.'
23. This entertainment your-guest-room-in being-was.'

24. Mē-pōē mē-mās-mā tapōs
24. By-this-lad (i.e. by me) this-man-from inquiry

kī, 'Ā mere ka ca kal kei?' - 25. Ā
was-made, 'I now what artifice may-do?' 25. That
māś mē-pō-ē bana-du, 'Tu baž tanū dērā
man this-lad-to says, 'Thou go, thine-own house

wadhān kō.' 26. Ė pō pat-gē
in-good-order make.' 26. This lad back-to (i.e. home)

āp. 27. Šir-kē tanū-yai-ge tanū-sī-ge
came. 27. House-to his-own-mother-to his-own-sister-to

banū, 'buza, mī dērā janū.' 28. Tasi sū
it-was-said, 'Go-ye, my house clean-ye.' 28. His sister
STORY OF SHAH ZUMAN KHAN

gā, te dērā janū, šen thalū, lēb went, that house was-cleaned, bedstead was-placed, cover
bāliṅ barābar kī. 29. Ė pō andare bēh, pillow right were-made. 29. This lad inside sat,
malāzh-ge gil diū-sād. 30. Mō-gām-sī χalak guests-to bread giving-was. 30. This-village-of people
bud ēs-paš āp. 31. Sē daš bhai aban-gē many this-after came. 31. Those ten cousins themselves-to
derī. 32. Ė dū ē jamūldār tanū-bhayā-gē remained. 32. One day this head-man his-own-brothers-to
bana-dū, 33. Ṭā, mō bana-dū mē-pō-gē, says, 33. Ṭī Come-ye, we say this-lad-to,
"Tanū šū me-gē dū? (? dē)." 34. Mē "Thine-own sister me-to give." 34. By-me
tanū šū tēs-kē na dit. 35. Tē-jumūldār my-own sister him-to not was-given. 35. By-that-head-man
bī mēlī bāt banī, 'Ē tanū šū again the same word was-said, 'By-him his-own sister
me-gē na dit. 36. Yā, mō-bīżī, tes-ki me-to not was-given. 36. Come-ye, let-us-go him-to
mubārakī dē. 37. Tē mō-ma tapōs congratulation let-us-give. 37. He us-from inquiry
kō-nin. 38. Banin, "Ṭā me-gē ka may-make. 38. He-may-say, "By-thee me-to what
mubārakī dit?" 39. Mō banin, "Tu congratulation was-given?" 39. We may-say, "Thou
gā-šū filankē-Xān-sē saran tā aban-gē gone-wast, a-certain-Khān-of daughter by-thee thyself-for
lehī. 40. Ā šid hō, χuṣāl hō, was-asked-for. 40. I aware became, happy became,
41. A pō bana-du, 'To baža.' 42. A pō
41. That lad says, 'You go.' 42. That lad
tanū-šir-kē āp, tanū-ši-yē bana-du, 43. 'A
his-own-house-to came, his-own-sister-to says, 43. 'I
gā, filankē-Xān-sē saran paš.' 44. Mē-pō-si
am-gone, a-certain-Khān-of daughter after.' 44. This-lad-of
štā bane-ži, 'Tu ne baž. Tā mū-nin.
sister says, 'Thou not go. Thee they-may-kill.
A biži.' 45. A pō bana-du, 'Tu ne baž,
I will-go.' 45. That lad says, 'Thou not go,
A aban-i baže-du.' 46. A pō gā
I myself-even going-am.' 46. That lad went
tē-Xān-sē watan-gē. Tē-Xān-sē malāž
that-Khān-of country-to. That-Khān-of guest
hō. 47. Sē Xān bana-du, 'Ē zuwān! tu
he-became. 47. That Khān says, 'O youth! thou
kē āp?' 48. A pō bana-du, 'Tanū
why camest ?' 48. That lad says, 'Thine-own
saran mē-gē dē.' 49. Xān bana-du, 'A
daughter me-to give.' 49. The-Khān says, 'I
te-gē āi. Tu beš-te me-gē jāma
thee-to will-give. Thou gone-having me-to a-garment
paš.' 50. A pō pade-gē āp.
send.' 50. That lad back-to (i.e. home) came.

Tanū-širā jāma pewū. 51. Tē-Xān
From-his-own-house a-garment was-sent. 51. By-that-Khān
tesē chī ruksat kī. 52. Ė
of-him the-wife discharged was-made. 52. This
STORY OF SHAH ZUMAN KHAN

jumāldār bana-dū, 'Mō mē-mās-se puxtū head-man says, 'We this-man-of from-enmity

nigāt. Ė! mere tilai, bīzī. (are) gone-out. O! now let-us-go, let-us-be-off.


54. Ė Xān levānai hū. Tanū xānī 54. This Khān mad became. His-own Khānship
cai-gū. 55. Ā te-yamē-dē yam-jān hō-thū. abandoned. 55. I that-trouble-by worried become-am.

56. Ā kīau te-gē sāwūl kō-dū. Tu 56. I why (i.e. therefore) thee-to request make. Thou

yora mās thū, te-sūd māskulā kō-dū." good man art, thee-with business (i.e. talk) (I-)make."

FREE TRANSLATION

A Story of Shāh Zumān Khān

Shāh Zumān Khān was once going to Mingaora and, as he approached Ningōlī, there came before him a man carrying in his hand a guitar.¹ This man asked the Khān where he came from, and stated that he had some business with him. The Khān asked what this business might be, and the guitarist-player replied that he had a request to make. "What request?" said the Khān, and the man then offered to amuse him for two nights with his playing. The Khān asked him what his trouble was, and he told the following story:—

"I belong to the family of the Khān of such and such a country. My father died when I was but a child and my home fell into ruin. I had ten cousins, one of whom,—my

¹ Sir Aurel Stein tells me that, among Paṭhāns of the Yūsufzai tribe (and probably in other tribes also), life as a guitarist-player means either that the person has become deranged through the use of hashish or some other drug, or else has lost his senses through some overwhelming misfortune. In the present instance we shall see that the latter was the case.
paternal cousin,—was a head man of the village. They were well-to-do people, and one day I attended an entertainment given in their guest-house.\(^1\) As I looked on, I expressed wonder at the happy prosperity that had been vouchsafed by God, the Pure. A man who chanced to be there said to me, ‘This very happy prosperity was once the lot of your father. Entertainments such as this used to be held in your guest-house.’ I was but a lad, and asked him what I had best do now, and he advised me to set my home in good order. So home the lad\(^2\) hastened and told his mother and his sister to go and clean up his (old) family house. His sister went and cleaned the house, putting in it a bedstead arranged with a pillow and coverlet. The lad then entered the house, sat there, and invited guests to eat with him. After this many people of the village began to pay visits to him, but the cousins remained apart (and did not come near him).\(^3\)

‘One day the head man said to his brothers, ‘Come, let us ask this lad to give me his sister to wife.’ I refused to give her. Then reported the head man to his brothers, ‘He refused to give me his sister. Come, let us go and offer him congratulations. If he ask why, we can tell him that we are pleased to hear that he has been making overtures for his marriage with the daughter of such and such a Khān,\(^4\) and that for this reason we have come to offer our congratulations.’ (They carried out this proposal); but the lad sent them away, and returning to his own house told his

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1 Among Yūsufzais, every Khān or man of position has his own hujuṭu, or guest-house.

2 I.e. the narrator, who from now on up to near the end of the story, speaks of himself in the third person, here and there reverting to the first.

3 They do not wish to recognize their poor relation’s claim to his father’s position.

4 The head man first made an ironical sham offer to marry the boy’s sister, and, when this was rejected, they offered him ironical congratulations, intimating that if he could secure a wealthy Khān’s daughter to be his wife, he might be entitled to assert a claim to his father’s position, but not otherwise. The boy sends them away but takes the hint, and, as soon as they are gone, does secure such a wife, and through her secures his position in the village, becoming a Khān himself.
sister that he was off after the daughter of such and such a Khān. The sister advised him not to go, as he would probably be killed if he did so, and offered to go herself in his stead, but the lad (insisted, and) went off himself to the Khān’s place of residence.

"The Khān received him as a guest, and asked the purpose of his visit. Thereupon the lad asked the Khān to give him his daughter in marriage. He consented to this, and told the lad to go home and send the present of clothes customary on such occasions. The lad, returning home, dispatched the clothes, and in due course the Khān sent off the bride to her husband’s house.

"When the cousin,—the head man,—learnt this, he advised his brothers to abandon their hostile attitude and to visit the lad on a formal (and, this time, real) visit of congratulation.

"(The lad was now a Khān), but his young wife died, and (in grief at this overwhelming misfortune) he went mad and abandoned his Khānship.

"That is the origin of my 1 trouble and the cause for the request that I make to you. I know you to be a good man, and it is for this reason that I address you."

II. STORY OF TÖRWĀL’S CONVERSION TO ISLĀM. Told by Muqadar Ākhunzāda, 11th April, 1926

1. Katār-miā Nariā-si dād mē-watan-gē
1. Katār-from Nārēr-of ancestor this-country-to

āp. 2. Mēl ti - Tōrwāl-mē aban-gē karwanda came. 2. Here that - Tōrwāl-in himself-for cultivation

kī. 3. Nedā phēm-diše Punkā-mī e Kupār was-made. 3. River on-opposite-side Punkā-in a Kāfir

aśū. 4. Tisi dvāś puś aśī. Sē cir zālim was. 4. Of-him twelve sons were. He very powerful

1 Here the narrator reverts to the first person.

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ašū. 5. Mē-Tōwāl-miā  se māliyā neyu-dut.
was. 5. This-Tōrwāl-from he taxes taking-was.

6. Narēr-of by-the-ancestor him-with quarrel was-made.

Māliyā ne kambai. 7. Jebēya-si dād
Taxes not (?) were-paid. 7. Jabēr-of ancestor

Badakšān-miā mē-watan-gē āp.
Badakhshān-from this-country-to came.

8. Mī-Nariā-si-dād mē-Jebēya-si-dād-ke
8. By-this-Narēr-of-ancestor this-Jabēr-of-ancestor-to

abanū, “Mē-watan-si mā-o-chī it-was-said, “This-country-of of-me-and-of-thee

mī-Nariā-si-dād-ke banū, “Ā te-sāt this-Narēr-of-ancestor-to it-was-said, “I thee-with
tes-ke bana-dū, “Ca  če mē-watan-mī chī, him-to says, “Three shares this-country-in thine,
cōṭhum če mī. 11. Mō duyimo te-Kūfār-ke fourth share mine. 11. We two that-Kāfir-for
e hū.” 12. Ā duyimo sē-dē langī.
one will-become.” 12. They two bridge-by crossed.

Tel te-Kūfār-sāṭh lāṭ sabat.
There that-Kāfir-with battle was-joined.

13. That-Kāfir-from back-wards they-were-driven.

Mī-Jebēya-si-dād sē telī.
By-this-Jabēr-of-ancestor the-bridge was-broken.
14. He pade-ge nurī, lāt kī.
14. They back-wards turned, fight was-made.

15. Tē-Kufār hē haẓat, pade-ge
15. By-that-Kāfīr they were-driven-away, back-wards

tanū-šir-ke ai.
their-own-house-to they-came.

16. This-Jabēr-of-ancestor-of a son born became.

17. Sē buzurg ašū. Tesi yai-yū-bāp Kufār
17. He a-holy-man was. His mother-and-father Kāfīrs
ašū.

18. Ā pō tanū-yai-si ciš na were.
18. That boy his-own-mother's breast not
pō-šat. Lehir-chal-si ciš pō-šat.
drinking-was. Red-goat-of breast drinking-was.

19. Miā Kāsim Bābā Pīr-kile-mē ašū. Sē
19. Miyā Kāsim Bābā Pīr-village-in was. He
til šīt hū. 20. "Tōwāl-mī e pō paidā there aware became.

20. "Tōrwāl-in a boy born
hō-dū. 21. Sē tanū-yai-si ciš na become-is.
21. He his-own-mother's breast not
pō-dū."

22. Miā-Kāsim-Bābā tanū šēχ drinks."
22. By-Miyā-Kāsim-Bābā his-own disciple
peyū. 23. Mē pō ti-šēχ was-sent.
23. This boy by-that-disciple

24. Miyā-Kāsim-Bābā-to

was-taken (-away).

ābāt. 25. Ti būda ā pō he-was-brought.
25. By-him it-was-seen that boy

kōn samān ašū.
dē-si master was.
share-af (i.e. saintship-of)
26. Miä-Käsim-Bäba mē-po-si nām thāu
26. By-Miä-Käsim-Bäba this-boy-of name was-put

“Āxān Ibrāhîm”. 27. Sē-pō sabak banu-šat,
“Ākhûnd Ibrâhîm”. 27. By-that-boy lesson said-was
gani hū. 28. Miä-Käsim Bäba-ye ā po
big he-became. 28. To-Miä-Käsim-Bäba that boy
bana-du, “Tīli, biṣi. 29. Tōwāl-mē mē
says, “Let-us-go, let-us-be-off. 29. Tōrwāl-in my
yai-ū-bōp kāšir thī. Mō tihā
mother-and-father unbelievers are. We them
Musulmān keī.” 30. Sē telā
Musalmāns let-make.” 30. They from-there

ugāt. 31. Tōwāl-si muš-ke e biṣi-si
went-away (?) arose). 31. Tōrwāl-of front-to a biṣi-of
thām aṣū. 32. Tisi ṭin Miä Käsim Bāba
tree was. 32. Of-it below Miä Käsim Bāba
bēlū śū. 33. Kalimā bayān-kī
seated was. 33. The-creed was-recited

Āxān-Ibrāhîm-Bāba-si kām-gē. 34. Awal mē Xāna-si
Ākhûnd-Ibrâhîm-Bāba’s tribe-to. 34. First this Khāna’s
dāḍ wat. 35. Sē bana-dū, “Mē-ye kalimā
ancestor came-in. 35. He says, “Me-to the-creed
bayān-kō.” 36. Miä-Käsim-Bāba tes-ke kalimā
recite.” 36. By-Miä-Käsim-Bāba him-to the-creed
bayān-kī. Sē Musulmān hū. 37. Miä
was-recited. He Musulmān became. 37. Miä
Käsim Bāba tes-ke bana-dū, “Tu ka nīmā-dū?”
Käsim Bāba him-to says, “Thou what wishest?”
38. Sē bana-dū, “Ā te-kējā xānū nīmā-dū.”
38. He says, “I thee-from Khânsip wish.”

Tes-ke kalimā bayān-kī. 40. Bāba Him-to the-creed was-recited. 40. The Babā
tes-ke bana-dū, "Tu ka nimā-dū?" him-to says, "Thou what wishest?"

41. Sē bana-dū, "Ā wazīrī nimā-du." He says, "I Wazīrship wish."

42. Tes-ke Bāba duwā Him-to by-the-Bābā benediction (i.e. granting)
kī. Sē watān-si wazīr hū. was-made. He country's Wazīr became.

43. Pāji tisi cui bhā wat. Tē 43. Afterwards his third brother came. He
Musulmān hū. Bāba tes-ke bana-dū Musalmān became. The-Bābā him-to says,
"Tu ka nimā-dū?" 44. Sē bana-dū, "Mē-ge "Thou what wishest?" 44. He says, "Me-to
"Tu ka nimā-dū?"

ţubak-si duwā kī. 46. Pāji ti-hun rifle-of benediction was-made. 46. Afterwards their
cōthum bhā aśū. Sē kalimā na bana-dū. fourth brother was. He the-creed not says.

47. Dō kāl gai, cui kāl hō. 47. Two years went, the-third year became.

Tes Musulmān kī. 48. Tes-ke As-for-him Musulmān he-was-made. 48. Him-to
šulan dit. "Tā Xodā sattam a-curse" was-given. "For-thee God seventh
Torwali

pēria pōrē e-ga dū na kuve.
generation till one two not may-make.

49. Telā pāš bud kām Musulmān
49. From-then after the-whole tribe Musalmān

hū.

became.

50. Āχūn Ibrāhir Bāba
50. Akhind Ibrāhir Bābā

Miā-Kāsim-Bāba mē-kām-si Imām ḵā.
by-Miyā-Kāsim-Bābā this-tribe-of Imām was-made.

51. Tisi awlād Āχūnzāda ḵī. Budā
51. His descendants Akhindzādas are. The-whole

Tōwāl-sī Imām ḵī. Tōrwāl-of Imāms they-are.

Free Translation

The Story of Tōrwāl’s Conversion to Islām

The ancestor of Narēr ¹ came to this country from Katār, and settled as a cultivator here, in Tōrwāl. On the opposite side of the river (Swāt) in Punkā there was a Kāfīr who had twelve sons and was very powerful. He took taxes from Tōrwāl, but he quarrelled with the ancestor of Narēr, who refused to pay them. The ancestor of Jabēr ² came hither from Badakhshān, and the ancestor of Narēr proposed to him to divide the country in equal parts between them. The ancestor of Jabēr refused to have the division. Then the ancestor of Narēr offered to take one-fourth of the country and to give him the remaining three-fourths, on condition that they should unite in attacking the Kāfīr. They crossed the river by a bridge and joined battle with him, but he repulsed them. The ancestor of Jabēr broke the bridge (to prevent pursuit). They returned and fought (again), but they were driven back by the Kāfīr, and returned home.

The ancestor of Jabēr had a son born to him who was a

¹ The Narēr section of the Tōrwāl tribe.
² The Jabēr section of the Tōrwāl tribe.
saint. His father and mother were Kāfirs. The boy did not drink his mother's milk, but was suckled by a red goat. At that time Miya Kāsim Bābā was in the village of Pīr, and heard that a boy had been born in Tōrwāl who did not drink his mother's milk. So he sent one of his disciples who brought the child to him. Miya Kāsim Bābā recognized that he was destined to become a saint, gave him the name of Ākhūnd Ibrāhīm, and educated him. When he grew up, the boy explained to him that his father and mother were unbelievers, and proposed that they should convert them to Islām. So they set out for (the village of) Tōrwāl. In front of Tōrwāl was a Biū-tree, and Miya-Kāsim Bābā, taking his seat beneath it, recited the creed to Ākhūnd Ibrāhīm's tribe. The first to come to him was the ancestor of Khána. He asked Miya Kāsim Bābā to recite the creed to him. Miya Kāsim Bābā did so, and he became a Moslem. Miya Kāsim Bābā then told him to ask a boon, and he asked to be made a Khān.

Next his second brother came, and the creed was recited to him too. When told to ask a boon, he begged to be made a Wazīr. The boon was granted, and he became Wazīr of the country. Then the third brother arrived and he too became a Moslem. When told to ask a boon, he prayed for the boon of a rifle, and the boon was granted. There was besides a fourth brother, but he refused to repeat the creed. Two years passed by and, when the third year came, he also accepted Islām; but a curse was laid upon him that his family should not increase till the seventh generation. After that, the whole tribe turned Moslem. Miya Kāsim Bābā appointed Ākhūnd Ibrāhīm to be its Imām, and his descendants, the Ākhūndzādas, are the Imāms of the whole tribe to this day.

1 His family is now represented by Najīm Khánn, Māsum Khánn, and Katōr Khánn.
2 The founder of the Chāmōr family.
3 The founder of the Lailōt family.
4 The founder of the Buḍur family.
Sir Aurel Stein adds to this story:—Muqadar [the narrator] declares the above conversion to date back eight generations from his own. He says that before Törwäl’s conversion it was the custom to carry sick or aged people in a kajīwa [a kind of camel-litter] to a precipice in Darāl-darra, called Masulo-bat, with two kajīwus, one full of meat and the other of bread, and to throw them over the cliff in succession.

III. STORY OF SULAIMÂNİK. Told by Muqadar of Braniul, 16th April, 1924.

1. Sulaimānık Purangām-on ruling making-was.

Tesi e dušman ašū. 2. Kanbel-mū e Kupār
Of-him an enemy was. 2. Kanbēl-in a Kāfir
ašū. Tesi nām Semū ašū. 3. Mī-Sulaimānike-sāt
was. His name Semū was. 3. This-Sulaimānık-with
rabor kī. Te si Semū watana
fight was-made. By-him that Semū from-the-country
hažat 4. Šerunke hū, Abā-sīn-si
was-driven-out. 4. Exiled he-became, Indus-of
yāra-ye, Mayō-mū dērah hū. 5. Tī-Semū
bank-to, Mayō-in abode became. 5. By-that-Semū
tē-χalak-ke arzī kī, “Mē-sāt lāṯ
those-people-to request was-made, “Me-with fight
kuwa.” 6. Tē-χalak-kē tanū yarak
do-ye.” 6. Those-people-for their-own tribal-council
(jīrga)
sabāt. 7. Semū-ye miz banū, “Mōi
was-arranged. 7. Semū-to thus it-was-said, “We-verily
te-sāt karmā ya-nin. 8. Tē-watan-mū
thee-with army will-go. 8. That-country-in
mōi lat kī, mōi barai
by-us-verily fight was-made, by-us-verily victory
kī, besyāt mōi ginin.”
9. Semū-sāt was-made, loot we-verily will-take.”
9. Semū-with
panjam-kālo karmā ucit.
10. Sē ai
in-the-fifth-year the-army got-up.
10. They came Gurnāl-gē. Semū mās piyū.
Gurnuai-to. By-Semū a-man was-sent.

11. Sulaimānīk-to it-was-said, “Thyself me-for
lāt-ke jōr ku.”
12. Sulaimānīke tē-mās-ke
fight-for ready make.”
12. By-Sulaimānīk that-man-to banū, “Ā Semū-se lāt-ke jōr thū.”
13. Sulaimānīke hukum kī, tanū-karmā-ye
13. By-Sulaimānīk order was-made, his-own-army-to
banū, “Tīla rabāf-ke, Bihū-ge boža.”
14. Sulaimānīk-sī karmā gya Bihū-ge Gurnāl-miā
15. Dūmu (?) Dūmu)
Semū’s army arrived. 15. Both

ek-diye (?) eri huī. Lat šuru
one-with-another halted became. Fight beginning
kī. 16. Lāt-mī Sulaimānīke baidāt
was-made. 16. The-fight-in as-for-Sulaimānīk defeated
kī. Pata-ge diū. Tes-ma
he-was-made. Back-wards he-fled. Him-from
gām ṭin kī.
village taken (?) under was-made.

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17. Tesi e saran aši. Nūm-bīš
17. Of-him a daughter was. Nine-(times-)twenty

saranē tisi-sāt aši. 18. Sē śirē pām
girls her-with were. 18. She in-the-house wool
weaving-was. 19. She of-this-fight aware not was.

20. Unexpectedly at-the-door a-noise became

21. Hē mē-lāḏa šīt hī. 22. Mayō-sī
21. She of-this-fight aware became. 22. Mayō-of

gan gan māš ai, derē erī hōi.
big big men came, at-the-door halted they-became,

23. Tīhē mē-Sulaimānik-si saran düt.
23. By-them this-Sulaimānik-of daughter was-seen.

24. Sē mē-saran-žet pašat. 25. Ek bana-dūs
24. They this-girl-over quarrelled. 25. One says,

"Mē saran ā gina-đū." Duī bana-dū, "Mē
"This girl I taking-am." Another says, "This
garan ā gina-đū." 26. Ek dūi-sāt
girl I taking-am." 26. One the-other-with

jōr ne ye-đū. 27. H māš
agreement not reaching-is 27. One man

andere cir hušā. ašū. 28. Sē bana-dū,
among (them) very intelligent was. 28. He says,

"To lāt na kuwa. Ā beš-te e-saran-ma
"Ye fight not make. I gone-having this-girl-from

tapōs kī, hē kāmē māš gina-žī." question will-make, she which man taking-is."

29. Māš gā. Šir-ke lagū.
29. The-man went. The-house to he-entered.

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STORY OF SULAIMANIK

Te-saran-si kan-ke gā. 30. Te-māš
That-girl-of near-to he-went. 30. By-that-man
mē-saran-si kan-de did. Mē saran mai
this-girl-of arrow-by she-was-hit. This girl died.

31. A māš mē-šira nīgūt. Bana-dū,
31. That man from-this-house emerged. He-says,

"Beš-te mē saran buā." 32. Hē gai.
"Gone-having this girl look-at." 32. They went

Tē saran māil dīt. 33. Sē xalak.
That girl killed was-seen. 33. Those people

jama hū. Sulaimānīk gaš-te,
collected became. Sulaimānīk (been-) captured-having,

Semū-ye dīt. 34. Semū bana-dū Mayō-ye, "A
Semū-to was-given. 34. Semū says Mayō-to, "I
mē Sulaimānīk mā-dū." 35. Mayō Semū-ge
this Sulaimānīk killing-am." 35. Mayō Semū-to

bana-dū, "Mē Sulaimānīk na mā. Hē te-ge
says, "This Sulaimānīk not kill. He thee-to

kasab kuwe." 36. Sulaimānīk gaš-te
service may-do." 36. Sulaimānīk captured-having

nu Kambel-ge. 37. Semū bana-dū,
was-taken-away Kambel-to. 37. Semū says,

"Payim-diše pan sabā." 38. Sulaimānīk
"On-the-other-side a-road prepare." 38. Sulaimānīk

jabal hat-te ginu-gā. Te cai
a-pickaxe hand-with taking-went. That cliff

cinū, pan sabat. 39. Sulaimānīk
was-cut (by-him), road was-prepared. 39. Sulaimānīk

pata-ge Semū-si šir-ke gā. 40. Semū
back-wards Semū’s house-to went. 40. Semū

41. Sulaimānik bana-dū, “Mā pan sabat.”
41. Sulaimānik says, “By-me the-road prepared.”

42. Semū cir χuśāl hū. Dudan-si ken-ta
42. Semu very happy became. Fireplace-of near-to

baṭhā lī. 43. Sulaimānik hut.
seated (Sulaimānik) was-made. 43. Sulaimānik slept.

Ar žāt hū. Sulaimānik nīnā ucit.
Half night became. Sulaimānik from-sleep arose.

Būdā Semū hubil thū. 44. Sulaimānik te
Seen Semū asleep is. 44. By-Sulaimānik that

jabal gin-de Semū-si šā-si did.
pickaxe taken-having Semū’s head-of was-struck.

45. Semū mau. Sulaimānik diū, Purangām-ke
45. Semū died. Sulaimānik escaped, Purangām-to

gā. 46. Me-watan-mū Sulaimānik-si lī pūḍāhī went. 46. This-country-in Sulaimānik-of again rule

lī.
became.

47. Telā pās Bihū-mū e rājgana asī.
47. From-then after Bihun-in a queen was.

48. Ā Sulaimānik te-Bihū-ge melāštōp-te gā.
48. This Sulaimānik that-Bihun-to visit-for went.

49. Tē rājgana tē dīt. Sē tē-rājgana-žet
49. That queen by-him was-seen. He that-queen-on

mayin hū. 50. Tē-rājgana-ye bana-dū,
in-love became. 50. That-queen-to he-says,

“My gin.” 51. Sē bana-Ē, “Ā ta talā
“Me take.” 51. She says, “I thee then
STORY OF SULAIMANIK

gina-ži, tu mē-Bihū-ge yāp nigāl."
taking-am, thou this-Bihun-to a-canal excavate!"

52. Sē bana-ži, "Yāp ā nigālī." 53. Sē
52. He says, "A-canal I will-excavate." 53. She
bana-ži, "Ta yāp nigālī, ā ta ginī." says, "By-thee a-canal excavated, I thee will-take."

54. Sulaimānige tē yāp nigālī.
54. By-Sulaimānik that canal was-excavated.

55. Tē-rājgana Sulaimānige gin.
55. By-that-queen as-for-Sulaimānik he-was-taken.

56. Tē rājgana Purangām-ge wālī.
56. That queen Purangām-to was-brought (by him).

Payim-diše-de wat. 57. Mūs-ke cai āp.
The-far-side-by she-came. 57. Front-on a-cliff came.

Pan na hī. 58. Rājgana Sulaimānīk-ke bana-ži,
Road not was. 58. The-queen Sulaimānik-to says,

"Mē cai cin." 59. Sulaimānike mē cai
"This cliff cut!" 59. By-Sulaimānik this cliff

cinū. 60. Sē rājgana xuṣūl hī.
was-cut. 60. That queen happy became.

Purangām-ge tanū-bādšāhī-ge wat.
Purangām-to her-own-rule-for she-came.

61. Kalāma-wa Mišku-si cālā-bā Sulaimānīk-si
61. From-Kalām-down Mishkū-of the-rock-to Sulaimānik’s
bādšāhī hī.
rule became.

FREE TRANSLATION

The Story of Sulaimānik

Sulaimānik ruled formerly in Purangām.¹ He had an
enemy named Semū, a Kāfīr of Kanbēl. This man fought with

¹ "The Old Village," i.e. the Paštō Zōr Braniāl, or Old Braniāl. It is
on a hill above the present village.

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Sulaimānīk, and was driven by him from the country. He became an exile, and took up his abode in Mayō,\(^1\) on the bank of the Indus. Semū asked these people to fight on his side. They called a tribal council, and agreed to go with him as his army. "We have," said they, "in former days fought in that land and been victorious. Now we will (attack and) plunder it." So, in the fifth year, the army arose and came with Semū to Gurunai.\(^2\) Semū sent a man to Sulaimānīk, challenging him to make ready for the combat. Sulaimānīk told the man that he was ready, and ordered his army to advance to Bihun\(^3\) for the battle. To Bihun his army went, and Semū's army arrived from Gurunai. The two armies halted and joined battle. Sulaimānīk's was defeated. He retreated, and his village was captured.

Sulaimānīk had a daughter, with whom there were nine times twenty (serving-) girls. She was weaving wool in her house, and knew nothing of the fight till she was made aware of it by the unexpected sound of commotion at her door. A number of big fellows from Mayō had halted there, and they saw this daughter of Sulaimānīk. They began to dispute over her. One said, "I will take this girl," and another said, "I will take her," and they could not come to any agreement. One of them was a very intelligent man, and he said to the others, "Don't quarrel, I will go and ask the girl which man she will take." So he entered the house, and, going up to the girl, shot her dead with an arrow. Then he came out and told his companions to look at the girl. They went in and saw that she had been killed.

These people assembled, and took Sulaimānīk captive. They made him over to Semū, who told the Mayō people that he intended to kill him. But said they, "Don't kill him. He can work for you as your slave." So Semū bound Sulaimānīk

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\(^1\) In the Indus Köhistān.

\(^2\) A valley debouching on the left (eastern) bank of the Swāt River opposite to the village of Törwāl and above Braniāl. Access to it can be gained over a high pass from the side of the Dubēr part of the Indus Köhistān.

\(^3\) The locality now occupied by Braniāl, the chief place of Törwāl.
and took him away to Kanbèl. There he ordered him to make a road on the other side of the river. Sulaimānīk took a pickaxe in his hand and went off. He cut the cliff and made a road. He came back to Semū’s house, and Semū asked him if he had made the road. Sulaimānīk replied that he had, and Semū was much pleased. He made Sulaimānīk sit by the fireplace. Sulaimānīk went to sleep, but at midnight he rose from his slumber, and, seeing that Semū was asleep, he took up the pickaxe and smote him such a blow on the head that he died. Sulaimānīk then escaped to Purangām, and again began to rule over this country.

After those days, there was a queen in Bihun. Sulaimānīk had occasion to go there on a visit, and fell in love with her at first sight. He asked her to take him, and she replied that she would do so if he would excavate a canal (from the Swāt river) to Bihun. He agreed to do this, and she answered, “When you have dug the canal, I will take you.” So he dug the canal, and she took him for her husband. He brought her to Purangām. They arrived at the opposite side of the river, and the way was barred by a cliff. She asked Sulaimānīk to cut the cliff, and he did so. She was pleased, and came to Purangām to exercise her own rule. In this way Sulaimānīk’s authority became established from Kalām to the rock of Mishkū.

IV. Sentences in Torwālī

In addition to the above three folk-tales, Sir Aurel Stein also sent to me a translation into Torwālī of the Standard List of Words and Sentences used in the Linguistic Survey of India. The words in this List have been distributed

1 This is the cliff called Basharai, on the left bank of the Swāt River, opposite Asrēt.
2 This is a rock between Sātāl and Shāhgrām. The latter village, like the large village of Churrai on the opposite (left) bank of the Swāt River, marks the limit of the Pāṭhān conquest from the Swāt side. Above Shāhgrām and Churrai the valley of the Swāt River rapidly contracts, and is from hence onwards reckoned as belonging to Torwāl.
through the Vocabulary appended to this work. The numerals
will also be found in §§ 51 ff., and the Personal Pronouns in
§§ 58 ff. above. Wherever such a word occurs, its source is
indicated in the Vocabulary by the letter L, accompanied
by the number in the original, and I therefore do not reproduce
that portion of the List.

Numbers 220–41 at the end of the List are, on the other
hand, sentences designed to illustrate particular features of
Törwáli idiom, and are not given elsewhere. They are as
follows:—

220. What is your name?  chī nām ka thū?
221. How old is this horse? mē ghō-sī umu kadak cī (? chī)?
222. How far is it from here mhēda Kashmir kadak dū thū?
to Kashmir?
223. How many sons are chī bāp-sī sīrē kadak pūc thū?
there in your father’s mhē a jir pand kī-jī.
house?
224. I have walked a long mē pīśī-sī puē (or pūc) bēbā kī-dū
way to-day.
pāē mās-sī śū sed.
225. The son of my uncle is ujīl ghō-sī zīn sīrē thū.
married to his sister.
226. In the house is the ghō-sī pūd jada zīn chā.
saddle of the white
horse.
227. Put the saddle upon ghō-sī pūd jada zīn chā.
his back.
228. I have beaten his son pāē mās-se pū (or pūc) mē cir
with many stripes.
mīdē-dē kūdū-dū.
pāē tanū māl khand- mē ciā-dū.
229. He is grazing cattle on
the top of the hill.
pāē (mās) ghō-se jada thām-si
under that tree.
tin b’hēh thū.
230. He is sitting on a horse pāē mās-se bhā pāē mās-si
among that tree.
śū-kījā ucat thū.
231. His brother is taller pāē sāi-se kīmat dū sālmi o ar thū.
than his sister.
232. The price of that is two rupees and a half.
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233. My father lives in that small house.  

mī bāp pāē liṭe śirē hō-dū.

234. Give this rupee to him.  

miā śālmī pāyis-ke de.

235. Take those rupees from him.  

tiyā śālmī pāyis-kējā gin.

236. Beat him well and bind him with ropes.  

pāyis yora kuḍ khe-de gan.

237. Draw water from the well.  

kūi-mā ū nīgal.

238. Walk before me.  

mē-kējā mūj baž.

239. Whose boy comes behind you?  

kāme māṣ-se pō te-kējā piyāj ye-dū?

240. From whom did you buy that?  

pāē cīz tā kis-kējā gin-thū?

241. From a shopkeeper of the village.  

gām-se dukāndār- (or ḥāṭīwāl-) kējā gin-thū.
PART IV

Vocabulary and Indexes

TÖRWÄLĪ-ENGLISH VOCABULARY

In the following Vocabulary, besides the words found in Sir Aurel Stein’s materials, I have also included all the words in the English-Törwåläk vocabulary forming Appendix D to Biddulph’s Tribes of the Hindoo Koosh. The latter words are indicated by the syllable “Bid.”

The letter L refers to a List of Words and Sentences provided by Sir Aurel Stein. As all the words contained in it are included in the vocabulary, I have not considered it necessary to print this List in its entirety, but have contented myself with giving some sentences found at the end of the List that illustrate certain common idioms. These will be found on pp. 132 ff.

Roman numerals refer to the three folk-tales recorded by Sir Aurel Stein, and the Arabic figures following them to the numbers of the sentences in each. The mark § indicates a section of the Grammatical Sketch.

The order of words is based on the alphabetical order of the consonants only, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant is, or the same consonants are, followed or separated by different vowels. Thus, the different words containing the consonants kl will be found in the succession kal, kala, kalā, kāl, kīlē, and kol. All words beginning with vowels are arranged together at the head of the Vocabulary, their mutual order being determined by their consonants.

The letter ḍ follows d, ḍ follows t, ȫ follows s, and ẓ follows z. In other respects the alphabetical order of the consonants is that of the English alphabet.

So far as was possible, verbs have been quoted under the infinitive form ending in ūsa or ēsa; but for several I have had no means of finding that form. In such cases, I have
not trusted to my imagination, and have contented myself with taking the shortest form actually noted by me as the leading word of the article.

In quoting Kāšmīrī words I have several times departed from the spelling given in my Kāšmīrī Dictionary. In the latter the numerous epenthetic vowel-changes are represented by the spelling. This, while convenient to the student of that particular language, often obscures derivation and hides the connection of a Kāšmīrī word with the corresponding words in other Dardic languages. In the present Vocabulary, I have therefore given each Kāšmīrī word as it appears before it is affected by epenthetic change, at the same time indicating that such a change does occur by putting a dot under the affected letter. Thus, the Kāšmīrī word for "ewe" is written ḡūbā in the Dictionary, but is here written ḡəbā in order to show that this is the real word, the ġ being marked with a dot, in order to show that, in the language of the present day, it is epenthetically affected by the following ā, and is therefore to be pronounced ḡūbā. Similarly, the word for "brother" is given as bōyā in the Dictionary, but is here spelt bāyā.

It has been necessary to alter Biddulph's spelling in order to make it agree with that used elsewhere in these pages. I have transliterated his spelling as follows:—

Biddulph’s a (as in “have”) > à.

à or ah > a.
à > á.
e > ē.
é, eh > e.
é, ey > é.
o = o.
ð (as in “knot”) > ð.
ð > â.
ð > ð.
ð = ð.

u (as in “gun”) > a.
û > u.
oo > ū.
i = ī.
aî > ay.
ch > c.
ñ > ş.
ğ > ű.
j > ž.
sh > š.

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Biddulph does not distinguish between aspirated and unaspirated, or between cerebral and dental letters, and I have had to follow him in these particulars with regard to words depending on his authority alone. Such words should be adopted with caution. Thus, his kōwūsa, "to eat", should certainly be khōwūsa, and his dē, "the belly", should certainly be dēhē.

Attention should also be paid to the remarks on p. 9 above, in which it is explained that the cerebral sounds represented by c, j, ṣ, and ś are probably not heard in Törwāli, but were not noted by Sir Aurel Stein. Allowance should therefore also be made for this. Compare, for instance, the articles cā and pūc in this vocabulary.

The following abbreviations are used:—

Ar. = Arabic. L. = List of Words (see above).
Av. = Avesta. Lnd. = Lahndā.
B. = Bašgalī. M. = Maiyā.
ELA. = W. Geiger, Etymologie und Ör. = Ormrū.
Lautlehre des Afgānischen. P. = Pašai.
Etymological Vocabulary of Pr. = Prakrit.
Pašto.
G. = Gawarbatī. Prs. = Persian.
GIP. = W. Geiger and E. Kuhn, Sh. = Šinā.
Grundriss der iranischen Philosophū.
GNPE. = P. Horn, Grundriss der Sk. = Sarlkohn. T. = Tirāhī.
neupersischen Etymologie. Skt. = Sanskrit.
H. = Hindōstānī. T. = Tirāhī.
Ish. = Iškāšmī. V. = Veron.

Arabic and Persian words introduced into Törwāli through Paštō, are classed as Paštō, and not according to original source.
VOCABULARY

a, interj., O! Sulaimānīg-a, O Sulaimānīk! (III, 40), addressed by a master to a servant (§§ 10, 207).

ā 1, m., a peach (Bid.).


ā 3, (Bid.) aga, Demonstr. Pron., this, see § 84. [Cf. Av. an-(a), Skt. an-(ayā); Prs. ān. See GNPE. § 52; Bal. ā.]

ā, see ai.

a-ā, see ah.

ai, see yōsa.

aī (L. 36) (Bid.) ā, m., the mouth. [Cf. Skt. ās-, āsyā-; B.K. aśi, V. āś, W. āś, M. Gār. āī, Sh. āī, Sh. (dial.) aźī, T. azi, Ksh. āsā.]

e, 1, f., a ewe (Bid.) Cf. bogho and midhal. [? Cf. Av. maņā-, Skt. mēśa-, a sheep; Prs. mēṣ, Wkh. mai; Psht. mēy, a ewe; B. wē, a sheep; Sh. eź, a ewe.]

ē 2, interj., O! See § 207.

ē 3, ēh, hē, Demonstr. Pron. this (near). Other forms are ēs, ess, isa, issa, ez, iya, iyā, iyas. See §§ 79 ff. [Cf. Skt. ēna-; Sh. ē, fem. ē, gen. ēsai, and also Bid. es-sam so much.]

o, ō, au, ū 1, yū, Conj. and. See § 206. [Cf. Av. Skt. ute, Prs. ā; Bal. Wkh. Shg. ō; P. au, Kh. o-ce.]


abā-sin-si, sing. gen. of the Indus (III, 4).

aban 1, in aban hāt, the left hand (Bid.). Cf. suban.
aban 2, Reflex. Pron. (your)self (III, 11); aban-i (emph.) (I my) very self (I, 45); tā-āban-gē for yourself (I, 39); āban-gē, by (them)selves (i.e. apart) (I, 31); aban-gē, for (him)self (II, 2). [Cf. Ksh. pāna, self. See § 132.]

Ibrāhim, N.P. (II, 33).

abōsa, to arrive (Bid.); āp, I came (I, 40); thou camest (I, 47); he arrived, he came (I, 3, 26, 42; II, 1, 7, 39; III, 57); they (masc.) came (I, 30). [? Cf. Ved. Skt. √āp-, arrive at; H. ā-nā, āv-nā, to come. Gypsy (Europ.) √āv-. The derivation of this modern root has long been a matter of discussion. For the change of class from āpnōti to Pr. *āvai, cf. Pr. pāvai < prāpnōti.]

abāi, Past Part. (Past tense), he brought (II, 24). [Causal of abōsa, q.v. Cf. Skt. āpita-.

achī, (ʔ acī) (Bid.) aši. f., the eye. [Cf. Skt. aksi-; Sh. acī, Ksh. aχī, and so other Dardic languages.]

ucūsa, to take up (Bid.). Cf. ušūsa. [? Cf. Skt. utkṣipati or uchrayati.]

ucat, high, tall (L. 135, 231). [Psht. ūcat.]

ud (? uḍ), f. iud (? iḍ), a camel (Bid.). [Cf. Av. uṣṭra-, Skt. uṣṭra-; K. Kh. uṭ, Sh. ūṭ, Ksh. vaḥ, and so most other Dardic languages. Cf. ūχ.]

ādeḍ, accustomed (Bid.). [Psht. ‘ādat, a custom.]

aga (Bid.), see ā 3.

agā, a cloud (Bid.). [Cf. B. agal, rain; Sh. ažu, a cloud, rain. The connection of Sh. ažu with Av. avra-, Skt. abhra-, is evident, but the forms agā and agal are more difficult to explain.]

ūgū, f. ūgū, heavy (Bid.). [Cf. Av. gouru-, Skt. gurū-; Sh. aguru. In Törwāli there has been elision of intervocalic r.]

agarki, although (Bid.). [Psht. agarci.]

agās, eleven (Bid.). [Cf. Skt. ēkādaśa; Sh. akāi. Dardic languages differ in regard to this number. Cf. B. yanits, Kh. jōś-ī.]
VOCABULARY


aḥ (L. 99), a-ā (Bid.), yes.

aṭ, to-day (L. 224). Cf. ayū-di. [Cf. Skt. adya; Sh. aṣ, Ksh. az.]

ūjul, f. ājel, white (Bid.); ujil (m.) (L. 226); ujil zar, silver (L. 46); āzel zar, silver (Bid.). [Cf. Skt. ujvala-]

ek, e (Bid. ek), Card. one; ēk (L. 1); ek (III, 15, 25, 26); ek o biś, twenty-one (Bid.); ek gona, once (Bid.); ē (I, 18, 32); e (I, 48; II, 16; III, 27); e huī, we shall become one (II, 11); e pot, together (Bid.); e-gī ti-hun, one of them (I, 16) (§ 51); e-ga dū na kuve, may he not make one two (II, 48) (§ 51).

As an Indefinite Article, ē (I, 3); e (I, 21; II, 3, 20, 31; III, 1, 2, 17, 47).

āχ, a camel (L. 75). [Psht. āχ.] Cf. ud.


aχīr, if (Bid.). [Psht. āχīr finally, with conflation with agar.]

aulād, progeny, offspring (II, 51). [Psht.]

olōsa, to open (Bid.). [With √ol-, cf. Skt. apāvṛta-]

ama, postpos. from (Bid.). [Cf. ma. The word is probably ma, with the termination a of the oblique case erroneously prefixed.]

umu, f., age, lifetime (L. 221). [Psht. ‘umr, with elision of post-vocalic r.]

imām, the chief man of a mosque (II, 51). [Psht.]

amōš, m., forgetfulness (Bid.). [Cf. the next.]

amašūsa, to forget (Bid.). [Cf. Skt. mṛṣyate; Sh. √amuṣ- (with ā prefixed), Ksh. √maṣ-; B. √p‘miṣṭ- (with pra prefixed). Cf. Prs. farāmōš.]

umēt, f., hope (Bid.). [Psht. umēd.]

an, blind (Bid.). [Cf. Skt. andha-; Ksh. anu.]

ān, m., an egg (Bid.). [Cf. Skt. anda-; Sh. ḫanē.]

unbiś, Card. nineteen (Bid.).
ancik, f., darkness (Bid.). [? Cf. an.]
andarē, inside (a house) (I, 29); andere (one) among (a number of persons) (III, 27). [Prs. andar.]
angā, (Bid.) angāh, m., fire (L. 65) [Cf. Skt. aṅgāra-; K.G.P.Kh. aṅgār, Sh. aṅgār.]
āngī, (Bid.) angī, a finger, toe (Bid.). [Cf. Skt. aṅguri-, aṅguli-; B. angur, Sh. agui, Ksh. aṅgrojā. In Törwalī, there has been elision of intervocalic r.]
āṅgut, (? āṅgut), m., the thumb (Bid.). [Cf. Av. āṅgūṭa-, toe, Skt. aṅgūṭha-, thumb; Sh. āṅguto, Ksh. nyōṭh.]
inhān, m., a rainbow (Bid.). [Cf. Skt. īndradhanu-; B. īndrōn, Kh. drōnāṇī; Ksh. dōṇā, a bow.]
anūsa, to bring (Bid.). [Cf. Skt. ānāyati; Ksh. anun.]
anatōl, f. anatel, dirty (Bid.).
āp, see abōsa.
ep, f., a fault (Bid.). [Psht. ‘aib.]
ūpur, f., īpīr, light, not heavy (Bid.).
ar, half (L. 232, and Bid.); ar žāl, m., midnight (III, 43, and Bid.). [Cf. Skt. ardha-; Ksh. aḍ.]
ār, a duck (L. 73). [Cf. B. ar, W.K.Kh. ārī, G. aṛi, Gär. ār.]
erī, (III, 22), erī (III, 15), or īrī (L. 82) hōsa, to stand, to halt. 
[Cf. Skt. adhi + ṣṭhā-, adhiṣṭhita-, through *aḥiṭṭhia-, *aḥidia-. Cf. M. oḷi ha-, to stand.]
armān, interj. alas! (L. 100). [Psht.]
arṇī, f., a request (III, 5). [Psht. ‘arṇī.]
ēs, etc., es-sam, see e 3.
āśi, see achī.
āśū, Verb Subst. Past, was (I, 16, 17 (bis)). Sing. Masc. 
āśū, fem. aśū; Plur. Masc. and Fem. aśū, see §§ 155 ff.; 
āśū (I, 13). For śū, šat (śad), see §§ 157 ff.
ōś, m., ice (Bid.). [Cf. Skt. avaśyāya-; B. ōś, K. yōz.]
ošo, f. eše, ugly (Bid.). [? Cf. Skt. yakṣa-; Ksh. yēch, ugly.]
ašur, a little (Bid.).
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uṣūsa, to rise, to stand up; to enter (Bid.). Past, ucit, got up, arose (III, 9, 43). Cf. ucūsa. [With ucit, ? cf. Skt. utkṣipta-. With √uṣ-, ? cf. Skt. uttiṣṭhati, Šr. Pr. uthādi, p.p. utthid-. W. √oṣt-, V. √iṣt-, K.G. √uṣt-, Sh. √uth-. Ksh. √voṭh-. Gypsy √uṣṭi-. The Törwālī change of ṣt to t, however, presents difficulties.]

ištāman, rich (Bid.).
aśay, f., an apricot (Bid.). [Cf. Psht. ašārai.]
at (L. 8), at (Bid.), Card. eight. [Cf. Av. aṣṭa, Skt. aṣṭa-; Ksh. ṥil, other Dardic aṣt, etc. Cf. Psht. at, Wkh. ḥat, Ish. ṣt.]

ūtal (? uthal) f. ātil (? ūhil), high (Bid.); ātel, up (Bid.). [Cf. Skt. utthita-; Sh. utthalu (Bid. utallo) (t > l), Ksh. ṭhād (t > d).]

atāś (? aṭāś), Card. eighteen (Bid.). [Cf. Skt. aṣṭādaśa; B. aṣṭis, Sh. aṣṭā.]

awū, m., a touch (Bid.).
awal, adv., first (II, 34). [Psht. awωal.]
awās, m., a sound (Bid.). [Psht. āwāz.]
ayu-dī, adv., to-day (Bid.). Cf. aj and dī.

ūzel, see ʿajul.

āzmān, m., the heavens (Bid.). [Psht. āsmān.]
ōž, m., mud (Bid.); ʿōz, f. ʿaż, wet (Bid.). [Cf. Skt. ardra-; Sh. ʿāzu, Ksh. qādur.]
ežug-dī, the day before yesterday (Bid.). Cf. dī.

bā, up to, as far as (III, 61); up (L. 86). [Cf. Psht. bā, with, by.]

be 1, m., a husband (Bid.). [? Cf. Skt. vara-; Sh. barau.]
be 2, without (Bid.). [Psht. bē.]

bī, adv., again (I, 35; III, 46; Bid.). [Cf. Skt. dvitiya-; Ksh. biyē, second, again; Psht. biyā, again.] Cf. dūyi.

bīū, N. of a certain tree; Sing. Gen. bīū-sī (II, 31).
bū, f. bū, deaf (Bid.). [? Cf. Skt. badhira-.]

buā, see būūsa.
bāba, a certain title, Bābā (II, 19, 22, 26, 35-7, 40, 42);
Sing. Dat. bāba-ye (II. 24); Gen. bāba-si (II, 33).
bēbā, marriage (L. 225); bēbā, a wedding (Bid.). [Cf. Skt. vīvāha-; Ksh. vēvāh.]

bōbā, see bāp.

bebay, f., an apple. [? deriv.; B. parr, Kh. pālōy, Sh. phalā, Ksh. tsūl-, trēl.]

bad (? bād), m., a stone (Bid.). [? Cf. Skt. vṛttā- round; B. wōtt, Kh. bōrt, Sh. bāt.]

beḍū, see baiyūsa.

bid, f., fear (Bid.). [Cf. Skt. bhūti-; B. wide-y, Sh. biž-ōiki, to fear.]

biad, timid (Bid.). [Cf. bid.]

bud, many, much (I. 30). [Cf. Skt. bahu-, bahutva-; Kh. boh, Sh. bodu.]

būd, būd (Bid. bud), all, whole, entire (bud, II, 49); bud (bud) māš, everybody (Bid.); būd māža-mī behter, best among all men (L. 137); būda-mē jāg tallest of all (L. 137); bud (bud) siz, everything (Bid.). [? Cf. Skt. vaḍra-; Hindi baṛā, great; Sh. buṭu.]

būda, see būisa.

badaḵšān-miā, from Badakhshān (II, 7).

bāderāsā, to deceive (Bid.).

bādshāhī, f., kingship, ruling (III, 1, 61); Sing. Dat. -ge (III, 60). [Psht.] Cf. pādšāhī.

bāduškār, m., midday (Bid.).

bāidāt, defeated (III, 16).

bāge nikūsa, to go out (Bid.). [If bā-ge is a Dative, cf. Skt. bāhiḥ; B. bē.]

bogho [sic], m., a sheep (Bid.). [Cf. Skt. barkara-; Kh. warkālū, a ram; Ksh. (with metathesis) gābā, a ewe.] Cf. ē 1 and midhal.

bogul, m., the cheek (Bid.). [Cf. Skt. kapōla-, with metathesis.]

biginūsa, to sell (Bid.). [Cf. Skt. vikrīnūḍe; Ksh. kənum to sell, Hindi bikhā, to be sold.]
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bagār, unless (Bid.). [Psht. bāyair.]
bōgwāl, m., a shepherd (L. 59). Cf. bogho.

bāy, m., a garden (Bid.). [Psht.]
boyyuz, m., hatred (Bid.). [Psht. bayz.]
bhā, (Bid.) bā, m., a brother, a cousin (see Bid., p. 76) (II, 39, 43, 46; L. 49, 231); Plur. Nom. bhāi (I, 15, 31); Dat. bhayā-gē (I, 32). [Cf. Av. brātar-, Skt. bhrātṛ-; B. brōh, W.T. brā, Kh. brār, G. bliaia, P. lāi, Sh. jā, Gār. jā, Ksh. bāy“u, V. vayeh.]

b'hāi, b'hē, see baiyūsa.

bihū, N. of a place, Bihun. Sing. Dat. bihū-ge (III, 13, 14, 48, 51); Loc. bihū-mī (III, 47).

b'hēth, see baiyūsa.

behter, better (L. 133). [Psht. bihtar.]

bijmot, m., lightning (Bid.). [Cf. Skt. vidyut- + mān;
Kh. bilphak, Sh. bicuṣ.]
bajūsa, baţūsa, to go (I, 19, 25, 27, 36, 41, 44–5, 49; II, 28; III, 13, 28, 31; L. 205–10, 217–18); to go away, be off (I, 52; L. 77); to walk (L. 238); to wander (Bid.). According to L. 77, this verb means rather “to go away”, while √til-, q.v., means simply “to go”.

Fut. (Old Pres.) biţi (II, 28); biţi (I, 36, 44, 52); Impve. Sg. 2, baţ (I, 25, 44–5; L. 77, 217, 238); Plur. 2, baţa (I, 27); baţa (I, 41); boţa (III, 13).

Pres. Sing. Masc. baţē-dū (I, 1, 45); baţē-dū (L. 205–7); Plur. Masc. baţē-dī (L. 208–10).

Conj. Part. beš-te (I, 19, 49; III, 28, 31).

Pres. Part. baţunge (L. 218).
The word gā 3, q.v., is used for the Past Participle of this verb.

[Cf. Skt. √vraj-, vrajati; Sh. bujā, he will go; Gār. √bāc-, go.]

bujūsa, to hear (Bid.). [Cf. Skt. budhyatē; Ksh. √bōz-
Cf. buūsa.]

bekū, m., stupidity (Bid.). [? Psht. bēruqūfi; Kh. bekū.]

būk, blunt (Bid.).
bekin, f., the arm (Bid.).
bāl, m., hair (L. 39; Bid.). [Skt. bāla-; Sh. bālo, T. bāla, Ksh. vāl; Europ. Gypsy bāl.]
balai, f., wind (Bid.). [Cf. Av. Skt. vāta-; Ksh. uāv, Psht. bād.]
bolu-di, to-morrow (Bid.)
būmel, m., an earthquake (Bid.). [Cf. Skt. bhūmi-cala-; Kh. bōlmāzi, Sh. bāyāl, Ksh. būnul¹, an earthquake. ? the origin of the second member of the compound.]
bamandūr, m., a bridegroom (Bid.); bamandīr, f., a bride (Bid.).
bandūsa, to order (Bid.). [Cf. Av. √baṇ-, Skt. √bandh-; W. √vand-; Kh. √bandē-, to order; Sh. band-eś, an order; Ksh. band, bound.]
banūsa, to say, speak; sabak banūsa, to say a lesson, to learn (II, 27). Pres. banin (§ 169) (I, 38-9); (Masc.) bana-dū (I, 7, 10, etc., 22, 25, 32-3, 41-2, 45, 47-9, 52; II, 10, 28, 35, 37-8, 40-1, 44, 46; III, 25 (bis), 28, 31, 34-5, 37, 40-1, 50, 52); (Fem.) bana-ē (III, 51, 53, 58); bane-ē (I, 44); Past (Masc.) baṇū (I, 20, 27; II, 8, 9; III, 7, 11-13); (Fem.) baṇī (I, 35); Pluperf. banu-ṣat (II, 27). [Cf. Skt. varnayati; Ksh. √wan-.]
bāp, m., a father. Sing. Nom. bāp (II, 17, 29; L. 47, 101, 233); Dat. bāp-ke (L. 103); Abl. bāp-kejā (L. 104); Gen. bāp-si (L. 223); Plur. Nom. bāpe (L. 106); dū bāp two fathers (L. 105); Dat. bōba-ge (L. 108); Abl. bōba-mā or bōba-kējā (L. 109); Gen. bōba-sē (L. 107). [Cf. Skt. vapra-; G. bāp, bāb, Sh. bābo, Ksh. (dial.) babb, Gypsy (Syrian) bāb.]
bār, f. bār, thick, fat (Bid.). [? Cf. Psht. lvār.]
barai, victory (III, 8). [Psht.]
barābar, straight, level (I, 28); equal (Bid.). [Psht.]
bārdan, m., a bow (? the weapon) (Bid.). [? Cf. Skt. dhanus-; B. ārōn, Kh. ārōn, Sh. dānu, Ksh. dōṇa.]
birārūsa, to search for (Bid.).
bāriṣ, f., a side (Bid.). [? Cf. Skt. pārśva-; Kh. praś, a side.]

bāriṣ, sloping (Bid.). [? Cf. Skt. pārśva-, as in the preceding; Kh. praś, sloping; Bur. Sh. bēsko, sloping.]
birāṭ, (Bid. birat), m., a he-goat (L. 150); Plur. birāṭ (L. 152). A nanny-goat is chal (L. 151; Bid. cel).
būṣa, to see (III, 43; Bid.); to look at (III, 31); to know (II, 25); Impve. Plur. 2, buā (III, 31); Past, Masc. Sing., būda (II, 25), būdō (III, 43). [Cf. Skt. √budh-, bōdhati, buddha-; Ksh. √bōz-, hear < budhyatē. Cf. bujūsa.]

basān, m., spring (Bid.). [Cf. Skt. vasanta-; B. wasnt, Kh. besun, Ksh. sōt-.]

besyāt, loot, plunder, booty (III, 8).
bīṣ 1, f., a flute (Bid.). [? Cf. Skt. vamśa- or vādaya-; Sh. √baš-, to play (an instrument).]
bīṣ 2, Card. twenty (L. 11; Bid.); nūm bīṣ, nine times twenty (III, 17). [Cf. Av. viśaiti-, Skt. vinśati-; B. vitṣi, W. viṣī, K. bīṣī, G. iṣī, P. wōst, T. bīau, Kh. bīsr, Sh. bī, Ksh. wuh, European Gypsy, bīṣ.]

buṣ (? buṣ), m., hunger (Bid.). [Cf. Skt. bubhukṣā; Kh. chū, hungry; Ksh. bōch, hunger.]

buśā, m., summer (Bid.).

buśauhā, f. buśaihā, hungry. [See buṣ.]

biṣat, clothes (Bid.). [? Cf. Psht. bisāf, show of things, display.]

bāt, m., language (Bid.); a word, words (f.) (I, 35). [Cf. Skt. vārttā; Ksh. bāt. Probably borrowed from Panjābī.]

bathā, see baiyūsa.

batkūmā, f., a maid (Bid.).

bowūṣ, m., a nephew (Bid.); beyūṣ, f., a niece (Bid.). [Probably a compound of bhhā, a brother, and puṣ, a son. Cf. Skt. bhrāṭ-putra-; B. nawōs, nephew; Kh. nōwēs, nephew, niece; Sh. žawai, nephew; Ksh. bāpatha-r, nephew, bōwōza, niece; all on the brother's side.]
baiyel, open (Bid.). [? Cf. Skt. vyapāvṛta-; Sh. bātu.]

baiyim, out (prefix) (Bid.). [Cf. Skt. bahiḥ; B. bē, Kh. beri. For the termination, cf. Ksh. nēb¯riṃu, external.]

bayān, explanation, recital; b. kōsa, to recite (II, 33, 35-6, 39). [Psht.]

baiyūsa, to sit (Bid.); bʰhāi, sit! (L. 79); Fut. (Old. Pres.), Plur. 1 bʰhē (I, 52); Past Part. bēḥ, he sat (I, 29); bʰhēh, seated (L. 230); bēḍā šā, he was seated (II, 32); baṭhā kī, made (him) seated, made him sit down (III, 42). This last is a causal form. bēḥ and bʰhēh are weak forms, and bēḍā is a strong form ($§$ 180.)

[Cf. Skt. upaviśati, upaviṣṭa-; Sh. ṛваi-, Ksh. ṛbēh-, Gypsy (Europ.) ṛbe-. Most Dardic languages use a word connected with Av. ṛnihad-, Skt. ṛniṣad-.

beṛṛiš, f., a niece (Bid.). [See bowūš.]

bīzin, f., bīzin, broad (Bid.). [? Cf. Skt. vistūrṇa-; B. viṣṭrī.]

buzurg, reverend, venerable, a holy man (II, 17). [Prs.]

bī, f., seed (Bid.). [Cf. Skt. vija-; B. bī, Kh. būh, Sh. bī, Ksh. bīz.]

cā (? cā) Card. three (L. 3; Bid.); ca de, three parts (II, 10);
cā bīṣ, sixty (Bid.); cī-gona, thrice (Bid.). [Cf. Av. ṛtri-, Skt. tri-; B.K. trēḥ, W. trē, Kh. troi; Ksh. ṛtih, Gypsy (Europ.) trin, G. ṭhel, P. ṭle, Gār. ṭhā, V. chē, Sh. cei.]

cai 1, m., a mountain (Bid.); a cliff (III, 57-9). [Kh. cār, a cliff, Sh. char, a mountain. Cf. cāl.]

cai 2, in cai gā, see cōsa.

cau (L. 4), co (Bid.), Card. four; co bīṣ, eighty (Bid.).

[Cf. Av. caṭwārō, Skt. caṭvāraḥ; P.Sh. cār, Kh. cōr, G. tūr, Ksh. tōr, B. što, W. štā, Gypsy (Europ.) štār.]

cī, see tu.

cī 1 (? chē), see thū; in di-cī, see thū.

cī 2 (? cī), f., a woman, female, wife (Bid.; L. 52, 53; I, 51, 53, chē). [Cf. Skt. strī; V. westi; Sh. (Dāh-Hanū) tšrigā, G. šigāli; P. šlika, hlika, a wife; Ksh. triy, Sh.
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cāi, cāi, Gār. īś. The L.S.I. gives Tōrwālī ści, instead of cī.]
ciā-dū, he is grazing (cattle) (L. 229). [Cf. Skt. cārayati, with
the usual Tōrwālī elision of intervocalic r. Sh. √3ar-]
cō, see cau.
cū, m., a dagger (Bid.). [Cf. Skt. churikā, with elision
of intervocalic r.]
cī, (Bid.) cīi, ord. third (II, 43, 47). [Cf. cā.]
cī (cīi), f., milk (Bid.). [Cf. Av. χīra-, Skt. kṣīra-; Prs.
śīr; B. zu, Kh. cīr. In Tōrwālī and B. there has been
elision of intervocalic r.]
cude (? cu ḍē), a quarter (Bid.). [Cf. cau. The word seems
to be a compound with ḍē, a share, q.v.]
cudo, m., a basket (Bid.).
cīdug-dī, yesterday (Bid.). [? deriv. B. ḍus, Kh. ḍōṣ.
These two words probably have some connexion with
cāgū, m., a knife [Psht. cāqū.]
cigān, in cigān gālūsa, to shout (Bid.). [? Cf. Skt. cīkāra-,
*cīkārana-, with elision of intervocalic r. Psht. coγ, clamour; B. cō.]
cī, see cī 1 and 2, and tu.
coh, away (Bid.).
chal (Bid. cel), f., a she-goat, nanny-goat (L. 151).
A he-goat is birāt, q.v. Sg. Gen. chal-si (II, 18); Plur.
Nom. chal (L. 152). [Cf. Skt. chagālī.]
cojol, m., a shadow (Bid.). [Cf. Skt. chāyā; B. tsāwē,
Kh. cāγ, Sh. chižōt.]
cujūsa, to learn (Bid.). [? Cf. Skt. √śikṣ-; Kh. √cio-,
Sh. √sić-, Ksh. √hēch-. Or else Skt. śudhyatē.]
cujūsa, to teach (Bid.). [See the preceding. Kh. √cicē-,
Sh. √sićar-, Ksh. √hēchanāv-. Or cf. Skt. sōḍhyatē,
śōḍhayati.]
cek, f., time (Bid.); tet-cek, then, when (rel.) (Bid.).
cuk, f., cok, acid (Bid.). [Cf. Skt. cukra-; B. ceno, Kh. śut,
Sh. cuṟku, Ksh. ṣak*.]
cal, m., an artifice, trick (I, 24); deceit (Bid.); [Psht.]
cal, a rock; cālā-bā, up to the rock (III, 61). [Cf. Kh. cār,
a cliff; Sh. char, a mountain. See cai 1.]
cel, see chal.
cele, in me cele, thus (Bid.). [? Cf. cal.]
cam, m., skin (Bid.). [Cf. Av. carema-, Skt. carma-;
B. camo, Sh. cōm, Ksh. tsam.]
cimu [Bid. cimoh], m., iron (L. 44). [Cf. Bur. comar, B. cimeh,
W. cimā, V. žema, K. cimbar, G. tśimar, P. Sh. Gār.
chimār, Kh. cimūr, T. tśimbar, Ksh. tsāmuru.]
√cin-, cut. Impv. Sing. 2, cin, cut thou (III, 58); Past
Part. cinū (III, 38, 59). [Cf. Skt. √chid-, chinatti;
Kh. √cīn-, to cut; Ksh. √tshēm-, to be cut.]
cun, f. cin, narrow (Bid.). [? Cf. Skt. kṣīna-; Sh. cuṇu.]
ocunū, f. cene, yellow (Bid.).
ciur, much, very (II, 4; III, 27, 42; L. 224, 228; Bid.).
[Cf. Ksh. tsvṛtu, much.]
ceriḍ, a small bird (L. 76). A large bird is paśīn, see pacin.
[Cf. Skt. caṭikā; Gār. carōr, Gypsy (Europ.) ciriklo.]
cōsa, to let go (Bid.); cai gā, he abandoned (I, 54). Cf.
covūsa. [Cf. Skt. √cut-, cōtayati, through cōlêi, *cōrēi,
with Tōrwālī elision of intervocalic r.]
. ceš 1 (ceš), f., a circle (Bid.). [Cf. Av. caχra-, Skt. caκra-, with
ordinary change of kr > c > Tōrwālī ś.]
. ceš 2 (ceš), Card. thirteen (Bid.). [Cf. cā and Skt.
trayōdaśa.]
ciš, the female breast (II, 18 bis, 21). [Cf. Skt. cuci-, cūcuka-;
Sh. cui.]
cat, in cat kōsa, to call (Bid.).
cit, f. cūt, low (Bid.). [Cf. Skt. kṣudra-, small; Ksh.
tsōṭu, low.]
cotug-di, the day after to-morrow (Bid.). Cf. ciddug-di.
cothum (II, 10. 46), cotam (Bid.), Ord. fourth. [Cf. Skt.
caturthas-; Sh. carmōno, Ksh. tsvāriṃu.]
cettiš, Card. fourteen (Bid.). [Cf. Skt. caturdaśa; B. śtrits,
Sh. condai, Ksh. tōdāh.]
cowūsa, to leave (Bid.). Cf. cōsa.
caiyō, m., the neck (Bid.).

'dā, f., the beard (Bid.). [Cf. Skt. dāḍhikā; B. dāri, Sh. dāī, Ksh. dārā.]
dai, see dyūsa.
dāi, see dhaīn.
dē 1, dē 1, see dyūsa.
dē 2, f., a spoon (Bid.). [Cf. Skt. darvī; Kh. dori.]
dē 2, see dhē.
dē 3, dē 3, see te 2.

dī, f., a day (Bid.); ē dī, one day (I, 18, 32); eṣug-dī, the day before yesterday (Bid.); bolu-dī, to-morrow (Bid.); cidug-dī, yesterday (Bid.); cotug-dī, the day after to-morrow (Bid.); her-dī, every day, always (Bid.); sātam-dī, a week (Bid.). [Cf. Skt. div-, divasa-; Sh. dez, Ksh. dōh.]
diū, he fled (III, 16); he escaped (III, 45).
diū-ṣad, see dyūsa.
dō, see dū 5.
dū 1, see dhū.
dū 2, far (L. 89; Bid.); distance (L. 222). [Cf. Skt. dūra-; P.T.Sh. Ksh. Gār. dūr, G. dūrae, B. dyur, Gypsy (Europ.) dūr.]
dū 3, see dyūsa.
dū 4, see thū.
dū 5, du, dō, Card. two; du žāt, two nights (I, 10); dū (II, 48; L. 2, 232; Bid.); dū bīš, forty (Bid.); dū-gona, twice (Bid.); dō kāl, two years (II, 47). [Cf. Av. Skt. dvā-, Skt. dvi-; B. diu, Kh. jū, Ksh. zēh, W.G.Sh. du, K.G.Gār. dū, P.T. dō, Gypsy (Europ.) dūi, V. lūe.]
duī, see dyūī.
dī-ci, see dyūśa.

dād, m., a grandfather, ancestor (II, 1, 6, 7–10, 13, 34); Sing. Dat. dād-ke II, 8, 9); Gen. dād-si (II, 16). [? Cf. Skt. tāta-; Psh. dādā; Sh. dādu; Ksh. dēd, a grandmother; Hindi dādā.]
did, see dyūsa 2.
dud, m., the lip (Bid.).
dadan, a fireplace; Sing. Gen. dadan-si (III, 42). [Cf. Kh. didan, Ksh. dān.]
dag, f., an old woman (Bid.). Cf. derg.
dugū, in dugū-dut, she was weaving (II, 18).
dhū (L. 56, 110), dū (Bid.), f., a daughter; Plur. Nom. dhī (L. 114–5); Plur. Obl. dhīa (L. 116–18). [Cf. Av. duya-; Skt. dūhi-, Pr. dhīdā; Psht. lūr; Sh. dū, Ksh. (dialect) dhī Kh. žār, G. zū, B.V. jū, K. chū.] Cf. § 18.
dhain dyūsa (L. 85), dāi dyūsa (Bid.), to run. [Cf. Skt. ṛdha-, Prs. davidan; Kh. ṛdē-, Ksh. ṛdav-.]
deqān, m., a cultivator (L. 58). [Psht. ḍeqān.]
dak 1, see ḍag.
dak 2, m., a fight (Bid.). [? Cf. Hindi dāknā, to shout; ḍābkū, a robber.]
dukāndār, m., a shopkeeper; Sing. Abl. -kējā (L. 241). [Psht. dukāndār.]
del, shut (Bid.).
dēmi, f., smoke (Bid.). [Cf. Skt. dhūma-; B. dūm, Sh. dūm, Ksh. dēh.]

[The change of ĕ to ē, through yū, is not uncommon in Ksh.]
diumo, see duryimo.
dūmsa, m., a relation (Bid.).
dan 1, m., a handle (Bid.). [Cf. Skt. danda-; B. dön, Sh. dön, Ksh. dan.]
dan 2 (L. 37), dān (Bid.), m., a tooth. [Cf. Av. dāntan-, Skt. danta-; B. dut, W. dūt, T. dant, K. dandōriak, G. dāt, P. dānd, Sh. dön, Ksh. Gār. dand, Gypsy (Europ.) dānd, Ksh. also dān-]
dāna, wise (Bid.). [Psht. dānā.]
dandak, m., a drum (Bid.); dandak-o-bīsi, m., drum and flute (Bid.). [Cf. Skt. dundhubhi-, dindima-; B. dött, Ksh. dam-dam, dém-dum (onomat.).]
dārū, m., gunpowder (Bid.). [Psht. So B. dāru.]
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**dērā**, a house, dwelling (I, 14, 25, 27–8; III, 4); Sing. Loc. **dērā-mū** (I, 52). [Psht. **dēra**.]


**darin**, f., land (Bid.).

**derwāz**, m., a door (Bid.). [Psht. **darwāza**.] Cf. **der**.

**dōs**, m., a friend (Bid.). [Psht. **dōst**.]

**dostī**, f., friendship (Bid.). [Psht.]

**dastūr**, m., a custom (Bid.). [Psht.]

**daś 1** (? **daś**), m., a grape (Bid.). [Cf. Skt. **drākṣa**; B. **dros**, Kh. **drōch**, Sh. **jac**, Ksh. **dach**.]


**diś**, side, direction, in phēm **diše** (II, 3), **payim** **dišē** (III, 37), **payim** **diše-de** (III, 56), on the opposite (or far) side (of a river). [Cf. Skt. **diś-**, and the next.]

**diṣā**, postpos. towards (Bid.). [Cf. Skt. **diś-**, direction, and the preceding.]

**duśman**, m., an enemy (I, 3; Bid.). [Psht.]

**dit**, see dyūsa 1.

**dut**, see thū.

**daiva**, m., medicine (Bid.). [Psht. **dawā**.]

**duvā kōsa**, to make a benediction, i.e. to grant in answer to a petition (II, 42, 44–5). [Psht. **du'ā**.]

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dwaś (II, 4), dwāśh (Bid.), Card. twelve. [Cf. Av. dvadāsa, Skt. dvādaśa; B. dīṣ, Sh. bāi, Ksh. bāḥ.]
duyimo (II, 11, 12), diumo (III, 15; § 56), both, the two (III, 15); mō duyimo, we two (II, 11); ā duyimo, those two (II, 12). [Cf. Sh. dumōho, second, baṅē, both.]
dyūsa 1, to give (Bid.); Fut. (Old Pres.), dai, I shall give (I, 49); de, let us give (I, 36); Impve. Sing. 2, de (I, 48; L. 84, 175, 234); du (? de) (I, 33; § 167); Imperf. Sing. 3, diū-ṣād, at end of sentence (I, 29); Past Part. Masc. Sing. dūt (II, 48; III, 33); Fem. dūt (I, 34–5, 38); Perf. Fem. Sing. dū-cī (for dūt-zī, § 158) (I, 20).
[Cf. Av. Skt. √dē-; K.Sh. √de-, Kh. Ksh. √di-, P.T.√de-, G. √thla-, Gypsy (Europ.) √dē-, (Syrian) √de-.]
dyūsa 2, to strike, hit, beat; Past Part. Sing. Masc. did (III, 44); Fem. did (III, 30), in both cases at the end of a sentence. [In many Dardic languages the √dē- is used for both “give” and “beat.” Thus, Kh. √di-, give, beat; K. √de-, give, √ti-, beat; Sh. √de-, give, (Cilāsī) √dē-, beat; T. √dē-, give, beat; G. √thla-, give, beat.]
dē, a share, portion, part (II, 10 (bis); Bid. de); Sing. Gen. dē-sī (II, 25); cu-de, a quarter (Bid.).
dāg (L. 43), dak (Bid.), m., the back. [Cf. K. dāk, Sh. dākī.]
dē (L. 42), dē (Bid.), f., the belly. [Cf. Lnd. dhiḍḍh; Sh. dēr, Gār. dār, Ksh. yēd, V. iul; but the last two are probably connected with Bur. yul.]
dīt, Past Part. Fem. Sing. she (was) seen (III, 23, 32, 49). [Cf. Skt. dṛṣṭā; Ksh. √dē-, past part. f. dāthā.]
fikerdār, anxious (Bid.). [Psht. fikrdār.] Cf. piger, anxiety.
filankai (I, 12), filankē (I, 39, 43), a certain (man, etc.). [Psht. falānkai.]
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\( \text{ghō} \)

gā 1, m., grass (Bid.). [Cf. Skt. ghāsa-; Kh. gās, Ksh. gāsa.]

\( \text{gā} \) 2, f., a cow (L. 69, 143; Bid.); Plur. gai (L. 145). [Cf. Av. Skt. gāv-; Ksh. gāv, B. gāo, Sh. gāo, W.P.M. gā, K. gak; T. gā, a bull.]

\( \text{gā} \) 3, Past Part. gone. This word is used as the Past Part. and Past tense of bajūsa or bažūsa, to go, q.v. Past Part. Sing. Masc. gā (L. 219). Past Tense Sing. Masc. gā, (I) went (I, 43; L. 211); (thou) wentest (L. 212); (he) went (I, 2, 46, 54; III, 29 (bis), 38–9, 45, 48; L. 213); gya, in karmā gya, the army went (III, 14); Fem. gā, (she) went (I, 28); Plur. Masc. gai, (we) went (L. 214); (you) went (L. 215); (they) went (II, 47; III, 32; L. 216); Pluperf. Sing. Masc. gā šū, (thou) hadst gone (I, 39).


\( \text{ge} \), \( \text{gē} \), see ke 2.

\( \text{gō} \), m., a bull (L. 142; Bid.); Plur. gō144. (L. [See \( \text{gā} \) 2. Cf. T. gō, a bull.]

\( \text{gud} \) (? guḍ), m., a corner (Bid.). [Psht. gu.]

gadhō (L. 74), gadō (f. gedē) (Bid.), an ass. [Cf. Skt. gardabha-; W.G. gadā, Gār. gada, K. gardōk, Kh. gardōy. The preservation of the aspirate is exceptional in Dardic. See § 3a.]

gedas, m., thunder (Bid.).

\( \text{ghe} \), f., a mare (L. 139; Bid.); Plur. ghai (L. 141). Cf. the next.

\( \text{ghō} \), m., a horse (L. 68, 138; Bid.); Sing. Gen. ghō-sī (L. 221, 226, 227); ghō-se jada, on a horse (L. 230); Plur. ghō (L. 140). [Cf. Skt. ghōtaka-; W. guṛ, K. gora, P. gōrā, Ksh. guru; Gypsy (Europ.) khurō, a colt, (Syrian) gōrā, a horse. The elision of intervocalic \( r \) is regular in Törwāli. The preservation of the aspirate is against Dardic custom, but is also found in Ksh. dialects (Kaštawārī, ghuru; Pōgulī, ghōr, and so on). See § 3e.]
gal, abuse (Bid., gender not mentioned); gal dyūsa, to
abuse (Bid.). [Cf. Skt. galda-, speech; gāli-, abuse.]*
gil, f., bread (I, 29 ; Bid.).
golē, in nīlgolē, f., a pigeon (Bid.). [? Cf. Sh. kaṅgulī, the
black-throated ouzel, and Psht. gulū, throat.]
gōlī, m., a bullet (Bid.). [Psht. gōlāī.]
galla, m., a herd (Bid.). [Psht. f.]
gulām, m., a slave (L. 57). [Bid. and Psht. γουλάμ.]
gām, m., a village (III, 16 ; Bid.); Sing. Dat. gām-ke
(III, 45); gām-ge (III, 56, 60); Gen. gām-si (I, 30 ;
L. 241); Loc. gām-žet, (rule) over the village (III, 1).
[Cf. Skt. grāmā-; B. grām, Ksh. gām.]
gomū, m., wheat (Bid.). [Cf. Skt. gōdīhūma-; B. gum,
Kh. gom, Sh. gūm.]
gan 1, m., a herd (Bid.). [Cf. Psht. gan, crowded.]
gan 2, f. gen (Bid.), great, large, big (III, 22 ; Bid.). [Cf.
Skt. ghanā-; B. gāno, heavy; Ksh. gan, a log.]
gan 3, see ganūsa.
gani, big, grown up (II, 27). Cf. gan 2.
gona, see ek-go (s.v. ek), dū-go (s.v. dū 5), ci-go (s.v. cā).
The word is used with numerals to signify “fold”.
[Cf. Skt. guna-.

.gun, m., a family (Bid.). [Cf. Skt. gana-, Ksh. gan (Ts.).]
ganūsa, to shut (Bid.); to bind, tie; Impve. Sing. 2, gan,
bind (L. 236). [Cf. Skt. grāntha-; Prs. gīra, a knot;
B. gīr-, Sh. gana-, Ksh. ganda-, all meaning
“bind”.

ginūsa (this form of the Infinitive is without authority),
to take; to buy; Fut. (Old Pres.) ginī, I will take
(III, 53); Pres. ginin (§ 176), we take (i.e. we will take)
(III, 8); Periphrast. Pres. Sing. Masc. gina-dū, I take
(III, 25 (bis)); Fem. gina-zī I (f.) take (III, 51); she
takes (III, 28); Impve. gin, take thou (III, 50; L. 235); Past Part. and Past Tense, Sing. Masc. Obj. gin, she took
him (III, 55); gin-thū (Perf.), (a guitar) is held (I, 4);
has been bought (L. 240–1); Conj. Part. gin-de- having

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taken (III, 44). The word *ginu* (III, 38) can only mean "having taken", but its grammatical form is uncertain.

[Cf. Skt. *ghṛnāti*; Lnd. *√ghinn-,* Kh. *√gan-,* Sh. *√gin-.*

garm, hot (Bid.). [Psht.]
garmī, f., heat (Bid.). [Psht.]
gaśusa, to take (Bid.); to capture; Conj. Part. *gaš-te,* having captured (III, 33, 36). [? Derivation. Cf. *ginūsa.* A reference to the Skt. *√gras-* is rendered unlikely by the fact that I know of no other case of *s > š.*

gīt, f., singing (Bid.); gīt dyūsa, to sing (Bid.). [Cf. Skt. *gīta-;* Ksh. *gēwun,* to sing.]

γυλέ, silent (Bid. *ghule*). [Psht. *γαλάι.*

γυλάμ, m., sorrow, worry (Bid.); Sing. Instr. *γαμέ-δε* (I, 11),

γαμε-δέ (I, 55). [Psht.]

γαμμάζ, m., envy (Bid.). [Cf. Psht. *γαμμάζ,* a tale-bearer.]

gàra, a bank, border; Sing. Dat. (for Loc.) *γάρα-γε* (II, 4).

[Psht. *γάρα.*

γόρα (I, 56; L. 236), γόρα (L. 119 ff., 132), (Bid. *ghörā,* very well; *ghörāh,* good); Fem. γόρα (L. 128);

Plur. Masc. and Fem. γόρα (L. 123 ff., 130), good (I, 56; L. 119 ff., 128, 130, 132; Bid.); as Adverb, well, very, thoroughly (L. 236; Bid.); e γόρα μᾶς, a good man, declined, L. 119 ff. [Psht. *γωρά.*

γάρι, in *hū* γάρι, humble (Bid.). [Psht.]

*hū,* f., the heart (Bid.); *hū* γάρι, humble (Bid.). [Cf. Skt. *hr̥d-,* *hr̥daya-,* Kh. *herdī,* Sh. *hīu.*

hubīl, asleep (III, 43). [Cf. *hut.*

hecērina, never (Bid.). [Cf. Psht. *hēcarī,* never.]

hāda, in *hāda hōsa,* to produce (Bid.); to be able (Bid.).
hidej, f., pity (Bid.). [Apparently hū, heart + dej. With dej, compare Prs. dard, pain. Cf. Psht. zra-swai, heart-compassion.]

hagel, f., the chin (Bid.). [Cf. Skt. hanu-, Kh. hūrū, Ksh. hōngaṇi.]

hujā, f., hujā, alert (Bid.). [Cf. the next.]

hujā, m., knowledge (Bid.). [Cf. the preceding. ? Cf. Prs. hōś, understanding.]

hujrā, a guest-room; Sing. Loc. hujrā-mē (I, 18, 23). [Psht. hujra.]

hikū, m., courage (Bid.). [? Cf. Skt. ṣak-, pass. sakyatē; Ksh. ṣēk-, be able.]

hukā, f. hikī, brave, generous (Bid.). [Cf. the preceding.]

hukum, an order (III, 13). [Psht. ḥukm.]

hilā, m., air (Bid.).

hōl, m., a plough (Bid.). [Cf. Skt. hala-, hāla-; Sh. hal, Ksh. ala, āla.]

him, m., snow (Bid.). [Cf. Skt. hima-; Phl. zam; B. zīm, Kh. hīm, Sh. hin, Ksh. śīn.]

hum, and (L. 95). [Psht.]

hamal, m., the equinox (Bid.). [Ar. hamal.]

himāl, m., an avalanche (Bid.). [Cf. Skt. himālaya-; Sh. hināl.]

himān, m., winter (Bid.). [Cf. Skt. ḍemanta-]

hamsōs, m., a sigh (Bid.). [Cf. Psht. afsōs, alas !]•

har, m., a bone (Bid.). [Cf. Skt. haḍḍa-; Ksh. aḍilu.]

her, every, in her-dū, every day, always (Bid.). [Psht. har.]

hōsa, to be, to become (Bid.); Fut. (Old Pres.) ā hō, I should be (L. 174); hō, let there be (II, 8); e hū, (we) shall become one (II, 11); Impv. Sing. 2 hō (L. 168); Periphrast. Pres. Sing. Masc. ho-dū, (thou) art (I, 11); (he) is (i.e. dwells) (L. 233); mē hō-nin (L. 172, translated “I may be”); Imperf. Sing. Masc. hō-duṭ, was, used to be (I, 23); Past Part. and Past Tense Sing. Masc. hū, became (I, 14, 54; II, 16, 19, 27, 36, 42–3, 49; III, 156
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4 (bis), 42, 49; ḥō, became (I, 40 (bis), 46; II, 47 (the third year) became, i.e. came); Fem. hē, became (III, 20-1, 43, 46, 57, 60, 61); Plur. Masc. hī, became (III, 33); hōi (III, 22); hū (III, 15); Perf. Sing. Masc. hō-thū (I, 55); hō-dū (II, 20).

[Cf. Av. √bav-, Skt. √bhū-, bhavati; B. √bu-, Kh. Sh. √bo-; Ksh. √bōv-]

husai, m., a deer (L. 153); Plur. husai (L. 155); Fem. Sing. husī (L. 154). [Cf. Skt. āśu-; Psht. hōsai.]

hūsī, m., a hare (Bid.). [Cf. the preceding.]

hasūsa, to laugh (Bid.). [Cf. Skt. √has-, hasati; Kh. √hōss-, Sh. √ha-, Ksh. √as-]

husā, intelligent (III, 27). [Cf. Psht. hōš, intelligence.]

ḥat (I, 4; III, 38), ḥad (L. 32), ḥāt (Bid.), m., the hand; Sing. Instr. ḥat-te (III, 38); Loc. ḥat-mē (I, 4). [Cf. Skt. hastā-; K.P. hāst, G. hast, Kh. host, Sh. ḥat, Ksh. atha.]

ḥut, he slept (III, 43). No other forms of this verb have been noted. [Cf. Skt. supta-; Sh. sutu, he slept. Cf. hubil.]

ḥathiwāl-kējā, from a shopkeeper (L. 241). [Cf. Psht. ḥataś, a market.]

ḥva, destitute (Bid.). [Cf. Psht. χwār.]

ḥaṭat, Past Part., driven away, driven back, repelled; Sing. Masc. III, 3; Plur. Masc. II, 15.

jēb, m., the tongue (L. 41; Bid.). [Cf. Skt. jīhvā; K.P. jēb, G. zib, W. jip, Sh. jēp, Ksh. zēv, Gypsy (Syrian) jib, (Europ.) cib.]

jabal, a pickaxe (III, 38, 44).

jūbal, f. jūbel, thin (Bid.). [Cf. Skt. durbala-; Hindī dubla. The change of ḏu, through āvū, to jū is common in Dardic.]

jabēr, N. of a place; Sing. Gen. jābēya-si (II, 7, 9, 13, 16).

jāda, see žet.

jūda, in jūda kōsa, to separate (Bid.). [Psht. judā.]
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jagò, the liver (Bid.). [Cf. Av. yākar-, Skt. yākṛt-; Psht. jīgar.]
jīg (? žīg), high, tall (of men) (L. 135); jik, f. jik, long (Bid.). [Cf. Skt. dīrgha-; M. žīga (through *dṛg), Šh. žīgu, Gār. līg, Kh. žān.] Cf. derg.

jama, collected (III, 33). [Psht. jam’ā.]
jāma, clothes, a garment (I, 49, 50). [Psht.]
jamāldār, (I, 16), jumāldār (I, 35, 52), m., a head man (of a village, or the like). [Cf. Hindoṣāni jam’dār.]

jan, m., a snake (Bid.). [Cf. Sh. jōn. Can this word be connected with the Skt. bhujānga-?]

jang, m., the leg (Bid.). [Cf. Av. zaŋga-, Skt. jaṅghā; B. cōn, Kh. zang.]

janūsa 1 (this form of the Infinitive is without authority), to make clean, make neat; Impve. Plur. 2 janā (I, 27); Past Part. and Past Tense, Masc. Sing. Obj. janū (I, 28).

[j Cf. Ksh. jān, good.]

janūsa 2, to know (Bid.). [Cf. Av. √zan-, Skt. √jān-, jānati; B. √zār-, Kh. √jān-, Ksh. √zān-.

jōr, agreement; jōr yōsa, to come to agreement, to agree (III, 26); adj. prepared, ready (III, 11, 12).
[Cf. Psht. jōr.]

juvāb, an answer. See žuvāb, which is the correct spelling.

jyūsa, to be born (Bid.). [Cf. Av. √zan-, Skt. √jan-, jāyatē; Sh. √ja-, Ksh. √zē-.]


kām, who ? (L. 92; Bid.); somebody (Bid.); kāme, which ? (Bid.); kāme māś, which man ? (III, 28); kāme māś-se, of what man ? (L. 239).

kis-kējā, from whom ? (L. 240); kes-ke, why ? (Bid.).
[Cf. Av. ka-; Skt. ka-, Dat. kasmai, Gen. kasya; B. kū, who ?; Kh. kya, what ?, ki, which ?, kā, who ?,

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kōs, whose ?; Sh. ko, Fem. kā, who ?, kāsā, whose ?; Ksh. kus, Fem. kōssa, who ?, kāmī, by whom ?, kyā-, what ?

kai (L. 94), kē 1 (I. 47), why ? [Cf. the preceding; B. kyē, kai-kotē; Kh. ko, kyo-te; Sh. kē, Ksh. kyā-zi.]

ke 1, see khe.

ke 2, or kē 2 (Bid. kya), Postpos. of Dat., to, for. After a semi-vowel or vowel it generally becomes ge (gē), ye (yē), or e (ē). See §§ 26–9. Bid. also gives ke, ge.

[The origin of this postposition is dealt with in § 29.]

kē 3, when ? (Bid.). [Cf. ka, kai.]

kiau, because, therefore. [This is a variant form of kai, why ?] (Cf. Kh. kyo-te, why ?) The use in this sense is not uncommon in Dardic. The full meaning, in this use, is “if you ask why, it is ...”, and hence “therefore”.

kū 1, see χū.

kū 2, m., a valley (Bid.). [? Cf. B. gōl, Kh. gōl.]

kū 3, f. kū, hard (not soft) (Bid.). [Cf. Skt. krūra-; Sh. kuru, with Törwālī elision of intervocalic r.]

kū, a well; Sing. Abl. kū-mā, from the well (L. 237). [Cf. Skt. kūpa-; Psht. kūhai; Ksh. krūr, kyūr.]

kac (? kaç), near; kac-ke, to near (I, 2). [Cf. Skt. kakṣē, in the armpit; Bengali, kāchē, near; Sh. kaci.]

kacis, something (Bid.). [? Cf. Skt. kiṃcit.]

kedā, whence (Bid.). [Cf. B. kōr-ste, Kh. kura-r, Sh. kōny-o, Ksh. kati.]

kide, see kadak.

kud (? kud), f. kiud, lame (Bid.). [Cf. Skt. khōda-; Psht. guḍ; B. kutāt, he is lame; Kh. kutu, lame; Sh. khuro.]

kadak, how much ? (L. 221; Fem. kadak, 222); kadak, how many ? (L. 223); kede, how many ? (Bid.); bidat gen, how much ? (Bid.). [Cf. Skt. kiyat-; Kh. kandūri, how much ?, kama, how many ?; Sh. kacāk, how much ?, how many ?; Ksh. kūra, how much ?, Plur. how many ?]
kuḍūsa, to beat (Bid.). The root of this verb is kuṭh-, in which the ṭh becomes ṭ when between vowels (see § 3d). The verb is conjugated in L. 175–204. The principal parts there given are:—Impve. Sing. 2 kuṭṭḥ (175); Fut. (Old Pres.) kuṭṭā; Fut. kuṭṭ-yā (195–200); Pres. kuḍe-dū (179–184); Imperf. kuḍe-ṣū (192); Past Masc. Sing. kuḍū (185–190); Perf. kuḍū-dū (228); Pluperf. kuḍū-ṣū (193). [Cf. Skt. √kuṭ-, Sh. (dial.) √kuṭ- (? kuṭ-), beat; Ksh. √kuṭ-, crush.]

kāfir, an unbeliever (II, 29). Cf. kupār.

kuṭār, see kupār.

kugū, m., a cock (L. 72); Bid. kugū, f. kūgī). [Cf. Skt. kukūṣa; hence Törwāli *kukur, kugū; G. kukur, P. kukūr, Kh. kūkū (fowl), Sh. kūkurōco, Ksh. kōkur, Gypsy (Syrian) gukāri.]

kāgh [sic], m., a crow (Bid.). [Cf. Skt. kāka-; B. korr, Kh. kāg, Sh. kā, Ksh. kāv.]

khē, (Bid. ke), f., a rope. Sing. Instr. khē-de (L. 236).

kuḍūsa, see kuḍūsa.

khand, Sing. Loc. khand-mē, translated “on the top of the hill” (L. 229).

khowūsa (Bid. kowūsa), to eat; Impve. Sing. 2 khō (L. 78). [Cf. Skt. √khaḍ-; Sh. √kha- (Bid. √ka-), Ksh. √khē-, Gypsy (Europ.) √χā-]

kējā, postpos. of Abl., from (II, 38; L. 231, 235 (Abl. of comparison), 238–41). [For the use and derivation of this word, see §§ 31–3.]

kuḍū, kuḍū, m., a dog (L. 70, 146; Bid.); Plur. kuḍū (L. 148); Fem. kijē, a bitch (L. 147; Bid.); Plur. kijē (L. 149). [? Cf. Skt. kaupēya-, with the common change of l to j; B. kuri, V. kirukh, Gār. kūcur.]

kuḍūsa (? kṣudhyati), to ask (Bid.). [Cf. Skt. kṣudhyati, he is hungry; H. kōjē, he asks; Sh. √khoj-]

kal, kyl, how? (Bid.); kalā, if (L. 97). [See § 206.]

kalā, m., a fort (Bid.). [Psht. qil’a.]
kāl, m., a year (II, 47; Bid.); panjam kālō, in the fifth year (III, 9). [Cf. Skt. kāla-, time; Psht. Sh. kāl, a year.]

kilē, a village; Sing. Loc. kilē-mē (II, 19). [Psht. kilai, a corruption of qil'a. See kalā.]

kol, f. kel, crooked (Bid.). [? Cf. Skt. kuṭila-, through *kurila-, with elision of intervocalic r. B. škorī, Kh. koli, Sh. kōlu, Ksh. hōlə.]

kulekule, f., frost (Bid.).


kam, m., work, business (I, 67); kam kōsa, to work (Bid.). [Cf. Skt. karma; Kh. kōram, Sh. krōm, kōm, Ksh. kām."]

kām, a tribe, sept (II, 49); Sing. Dat. kām-gē (II, 33); Gen. kām-sī (II, 51). [Psht. qām, qaum; cf. Ksh. krām (with intrusive r, which is common in Ksh.), a sept; possibly this explains Sh. rom (low rising tone), a tribe.]

kambēi (II, 6) ? (taxes) were (not) paid. See § 193.

kamādar, f. kamādir, industrious (Bid.). [Cf. kam.]

kamal, f. kemel, soft (Bid.). [Cf. Skt. kōmala-; Ksh. kamaḷu.]

kaman, m., a master (II, 25). [? a corruption of Psht. xāwand.]

kīmat, price (L. 232). [Psht. qīmat.]

kāmwāl, m., relationship (Bid.). [Cf. kām.]

kamsōr, f. jamzer, weak (Bid.). [Psht.]

kamzortyā, m., weakness (Bid.). [See the preceding.]

kan 1, m., the ear (L. 38; Bid.). [Cf. Skt. karṇa-; B. kūr, W. Kh. kār. K. kurō, Sh. kōn, Ksh. kan, Gypsy kān.]

kan 2, ken, in kan-ke, to near (III, 29); ken-ta, by the side (of) (III, 42). [This word is the same as kan 1, ear, in a special meaning. Cf. kyū (Bid.).]

kan 3 (III, 30), kān 1 (Bid.), m., an arrow; Sing. Instr. kan-de (III, 30). [Cf. Skt. karṇi-; Sh. kōn, Ksh. kān.]

kan 4, m., a cough (Bid.). [? Cf. Skt. kāsa-; B. kəsə-, Ksh. kəpə-, Sh. kəhə-]

kān 2, m., the shoulder (Bid.). [Cf. Skt. skandha-.]
kanbel, N. of a place; Sing. Dat. -ge (III, 36); Loc. -mī (III, 2).

konūm, in (Bid.). According to Bid., it is prefixed (i.e. apparently not a postposition.)

kupār (III, 2), kufār (II, 11, 12, 13, 15, 17), a Kāfīr (the tribe); Sing. Dat. kufār-ke (II, 11); Plur. Nom. kufār (II, 17). Cf. kāfīr. [Cf. Ar. kuffār, Plur. of kāfīr.]

kera, f., a knife (Bid.). [Cf. Skt. karṭari-; B. kato, Kh. kutēr, Sh. khatār.]

kir, f., a solstice (Bid.).

kur (? kuru), m., a wall (Bid.). [Cf. Skt. kuṭa-, a fort, or kuḍya-, a wall; Sh. kuṭ.]

kure, m., the knee (Bid.). [? Cf. Skt. /kuv- be bent; Sh. kuṭo, Ksh. kōṭhu.]

koroda (? -da), m., a whip (Bid.). [Cf. Psht. kāroḍa.]

karmā, an army (III, 7, 9, 14 (bis)); Sing. Dat. karmā-ye (III, 13).

karran, f. keren, short (Bid.). [Cf. Sh. khuṭo.]

koror, f. kerer, round (Bid.).

kairat, m., health (Bid.). [Cf. Prs. χαίριγετάτ.]

karwandā, cultivation (II, 2). [Cf. Psht. kar, cultivator.]

kōsa, to do (Bid.); to make; Fut. (Old Pres.) kī, I will make (III, 28), we will do (III, 8 (bis)); keī, I may do (I, 24), we may make (II, 29); kōve, he may do or make (II, 48; III, 35); Impv. Sing. 2 kō (I, 25; II, 35, 44); ku, (III, 11); Plur. 2 kuva (III, 5, 28);

Periphrast. Pres. kō-dū, Sing. 1 (I, 8, 10, 56 (bis); II, 9); Sing. 2 (I, 9); Sing. 3, kō-nin (I, 37); Imperf. kō-dut (III, 1); kao-dud (I, 19);

Past Part. and Past Tense, Masc. Sing. Obj. kī (I, 5, 24; II, 2, 14, 33, 36, 39, 47, 50; III, 3, 13, 15, 16 (bis), 42); Masc. Plur. Obj. kī (I, 28); Fem. Sing. Obj. kī (I, 51; II, 6, 42, 45; III, 5); some of these genders are doubtful; Perf., Masc. Sing. Obj. kī-dū (L. 225); Fem. Sing. Obj. kī-jī (L. 224).
VOCABULARY

[Χυσ]

[Cf. Av. √kar-, Skt. √kr-, karōti; B. √ka-, Kh. √kör-, Ksh. √kar-. In Törwālī, note the usual elision of -r-. The same occurs in B., but only in some forms.]

kāsab, employment, work (III, 35). [Psht. kásb.]
kāsim, N.P. (II, 19, 22, 24, 26, 28, 32, 36-7).
kīšun, f. kīšen, black (Bid.). [Cf. Skt. kṛṣṇa-; Sh. kīnu, Ksh. krēhanu.]
kēt, where? (Bid.); Gen. kēt-si, of where? (I, 6). [Cf. Skt. kutra; B. kēt, kōr, Kh. kura, Sh. kōni, Ksh. katu.]
kutub, m., the North (Bid.). [Psht. qub.]
kālār, N. of a place; Abl. -miā (II, 1).
katarināk, dangerous (Bid.). [Psht. χατάρνάκ.]
kūtsā, a lane (I, 14). [Psht. kūtsa.]
kūth, see kudūsa.
kōwūsa, to eat (Bid.). See khōwūsa.

kyā 1, perhaps (Bid.).
kyā 2, postpos., for (Bid.). See ke 2.
kye, ever (Bid.).
kyū, alongside (Bid.). Cf. kan 2.
kyul, see kal.

Χū, (Bid. kū), m., the foot (L. 33). [Cf. Psht. pxā.]
χαδī, f., happiness (Bid.). [N. Psht. χαδī.]
Xōdā (II, 48), Xudā (I, 20), Xudāe (L. 60), m., God. [Psht. Xudāe.]
χαλάκ, people (I, 30); Sing. Dat. -ke (III, 5), -kē (III, 6). [Psht. xalq.]
χαν, m., a Khān (I, 7, 9, etc., 47, 49, 54); Sing. Abl. -mx (I, 5); Gen. -se (I, 12); -sē (I, 39, 43, 46 (bis), 53). [Psht.]
χανα, N. of a place; Sing. Gen. -si (II, 34).
χανā, f., Khānship (I, 54; II, 38). [Psht.]
χανζα, f., a queen (Bid.). [? Derivation. Perhaps the word should be spelt khānza.]
χυσ, f. χες, happy (Bid.). [Cf. Prs. Kh. χυσ, Sh. khus.
The existence of the feminine form shows that the word

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can hardly be borrowed. For the derivation, see Horn, GNPE, 508.]

χušāl, pleased, happy (III, 42, 60). [Cf. H. χušāl, a corruption of χuš-ḥāl.]

χušālā, f., happiness (II, 20, 22). [See the preceding.]

χušūsa, to please (Bid.). [See χuš.]

χyāl, m., thought (Bid.). [Psht. χiyāl.]

χužā, pleased (Bid.); χuža hōsa, to be pleased (Bid.). [Cf. χuš.]

lā, in lā talūsa, to throw down (Bid.); la-dāt, down (Bid.).

Cf. lar.

lēb, a bed-cover (I, 28). [Corruption of Psht. liḥāf.]

lōbo, m., a lie (Bid.). [Cf. B. √lār-]

lobyāt, m., dawn (Bid.).

lūd, see lut.

la-dāt, down (Bid.). See lā.

lāda, see lāt.

līdē, see līt.

lagū, in šir-ke lagū, he entered the house (III, 29).

[Cf. Skt. √lag-, Pass. lagyatē, to be attached.]

lagur, in lagur zar (L. 45), lur zar (Bid.), red precious metal, gold. [Cf. Psht. sra zar. See lōhūr.]

ligūsa, to write (Bid.). [Cf. Skt. √likh-; Sh. Ksh. √līkh-. Cf. lekūsa.]

lēhā, she was asked for (I, 39). [This may perhaps be two words, le hē.]

lōhūr, f. lihur, (Bid.), lehir (II, 18), red. Cf. lagur and lur. [Cf. Skt. rudhira-; B. lui, blood; ? Kh. krāi, Sh. lōlyu, red.]

loj, m., light (subst.) (Bid.). [Cf. Skt. ruci-; B. ruc, Kh. rōsti, Sh. lo.]

lajin, old (Bid.).

lēkin, but (L. 96). [Psht.]

lekūsa (? lekhūsa), to count (Bid.). [Cf. Skt. √likh-; H. lēkhā, an account. Cf. ligūsa.]
VOCABULARY

**lamād**, m., a tail (Bid.). [Cf. Av. duma-, Prs. dum, Psht. lam; B. dumrī, Ksh. dumba.]

**lāmōsa**, to swim (Bid.). [Cf. Psht. länhō, swimming.]


**lar**, in lar bajūsa, to fall (Bid.). [Cf. Psht. lar, below. See Geiger, ELA, No. 91.] Cf. lā.

**lur**, see lagur.

**lāś** (Bid. laš, f. laž), bad; e lāš saran, a bad girl (L. 131). [? Cf. Skt. rūkṣa-; Ksh. *vchu*, rough-natured.]

**lāt** (Bid. lāt), m., a fight, quarrel (II, 12; III, 15); lāt kōsa, to fight (II, 12; III, 5, 8, 28); Sing. Dat. lāt-ke (III, 11, 12); Loc. lāt-mi (III, 16); Obl. lāda šit, aware of the fight (III, 19, 21). [Cf. Skt. *vṛat-*, Beames, C.G. I, 228; H. etc. *vad-*.]

**lūt**, small; an infant (Bid. līt); pāe līde širē, in that small house (L. 233). [Cf. the next.]

**lūt**, small, young (I, 13); lūd (? luḍ), f. lid (? lid), small (Bid.). [Cf. Ksh. lōkaṭu, small, which Paṇḍits connect with Skt. laghu-.

**lewānai**, mad (I, 54). [Cf. Psht. lēwānai.]

**loyī**, proud (Bid.); loyicār, pride (Bid.). [Cf. Psht. loe, great.]

**ma** (also Bid.), mā, miā 1, (Bid. also ama, i.e. -a, the termination of the Oblique case, + ma), postpos. of Abl., from; by (Bid.). [See § 31.]

√mā-, see mowūsa.

**mē** 1, mē, mī, mī 1 (L. 229), mō, postpos. of Loc., in. [See §§ 39, 42.]

**me**, mē 2, mī 2, miō, pronoun, this, see §§ 85–95. me-de, but (Bid.); mhēda, from here (Bid.).

**miā** 2, a Miyā, a friar (II, 19, 22, 24, 26, 28, 32, 36, 37). [Psht.]

**maī, nau, mō, mū, mū, see maiyūsa.**

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mubāraki], f., congratulation (I, 36, 38); Sing. Dat. mubāraki-
ye (I, 40). [Psht.]
miḏ (?) miḏ, sweet (Bid.). [Cf. Skt. miṣṭa-; B. macī,
Ksh. mṛṭh".]
miḏhal (sic), a ram (Bid.). Cf. ē, a ewe, boyo, a sheep.
[Cf. Av. maṣa-, Skt. mēṣa-; Sk. māul (Geiger,
GIP. I, ii, 305); B. mažurala.]
miḏe-dē, (beaten) with (many) stripes (L. 228).
magrib, f., the West (Bid.). [Psht. mayrib.]
māh, m., a month (Bid.). [Cf. Av. māh-, Skt. māṣa-;
B. mōs, Kh. mas, Sh. mās, māz, Ksh. mās, mah, māh.]
mīh, f., fat (subst.) (Bid.). [Cf. Skt. mēdas-; Sh. mī.]
mheda, from here, see me.
maj, m., a fish (Bid.). [Cf. Av. masya-, Skt. māṣya-, Pr.
maccha-; B. mātsa, Kh. mātsi.]
mūj, see māṣ.
maļis (I, 10), maļlas (I, 18), manjlas (I, 21, 23), an assembly,
party, entertainment; Sing. Loc. manjlas-mē (I, 21).
[Psht. maļlis.]
meḵ (?) meḵh, f., hail (Bid.). [?] Cf. Skt. maigha-, descended
from clouds.]
mukadima, f., a quarrel (II, 6). [Cf. Psht. muqaddama,
a cause at law.]
māl, cattle (L. 229). [Psht.]
mōl, see movūsa.
mēl, here (II, 2). [Cf. me, this, mēlī, and met.]
mēlī, adj., fem., the same (I, 35). [Perhaps connected
with me, this. [Cf. Kh. hess, he, hassa, the same. Cf.
mēl.]
malandē, m., a bridle (Bid.). [Cf. Psht. mlēna.]
milūsa, to touch (Bid.). [Cf. Skt. √mil-; Ksh. √mēl-,
to be joined.]
melāstōp, a visit (III, 48). [Cf. Psht. mēlmastiyā. See
malāž.]
māliyā, tax, tribute (II, 5). [Cf. Prs. māliyat.]
VOCABULARY

malāž, a guest (I, 46); Plur. Dat. malāž-ge. Cf. melāštōp. [Cf. Av. miθnāiti, he abides (Horn, GNPE, 1002), Prs. mēlmān, Psht. mēlamā, Kh. mēnu.]
mām, m., a maternal uncle (Bid.). Cf. māso. [Cf. Skt. māma-; Psht. māmā; B. mam, Sh. māmu, Ksh. mām.]
mīm, f., the brain (Bid.).
mī-mī, between (near) (Bid.). Cf. may-mo. [? Connected with mē 1.]
mīngora, N. of a place; Sing. Dat. mīngore-ye (I, 1).
mere (I, 24, 52; Bid.), now. [Cf. me.]
merg, m., death (Bid.). [Psht. marg.]
mās, m., meat (Bid.). [Cf. Skt. māmsa-, Pr. māsa-; Sh. mos, Ksh. māz.]
musulmān, m., a Musalmān (II, 36, 43, 47, 49); Plur. Nom. musulmān (II, 29).

massam, this much (Bid.). [? mas-sam, for me-sam, see me; cf. es-sam, s.v. ē 3.]
māš, (before a vowel, māž), a man (Bid. gives meš, a man, and māš, mankind) (I, 4, 5, 8, 10 ff., 25, 56; III, 10, 27–31; L. 51, 230); māž (I, 3); Sing. Dat. māš-ke (III, 12; L. 121); Abl. māš-ma (I, 24); māš-mā, or -kējā (L. 122); Gen. māš-si (L. 120, 225); māš-se (L. 228, 231, 239); Plur. Nom. māš (III, 22; L. 123–4); Dat. māža-ge (L. 126); Abl. māžā-mā, or -kējā (L. 127); Gen. māžo-si, (or -se) (L. 125).

[Cf. Skt. munśya-; W. manaš; G. manuś (homo). B. manci (vir), mōc (homo); K. mōc, moc; V. muš; Kh. mōš; Sh. mušā (vir), manūžo (homo); Ksh. mahaniv; Gār. mēš (cf. Bid. meš, ab.); Gypsy (Europ.) mānuš.]
māšo, f., a maternal aunt (Bid.). Cf. mām. [Cf. Skt. māṭr-śvasṛ-; Ksh. mās.]
mūš (mūš), m., a mouse (Bid.). [Cf. Skt. mūṣ-, mūṣaka-; Prs. mūś; B. mussā.]
māš (Bid.), mūj, (L. 90, 238), before (postpos.) (Bid.) (mē-kējā mūj, before me (L. 238)); first (ordinal) (Bid.); before (adv.) (L. 90, mūj); mūṣā, before (adv.) (I, 3);
mišku] 

**miš-ke**, in front (adv.) (III, 57); **miš-ke**, in front (of) (governing Genitive) (II, 31).

[Cf. Skt. mukha-; Psht. maχ; B. pa-myuk, V. ti-mik, Sh. muço, Gär. mîka, M. mûthô. The Skt. mukha- can hardly represent the original of *mûš* or of the Sh. and M. forms. We seem to require some such original as *

**mušša-**.]

mišku, N. of a place; Sing. Gen. -si (III, 61).


**muškil**, difficult (Bid.). [Psht.]

**muššrikh**, the East (Bid.). [Psht. mušriq.]

**met**, here (Bid.). [Cf. me, mēl, and mēlī.]

**mewâ**, m., fruit (Bid.). [Psht. mēwa.]

**mowûsa**, to kill (Bid.). Cf. mahûsa. Impve. Sing. 2, mû (III, 35); Periphrast. Pres. Sing. 1, mû-dû (III, 34, future meaning); Plur. 3, mû-nin, they (will probably) kill (I, 44); Past Part. fem. mûl, killed (III, 32). [The root is evidently *mû-. Cf. Skt. mûrayati, with the usual elision of intervocalie r; Kh. *mûr-, Sh. *mar-, Ksh. *mûr-.]

**mayô**, N. of a place, and of the clan inhabiting it; Sing. Dat. mayô-ye (III, 34); Gen. -si (III, 22); Loc. -mi (III, 4).

**may-mo**, between (remote) (Bid.). [Cf. mî-mî.]

**mayin**, fond of, loving, in love with (III, 49). [Psht. mayan.]

**maiûsâ**, to die (Bid.). Cf. mowûsa. Impve. Sing. 2, mô (L. 83); Past Sing. Masc. mû, he died (I, 13); mau (III, 45); Fem. muû, she died (I, 53); maï (III, 30).


**miz**, thus (III, 7).

**na** (Bid. nā), ne, Negative, no (L. 99, Bid.); not (na, I, 34–5; II, 9, 18, 21, 46, 48; III, 19, 57; ne, II, 6; III, 26); Prohibitive Negative (na, III, 28, 35; ne, I, 44–5). [Cf.
VOCABULARY

Av. Skt. na; P.T.Ksh. na, Gār. nā, Sh. nā, nāi, B. nei, W.G. nai, Kh. no, Gypsy nā.]

niō (Bid. nyū), near (L. 87). [Cf. Skt. nikāta-; G. nera, Ksh. (Kaśṭawārī) niō", Gār. niār, Ksh. niyr" (pronounced nyar"). In Törwālī, there has been the usual elision of intervocalic r.]

ned (Bid. nad), m., a river (Bid.); Sing. Abl. nedā phēm diše, on the opposite side of the river (II, 3). [Cf. Skt. nāda-; Ksh. nulī, nad, both fem.]

nidā, in nidā kōsa, to look at, view, watch (I, 19). [Cf. Prs. dūda, Psht. īda.]

nigālūsa, (no authority for this infinitive form), to draw out, take out, extract (L. 237); to dig out, excavate (III, 51–4); Fut. (Old Pres.), Sing. 1, nigāli (III, 52); Impv. Sing. 2, nigāl (III, 51); nīgal (L. 237); Past Part. (Past tense), Fem. Sing. Obj. nīgāli (III, 53–4). [Cf. Skt. nīśkālayati; H. √nikāl-; Sh. √nikhal-.

nīgāt, see nīkūsa.

najūrya, m., illness (Bid.). [Psht. nājōrtiyā.]

nēk, good (L. 132). [Psht.]

nōk, m., a finger-nail (Bid.). [Psht. nūk.]

nakāmna, nobody (Bid.). Cf. nokoyma.

nākāra, bad (L. 129, 131 ff.). [Psht.]

noker, m., a servant (Bid.). [Psht. nōkar.]

nikūsa, to come out, go out (Bid.); Past Sing. 3 nīgāt (III, 31); Plur. 1, nīgāt (I, 52). [Cf. nīgālūsa.]

nokoyma, nothing (Bid.). Cf. nakāmna.

nīl, blue (Bid.). [Cf. Skt. nila-; Sh. nilu, Ksh. nilu.]

nīlau, m., the South (Bid.).

nīlgolē, f., a pigeon (Bid.). Cf. golē.

nām, new (Bid.). [Cf. Skt. nava-; B. noī, Kh. noχ, Sh. nāwu, Ksh. nāwu.]

nām, m., a name (II, 26; III, 2; Bid.). [Cf. Skt. nāma; B. nām, B. Sh. nom, Kh. nām, Ksh. nāv.]

nem, f., the new moon (Bid.).

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nimā, in nimā-dū, I desire (II, 38, 41); thou desirest (II, 37, 49).
nōm, nūm (Bid. nom), Card., nine (L. 9 nōm); nūm-bīš, nine times twenty (III, 17). [Cf. Av. Skt. nava; W, nū, P. nō, Sh. nau, B. noh, K. nōh, V.G. nāh, T. nab, Ksh. nav, Gypsy (Syrian) nā.]
nin, f., sleep (Bid.); Sing. Abl. nīnā (III, 43); nin bhīṣa, to sleep (Bid.). [Cf. Skt. nidrā; Sh. nir, Ksh. nindar.]
ningōlī, N. of a place; Sing. Gen. -se (I, 2).
nīr (‘nīr), m., dancing (Bid.); nīr kōṣa, to dance (Bid.).
[Cf. Skt. nātya-; B. nōt, Sh. nātē; Ksh. nat-, palsy.]
nariā, N. of a place, Narēr (with elision of intervocalic r); Sing. Gen. -si (II, 1, 6, 8-10).
nurī, in pade-ge nurī, they turned backwards (II, 14). [Cf. Skt. nirvīta-]

nārina, m., a male (Bid.). [Cf. Psht. nārīna.]
nerer, m., play (Bid.). [Cf. nīr. See the next.]
norūsa, to play (a game) (Bid.). [See the preceding.]
narāz, idle (Bid.). [Cf. Psht. nārāst, confounded with nārāz.]
nat (Bid.), natkel (L. 24), m., the nose. [Cf. Skt. nasta-; P. nast, M. nathūr, B. nazüf, Gār. nōzūr, Sh. nato, W. nasū, G. nāsū, V. nes, Ksh. nas, Ksh. (Kaśṭawārī, nasth, K. nālcūr, Kh. naskār.]
na-tsāba, unexpected (III, 20). [Cf. Psht. nātsāpā-]
nyū, see niō.
neyūsa, to take away (Bid.); Imperf. (? Pluperf., §§ 178, 191, 201) Sing. 3, neyū-duṭ (II, 5); Past Part. (Past Tense), Masc. Sing. nū (II, 23; III, 36). [Cf. Skt. nī-, nayati; Kh. nī-, Ksh. nī-.]
nyaśām, m., evening (Bid.). [Cf. Psht. māśām.]

pāē, paigā (Bid. paga), Dem. Pron., he, that; Sing. Dat. pāyis; Plur. Nom. paiyē; ? Sing. Obl. pātē (§ 127). [See §§ 122 ff.]
VOCABULARY

paï, in paï dyûsa, to kick (Bid.). [Cf. Skt. pāda-; B. pā vīsth, to kick.]

pō, po, m., a boy (pō, I, 26, 29, 41, 46; II, 20, 23, 27; L. 239; po, Bid.); a child of either sex (pō, L. 54); a son (pō, II, 16; L. 225, 228); Sing. Ag. pōś (I, 24); puē (L. 225); pō (I, 41, 45, 48; II, 18, 28); Dat. pō-gē (I, 33); pōś (I, 25); Gen. pō-si (I, 44; II, 26). [Cf. Av. puṭra-, Skt. putra-; Mj. pūr.; V. piē, G. pola, beside several forms such as B. pitr, etc. The nearest relation to pō is Mj. pūr, with the usual Tōrwāli elision of r. See also pūc.]

poa, m., skill (Bid.). [Cf. Ksh. pav, dexterity.]

pabī, f., a paternal aunt (Bid.). Cf. peži. [Cf. Skt. pīṭr-svasṛ-; Sh. phapi; Ksh. pōph.]

pūc (?) pūc), pūs (?) pūs), (Bid. pūā), m., a son; pūc (L. 55, 225, 228); Plur. Nom. pūc (L. 223); pūs (II, 4). [Cf. Av. puṭra-, Skt. putra-; T. putr, K. pūr, W. piuṭr, B. pitr, G. puit, P. pūṭhē, Gār. pūṭ, Ksh. pūṭu, Sh. puć. See also pō.]

pacin (?) paśin) (Bid.), paśin (?) paśin (L. 76), f., a bird. [Cf. Skt. pāṣīn-; Ksh. (Kaṣṭawāri) pachāṇ, G. picin, K. pachiyek. According to L. 76, paśin is a large bird, and cērid (q.v.) is a small bird.]

pade, see pat.

paidā, produced, born (II, 16, 20). [Psht.]

pid, f., a pāsnt (Bid.). [Cf. Ksh. pētu (pronounced pyot).]

pādśāh, m., a king (Bid.). [Psht.]

pādśāhī, f., kingship, ruling (III, 46). Cf. bādśāhī. [Psht.]

pīḍ, the back (L. 227, of a horse). [Cf. Av. parśī-, Skt. pṛṣṭha-; B. ṃi, W. yā-paṭi, G. piśṭi, Sh. piṭu, Ksh. pīṭu, Gypsy (Syrian) pīṣt.]

pa-ga, pai-ga, see pāē.

piger, m., anxiety (Bid.). [Cf. Psht. fikr.]

pugūsa, to blow (Bid.). [Cf. Psht. √puk-; Skt. phūt + √kṛ-; Kh. √phū-; Sh. phū, blowing; Ksh. √phuk-]

pīhīl, green (Bid.). [? Cf. Skt. pālāśa-, with metathesis; ? B. por.]
phēm, see payim.
pājī, see pāś.
puxtūā, enmity (I, 52). [? connected with Psht. puśṭād, to ask.]
pallas, m., dew (Bid.).
pel, f., an ant (Bid.). [Cf. Skt. pipīla-; Kh. pīlī, Sh. phīlī.]
pām, m., wool (III, 18; Bid.). [Cf. Skt. pāksmān-; Prs. paśm; Kh. pūśp, Sh. paś, Ksh. phamb.]
pan (L. 224, pand; Bid. pān 1), m., a road (III, 37–8, 40–1, 57).
[Cf. Av. paṇītan-, Skt. pathin- (panth-); B. pott, Kh. pon, Sh. pūn.]
pān 2, see panj.
pīn, f., the full moon (Bid.). [Cf. Skt. pūrna-, full.]
panj (Bid. pān 2), Card., five (L. 5); panj biś, a hundred (L. 13).
[Cf. Av. Skt. poṇca; P.G. panj, K.Kh. pōṇj, G.T. pants, Ksh. pōnts, B. puc, W. pūc, V. uc, Sh. puś, Gypsy pānc, pānj.]
panjam (Bid. pānjam), Ord., fifth (III, 9). [Cf. Skt. paṇcama-; Prs. panjam.]
punktā, N. of a place; Sing. Loc. -mū (II, 3).
pūnīl, full (Bid.). [Cf. Skt. pūrna- + illa-; B. puru; Sh. √pur-, fill; Ksh. pūra.]
punē, Card., fifteen (Bid.). [Cf. Skt. paṇcadasa; B. pacis, Sh. panzai, Ksh. pandāḥ.]
pēriā, a generation (II, 48). [Cf. Skt. pūṭhikā; H. pīrīhī; Psht. pērā.]
pīr, N. of a village (II, 19).
pōrē, till, until (II, 48). [Psht.]
pergūsa, to move (trans.) (Bid.). [Cf. Skt. parigamayati.]
puran-gām, the Old Village, N. of Old Braniāl; Sing. Dat. -ge (II, 56, 60), -ke (III, 45); Loc. -zet (III, 1).
porōsa (? porōsa), to break (trans.) (Bid.). [Cf. Skt. sphoṭayati, cf. the next; B. √per-, √pet-; Sh. √phut-; Ksh. √phutār-, secondary formation from √phut-.] Cf. the next.
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pūrūsa (pūrūsa), to break (intrans.), to become broken (Bid.). [Cf. Skt. sphuñati; B. √per-, √pet- (trans. and intrans.); Sh. √phuṭiḥ-, secondary formation; Ksh. √phuṭ-. The optional Prakrit form phuṭai accounts for the preservation of the intervocalic r.]

pūsa, to drink (Bid.); Periphраст. Pres. pō-dū (II, 21); Imperf. pō-ṣat (II, 18 (bis)). [Cf. Skt. pibati; Wkh. pōivam, I drink; B. Kh. Sh. √pī-. For the vowel of pō-, cf. Wkh. and also *pōiśn, thirst, in Horn, GNPE 168.]

paś, pāś, pāji, piyāj, paiž, behind, following (Bid. pāś); ēs paś, after this (I, 20); telā pāś, after then, after that time (II, 49; III, 47); saran paś, after (i.e. in order to get) the daughter (I, 43); pāś, second (Bid.); pāji, afterwards (II, 39, 43, 46); piyāj, behind (L. 239); paiž, behind (L. 91). [Cf. O. Prs. pasā, Av. pasca, Skt. paśca-, Prs. pas (Horn, GNPE. 315); P. paśkin, Gypsy (Syrian) pācī.] Cf. paṭ.

paśu, m., a flower (Bid.). [Cf. Skt. puspa- or (?) puṣya-; B. piś, Ksh. pōś. The Ksh. form suggests an original *pausya-.

piś, a cat (L. 71). [Cf. Prs. puṣak, Psht. piśō, Wkh. etc. piś, Īr. pus; B. piśaś, W. piśā, G. psāsi, V. pśikha, K. phuṣak, P. piśōnak, Kh. puśi, Sh. būśi, T. piśē, Gār. piśir, Gypsy (Syrian) piśikā. ? Cf. Khērwārī (Austro-Asiatic) pūṣī.]

puś, see pūc.

pūś, m. (f. piś), a fox (Bid.).

piśul, f. piśel, smooth (Bid.). [Cf. Skt. picchila-; Sh. phicīlu, Ksh. piśalu.]

paśin, see pacin.

paśūsa, to look at (Bid.). [Cf. Skt. paṣyatī; Kh. √poś-, see; Sh. √paś-, see; Old Ksh. √paś-, see.] Cf. the next.

paśat, they quarrelled (III, 24). [Possibly a Past Part. of paśūsa, in the sense of “looking menacingly”.]

puṣt, ancestry, lineage, a generation, hence, a descendant (I, 12). [Psht.]
pat, pad, back, behind; pat-gē (I, 26), pata-ge (III, 16, 39); pade-ge (II, 13, 14, 15), pade-gē (I, 50), to back, backwards, back again; pad-ge būsa, to return (Bid.). [Cf. Av. parśti-, Skt. prṣṭha-; B. pṛ, W. yā-patī, Sh. piṭu all meaning "the back"; W. pat, G. pata, Gār. patā, M. patō, Sh. phatu, Ksh. pat-, T. pati-kana, K. piśṭā, all meaning "behind".]
Cf. paś.

pātē, see pāē.

pet, m., a feather (Bid.). [Cf. Skt. pattra-; Kh. pōc; Sh. phurgū, feather, phaçāli, wing; Ksh. patr.]

pōt, pot; pōt, m., a place (Bid.); e-pot, together (Bid.).
[? Cf. Skt. pañkti-; Ksh. pō-, a line, a row of people.]

pattang, m., a butterfly (Bid.). [Cf. Skt. pataṁga-; Sh. phaṭō, Ksh. patang.]

povūsa, to receive (Bid.). [Cf. Skt. prapayati; H. √pā-.
This root hardly occurs in Dardic, being crowded out by forms akin to Ksh. pāwun, to fell.]

paiyē, see pāē.

piyāj, see paś.

payim, phēm, across, on the other side; payim diśe (III, 37), payim diše-de (III, 50), phēm diše (II, 3), on the other side (of a river).
[. Cf. Skt. parē, pāra-; B. pūr, Kh. Sh. pār, across; Ksh. pārimu (poryumu), belonging to the other side. The suggested derivation involves elision of intervocalic r.]

pyūsa, to send (Bid.); Impv. Sing. 2, pāi (I, 49); Past Part. (Past Tense) Masc. Sing. pewū (I, 50); peyū (II, 22); piyū (III, 10). [Cf. Skt. pṛerayati, with elision of intervocalic r; B. √pṛ-, give, send.]

pāyis, see pāē.

pāiz, see paś.

puč, see pūc.

pezī (Bid.), pizi (L. 225), a paternal uncle; Sing. Gen. pizi-si (L. 225). Cf. pāti. [Cf. Skt. pīrva-.]

rabar, a fight (III, 3); Sing. Dat. -ke (III, 13). [Cf. Psht. rabar, toil, trouble.]
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rājgana, f., a queen (III, 47, 49, 55–6, 58, 61); Sing. Dat. rājgana-ye (III, 50); Loc. -zet (III, 49). [? A corruption of Skt. rājnī.] ruksat, in ruksat kōsa, to allow to depart, send away (II, 51). [Cf. Psht. ruksat.]

rāng, m., colour (Bid.). [Cf. Psht. rang; B.Kh.Ksh. rang, Sh. rūn.]

reza, m., a wish (Bid.); reza kōsa, to wish (Bid.). [? A corruption of Psht. ārzū.]

sā, m., life (Bid.). [Cf. Aryan *śuśi-, Av. suśi-, Wkh. śuś, lung; Skt. śvāsa-, breath; B. šus, Sh. śā, Ksh. śāh, breath. The final h of the Ksh. form shows a derivation from *śvāsa-, not śvāsa-. The form *śvāśa- is borne out by the Ermanian forms. So also the dental s of Törwālī sā points to Av. suśi-. Cf. also Törwālī śiś 1, breath, below.]

sai, in sai kōsa, to find (Bid.).

se 1 (Bid.), sē 1 (II, 13), f., a bridge; Sing. Instr. sē-đē (II, 12). [Cf. Skt. sētu-; B. sū, Sh. sau, Kh. sair.]

se 2, sē 2, termination of the Genitive. See §§ 34 ff.

sē 3, that (not within sight), he, she, it. Noted only in the Nominative Singular and Plural (see §§ 117 ff.). Sing. Nom. sē, § 118; Plur. Nom. sē, § 119 (written sēh in L. 29); as Pron. Adj. §§ 120–1.

sī, f., the sun (L. 62, Bid.). [Cf. Skt. sūrya-; K. sūri, Sh. sūrī, G. surī, T. surī, Ksh. sirē, B. su, W. sōi, V. isikh, M. swīr, Gār. sīr. In Törwālī, there has been the usual elision of intervocalic r.]

so (Bid. soh), card, a hundred. [Cf. Psht. saw-.

sabā, sabat, sabāt, forms of a verb, for the infinitive of which I have no authority. The verb means, to “prepare,” “arrange,” “set in order.” Impve. Sing. 2, sabā (III, 7); Past Part. (Past Tense) sabāt (III, 6); sabat, I made (a road) (III, 41); thou madest (III, 40); he made (III, 38); lāt sabat they joined fight (II, 12). [Cf. Skt. saṁbhārayati; Psht. sambālawəl; H. sāwārnā; Ksh. sambālun.]
sabak, a lesson, reading; sabak banu-šat, said lessons (II, 27).
[Psht. sabaq.]
suban, in suban hât, m., the right hand (Bid.). Cf. aban.
sād, see sāt.
sēd, see set.
siga, m., lead. [Psht. sika.]
sugā, f. sugā, easy (Bid.). [Cf. Skt. sukara-, with elision of intervocalic r.]
sigal, m., sand (Bid.). [Cf. Skt. sikatā; Kh. șuyūr, Sh. sigal, Ksh. sēk.-]
saj, m., truth (Bid.). [Cf. Skt. satya-, Pr. sacca-; Sh. sācu.]
sulaimānīk, m., N. P. (III, 1); Sing. Voc. Sulaimānīg-a (III, 40; § 15); Ag. Sulaimānike (III, 12–3, 59); Sulaimānige (III, 54); Obl. Sulaimānike-sāt, with S. (III, 3); Dat. Sulaimānīk-ē (III, 11, 58); Sulaimānike (bhāvē prayōga) (III, 16); Sulaimānige (id.) (III, 55); Gen. Sulaimānīk-si (III, 14, 23, 46, 61).

sam, in es-sam s.v. 3, and massam, qq.v.
semū, m. N. P. (III, 2); Sing. Dat. Semū-ye (III, 7, 33); Semū-ge (III, 35); Gen. Semū-se (III, 12); -si (III, 14, 39, 44).

sen, f. a dream (Bid.). [Cf. Skt. svapna-, Pr. siviṇa-; Sh. sāci.]
sung, m., earth, soil (Bid.).
sipad, m., praise. (Bid.). [Psht. šifat.]
saran, f., a girl (L. 56); I, 39; III, 17, 25–6, 30–2; Bid.); a daughter (L. 110, in Chil-darra; I, 39, 48; III, 23); saran paš, after (in order to get) a daughter (I, 43); Sing. Dat. -gē (L. 112); Abl. -ma (III, 28; L. 113); -kējā (L. 113); Gen. -se (L. 111); -si III, 29, 30; Loc. -žet, on (concerning) the girl (III, 24); Plur. Nom. saran (L. 115); saranē (III, 17); Dat. saran-gē (L. 117); Gen. -si (L. 116). [Cf. Ksh. šūrū.]
sūrat, m., the body (Bid.). [Psht. šūrat.]
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sät (Bid. sat), sāth, sād, with; Sulaimānike-sāt, (fight) with Sulaimānik (III, 3); mē-sāt, (fight) on my side (III, 5); Semū-sāt, together with Semū (III, 9); te-sāt, with thee (II, 9; III, 7); tc-sād, id. (before m) (I, 56); tiyi-sāt, with her (III, 17); dui-sāt, (agree) with the other (III, 26); kufār-sāth, (fight) with the Kāfir (II, 12). [Cf. Skt. sārtha-; Pr. sattha-; Sh. sātī, H. sāth.]
sel, sēd, with; tc-set, (quarrel) with thee (II, 6); sū-sēd, (marriage) with the sister (L. 225) (at end of a sentence). [Cf. Skt. sahilī; Ksh. sūtī.]
sot, f., sōt, slow (Bid.). [? Cf. Psht. sust; Sh. sūs, lazy; Ksh. sōtā slow.]
sīlār, a guitar (I, 4); Sing. Gen. -sē (I, 5, 8, 10, etc.). [Psht.]
satās, Card. seventeen (Bid.). [Cf. Skt. saptadāsa; B. sapits, Sh. satai, Ksh. sadāh.]
sattam, Ord. seventh (II, 48). Bid. has satam dī, f., a week. We should expect it to mean “seventh day”. [Cf. Skt. saptama-; Sh. satmōno, Ksh. satimʷ.]
sāwāl, a request (I, 8, 9); a report, complaint (I, 56). [Psht. sawāl.]

śā (Bid. śāh), m., the head (L. 40); śā-si did, hit the head (III, 44). [Cf. Skt. śīrāḥ; P. śīr, B.W. śei, T. čār, Ksh. hūrū, Gypsy (Europ.) šērō. The vowel changes are remarkable. In Tōrwāli, as usual, there has been elision of intervocalic r.]

śai, a thing; Sing. Gen. śai-se (L. 232). [Psht.]

śī, see śū.


śū I, f., a sister (L. 50; I, 28, 33–5, 44; Bid.); Sing. Dat. śēge (I, 27); śī-yē (I, 42); Abl. śū-kējā (L. 231); śū-sēd,

śū 2, for aśū, q.v., when used as an auxiliary verb. See §§ 157 ff., 177, 201.

śad, see śat.

śid, see śit.

śidāhū, f., śidaihi, cold (adj.) (Bid.). [Cf. the next. The origin of the termination is obscure. It is apparently an adjectival ending. See other examples under § 49.]

śidal, m., cold (subst.) (Bid.). [Cf. Skt. śītala-; B. śillā, Sh. śidalu (adj.), Ksh. śēqālu (adj.).]

śugil, dry (Bid.). [Cf. Skt. śuśka-, dry, śuśkala-, dry flesh; Pr. *suukhala-; Kh. cuco, Sh. sūku, śuśi, Ksh. hōkhu.]

śōh, see śā.

śījo, f., śīje, beautiful (Bid.); śījū, f., śīji, clean (Bid.). [Cf. Skt. śucī, clean; Ksh. sōs-, purity.]

śijūsa, to fly (as a bird) (Bid.).

śukur, m., gratitude (Bid.). [Psht. śukr.]

śēχ, m., a title given to converts to Islām, the disciple of a Moslem Missionary (II, 22–3). [Psht.]

śella, m., wood (Bid.).

śālmī, a rupee (L. 234); Plur. Nom. śālmī (L. 232–235).

śulan, in śulan dyūsa, to curse (II, 48). [Cf. Psht. šarā, šēra; cf. Skt. śrathana-, see Morgenstierne in EVP., p. 78.]

śen a bedstead (I, 28). [Cf. Skt. śayana-; Kh. żen.]

śāng, m., the throat (Bid.).

śir (L. 67), śir (Bid.), f., a house; Sing. Dat. śir-ke (I, 27, 42); śir-ke (II, 15; III, 29, 39); Abl. širā (I, 50); śira (II, 81); Loc. śirē (III, 18; L. 223, 226, 233). [Cf. Gār. śī, a house.]

śuru, in śuru kōsa (III, 15; Bid. śurū), to begin. [Psht. šurū']
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šērīkat, in šērīkat kōsa, to divide (II, 8, 9). [Psht. šarīkat.]

šērm, m., shame (Bid.). [Psht. šarm.]

šerunke, exiled, deposed, expelled (III, 4). [Psht. šarunkaï.]

šeš (? šēš) Carol., sixteen (Bid.). [Cf. Skt. śoḍāsa ; B. śvīs, Sh. śōi, Ksh. śūrāh.]

śīś 1, f., breath (Bid.). [See sā.]

śūs, f. śīś 2, straight, upright (Bid.). [? Cf. Skt. sidhra-, perfect ; Sh. sācu, Ksh. śēdv (pronounced šyodv). There may have been contamination with the śudh-. Probably the Törwālī word is really śūṣ.]

śat, sad, an Auxiliary Verb, used to form the Imperfect and the Pluperfect. See §§ 169, 179, 200, 201.

šet, m., autumn (Bid.). [Cf. Skt. šarata, with the usual elision of intervocalic r ; B. sāra, Kh. sōroh, Sh. saro, Ksh. harud. The preservation of the initial s in most of these is noteworthy.]

śit, (I, 40) śid, aware of (I, 40 ; II, 19 ; III, 19, 21). [Cf. O.Pr.s. śnās-, Prs. śnāxtan, see Horn, GNPE, 793 ; B. sā, knowledge ; Sh. śāyōiki, to know.]

śailān, m., a devil (L. 61). [Psht. śaiğān.]

śāl, in śāl hū, (house) became ruined (I, 14).

śawann, Ord., sixth (Bid.). [Cf. Skt. śaštha- ; Sh. śamōṇo, Ksh. śeyimu.]

šeyat, Past. Part., in pade-ge šeyat, he drove them back (II, 13).

ta 1, Postpos., till, to (Bid.). [Psht.]

ta 2, tā 1, see tu.

tā 2, (Bid.) ta 3, m., a star. (Cf. Av. star-, Skt. tārā, tāraka- ; P. tārā, Sh. tārū, Ksh. tāruk- (for *tāraku), K. tārī, Gār. tār, W. tarā, G. tare.]

tai, see tu.

tē 1, (Bid.) tiya, Pron., he, she, it, that ; Sing. Ag. ti, te ; Acc. tes ; Obl. te, tes (tes) ; Gen. tesi ; Plur. Nom. tiyā ; Ag. tihē ; Obl. tiyā. For these, and variant forms, see §§ 96 ff.

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te 1, te 2, see tu.
te 2, te 3, or, between vowels, de (dē), postpos. of Instrumental (see §§ 23 ff.), and also the suffix of the Conjunctive Participle (§ 202).
tī, see tē 1.
tīā, ready (Bid.). [Psht. tāyār, with loss of final r.]
tō, see tu.
tu, tū, (Bid.) tuḥ, Pron., thou; Sing. Ag. ta, tā, tai; Obl. te, tē; Gen. chī, (Bid.) ci; Plur. Nom. tō, thō; Ag. tahī; Obl. to; Gen. tun, thun. For these, and variant forms, see §§ 69 ff.
tād, f. tud, bitter (Bid.). [Cf. Skt. tikṣa-; H. tūṭā, Ksh. tēṭhā. Other Dardic languages have words allied to Psht. tṛīχ.]
tofān, m., a storm (Bid.). [Psht. tūfān.]
tāgaṭ, m., strength (Bid.). [Psht. tāqaṭ.]
thā (Infinitive not noted); Impv. Sing. 2 thā, put!, place! (L. 227); Past Part. Sing. Masc. thāu (II, 26); thaul (I, 28) (see § 195). [Cf. Skt. sthāpita-; Ksh. √thāv- or √thau-]

thō, see tu.

thū, Verb Substantive, Pres. Masc.; Plur. Masc. thī; Fem. Sing. and Plur. cī (? chī). See §§ 163 ff. As an Auxiliary Verb—and hence usually following a vowel—it becomes dū, Plur. dī; Fem. Sing. and Plur. ēi or ī (§ 168). In one case, dit-ēi becomes by contraction dī-ēi (§ 168). The Past of dū is dut or dud, which (§ 178) is used to form an Imperfect or (?) a Pluperfect. [Cf. Skt. sthīta(k)a-]. See § 154.

tahī, see tu.
tīḥ, f., the elbow (Bid.).
tīhe, see tē 1.
thalū, see thā.
thām, (Bid.) tām, m., a tree (II, 31); Sing. Gen. thām-si

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thun, see tu.

tlai (? tl'ai), Ord., third (Bid.). [Cf. Skt. tṛṣṭya-; Kh. troyum, Sb. cemōro, Ksh. trēmiy'.]

talā, then (III, 51) (§ 147). [Cf. Skt. tadā; Kh. tā, Ksh. tēli.]

tel 1, f., a roof (Bid.). [Cf. Skt. tala-, the flat roof of a house; Sh. tal, a lower ceiling; Ksh. tālav.]

tel 2 (II, 12; Bid.), til (I, 19; II, 19), there; tel-te, there (II, 12); telā, from there, thence (II, 30); telā pāś, after there, thereafter (II, 49; III, 47). Cf. § 145. [Cf. Skt. tatra; Ksh. tāti; but some word like tadā (see talā) is to be expected as the origin.]

telī (Infinitive not noted); Past Part. (Past Tense) Sing. Fem. in sē telī, the bridge was broken (II, 13). [? Cf. Skt. trōṭayati; H. √tṛ-, break; Sh. tar, a piece.]

til (Infinitive not noted); Impv. Sing. 2, til (L. 77), go!; Plur. 2, tila, go ye! (III, 13); Old Pres. (Fut.), Plur. 1, tilai (I, 52), tili (II, 28), let us go. [Cf. Psht. tēl, to go; Sk. tēd-ao, to go; Shg. tuid, gone. According to L. 77, this verb means simply "to go", while bajūsa (q.v.) means rather "to go away".]

talχ, active (Bid., possibly a misprint for acrid; but cf. talax). [Cf. Psht. talχ, acrid.]

talax, swift (Bid.). [Cf. talχ.]

talūsa, to throw, to pour (Bid.); lā talūsa, to throw down (Bid.). [? Cf. Skt. tata-, extended, spread; B. √atl-, fall, Causal √attalā-; Kh. tor, fallen.]

tambā, m., copper (Bid.). [Cf. Skt. tāmra-; Ksh. trām.]

tambū, m., a window (Bid.). [? Cf. H. Psht. tambū, a tent.]

tamām, in tamām kōsa, to finish (Bid.). [Psht.]

tanu, tanū, (one's) own; (Bid.), self. [See §§ 133-5; cf. Kh. tan, self; Sh. tomu, (one's) own; Ksh., see § 129.]

tīn 1, f., an edge (Bid.).

tīn 2, sharp (Bid.). [Cf. Skt. tīkṣha-, Pr. tīnha-; Sh. tīnu.]

tun, see tu.
tANDeryat, m., an eclipse (Bid.). [Cf. Psht. tandar, an eclipse; Ksh. gaña, darkness.]

tongū (?) tongū, m., a pear (Bid.). [Cf. Skt. ćaṅka-phala- (used by Ksh. Panḍits for the fruit); Psht. tāṅgū, B. tōṅg. Kh. tōṅg, Ksh. tāṅg.]

tunol, m., rice (Bid.). [Cf. Skt. taṅḍula-; Ksh. tōmund.]

tunger (?) tungur, m., an axe (Bid.). [Cf. Skt. ćaṅka-] tarpōs, m., a question; tapōs kōsa, to ask (I, 5, 24, 37; III, 28). [Psht.]

terbel, f., a sword (Bid.). [Cf. Skt. taravāri-; B. tarvac.]

tes, tesi, see tē 1. tisi-kya, therefore (Bid.).

tiš (?) tiš, f., thirst (Bid.). [Cf. Skt. tṛṣā; Kh. trušni, thirsty; Ksh. trēś.]


tūt, m., the mulberry (Bid.). [Psht. Cf. Ksh. tōl, tul.]

telcek, then (Bid.); when (relative) (Bid.).

tataśūsa, to creep (Bid.).

tōwał, Tōrwāl; Sing. Abl. tōwał-miā (II, 5); Gen. tōwał-si (II, 31, 51); Loc. tōwał-mē (II, 2); tōwał-mē (II, 20, 29). [Intervocalic r elided as usual.]

tišā, see tē 1.

tišū, m., a sneeze (Bid.). [? Cf. Sh. jī.]

tēyis, f., a charm (Bid.). [? Cf. Psht. t‘awiz.]

tez, see tē 1.

ṭubah, (Bid.) tūbāk, m., a gun, a rifle; Sing. Gen. ṭubak-si (II, 44–5). [Psht. tōpak, with intervocalic p > b.]

ṭhin, see ṭin.

ṭin, (Bid.) ten, Postpos., under, below; down (L. 88); thāṃ-si ṭin, under a tree (L. 230); tisi ṭin, under it (II, 32). In III, 16, gāṃ ṭin kī is translated, the village was taken. Probably ṭin kī means, was made under, was subjugated.
**VOCABULARY**

*wa*, adv., down (L. 88); Postpos. *wa*, down (from, abl.) (III, 61); *wa*, to (Bid.). [Cf. Av. Skt. *ava*; Psht. *wa*, to; B. *wā*, down.]

*waši kōsa*, to promise (Bid.). [Cf. Psht. *ōśa*.]

*wadān*, in good order (I, 17, 25).

*wek*, apart (Bid.).

*wāli* (Infinitive not noted), Past Part. Fem., she was brought (III, 56). [Cf. Skt. *avapādayati*; B. *√awē-, Past *awārā*, bring; Sh. *√wal-, bring; Ksh. *√wāl-, bring down.*]

*wōsa*, to dismount (Bid.). [? Cf. Skt. *avarōhati*, with elision of intervocalic *r*; but Ksh. *√wos-, descend.*]

*wat* (Infinitive not noted), Past Part. Masc. (Past Tense), he came, he arrived (II, 34, 43; III, 14); Fem., she came (III, 56, 60). [Cf. Skt. *avāpta-*, Sh. *√wa-, come; Ksh. *√wāt-, arrive.*]

*watan* (Bid.) *watan*m., a country; Sing. Dat. *watan-gē* (I, 46; II, 1, 7); Abl. *watana* (III, 3); Gen. *watan-sē* (I, 12); *-sī* (II, 8, 42); Loc. *watan-mē* (II, 10; III, 8, 46). [Psht. *watam*.

*wazīr*, m., a Wazīr (II, 42). [Psht.]

*wazīrī*, the office of a Wazīr (II, 41). [Psht.]

*ya*, or (Bid.). [Psht. *yā*.]

*yū*, see *yā* and § 206.


*yo*, m., barley (Bid.). [Cf. Skt. *yava-*; Sh. *yō*.]

*yādūsa*, to remember (Bid.). [Cf. Psht. *yād*, memory. See *yāt*.]


*yār*, m., love (Bid.). [Psht. *yār*, a lover.]

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yarak, a jirga, tribal council (III, 6). [? A corruption of Psht. jirga.]

yōsa, to come (Bid.); Impve. Sing. 2, yē (L. 80); Plur. 2, yā (I, 33, 36); Periphrast. Pres., ye-dū (III, 26; L. 239); ya-nin (ʔ yā-nin), we shall come (III, 7; §§ 170-1); Past Part. (Past Tense), Masc. Plur. 3, ai, they came (II, 15; III, 10, 22). [Cf. Skt. ā + √i-, ā + √yā-, p.p. āyāta-; K.P. √i-, T.Sh. (Drās) √ē-, Ksh. √yi- (p.p. ā(e)), Gār. √ya-]

yāt, m., remembrance (Bid.). [Cf. Psht. yād, and yādūsa, ab.]

zucūsa, to grieve (Bid.). [Cf. žingūsa.]

zōg, f., a noise (III, 20). [Psht. zwag.]

zigh (? ziq), rough (Bid.). [Psht. zīg.]

zālim, powerful (Bid.). [Psht. zālim.]

zamīdār, m., a cultivator (of his own plot) (L. 58). [Psht. zamīndār.]

zīn, a saddle (L. 226-7). [Psht.]

zinās, m., a corpse (Bid.). [Cf. Psht. junāza, a funeral.]

zer, Card., a thousand (Bid.). [Psht. zar.]

zaror, strong (Bid.). [Cf. Psht. zōrāwar.]

zuvā (Bid.), zuwān, m., a youth, young man; Sing. Voc. zuwān (I, 47). Psht. dzuvān.

žed, f., blood (Bid.). [Cf. Skt. rakta-, Pr. ratta-; Ksh. rat-. For the Dardic interchange of initial r > ž, see my Piśāca Languages, p. 121. Cf. § 4.]

žigalūsa, to pull (Bid.). [Cf. Skt. kṛṣṭa-; Psht. ḳšōl, ḍkšōl, to pull (EVP. p. 34); B. ḍšō-, Kh. žingē-, Sh. ṣakal.]

žujūsa, to overthrow (Bid.). [? Cf. Skt. rujati, he destroys.]

žem, f., a widow (Bid.). [Cf. žon.]

žamung, m., a bean (Bid.). [Cf. Bur. rabong, Sh. raḥun.]
VOCABULARY

žon, m., a widower (Bid.). Cf. žem. [Cf. Skt. randa-;
Ksh. rōn" (pr. rūn"), a husband.

žingūsa, to weep (Bid.). [? Cf. Skt. √ru-, √rud-; B. √žu,
Sh. √rō-, Ksh. √riw-. Cf. zucūsa.]

žōš, angry (Bid.); žōš kowōsa (? khowōsa), to be
angry (Bid.). [Cf. Skt. rōsa-, anger; Sh. rōš, anger,
angry; Ksh. √rōś-, be angry.]

žōšīl, f., anger (Bid.). Cf. the preceding.

žat, m., morning (Bid.). [? Cf. the next. In Ksh. rāl-
means both "night" and "yesterday".]

žāl, m., night (III, 43; Bid.). [Cf. Skt. rātri-; B. rōtr,
Sh. rālī; Ksh. rāl-, f.]

žet, jada, on (Bid.), over, concerning. [See §§ 40–2.]

žit, f., brass (Bid.). [Cf. Skt. rīti-; Sh. rīl (t > l).]

žuwāb, in žuwāb dyūsa, to answer (Bid.). [Cf. Pshtt.
dzawāb.]
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OF WORDS IN OTHER LANGUAGES QUOTED IN THE FOREGOING VOCABULARY

In the case of Avesta and Sanskrit, the order of words is that usually employed for these languages. For all other languages, the order is that followed in the Vocabulary. That is to say, for each language, words beginning with vowels are placed first, and, after them, the order of the English alphabet is followed, only consonants being taken into consideration.

Each word is followed by the word or words in the Vocabulary under which it is quoted, the two being separated by a colon (:).
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**Aryan**

*šuši*- : sā.

duviṣṭya- : duṣṭ.
√xšnās- : šit.

**Eranian**

Old Persian

pasā : paš.
yauv'yā : yāp.

**Avesta**

az : ā 2.
aṅguṣṭa- : āṅgut.
ava : vā.
awra- : agā.
aṣta : at.

āp- : ā 2.
uta : o.
uṣtra- : ud.

ka- : ka.
√kar- : kōsā.

χśira- : cūś.
χśvaś : šō.

gāv- : gā 2.
gouru- : ūgū.

cayra- : ceś 1.
cādwārō : cau.
careman- : cam.

zanga- : jang.
√zan- 1 : jyūsa.
√zan- 2 : janūsa 2.
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| buzurg : buzurg. |

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yarīb : yarīb.
yāra : yāra.
ływara : yora.

hecari : hecerina.
hujra : hujrā.
hukm : hukum.
hum : hum.
har : her.
hūsai : husai.
hūś : huśā.
haṭai : haṭhiwāl-kējā.

jūdā : juda.
jīgar : jūgū.
jam'a : jāma.
jīma : jīma.
unjāza : zinūs.
jirga : yarāk.
jör : jör.

kūhāi : kūī.
kāl : kāl.
kilai : kilē.
kalimā : kalimā.
kamzōr : kamzōr.
kar : karwanda.
karōra : karoda.
kasb : kasab.
kāl : zīgalūsa.
kūtsa : kūtsā.

xādī (N. Psht.): xādī.
xudāē : xōdā.
xālq : xalak.
xān : xān.

xānī : xānī.
xatarnāk : katernāk.
xāwand : kaman.
xwār : hwā.
xyīl : xyāl.

loē : loyi.
lū : dur.
līda : nīdā.
līḥaf : lēb.
lēkin : lēkin.
lam : lamād.
lānbō : lāmōsa.
lar : lar.
lūr : dhū.
lēwānai : lewānai.
lwār : bār.

me : ā 2.
mīd : mīd.
mubārakī : mubārakī.
mēy : ē 1.
mayrib : magrib.
majlis : majlis.
maχ : mūš.
māl : māl.
mēlma : malāž.
mēlmastiyā : melāštōp.
mīnā : malandē.
māliyat : máliyā.
māmā : mām.
muqaddama : mukadima.
marg : merg.
mashūlā : maškulā.
māšām : nyāsām.
muṣriq : muṣṣrīkh.
mēwa : mewā.
mayan : mayin.

nāk : nōk.
nājōrtyā : najurtya.
nākāra : nākāra.
nōkar : noker.
nārīna : nārina.
nārāst : narāz.
nārāz : narāz.
nātsāpā : na-tsāba.

paidā : paidā.
pādšāh : pādšāh.
pādšāhī : pādšāhī.
√puk- : pugūsa.
pxa : xū.
pōrē : pōrē.
pērīa : pēria.
pīš : piš.
puštēd̓ : puxtuā.

qiˈa : kalā, kilē.
qām : kām.
qaum : kām.
qīmat : kimat.
quţb : kutub.

rabaɾ : rabar.
ruxsat : ruksat.
rang : rang.

sabaq : sabak.
sika : siga.
sambālāẉ : sabā.
sra zar : lagur.

sust : sot.
sitār : sitār.
saw : so.
sawāl : savāl.
ṣifat : sipul.
ṣūrat : sūrat.
šai : sai.
šukr : sukur.
šeχ : šeχ.
šurū : šuru.
šarīkat : šeřīkat.
šarm : šerm.
šarūnkai : šerunke.
šailān : šaitān.
šk̓l̓ : šigalūsa.
šāra : šulan.

ta : ta.
talχ : talχ.
tl̓ : til.
tamāb : tamūb.
tamām : tamām.
tandar : tandergyā.
tapōs : tapōs.
trīχ : tīd.
taś : tūš.
tˈawiz : tēyis.
taiyār : tia.

tāŋgā : tongū.
tōpak : tubak.

tūfān : tofān.
tāɡat : tāɡat.
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wa : wā.
waļan : watan.
waζir : wazîr.
wazîrî : wazîrî.

yā : ya.
yād : yādûsa, yāt.
yār : yār.

au : ā 2.
āṭ : āt.

pūr : pō.

ō : o.
māul : midhal.

ō : o.
hāt : at.
mai : ē 1.
pōwam : āsā.

zûg : zîgh.
zamîndâr : zamûdêr.
zîn : zîn.
zar : zer.
zôrâwar : zarûr.
zûr-suvî : hidej.
zwuq : zûg.
zâlim : zûlim.

Iškāšmî

mûx : ā 2.

Munjâni

yauyû : ū 2.

Šiynî
tûid : til.

Sarîkoli
tûdûo : til.

Waxî

piś : piś.
šuś : sā.
vîk : ū 2.

Indo-Aryan

Sanskrit

aksi- : achî.
angāra- : angā.
anguri- : angî.
anguli- : angî.
angustha- : ângut.
anda- : ān.
adya : aj.
anayā : ā 3.

andha- : an.
ap- : ū 2.
abhra- : agā.
ardra- : ōž.
ardha : ar.
avâ : wā.
avasyāya- : ōś.
asţa- : at.

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<td>√kṛ-, kṛṣṇa- : zīgalūsa.</td>
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<td>kṛṣna- : kīṣun.</td>
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<td>uta : ā.</td>
<td>√kṛ-, vikṛṇītē : biginūsa.</td>
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<td>uṣṭra- : ud.</td>
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<td>ekādaśa : agāś.</td>
<td>√kṣip-, utkṣipati : ucūsa- ;</td>
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<td>ka- : ka.</td>
<td>kṣīna- : cūn.</td>
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<td>kaksē : kak.</td>
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<td>karma : kam.</td>
<td>khōḍa- : kūd.</td>
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<td>√gam-, gata- : gā 3 ;</td>
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<td>gardabha- : gadhō.</td>
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<td>kasya : ka.</td>
<td>galda- : gal.</td>
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<td>jyōtsnā: yun.</td>
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<td>gāli-: gal.</td>
<td>tānka-phalu-: tongū, tunger.</td>
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<td>gāv-: gā 2.</td>
<td>đinda-: dandak.</td>
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<td>gīta-: git.</td>
<td>tāndula-: tunöl.</td>
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<td>guṇa-: gona.</td>
<td>tatra : tel 2.</td>
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<td>guru-: āyū.</td>
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<td>ghana-: gan 2.</td>
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dundhubhi- : dandak.
durbala- : jūbal.
duhir- : dhū.
dūra- : dū 2.
dḥāha- : dērī.
√dṛ-, paśyati : paśūsa ;
dṛṣṭā : dīt.
ā ṣā : cīdug-di.
drākṣā : daś 1.
dva- : dū 5.
dvar- : der.
dvādaśa : dvāś.
dvi- : dū 5.
dvitiya- : bī, duyi.

dhanus- : bārđan.
√dhav- : dhain dyūsa.
dhūma- : dīmī.

na : na.
nada- : ned.
nava : nöm.
nava- : nam.
nasta- : nat.
natya- : nār.
nāma : nām.
nikāta- : niō.
nidrā : nīn.
√ni-, nayati : neyūsa ;
ānayati : anūsa.
nīla- : nīl.

pakṣin- : pacin.
pakṣman- : pām.
pāṅkti- : pōt.
pāṇca : panj.

paṇcadaśa : puṇīś.
pataṅga- : pattang.
pattra- : pāṭ.
pathin- (panth-) : pan.
√pad-, avapādayati : wālī.
pārē : paṭyim.
paśca : paś.
√pā-, pibati : pūsa.
pāda- : pāi.
pāra- : paṭyim.
pārśva- : bariś, bāriś.
pālāsa- : pihīl.
picchila- : piśul.
pitṛ-svasṛ- : pābī.
pitṛvyā- : peži.
pipīla- : pel.
pīthikā- : pērīa.
putra- : pō, pūc.
puspa- : paśū.
pusya- : paśū.
pūra- : pin.
pūrṇa + illa- : pūnīl.
prṣṭha- : pat, pūḍ.
*pauṣya- : paśū.
phūt + √kr- : pugūsa.

badhira- : bū.
√bandh- : bandūsa.
barkara- : bogho.
bahiḥ : bāge, bāryim.
bahu- : bud.
bahutva- : bud.
bāla- : bāl.
√budh-, bōḍhati, buddha- ;
buddhyatē : būṣa, bujūsa.
buddhukśā : buṣ.
bhūti- : bid.
bhūjaṅga- : jan.
✓bhū-, bhavati : hōsa.
hūmi-cala : būmel.
✓bhṛ-, sambhārayati ; sabā.
bhrāty- : bhā.
bhrāty-putra- : bowūṣ.
matsya- : maj.
manusya- : māś.
māṁsa- : mās.
māṛ-śvasr- : māśo.
māna- : mām.
māsa- : māh.
mīśa- : mid.
mukha- : mūṣ.
mūṣ- : mūṣ.
mūṣaka- : mūṣ.
✓mṛ- , mṛiyatē : maiyūsa ; mārayati : mowūsa.
✓mṛṣ-, mṛṣyatē : amaśūsa.
mēḍās- : mih.
mēsā- : ē 1, midhal.
maigha- : mek.

yakṣa- : oṣo.
yava- : yo.
✓yā-, āyāta- : yōsa.
yākṛt- : jagō.

rakta- : žēd.
✓rat- : lāṭ.
raṇḍa- : žon.
rājñī : rājgana.
rātrī- : žāt.

rūti- : žit.
✓ru- : žingūsa.
ruci- : loj.
✓ruj-, rujati : žujūsa.
✓rud- : žingūsa.
rudhira- : lohūr.
✓ruh-, avarōhati : wōsa.
rūkṣa- : lāṣ.
rōsa- : žōš.
✓lag-, lagyatē : lagū.
laghu- : lūt.
✓laṅgh- : langī.
✓likh- : ligūsa, lekūsa.

vamśa- : biś 1.
vaḍra- : buḍ.
vapra- : bāp.
vara- : be.
✓varṇ-, varaṇayati :

banūsa.
vasantā- : basān.
vātā- : balai.
vādyā- : biś 1.
vārtā- : bāt.
vimśati- : biś 2.
vidyut- : bijmot.
vivāha- : bēbā.
✓viś-, upaviṣati, upaviṣṭa- :

bāiyūsa.
vījā- : biż.
✓vr-, apiṛṛta- : olōsa ;
vypāṛṛta- : baiyel.
✓vṛt-, vyṛṭa- : bad ;
nivṛtta- : nurī.
✓vraj-, vrajeti : bajūsa.
Prakrit] TORWALI

√śak- : hikū.
śayana- : šen.
√śiks- : cujūsa.
śirāḥ : šā.
śītala- : šidal.
√śudh-, śudhyatē : cujūsa ;
śōdhyaṭē, śōdhayati :
cūjūsa.
śuṣka- : šugil.
śuṣkala- : šugil.
śuci- : śijo.
śrathana- : šulan.
√śrī-, ucchrayati : ucūsa.
śvāsa- : sā.

śaṣ- : šō.
śaṣṭha- : śavam.
śoḍaśa : šeš.

satya- : saj.
√sād-, niṣad- : baiyūsa.
sapta- : sat.
saptadaśa : satāś.
saptama- : sattam.
sahitē : set.
sārtha- : sāt.
sikatē : sigal.
sukara- : sugā.

√sūrya- : sī.
sētu- : se 1.
stambha- : thām.
skandha- : kān 2.
√stī-, vistīrṇa- : bizin.
strī : cī 2.
√sthā-, sthita(ka)- : thū ;
sthāpita- : thā ;
adhiśṭhita- : erī ;
uttīśṭhati : uṣūsa ;
uttīṭha- : ātal.
√sphuṭ-, sphaṭati :
pūrūsa ; sphaṭayati :
porōsa.
√svap-, supta- : hut.
svapna- : sen.
svasā, svasār- : sū 1.

haḍṭa- : har.
hanu- : hagel.
haļa- : hōl.
√has-, hasati : hasūsa.
haṭa- : hat.
haḷa- : hōl.
hima- : him.
himālaya- : himāl.
yṛd- : hū.
yṛdaya- : hū.

Prakrit

*āvaī : abōsa.
uttā wyświet- : uṣūsa.
jonhū : yun.
tinha- : tin.
dhīdā : dhū.
pāvai : abōsa.

maccha- : maj.
māsa- : mās.
ratto- : ōd.
sacca- : saj.
siviṇa- : sen.
*suκkha- : šugil.
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<td>ānā : abōsa.</td>
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<td>āvnā : abōsa.</td>
<td>(\sqrt{lād} : \text{lāt}).</td>
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<td>lēkhā : lekūsa.</td>
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<td>barā : bud.</td>
<td>(\sqrt{nikāl} : \text{nigālūsa}).</td>
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<td>dūbla : jūbal.</td>
<td>(\sqrt{pā} : \text{pōvūsa}).</td>
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<td>dādā : dād.</td>
<td>pūrhā : pērīa.</td>
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<td>dākū : dak 2.</td>
<td>sāth : sāt.</td>
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<td>sāwārnā : sabā.</td>
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<td>jamādār : jamālādār.</td>
<td>tambā : tambā.</td>
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<td>khōjē : kujūsa.</td>
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<td>xūsāl : xūsāl.</td>
<td>tūtā : tiā.</td>
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<td>ašt : aṭ.</td>
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<td>āo : ā 2.</td>
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<td>agal : agā.</td>
<td>(\sqrt{awē} : \text{wālī}).</td>
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<td>ima : ā 2.</td>
<td>āvārā : wālī.</td>
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<td>īndrōn : inhān.</td>
<td>bē : baiyim.</td>
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<td>angur : āngī.</td>
<td>bī : biž.</td>
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<td>ar : ār.</td>
<td>(\sqrt{bū} : \text{hōsa}).</td>
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<td>aštis : atāš.</td>
<td>bṛoh : bhā.</td>
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<td>(\sqrt{atl} : \text{tālūsa}).</td>
<td>cō : cigān.</td>
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<td>(\sqrt{aṭtalā} : \text{tālūsa}).</td>
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bașgalî]
camo : cam.
cimeh : cimu
ceno : cuk.
cûn : jang.
diu : dû 5.
dû : der.
dûm : dînî.
dumrû : lamûd.
dûn : dan 1.
dûru : dûrû.
dûrn : bûrdan.
dûs : daš 1.
dûrî : dâ.
dûs : cidug di.
dûts : dwâş.
dûts : daš 2.
dût : dan 2.
dût : danak.
dûr : dû 2.
gâo : gâ 2.
gûl : kû 2.
gum : gômû.
gûno : gan 2.
grûm : gâm.
√gîr- : ganûsa.
gûva : gâ 3.
jû : dhû.
√ka- : kûsa.
kai-kotê : kai.
kû : ka.
kör : kêt.
kûr : kan 1.
kûr-ste : keda.
ku : kưju.
kûrî : kûgh.
√kas- : kan 4.
√kûsû : zîgalûsa.
kato : kera.
kett : kêt.
kûltû : kud.
kûyû : kai.
lui : lohûr.
√lar- : lobo.
maçû : mid.
mûc : mâs.
mam : mâm.
manci : mâs.
√mre- : mûjûsa.
mûs : mâh.
mussû : mûs.
matsa : maj.
mûyû : mâs.
mûzûrala : midhal.
nei : na.
noi : nam.
nû : nûm.
nâm : nâm.
nûm : nâm.
nût : nûr.
nawûs : bowûs.
nûzûr : nat.
pû : pûnû.
pûq : pûnû.
pûk : pûksa.
pûsû : pûsûa.
pûsû : pûnsa.
pûsû : pûnû.
pûsû : pûsû.
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<td>škorī : kol.</td>
<td>(\sqrt{\text{p'mišt-}} : \text{amaśūsa.})</td>
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<td>(\text{pā-myuuk : māš.})</td>
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<td>(\text{pār : payim.})</td>
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<td>(\text{pūru : pūnil.})</td>
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<td>šēs : šēš.</td>
<td>(\sqrt{\text{per-}} : \text{porōsa, pūrusa.})</td>
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<td>tōng : tongū.</td>
<td>(\text{por : pihūl.})</td>
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<td>trēh : cā.</td>
<td>(\text{parr : bebay.})</td>
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<td>tarwac : tarvel.</td>
<td>(\text{piś : paśū.})</td>
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<td>tsāwē : cojol.</td>
<td>(\text{piśaś : piś.})</td>
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<td>wā : vā.</td>
<td>(\text{pī : pat, pīd.})</td>
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<td>wē : ē 1.</td>
<td>(\sqrt{\text{pet-}} : \text{porōsa, pūrusa.})</td>
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<td>widey : bid.</td>
<td>(\text{pitr : pō, pūc.})</td>
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<td>wasnt : basān.</td>
<td>(\text{pott : pan.})</td>
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<td>wiśtrī : bizin.</td>
<td>(\text{ruc : loj.})</td>
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<td>wōlt : bad.</td>
<td>(\text{rang : rāng.})</td>
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<td>visi : biš 2.</td>
<td>(\text{rōtr : žāt.})</td>
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<td>zu : cūi.</td>
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<td>(\text{sus : šū b.})</td>
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<td>(\text{sut : sat.})</td>
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\[\sqrt{\text{bac-}} : \text{bajúsa.}\]

\text{chimar} : \text{cimu.}
\text{carör} : \text{cëriath.}
\text{dū} : \text{dū 5.}
\text{dandā} : \text{dan 2.}
\text{dūr} : \text{dū 2.}
\text{daś} : \text{daś 2.}
\text{dār} : \text{dhe.}
\text{gā} : \text{gā 2.}
\text{gada} : \text{gadhó.}
\text{kūcur} : \text{kujú.}
\text{līg} : \text{jīg.}
\text{mā} : \text{ā 2.}
\text{mūka} : \text{māsh.}
\sqrt{\text{mar-}} : \text{maiýusa.}
\text{mēś} : \text{māsh.}

\begin{align*}
\text{Torwali} & \quad \text{Gawarbati}
\hline
nā : \text{na.} & \sqrt{\text{ya-}} : \text{yósa.} \\
nīr : \text{nió.} & \text{ya} : \text{ā 2.} \\
nōzör : \text{nat.} & \text{yai} : \text{yai.} \\
pūṣir : \text{piš.} & \text{yāsūn} : \text{yún.} \\
pātā : \text{pat.} & \text{} \\
pūṭ : \text{puc.} & \text{} \\
sūr : \text{sī.} & \text{} \\
sat : \text{sat.} & \text{} \\
šō : \text{šō.} & \sqrt{\text{va-}} : \text{yósa.} \\
šīṭ : \text{šir.} & \text{} \\
tār : \text{tār.} & \text{} \\
\text{θā} : \text{cā.} & \text{du} : \text{dū 5.} \\
\text{} & \text{dū} : \text{dū 5.} \\
\text{} & \text{durae} : \text{dē 2.} \\
\text{} & \text{daś} : \text{daś 2.} \\
\text{} & \text{dāt} : \text{dan 2.} \\
\text{ga} : \text{gā 3.} & \text{ga} : \text{gā 3.} \\
\text{gaddâ} : \text{gadhó.} & \text{} \\
\text{hast} : \text{hat.} & \text{} \\
\text{jai} : \text{yai.} & \text{} \\
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\text{} & \text{hast} : \text{hat.} \\
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<td>surī : sī.</td>
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<td>nājī : na.</td>
<td>sat : sat.</td>
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<tr>
<td>nēra : niō.</td>
<td>šōh : šō.</td>
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<td>nāsi : nat.</td>
<td>√/thla- : dyūsa 1, 2.</td>
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<td>picin : pacin.</td>
<td>tare : tār.</td>
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<td>pola : pō.</td>
<td>ţhlē : cā.</td>
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<td>pūlt : pūc.</td>
<td>tśimar : cimu.</td>
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<td>panjī : panjī.</td>
<td>tśūr : cau.</td>
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<td>pants : panjī.</td>
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<td>psūsi : piš.</td>
<td>zīb : jīb.</td>
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<td>pīṣṭī : pīḍ.</td>
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<td>pala : pat.</td>
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<td>o-ce : o.</td>
<td>bört : bad.</td>
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<td>ūy : ā 2.</td>
<td>besun : basān.</td>
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<td>angār : angā.</td>
<td>biśr : biś 2.</td>
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<td>uš : ud.</td>
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<td>awa : ā 2.</td>
<td>cāy : cojol.</td>
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<td>√/bo- : hōsa.</td>
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<td>bīh : biś.</td>
<td>cumūr : cimu.</td>
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<td>bōlmaži : būmel.</td>
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<td>didān : daḍan.</td>
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<td>brār : bhā.</td>
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Khöwär] Torwali

dori : de 2.
dröch : daš 1.
drödn : bärđan.
drönnanũ : inhän.
duart : der.
doš : cidug-di.

göl : kü 2.
gom : gomũ.
√gan- : ginũsa.
gardöy : gadhũ.
gas : gã 1.

him : him.
hunũ : hagel.
herdi : hũ.
√hõss- : hasũsa.
host : hat.

ju : dũ 5.
√jān- : janũsa 2.
jōš : daš 2.
jōšũ : agũš.
jūwum : duũũ.

kã : ka.
ki : ka.
ko : kai.
kãg : kãgh.
kūkũ : kugũ.
koli : kol.
kama : kadak.
kandũri : kadak.
√kop- : kan 4.
krũi : lohũr.
kãr : kan 1.

√kër- : kũsa.
kura : kẽl.
kõram : kam.
kurar : keda.
kos : ka.
kutũ : kũd.
kuter : kera.
kya : ka.
kyo-te : kai, kiau.

 xuš : xuš.

mẽnũ : malãž.
√mãr- : movũsa.
mas : mãh.
mõš : mãš.
mãsĩ : maj.

√nĩ- : neỹũsa.
nõ : na.
nõx : nam.
nãm : nãm.
naskãr : nat.
nõwũs : bowũš.

√pi- : pũsa.
põc : pet.
√phũ- : pugũsa.
pãldũy : bebay.
pelũli : pel.
põn : pan.
põnũ : panũ.
pãr : pãyim.
pãs : bariũ, bãrũš.
√põš- : paũũsa.
pũši : piš.
põšp : pãm.
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<td>phušak : piš.</td>
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<td>pōnj : pānj.</td>
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Kāśmīrī]

piśṭō : pat.
pūtr : pūc.
rang : rānģ.
sūri : sī.
sat : sat.

štō : šō.
tārī : tār.
trēh : cā.
yōz : ōś.

Kāśmīrī

aū (dial.) : ā 2.
ī (dial.) : yai.
āchī : achī.
ādurū : ōzh.
ādh : ar.
ādhū : har.
āla : hōl.
āla : hōl.
√ān-, anun : anūsa.
ānū : an.
āṅguā : āṅgī.
√ās- : hasūsa.
āsū : aī.
atha : hat.
ōth : aṭ.
āv : yōsa.
az : aj.

bābb (dial.) : bāp.
bōch : buš.
bāh : dvās.
√bēh- : baiyūsā.
bānd : bandūsā.
būṅulū : būmēl.
bāpāthūr : bowās.
bar : dēr.
bāṭ- : bāt.
√bōv- : hōsā.

bāvūza : bowuś.
bāyū : bhā.
bīyē : bī, dūyī.
bīz : bīz.
√bōz- : būūsa, bujūsa.
√di- : dyūsa 1.
dach : daś 1.
dēdā : dādā.
dhī (dial.) : dhū.
dəh : dēmī.
dōh : dē.
dūmba : lamād.
dan : dan 1.
dan- : dan 2.
dān : dādan.
dand : dan 2.
dēnū : inhān, bārdan.
√dār- : dērī.
dārū : dā.
√dāv- : dhain dyūsa.
dōyimū : duyī.

dām-dām : dandak.
dum-dūm : dandak.
√dēš- : dīt.
dēsā : dīt.
ga- : gā 3.
gō- : gā 3.
gōb" : bogho.
gūr" (dial.) : ghō.
gūr" (dial.) : ghō.
gām : gām.
gan : gan 2, gun.
√gand- : ganūsa.
gur" : ghō.
gāsa : gā 1.
gāta : tandergyat.
gāv : gā 2.
gēwun : gīt.

√hēch- : cujūsa.
√hēchanāv- : cujūsa.
√hēk- : hikū.
hōkh" : šugīl.
hōngaň : hagel.
hār" : šā.

jān : janūsa.

√khē- : khowūsa.
kōkur : kṣugū.
kāl" : kol.
kām" : ka.
kām" : kam.
kāmał" : kamal.
kan : kan 1.
kān : kan 3.
k"nūn : biginūsa.
√kar- : kōsa.
krēhan" : kišun.
krām : kām.
krā" : kūī.

kus : ka.
kōssa : ka.
kāti : keda.
kāt" : kēt.
kūt" : kadak.
√ku- : kuḍūsa.
kōth" : kure.
kāv : kāgh.
kyā : ka.
kyā-zi : kai.
kyūr" : kūī.
lōch" : lāś.
√likh- : ligūsa.
lōkā" : lūt.
mūd" : maiyūsa.
mah : māh.
māh : māh.
mahānīv" : māš.
mām : mām.
√mar- : maiyūsa.
√mār- : mowūsa.
māš : māh.
√maš- : amašūsa.
mīth" : mid.
myān" : ā 2.
māz : mās.

na : na.
√ni- : neyūsa.
nēb"rim" : baiyum.
nād : ned.
nādī : ned.
nīl" : nīl.
nīr" : nīō.
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<td>niōru (dial.) : niō.</td>
<td>✓rōš- : žōš.</td>
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<tr>
<td>nēndür : nīn.</td>
<td>rāt- : cidug-di, žat, žūt.</td>
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<tr>
<td>nas : nat.</td>
<td>✓riv- : žingūsa.</td>
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<td>nasth (dial.) : nat.</td>
<td>sadāh : satāš.</td>
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<td>nav : nōm.</td>
<td>sambālun : sabā.</td>
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<tr>
<td>nāv : nām.</td>
<td>sirē : sī.</td>
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<tr>
<td>nauu : nam.</td>
<td>sat- : sat.</td>
</tr>
<tr>
<td>nyōth : ângut.</td>
<td>sōt- : basān.</td>
</tr>
</tbody>
</table>

| PACAN (dial.) : pacin. | ✓phuk- : pugūsa. |
| ✓phut- : pūrūsa. | phamb : pām. |
| ✓phutür- : porōsa. | ✓paš (old) : pašūsa. |
| pāna : aban 2. | pōš : pašū. |
| pandāh : punš. | pīšaqu : pīšul. |
| pōnts : panj. | pat- : pat. |
| pōph : pābē. | pētu : pid. |
| pūru : pūnil. | pōt- : pōt. |
| pārīmu : payim. | pūtu : pūc. |
| ✓paš (old) : pašūsa. | patang : pattang. |
| pōš : pašū. | patür : pet. |
| pīsāqu : pīšul. | pīthu : pīd. |
| pat- : pat. | pav : poa. |
| pētu : pid. | pāwun : povūsa. |
| pōt- : pōt. | rōnu : žon. |
| pūtu : pūc. | rang : rāng. |
| patang : pattang. | thadu : ātal. |
| patür : pet. | tham : thām. |
| pīthu : pīd. | ✓thav- : thā. |
| pav : poa. | ✓thāv- : thā. |
| pāwun : povūsa. | töl : tūt. |

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<tr>
<td>thadu : ātal.</td>
<td>tham : thām.</td>
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<td>✓thav- : thā.</td>
<td>✓thāv- : thā.</td>
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<td>töl : tūt.</td>
<td>tēli : talā.</td>
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<td>tūl : tūt.</td>
<td>tālav : tel 1.</td>
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<td>tōmul : tunōl.</td>
<td>trih : cā.</td>
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<td>trih : cā.</td>
<td>tāruk- : tā 2.</td>
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<td>tāruk- : tā 2.</td>
<td>trēl : bebay.</td>
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<td>Trám : tambā.</td>
<td>√wan- : banūsa.</td>
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<td>√vas- : vōsa.</td>
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<td>Tsūrimů : cōthum.</td>
<td>√zān- : janūsa 2.</td>
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| √mar- : √naiyūsa.         | Žiga : jīg.            |
| Mūṭhō : mūṣ.              |                      |

| Āı̄ : yai.                | √dē- : dyūsa 1.        |
| Au : o.                   | Dō : dū 5.             |

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<td>nast : nat.</td>
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<td>hlé : cā.</td>
<td>panj : panj.</td>
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<td>hlikā : cē 2.</td>
<td>paškin : paš.</td>
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<td>hamā : ā 2.</td>
<td>pūšōnāk : piš.</td>
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<td>häst : hat.</td>
<td>pūṭhē : pūc.</td>
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<td>jīb : jīb.</td>
<td>sai : šū.</td>
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<td>sat : sat.</td>
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<td>kukūr : kugū.</td>
<td>ša : šō.</td>
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<td>χō : šō.</td>
<td>šlikā : cē 2.</td>
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<tr>
<td>lai : bhā.</td>
<td>šir : šā.</td>
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<td>√lē- : máiýūsa.</td>
<td>tārā : tā 2.</td>
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<td>na : na.</td>
<td>wöst : biš 2.</td>
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<td>nō : nōm.</td>
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<td>āi (dial.) : yai.</td>
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<td>āi : aī.</td>
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<td>bandēs : bandūsa.</td>
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<td>dūr : dū 2.</td>
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<tr>
<td>būš : pīš.</td>
<td>dez : dē.</td>
</tr>
<tr>
<td>bātu : baiyel.</td>
<td>√de-(dialect.) : dyūsa 2.</td>
</tr>
<tr>
<td>bat : bad.</td>
<td>dākī : dāg.</td>
</tr>
<tr>
<td>buṭu : buṭ.</td>
<td>dēr : dhē.</td>
</tr>
<tr>
<td>bāyūl : būmel.</td>
<td>guo : gā 2.</td>
</tr>
<tr>
<td>bižōiki : bid.</td>
<td>gōu : gā 3.</td>
</tr>
<tr>
<td>cāi : cū 2.</td>
<td>gūm : gomū.</td>
</tr>
<tr>
<td>chinar : cimū.</td>
<td>√gin- : ginūsa.</td>
</tr>
<tr>
<td>char : cai, cāl.</td>
<td>√gan- : ganūsa.</td>
</tr>
<tr>
<td>chiọṭ : cojol.</td>
<td>√ha- : hasūsa.</td>
</tr>
<tr>
<td>cōm : cam.</td>
<td>hū : hū.</td>
</tr>
<tr>
<td>condai : cettīš.</td>
<td>hal : hōl.</td>
</tr>
<tr>
<td>cūnu : cun.</td>
<td>hin : him.</td>
</tr>
<tr>
<td>cār : cau.</td>
<td>haŋē : ān.</td>
</tr>
<tr>
<td>curku : cuk.</td>
<td>hat : hat.</td>
</tr>
<tr>
<td>carmōno : cōthum.</td>
<td>√ja- : jyūsa.</td>
</tr>
<tr>
<td></td>
<td>jī : tīyū.</td>
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<tr>
<td></td>
<td>jōn : jan.</td>
</tr>
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<td></td>
<td>jīp : jib.</td>
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<td></td>
<td>jā : bhā.</td>
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<td></td>
<td>jač : daś 1.</td>
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<td></td>
<td>√ka-(Bid.) : khowūsa.</td>
</tr>
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<td></td>
<td>kā : kāgh.</td>
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<tr>
<td></td>
<td>kā : ka.</td>
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<tr>
<td></td>
<td>kē : kai.</td>
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ko : ka.
kaci : kac.
kacāk : kadak.
√kha : khowūsa.
√khu- : kan 4.
√khoj- : kujūsa.
khuro : kud.
kuš : xuš.
kušto : karran.
kaṭār : kera.
kukurōco : kugū.
kāl : kāl.
kōlu : kol.
kōm : kam.
kīnu : kišun.
kōn : kan 1.
kōn : kan 3.
kōni : kē.
kōno : keda.
kaŋgulē : golē.
kuru : kū 2.
krōm : kam.
kāsa : ka.
√kut- (? kut-) (dial.) : kudūsa.
kut : kur.
kotō : kure.

lo : loj.
√likh- : ligūsa.
lōlyu : lohūr.

mai : ä 2.
mī (dial.) : ä 2.
mē : mih.
mūu : maiyūsa.
muo : māš.
mēmu : mām.
mānūžo : māš.
√mar- : moyūsa.
√mir- : maiyūsa.
mas : mās.
mās : māh.
mušā : māš.
mīz : māh.
nā : na.
nāi : na.
nau : nōm.
√nikhal- : nīgalūsa.
nīlu : nīl.
nom : nām.
nir : nīn.
nāta : nat.
natē : nār.
nāwu : nam.
√pi- : pūsa.
puć : pūc.
phū : pugūsa.
phicīlu : pišul.
phačāli : pet.
phalā : bebay.
phili : pel.
phapi : pabī.
phurgū : pet.
phatu : pat.
phaṭoī : pattang.
√phut- : porōsa.
√phutēz- : pūrūsa.
pōn : pan.
panzai : purūš.
pār : payim.
√pur- : pūnīl.
√paś- : paśūsa.
pūṣ : pāṇj.
paś : pāṃ.
pūṭu : pāṭ, pūḍ.

rabuṅ : žamung.
rīl : žīt.
roh : kām.
rōk : žōš.
rōn : rāṅg.
rātī : žāt.

sā : sā 1.
sau : se 1.
sāci : sen.
√siço- : cujuśa.
sācu : saj.
√sičar- : cujuśa.
sigal : sigal.
sūrī : sī.
sūs : sot.
sat : sat.
satāś : satāš.
sāti : sāt.
sutu : hūt.
satmōno : sattam.

√šidalu : šidal.
šūku : šugil.
šuśi : šugil.

šā : sā, šō.
šēr : šēš.
šamōno : šawam.

tāl : tel 1.
tīnu : tīn.
tūm : thām.
tōmu : tanu.
tārū : tār.
tṣrigā (dial.) : cī 2.

ṭar : telī.

√wa- : wat.
waii : ā 2.
√val- : vālī.

yō : yo.
yūn : yun.

žigu : žig.
√žakal- : žigalūsa.
žawai : bowuš.

au : ā 2.
√ē- : yōsa.
uwā : ā 2.
azi : aī.
biavu : bīš 2.
bālār : bāl.

brā : bhā.
√dē- : dyūsa 1, 2.
dō : dū 5.
dah : daś 2.
dant : dan 2.
dār : dū 2.

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<th>Torwali</th>
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<td>pantś : pantj.</td>
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<td>gō : gā 2, gō.</td>
<td>piśē : piś.</td>
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<td>Xō : šō.</td>
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<td>Xōr : šā.</td>
<td>putr : pūc.</td>
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<td>myāna : ā 2.</td>
<td>surī : šī.</td>
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<td>na : na.</td>
<td>sat : sat.</td>
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<td>nab : nōm.</td>
<td>tsimbar : cimu.</td>
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<tr>
<td>uc : panj.</td>
<td>nūh : nōm.</td>
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<tr>
<td>iul : ḍhē.</td>
<td>nes : nat.</td>
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<tr>
<td>√omo- : maiyūsa.</td>
<td>piē : pō.</td>
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<td>isīkh : šī.</td>
<td>pśikh : piś.</td>
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<td>iš : aĩ.</td>
<td>√ro- : źingūsa.</td>
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<td>ušū : šō.</td>
<td>siusu : šū 1.</td>
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<td>√išt- : ušūsa.</td>
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<td>chē : cā.</td>
<td>weste : cā 2.</td>
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<td>jā : dhū.</td>
<td>wayeh : bhā.</td>
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<td>kirukh : kujū.</td>
<td>yē : ā 2.</td>
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<td>leze : daś 2.</td>
<td>žema : cimu.</td>
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<td>mik : māš.</td>
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<td>muś : māś.</td>
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<tr>
<td>ao : ā 2.</td>
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<tr>
<td>oie : yai.</td>
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<tr>
<td>oĩi : eri.</td>
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<tr>
<td>āri : ār.</td>
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<tr>
<td>āš : aĩ.</td>
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</tr>
<tr>
<td>√ōst- : ušūsa.</td>
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</tbody>
</table>

Wai-alā

| ao : ā 2. | brā : bhā. |
| oie : yai. | cimā : cimu. |
| oũi : eri. | | |
| āš : aĩ. | dōś : daś 2. |
| √ōst- : ušūsa. | dũt : dan 2. |

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<td>patō : pat.</td>
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<td>goā : gā 3.</td>
<td>piutr : pūc.</td>
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<tr>
<td>gadū : gadhō.</td>
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<td>gur : ghō.</td>
<td>soi : sī.</td>
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<tr>
<td>jāp : jib.</td>
<td>süs : sü 1.</td>
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<td>kūr : kan 1.</td>
<td>sōt : sat.</td>
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<tr>
<td>manaś : māš.</td>
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<tr>
<td>√mrī- : maiyūsa.</td>
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<tr>
<td>nai : na.</td>
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<tr>
<td>nū : nōm.</td>
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<tr>
<td>nasū : nat.</td>
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<tr>
<td>pūc : panj.</td>
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<td>piśā : piś.</td>
<td></td>
</tr>
<tr>
<td>pat : pat.</td>
<td></td>
</tr>
</tbody>
</table>

| GYPSEY | |
|---------| | |
| √uṣṭi- : uṣūsa. | nā : na. |
| ḫān : ḫan 1. | pānc : panj. |
| √mer- : maiyūsa. | pānj : panj. |

<p>| GYPSEY (European) | |
|---------| | |
| √āv- : abōsa. | | |
| √beś- : baiyūsa. | dūn : dū 5. |
| bīś : bīś 2. | dānd : dan 2. |
| cib : jib. | dūr : dū 2. |
| | gelō : gā 3. |</p>
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<tr>
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<th>TORWALI</th>
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<td>khurō : ghō.</td>
<td>šerō : šā.</td>
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<td>√χα- : khowūsa.</td>
<td>štār : cau.</td>
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<td>mānuš : māš.</td>
<td>šōv : šō.</td>
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<td>trin : cā.</td>
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<table>
<thead>
<tr>
<th>Gypsy (Syrian)</th>
<th>BURUŠASKĪ</th>
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<tbody>
<tr>
<td>bāb : bāp.</td>
<td>nā : nōm.</td>
</tr>
<tr>
<td>√de- : dyūsa 1.</td>
<td>pāci : paš.</td>
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<tr>
<td>gukāri : kugū.</td>
<td>piškā : piš.</td>
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<tr>
<td>gōrā : ghō.</td>
<td>pišt : pūḍ.</td>
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<tr>
<td>jib : jib.</td>
<td>šās : šā.</td>
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<tr>
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<th>KHERWĀRĪ</th>
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<td>tōm : thām.</td>
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<td>comar : cimū.</td>
<td>yūl : āhē.</td>
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<td>rabong : žamung.</td>
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<th>KHERWĀRĪ</th>
<th>ARABIC</th>
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<tr>
<td>pūşt : piś.</td>
<td>kāfir : kupār.</td>
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<th>ARABIC</th>
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<td>ḥamal : hamal.</td>
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<td>kūffār : kupār.</td>
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Tawale—Grammar
Grammar—Dardic languages