



**DELHI UNIVERSITY
LIBRARY**

PRIZE PUBLICATION FUND

VOL. VIII

GRAMMAR

OF THE

SHINA (ṢIṆĀ) LANGUAGE

CONSISTING OF

A FULL GRAMMAR, WITH TEXTS AND VOCABULARIES OF THE MAIN OR *GILGITI* DIALECT

AND

BRIEFER GRAMMARS (WITH VOCABULARIES AND TEXTS) OF THE *KOHISTANI*, *GURESI* AND *DRASI* DIALECTS

BY

T. GRAHAME BAILEY, M.A , B.D , D.LITT , M R A S

LONDON :

PUBLISHED BY THE ROYAL ASIATIC SOCIETY,
74, GROSVENOR ST , W 1

—
1924

CONTENTS.

	<i>Page</i>
PREFACE	vii
INTRODUCTION	xiii
THE <i>GĪLGĪTĪ</i> DIALECT	1
Pronunciation	1.
Cerebrals	2
Low Rising Tone	4
The Accent	5
Vowels	7
Consonants	9
ACCIDENCE	11
NOUNS	11
PRONOUNS	22
ADJECTIVES	24
VERBS	26
Verb Substantive	30
First Conjugation	30
Second Conjugation	35
"i" Class	38
"ar" Class	38
Intransitive Verbs	30
Irregular Futures: "a" Class	40
"o" Class	43
Irregular Pasts	44
Causal Verbs	48
Intransitive, Passive or Middle	49
Pairs of Transitive and Intransitive Verbs	49
ADVERBS	53
PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS	55, 56
Note on some forms given by Biddulph	56
SYNTAX	57
NOUNS	57
The Cases	57
Agency or possession	61
PRONOUNS	62
ADJECTIVES	63
VERBS	64
Voice	64
Causals	65
Case of subjects and objects	66

	<i>Page</i>
The Parts of the Verb	69
The Verb thoĩkĩ	71
ADVERBS	73
PREPOSITIONS, CONJUNCTIONS	74
THE SENTENCE AND ITS PARTS	75
Repetition of words	75
Interrogative Sentences	75
Direct Speech	75
Conditional Clauses	76
Temporal Clauses	78
Advisable, proper, right, duty	78
Necessity	79
Know how to	79
Wish, desire, intention	79
Ask, demand	80
Begin	80
Purpose	80
Ability, inability	80
Continuance, habit	81
Compound Verbs	81
The Suffix -k	82
List of Words Containing the Low Rising Tone	84
List of Words Containing the so-called "palatal" letters (cerebral and non-cerebral)	89
List of Words Containing the cerebrals t, d, r, n	95
TEXTS —	
A Visit to Thür	100
The Death of the Raja	103
The Farmers' Quarrel	104
The Parable of the Prodigal Son	106
Sentences from Sir George Campbell's List	109
Sentences from Leitner's Dardistan, Retransla- tion and Notes	111
VOCABULARIES	127
SINĀ—ENGLISH	128
ENGLISH—SINĀ	169
THE KOHĪSTĀNĪ AND ĞŪRESĪ DIALECTS	209
INTRODUCTION AND SYNTAX	209
Pronunciation	209
Nouns	211
Pronouns, Adjectives	212
Verbs	212
Passive, Causal	215, 216

	<i>Page</i>
Agentive Participle, Compound Verbs ..	216, 217
Ought, Ability, Know how to ..	217, 218
Pronominal Suffixes ..	218
Interrogative Particle ..	218
Conditional and Temporal Clauses ..	219, 220
Purpose, Contingent Result, Quotations	221
Kashmiri Elements in Guresi	221
ACCIDENCE —	
Nouns	222
Pronouns ..	224
Adjectives	226
Verbs	
Verb Substantive, Transitive Verb	228
Passive, Intransitive Verb ..	229, 230
Conjugation of principal Verbs	232
Note on Transitive Past Tenses	234
Adverbs, Prepositions ..	236, 237
TEXTS —	
The Death of the Raja ..	238
The Quarrel	238
The Parable of the Prodigal Son ..	239
ACCIDENCE —Gürēsi	
Nouns, Pronouns	242
Numerals ..	243
Verbs ..	244
Examples of Conjugation ..	247
Adverbs, Prepositions, Conjunctions ..	249
TEXTS	251
ENGLISH—ŞINĀ VOCABULARY	252
THE DRĀS DIALECT —	
ACCIDENCE —	
Nouns, Pronouns	273, 4
Adjectives, Verbs	275-81
Numerals, Adverbs, Prepositions, Conjunctions ..	281
SIR GEORGE CAMPBELL'S SENTENCES ..	282
VOCABULARY	283

PREFACE.

In the following pages an attempt has been made to give a connected account of one of the most fascinating of languages. The Shina (Sinā') country, though of considerable political importance, is not much visited by Europeans. Every summer a few go for a holiday into the lovely Gūrēs valley, but not many venture further. There is an agency in Gilgīt, the capital, where several Europeans live, and an Assistant Resident is stationed alone in Cilās watching over the lawless country of Yāgistān, which he must keep in order, but may not enter. The summer quarters of the Gilgīt agency are in Āstōr.

Gilgīt is the real home of the Sinā language, and there it is spoken with the greatest purity. Hence the grammar of Gilgīti Sinā has been given in considerable fulness, more than three quarters of the book being allotted to it. The remaining dialects of the language are more briefly treated. The contents may be summarised as follows —

Gilgīti a full account of the pronunciation, a moderately full account of the grammar, both accidence and syntax, appendixes on the low rising tone and on two sets of cerebral letters, a number of texts with notes; Shina-English and English-Shina vocabularies of over 2000 words each with declensions and conjugations indicated.

Kohīstāni and Gūrēsī brief account of pronunciation, short grammar (accidence and syntax), Kohīstāni vocabulary of about 1000 words and a Gūrēsī vocabulary of 800, two or three texts.

Drāsī very brief account of the accidence with 22 sentences and a list of a few common words.

For the geographical areas covered by these dialects see the Introduction.

Attention may here be drawn to the special features of interest.

PRONUNCIATION.—Cerebral sounds (i) as in many Indian languages, t, d, n, r and (in Drāsī) l; (ii) cerebral as well as palatal c, ch, sh, zh and j. Other points worth noting are the low-rising tone in many words, the remarkable accentual system see specially under nouns and verbs; the faint f with its corresponding sonant v, the absence of aspirated sonants.

(this feature is common to nearly all north India) the tendency to unvoice final sonants. All these are discussed in detail under Pronunciation. With reference to the cerebrals the question arises whether the words containing cerebrals are all derived from Sanskrit or whether non-sanskritic words also contain these letters. It will be found that very many of them are non-sanskritic.

GRAMMAR —The most noteworthy points are the following.

The declension of nouns and conjugation of verbs are closely connected with the incidence of the accent.

Nouns have two forms for the agent case in all dialects except Gilgiti where there is only one. The case is used for the subject of transitive verbs, and when there are two forms one is for the past tenses, the other for all other tenses. This distinction is carefully observed in Gūrēsī and Drāsī, but somewhat obscured in Kohistānī.

Verbs —In spite of the employment of the agent case or cases, verbs inflect for person and number and in many tenses for gender. This is contrary to the usage of Urdū, Hindī, Pānjābī, Lahndī and Kāshmirī. The system of personal verbal suffixes which prevails in Kāshmirī and to some extent in Lahndī and Pānjābī, is foreign to Śinā. The only exceptions to this are in Gūrēsī which has a very few such suffixes clearly taken from Kāshmirī.

Verbs of striking take a special objective form.

There is a complete organic passive, but the idea of the passive is not well developed, and the passive conveys to the Śinā' mind the conception of an intransitive or middle rather than of a true passive.

Causal verbs are much used.

There are two forms of the verbal agent, one of which changes for person and number.

The infinitive is a verbal noun and has great flexibility of use.

There are special forms for (i) the stative participle indicating a state, with a passive signification in transitive verbs, little used in intransitive verbs.

(ii) the concessive, let him, her or them be or do so and so.

Very interesting is the existence of a verb meaning to be unable, dūbo'iki.

Pronouns.—Interrogative, relative and indefinite pronouns are not distinguished.

Adjectives —Some Adjectives agree in gender and number with their nouns, but, except in Gūrēsī and Drāsī, they do not change for case. There are no special forms for the comparative and superlative.

Enumeration goes by scores. In Gūrēsī and Drāsī, however, there is a word for thirty.

Adjectives may generally be used adverbially. Adverbs and prepositions are often interchangeable and even nouns are frequently used as adjectives or adverbs.

Direct Speech is employed to the exclusion of every form of indirect speech, even thoughts and reasons being given in this form. Thus an idea like 'you have been punished for the independence on which you pride yourselves' would be rendered 'you saying to yourselves 'we are independent' have received punishment'.

Quotations are indicated by the word *thoik*, do or say, which is put at the end of the quotation. Other words for "say" may be used but they are placed before the quotation and they are not so common as *thoik*. This word *thoik* has a variety of uses which are worthy of attention.

Loan words taken from Urdu are common. Borrowing from Urdu is facilitated by the fact that all Sīns are Muhammadans. The close dependence of the greater part of the Sīn country upon Kāshmir and upon Urdū-speaking officials who have reached it through Kāshmir, gives an impetus to this process. Gūgītī and Kohistānī Sīns cannot speak Kāshmirī. Borrowed words are not much altered, but differences in pronunciation may be observed. Some words are given the low tone, g and kh are generally substituted for ḡ and ḵh, and k for q, but the letters c, ch, sh, j and zh (if zh ever occurs) are almost invariably kept unchanged, i.e. they are not cerebralised. The word *bākhsīs* from *bākhshīsh* is an exception.

The people of the Gūrēs and Tīlāl valleys speak Kāshmirī with perfect fluency, and the Sīns of the Drās plain speak Pūrīk in addition. The influence of Kāshmirī upon Gūrēsī and Drāsī is clearly observable in the vocabulary and in a few suffixes. I have not noticed any Pūrīk influence.

In conclusion I would bespeak the indulgence of scholars on the ground of the extreme difficulty of recording what is practically a virgin speech. Very little has been written on Sīnā. In the literature mentioned below brief accounts of the vocabulary and accidence, with, in one case, a few texts, will be found, but the pronunciation and syntax have not been touched.

The difficulty of getting grammatical facts from illiterate speakers will be known to all who have ever attempted the task. The language is entirely different from Kāshmirī and from the North Indian Aryan dialects such as Urdu and Panjābī. Pronunciation presents difficulties no less serious. In the case of a language in which nothing has been written only careful training for years will enable anyone to attack with any hope of success the task of recording sounds. Sounds perfectly new have not only to be recognized and differentiated, but to be written down correctly in every word in which they occur. Further, in an unwritten language one has to decide what to record, whether rapid, medium or deliberate speech, for pronunciation in most languages varies greatly with the rate at which a person is speaking.

The word Shina is generally pronounced by Europeans Shī'na, but the people say sinā' (cerebral sh and n) with the accent on the second syllable. The *i* is quite short, but is the narrow French *i* not the short English *i* in "bit."

I trust that this grammar will encourage some of those Englishmen whose lot for a time is cast in Gilgīt, Astōr or Cīlās, to take up the study of Shina. It should prove a delightful pastime and result in valuable contributions to the science of language.

T. GRAHAME BAILEY,

April 28th, 1917

NOTE—Kāshmir, Kāshmirī and other similar words are spelt in this grammar as they are commonly pronounced.

LITERATURE (See foot of next page)

Biddulph. Tribes of the Hindoo Koosh: a description of almost inaccessible regions with an account of several languages including Gilgiti Shina.

Leitner. Dardistan a description of the country and its customs. It contains an account of the grammar (accidence only) and vocabulary of Shina with a number of sentences.

Grierson. The Pisāca languages of North Western India: on the phonology of the Pishāc languages including Shina.

J. Wilson. On the Gurezi Dialect of Shina. Indian Anti-quary, April 1899, pp 93-102.

Linguistic Survey. Vol VIII, Part II, pp 150-232. This was published three years after my Grammar was finished.

September 25th, 1923. *Postscripts*

I *Cerebrals and aspirates*—A few scholars are still bewildered by the fact that most English writers in describing Shina words have either ignored the two series of sounds t, d, r, n, (forward and back) and all aspirates, or have recorded them inconsistently. There is no cause for astonishment. None of these writers spent their childhood in places where the sounds were used. On the contrary they heard them for the first time only after having reached manhood, perhaps even middle life. In such circumstances accurate recognition was not possible. I had the privilege of being born among them. The first language I spoke contained them all. I have been accustomed to them all my life. Finally, for many years I have made a careful study of phonetics. It would be mere affectation for me to say that I have any doubt as to their nature, for they are, if not *de jure* at least *de facto*, my native sounds.

II *Note on "v" and "w"*.—These letters represent the same sound. Originally "w" was written throughout, but before sending the MS to the press I changed "w" to "v" on the ground that English "v" is much nearer to the Shina sound than English "w". Unfortunately in some words "w" remained uncorrected.

III *Kohī's'ānī*—In the pages of this work "Kohistanī" always means the Kohistanī dialect of Shina, not one of the Kohistanī languages referred to in the recently published Vol VIII, Part II, of the Linguistic Survey.

IV. *Low rising tone*—The Kohistanī, Guresī and Drasī dialects of Shina may, and probably do, contain this tone, but until I came to study Gilgiti I did not realise the importance of marking it. It would have been possible to supply the omission at a later date on the analogy of Gilgiti, but such a proceeding would have been unscientific, and I deemed it wiser to leave the tone unmarked in these dialects, which, though appearing in the latter part of the book, were studied first.

V *Dialects of Shina*.—Col Lorimer mentions a Pūnyālī dialect. I have not had an opportunity of meeting Shins from Pūnyāl.

T G B

June 9th, 1924 *Literature*—Col Lorimer Gilgiti Phonetics, J R A S., Jan. and Apr., 1924. Forthcoming Notes on this article by Grahame Bailey, J R A S., July (or Oct.), 1924; and in Bulletin of School of Oriental Studies, Vol III, part IV, 1925.

INTRODUCTION.

SINĀ

THE SINĀ language is spoken over a wide extent of country. The eastern part of its southern boundary is the mountain range lying immediately to the north of the valley of the Kāshmir, i. e. the range to the north of the Sind River. The boundary follows this chain of mountains eastwards to about long 75-30. To the east of that is the Drās River. From a point a little to the west of Drās the eastern boundary follows a line northwest to the Indus, crossing the Indus a few miles above the junction of the Indus and Gilgīt Rivers, and continuing as far as lat. 36-15 or 36-20. From the north of Gilgīt the northern boundary goes southwest to the mountain crests lying to the north of Cīlās, and then follows the line of the Indus Valley down past Sazīn, Tangīr, Jālkōt and Pālūs to a point a little more than half way between Cīlās and Āmb, which is a town to the west of Abhottabad. The western part of the southern boundary may be said to be the mountain chain to the south of the Indus from this point back towards Cīlās, keeping north of the Kāgān Valley. From the head of the Kāgān Valley a straight line to Hāramūk will join the eastern part of this boundary which has already been described. The western boundary is the same as the western part of the northern—from Gilgīt down the Indus.

The Sinā country may thus be said to include the Gūrēs and Tilēl Valleys on the south drained by the Kīshāngānga River, the valley of the Būrzīl River to Būrzīl, the districts of Āstōr, Gilgīt, Cīlās and Kohīstān down the Indus to the point mentioned above. Within these limits Sinā is the only language spoken, but one must remember that the Gūrēs and Tilēl people are bilingual and speak Kāshmirī well. The valley of the Drās River down to long 75-30 near Kārgīl lies outside the Sinā country proper but in the valley are to be found many Sinā-speaking families. The rest of the inhabitants of the valley speak either Kāshmirī (to the west) or Pūrik (to the east). The people of the Drās plain speak all three languages.

The language is remarkably homogeneous over its whole area and the speakers from the Indus Valley will readily understand those from Drās or the Kīshāngānga. We may divide Sinā into three dialects—Gilgīti, Āstori and Kohīstāni. If we desired to take note of more minute variations, we might sub-

divide Āstōrī into Āstōrī, Gūrēsī and Drāsī, and Kohīstānī into Cīlāsī and Kohīstānī. In the following pages the Gūrēsī dialect is taken from the Tilēl and Gūrēs Valleys, that of Drās being separately dealt with. Kohīstānī is taken partly from Cīlās, but more from Jālkōt, a large village six or eight marches further down the Indus.

The Sinā-speaking people of the Drās Valley belong to the Brokpa caste. This name Brokpa has been given to a dialect of Sinā widely different from any of the above, found in some villages on the east of Kārgīl. So different is this dialect that it is not intelligible to speakers of Sinā proper.

The word Cīlās is pronounced cīlās by Urdu speakers, cālās by Panjabis, and chīlās by Cīlāsīs. Gīlgītīs call it cīlās.

Sinā belongs to the Dārd group of languages which includes also Kāshmirī, Gārvi and Maīyā. For its philological and phonetic relationships Sir George Grierson's monograph on the Pishāca languages of North-Western India and Vol VIII Part II, Linguistic Survey of India, should be consulted. There we learn that the languages of the Dārd group along with those of the Kāfir or western group and Khōvār or Cītrālī constitute the modern Pishāca languages. The fact that Kāshmirī belongs to the Pishāca group has been called in question.

A statement made by an intelligent native of Jālkōt in Kohīstān will be of some interest. He was acquainted with all the country between Cīlās and Āmb and spoke Pāsh̄to well in addition to his native language. The Sinā-speaking country which he knew he divided as follows: Cīlās, containing 30,000 people (the actual population is 9,000), the country under Rāja Pākhtūn Āli with 10,100 people, and Kohīstān with 80,000. If we may suppose that the real figures are half of what he said we get a total of 55,000 Sinā speakers, excluding about 41,000 in Kāshmir or nearly 100,000 altogether.

He used the name Kostān (i.e. Kohīstān) to mean the independent Sinā-speaking country, while the remainder, viz. Cīlās and that under Rāja Pākhtūn Āli he called Sunākī. He gave the following divisions of the Rāja's country—Tangīr, 4,000; Darēl, 1,300; Shētēāl, 400; Sazin, 400; Sūmār, 300; Hārbān, 2,000; Total 10,100.

His list of stages between Cīlās and Āmb is of interest especially as Europeans are not allowed to travel over most of the country. Each stage consists of two marches except where stated to be a march and a half. (1) Thūr, about 22 miles, end of English *raj*. (2) Hārbān or Bāshā in Hārbān. (3) Tangīr, 1½. (4) Jālkōt. (5) Shīgībēn. (6) Ālvānī. (7) Kūnshēr, 1½. (8)

Mūsā (9) Khārāt', $1\frac{1}{2}$ (10) Kūlkōt (11) Zībhōt, $1\frac{1}{2}$ (12) Gabēr (13) Bānbānd, $1\frac{1}{2}$ (14) Būrūdāt, $1\frac{1}{2}$ (15) Shēmyāl, $1\frac{1}{2}$ (16) Kōilī (17) Bhātē (18) Mhārīn (19) Bīnkōt $1\frac{1}{2}$, end of Kohistān and of Sinā country. The stages from Bīnkōt to Āmbare—(1) Shān (2) Thākōt (3) Sādōkhān (4) Gūnāgār', $1\frac{1}{2}$ (5) Hāshūm Khēl (6) Dārbān half a stage further Āmb. This makes the Sinā country extend for 30 marches from Cīlās and gives 12 marches more down to Āmb.

NOTE —† is used after a word to show that the accented syllable in that word is uttered with the low rising tone

THE GĪLGĪTĪ DIALECT.

PRONUNCIATION

The great difficulty of writing about speech sounds arises out of the fact that they vary from sentence to sentence. Nearly all the vowels and a few of the consonants of Sinā vary according to the rapidity of their utterance. This ought not to cause surprise to anyone whose native language is English. Our vowels and consonants change in a manner which must be bewildering to foreigners. We have the dissyllable "forget" pronounced as often as not "fget", "forehead" becomes "fōrid" "thank you" frequently strikes the ear as "kyou". Our pronunciation alters according to the solemnity or levity of the occasion. In phonetic books one may sometimes find three methods of pronouncing any given passage. One would be suitable to a speech of exceptional solemnity and weight, spoken very slowly; another would be heard normally in the pulpit and generally in any speech not of a jocular nature, while the third would be employed in rapid conversation.

Further it must be remembered that even in one style of speaking, say conversation, the pronunciation changes with the emphasis laid upon a word, which again may depend upon its position in the sentence and upon other circumstances. This applies also to Sinā. It is therefore not easy to say exactly what is the pronunciation of any word, particularly as regards the vowels. Thus a vowel might quite correctly be written a, ă, ȧ or ă, ă̇ or ẽ, ĩ, ı or ũ, o, ȯ or a, ā or ē, e, ẽ. Consonants change much less, but we might have kh or kḣ, g or ġ.

On the other hand many consonants would never be interchanged. Thus there is never any confusion between t and ṫ, or d and ḋ, or r and ṙ, or c and ċ, or sh and ṡ, or zh and ż, or j and cerebral j̇. The Sinā ear is not quite so keen for cerebral n as for other cerebrals. Yet we may say that n followed by a vowel is usually pretty consistently cerebral, but when final is, though never liquid, much less cerebral than in other positions. Sonants are not aspirated, except by mere accident, and surds which are not final are either clearly aspirated or not aspirated at all. About final surds there is not quite the same consistency. The tendency, imperfectly carried out, is to aspirate final surds.

The incidence of the low tone is to some extent a matter

of position. Certain words have it clearly when pronounced alone. In rapid speech it is sometimes omitted, in particular when two tones come close together one falls out. At the same time a word which does not contain the tone when pronounced alone will never receive it in conversation.

The three features of Sinā pronunciation to which the greatest attention should be directed are cerebral letters, the low tone and accents.

CEREBRALS

The cerebrals may be divided into two classes: (i) the ordinary cerebrals *t*, *d*, *r*, *n* (and *l* in Drāsī) commonly found in north India; (ii) the cerebral forms of the so-called palatals *ç*, *sh*, *j*, *zh*.

(1) The cerebrals *t*, *d*, *r*, *n*, (*l*) — When I was making arrangements for the study of Gilgiti Sinā there was no point to which I looked forward with greater interest than the deciding of the debated question of these cerebrals. Their existence had been called in question. The chief reason as I understood it, was that Biddulph and Leitner had not mentioned them. I felt that before one could be influenced by such a reason one would need to be assured that those scholars were (what they were not) born in India and that they had in early childhood imbibed the power of unhesitatingly distinguishing these sounds. One would not be impugning their scholarship if one doubted their ability to make these fine distinctions. And as a matter of fact neither of them has anywhere described the character of the Sinā forms of *t*, *d*, *n*, *l* and *r*, which they would certainly have done if they had recognised them. I had studied the dialects of Yāgīstān, Čilās, Gūrōs and Drās and knew that all of them contained these cerebrals, the Drās dialect possessing in addition the cerebral *l*. There remained only Gilgiti.

I will endeavour to set forth briefly the nature of these letters in Sinā. *t*, *d*, and *r* are clearly distinguished from *t*, *d* and *r*. *r* is the ordinary *r* of north India. Thus in *bāri bāri*, a big field, the *r* of *bāri* is quite different from the *r* of *bāri*. It is made by a single flap of the tongue from a position well back on the hard palate. *ṭ* and *ḍ*, when not followed by the vowel *e* or *i*, and in the case of final *ṭ* and *ḍ*, when not preceded by *e* or *i*, are practically the same as the Indian letters. They are produced at the same part of the hard palate as *r*, the actual contact being little further back. When they are followed by the high front vowels *i* and *e* they are pronounced from a point on the palate further forward than the position just described. The higher the vowel the further forward is the striking point of

the tongue against the palate. Hence the position for *ti* and *dī* is further forward than for *te* and *de*. But it is important to observe that even when *i* follows, the point of striking is not so far forward as for the English letters *t* and *d*, and it is still further removed from the position of dental *t* and *d*. There is never the slightest tendency to confuse *t* and *d* with *t* and *d*. When final *t* and *d* are preceded by *e* or *i* they are uttered slightly further back than *tī*, *dī*, *te* and *de*, but not so far back as *tu*, *du*, *to*, *do*, *ta*, or *da*, all these being pronounced in the position of Indian *t* and *d*.

n when followed by a vowel varies from the ordinary north Indian *n* to one with a position a little further forward, but when it is final it is a good deal further forward though not so far forward as the common English *n*.

Thus, *tāltāpān*, flying fox plur *tāltāpānī*. There is a marked difference in the position of *n* in these two words.

In the word *kṛṇ*, ear, the *n* is alveolar as in English, and in all dialects of *Sinā* it is changed to a cerebral when a vowel follows hence plur *kṛṇī*.

. *Attraction* —It is common for a letter to be attracted into the palate position of the letter preceding it. This is particularly common with the word *thoīkī*, the *t* of which is always apt to be made cerebral if a cerebral precedes and alveolar if *n* precedes.

† <i>kāc</i> <i>thoīkī</i> , scratch,	<i>trān</i> <i>thoīkī</i> , fire gun arrow
<i>lās</i> <i>thoīkī</i> , to lick,	<i>līs</i> <i>thē'gū</i> , he joined

but on the other hand

khūsh *thoīkī*, approve of *mālīsh* *thoīkī*, rub

hūn *thoīkī*, lift up. The *n* in *hūn* is the English alveolar *n* and the *t* of *thoīkī*, is attracted to the English alveolar *t* position.

If there is the slightest pause between the two words, e.g. if in saying *lās thoīkī*, *līs thoīkī*, *hūn thoīkī*, the speaker pauses at the end of the first word, the *t* of *thoīkī* will invariably revert to its normal dental position.

The word *sānda*, male buffalo, is interesting. In *Panjabī* it is *sāndha*. In the *Sinā* *sānda*, the *n* is alveolar and therefore the *d* is alveolar also.

l occurs only by attraction before a cerebral, as *īrgāltak*, on all sides.

NOTES --(i) The throwing forward of a cerebral *t* or *d* before an *e* or *i* vowel is common in some Central *Pāhārī* dialects.

(ii) Attraction is common in English. Thus to take only one type, American and Irish speakers for the most part

pronounce r after a vowel with the tip of the tongue somewhat far back. The result is that they pronounce words like "heart," "hard," "learn," "curl," with a cerebral final letter.

(2) The cerebrals c, ch, s, z, j. The letters ch, sh, zh and j in English are generally known as palatals. It is difficult to say why they are so named, for many other letters are equally pronounced against some portion of the palate and might equally be called palatal. However the name has been given, and we have here only to explain in what respect the corresponding letters in Sinā differ from the English. In Sinā there are two sets of letters which sound more or less like the English palatals: one set pronounced a little further forward than the English, and the other markedly further back. We may say, therefore, that we have, including the English letters, three sets of these so-called palatals: (a) the forward Sinā set. (b) a little behind them the English set. (c) further back still the Sinā back set.

It is necessary to observe that in Sinā there are both aspirated and unaspirated forms of c and c. In English there is only one letter, usually written ch, which is always slightly aspirated. In Sinā there are four, c and c quite devoid of aspiration, and ch and ch strongly aspirated.

These cerebral palatals are produced at the same part of the hard palate as the cerebral t, d, n, l, r. It should be noted further that c and cerebral j are single sounds, and are not compounded of t plus s, and d plus z. Similarly c and j are single sounds. They have a stop on-glide with a slightly fricative off-glide, which is quite different from the combination of t or d with sh or zh.

A list of the most important words containing these letters has been given in a separate appendix which should be consulted along with the preliminary remarks.

The Low Rising Tone—In an appendix I have given a large number of examples of the occurrence of this tone. Here it is necessary to indicate only its nature. For short we may call it a low tone but as it rises from the low position, it is more accurately called a low rising tone. The pitch of a syllable pronounced with this tone is about four semitones above the lowest note that a speaker can reach and it rises about two semitones, i. e. to a note about six semitones above the speaker's lowest note. These indications of pitch are only approximate and in particular the note to which the tone rises may vary considerably.

It is interesting to compare it with the low rising tone in Pānjābī. It appears very like a modified version of the Pānjābī tone. That begins about two semitones lower than the Sinā

tone, a fact which makes a great difference in the acoustic effect. It is also more emphatic. A foreigner could hardly fail to observe something peculiar in the Pānjābī tone, but he might hear the Sinā tone many times without being conscious of anything unusual. In Gadhwālī, a language of the Central Pabāri group, there is a guttural *a* which bears some resemblance to these tones, but it differs from them both in the following respects —

- (i) the tongue must be flattened and the corners of the mouth kept far apart, which is unnecessary in Sinā and Pānjābī,
- (ii) there is distinct constriction of the throat muscles not found in Sinā and Pānjābī,
- (iii) arises out of (i) it is associated only with the vowel *a* and not heard with any other vowel. The Sinā and Pānjābī low tone can be uttered with any vowel which has the accent, and from Sinā in (ii), for it is about two semitones lower than the first part of the Sinā tone (and is therefore about the same pitch as the Pānjābī).

It agrees with both of them in being pronounced only with an accented vowel.

It is important to note that the Sinā tone, like the Pānjābī, is significant. That is, words pronounced precisely alike in other respects differ in meaning according as they have or have not the low tone.

Thus we have pairs like the following —

bas†, lung,	bas, language.
dak†, mouthful,	dak, post, letters
dārī†, doors,.	dārī, boys.
lāl†, visible,	lāl, blood.

There are a number of others. The imperative of the first conjugation differs from the conjunctive participle by the tone and by the length of the vowel.

sīdē', strike (imperat.),	sīdē'†, having struck.
thē, do (imperat.),	thē†, having done.

The people themselves call syllables with the tone "long". This is correct to the extent that a short syllable does not receive the tone; but half long syllables sometimes have it, and on the other hand many without the tone are long.

The Accent — The accent is strongly marked in Sinā and is of considerable importance in the declension of nouns and conjugation of verbs.

Thus in the case of nouns—

- (i) when the accent falls on suffixes, singular or plural, the

vowel of the previous syllable is frequently shortened if not short already, but when the suffixes are not accented, the previous syllable is often lengthened, especially if it is half long,

- (ii) nouns ending in accented -u or -i add the suffixes to the nominative, while those ending in unaccented -u, -ū, -ī, -ī, drop these letters before adding the suffixes

In the case of verbs the first and second conjugations are distinguished mainly by the position of the accent. The rules are —

- (i) verbs of the first conjugation have the accent of the imperative, concessive, future and tenses formed from the future, on the syllable following the root, and as a result of this the syllable following the root is often longer than in verbs of the second conjugation.
- (ii) verbs of the second conjugation have the accent of the tenses mentioned in (i) on the root (on the last syllable of the root if the root has more than one syllable), consequently this syllable is lengthened when half-long

In some words the accent falls equally on two syllables. They have been marked in the Sinā-English vocabulary *wālayāt* has all three syllables evenly pronounced

Before taking up the remaining letters in detail one or two general features may be alluded to

Nasality —Nasality is not nearly so marked a feature of Sinā as of the languages of the Pānjāb and United Provinces. Nasal vowels are not frequent, and when they occur nasality is faint. Any vowel may be nasalised

Double Letters —The doubling of letters is extraordinarily rare, indeed I do not remember a case in an ordinary native Sinā word. It may occur, but rarely, in borrowed words, e.g. *Sūnni*, one of the two great divisions of Muhammadans. The absence of double letters is the more remarkable as they are so common in languages all over India. In English they occur only when a suffix begins with the same letter as ends the word to which it is a suffix and when a word begins with the same letter as ended the previous word, but even in these cases the occurrence is only occasional. e.g. *not till then*, *soulless*, *wholly* (many people pronounce only one *l*), *tailless*, *unnerved*, etc.

Devocalising of Final Letters.—Final *r* is only partly vocalised, being sometimes almost surd; final *l* is treated in a similar way, but is slightly more vocal than final *r* of *ikrār*, promise, *bil*, edge of precipice

The letters *b*, *g*, *d*, when final are often surd or almost surd,

but this fact is not so constant as the devocalising of final *r* and *l*

cf *rōg* (*rōk*), illness, plural *rōgī*, *phāg* (*phāk*), fig, plural *phāgī*,
fūlāt, steel, genit *fūlādāi*, *jāk*, people, genit *jāgo*,
gūlap, rose, genit, *gūlabāi*
tābūt, beer, plur *tābūti*, gen sing *tābūdāi*, gen plur
tābūdo

Final short i is always *suid* when following a surd consonant and not infrequently even after a voiced consonant e.g.

<i>dākī</i> , back (noun),	<i>ōtī</i> , lower lip
<i>ānī</i> , <i>aṃī</i> , <i>naṃī</i> , here,	<i>ālī</i> , there.

Omission or interchange of short vowels —Final short vowels are frequently omitted, and short vowels in all positions are liable to be interchanged. For further details see above in the second paragraph of the section on pronunciation. The oblique suffixes of nouns are often left out.

Lengthening or shortening of vowels —Half-long vowels are often lengthened or shortened according as they bear or do not bear the accent. See also above under Accent.

Aspiration —The surd stops *t*, *t*, *k*, *p*, *c*, *c* are found both aspirated and unaspirated, but except when they are final, they are either clearly aspirated or clearly unaspirated, the half aspiration so common in English is not found. Aspiration may not be omitted at will. Sonant letters are never aspirated except by accident. Final surd stops receive an adventitious aspiration which falls away as soon as a suffix is added, or when another word closely follows. This aspiration is somewhat irregular being sometimes omitted and sometimes retained. In all other cases aspiration is either constantly present or constantly absent. As will be seen lower down the English and Greek *th* sound (as in "forth," "thought") is not heard in *Sinā*.

The following is a list with brief description, of the letters used. They are as far as possible those of the Royal Asiatic Society:

VOWELS

- ɜ short *u* in "fun," with lips more spread than in English nearly always short but sometimes half-long, as in *gatī*, together, *barū*, *barī*, puddle, small lake
- a half-long Italian *a*, English *a* in "bath" like French *a* in "bas," "repas," "amas," but nearer the English sound
- ā, same as *a*, but long English *a* in "balm" like French *a* in "sable," "tasse," but nearer the English sound. When *i* occurs in the following syllable, this *a* is sometimes

epenthetically changed to the *a* in French 'cave,' 'sale,' 'page,' 'image' of *ālu*, he came, with *ālū*, she came
 ā, a very short vowel like the *a* in "Whitaker"
 ai, almost like *a* in "man" it may be short or half-long
 au, the diphthong in Urdu *gauga*, almost a combination of *o* in "hot" and *o* in "O'Neill" when not a diphthong
 āū, practically English *aw* in "awe," French *o* in "hôtel" "rôtū"
 ē, *e*, *ē*, represent the short, half long and long forms of two sounds: one is *e* between French *é* and *è*, practically the *e* of Urdu *mera* my: Panjabi *lēlla*, lamb. The other is French *è*, which is a lower variety of the other. I do not think that these two *e*'s are constant in their use, hence I have not attempted to differentiate between them in transliteration. I will be sufficient to state here that the second *e* (French *è*) is found normally in the following cases —

Verbal endings past -egās, -egū, etc 3rd future, -ēi imperat -ē conjunctive participle -ē† agent II -ē'yēk, also unaccented ēyēk

Noun endings plur -ē genit -ēi

The 2nd sing fut -*e* is between the two ordinary Sinā *e*'s
 ę very short ē

ī as in English 'hit' this may be found also half-long and long, but must not be confounded with the next *i* which is the Italian or French *i* *ī* is long in *jitū*, the intransitive past *v'ūs*, etc, where the *i* is as in "hit," but long, of the encouragement shouted out in a cricket match "well hi-i-i-it" which is different from "heat."

ɪ, the French or Italian *i*, may be short or half-long

ī, the same as *i* but long

-ɪ is a final short *i* it seems to be only half uttered

o, French *o* in 'folio', 'alto' final unaccented *o* is half way between -*o* and -*u*

ō, the same but long French *o* in 'chose', 'grosse'

o, a very short *o* between *o* and *u* e.g. *cqt*, blow (noun), *tom*, tree

ū as in English "put" (pronounced as in south England) This may also be heard half-long and long, as in the middle syllable of *bābūlu*, tepid, *bakhūn* elbow, where the *u* is not the Italian *u* but English *u* as in "put" lengthened *ū* is usually less rounded than English *u* in "put," but in a few cases it appears very narrow and somewhat rounded, as in *nūsh*, is or are not; *shūryār†*, pleasure, *shūryaro'ikī*, to please, *shūzhī†*, having dried. Final unaccented *ū* tends towards -*o*.

u, as Italian *u*, the normal English *u* of "brute," generally half-long, sometimes short.

ū is the same but long
 u a very short ũ.

CONSONANTS

- b. not essentially different from English *b*, when final tends to be unvoiced, i e tends towards *p*.
- c, like Italian *c* in "cielo" further forward than English *ch* and unaspirated it is the unvoiced form of *ç*
- ç, a cerebral variety of *c* much further back than English *ch*, unaspirated It has been described above
- ch, the same aspirated
- e, ch, c, ç, are uttered without protruding (rounding) the lips
- d, dental *d*, like Italian and French *d*, the tongue all round against the upper teeth when final tends to become surd.
- ḍ, cerebral as in Urdu, Hindi and Panjabi Before *i* and *e* further forward than before *a*, *o*, *u* but even then further back than English *d* It is the voiced form of *t*
- f is made with faint contact of upper teeth with any part of lower lip The acoustic effect is quite different from English, French or Italian *f* The voiced form is *v*
- g is not essentially different from English *g* except when it resembles Panjabi *gain* (*g*) In some words especially borrowed words, in which an original *g* occurs this *g* tends in rapid and careless speech towards a *gain*-like murmur, like a faint Urdu or Panjabi *gain*, but very far back Thus *yāgi*, independent has this sound when uttered rapidly, but when said clearly it has a pure *g*
- h, like English *h* a more or less accidental *h* occurs sometimes after a final accented vowel, as in *bī(h)† twenty*, *sharī(h)*, wife's brother. it occurs also after a final surd stop, as *būc(h)*, *chenar tree* and in all 2nd plurals in which the *t* is final, as *hānēt(h)*, you are; *zamēānēt(h)*, you are beating, *hārīgēnēt(h)*, you have taken away In these cases the *h* drops off when another letter closely follows
- j is the voiced form of *c*, further forward than English *j*, very like Italian *g* in "giorno" after a vowel it tends to become *zh*
- ḷ (cerebral), a far back variety of *j*, much further back than English *j* It has been described above After a vowel it tends to become *z* Its unvoiced form is *c*. *ç*, and cerebral *j* are made without protruding the lips
- k like English *k*, except that in a number of cases it is pronounced a little further back and that it is unaspirated. In English the *k* in "king" is distinctly further forward than the *c* in "carve" or "cauliflower" it is forward for a front vowel and back for a back vowel In certain *Ṣinā*

words the *k* accompanying a front vowel is uttered further back than *c* in English "calf," yet it does not become Urdu *q*. Among these are all examples of Agent I in -kīk, -kēk, as

sīdōīkīk, sīdōīkēk, striker būzhōīkīk, goer
also thīk, drop (of water, etc), thīkēk ěkrār, promise.

The words lūk, lūkēk small piece, where there is a back vowel, *u*, have the *k* far back, further than the normal Şinā *k*.

kh, same as *k*, but aspirated

kh, a faint form of Urdu *kh*, not unlike *gh* in "lough" or *ch* in "loch" but further back this *kh* is very rare except in borrowed words containing an original *kh* and even then in deliberate speech it tends to become *ch*. In rapid speech it is a faint Urdu *kh*

l is alveolar as in English except when final. When final, especially it in an accented syllable it is either "liquid" (like *l* in a similar position in Irish-English or Arabic) or dental. By "liquid" is meant an advanced *l* against the front upper teeth. Final *l* tends to become slightly surd. Cerebral *l* is not found in any dialect of Şinā except that spoken in Drās where it is found in the dative ending -lē. Of course, an *l* immediately followed by a cerebral letter will be attracted into a cerebral position

m is practically as in English

n, generally like English alveolar *n*, but in the 3rd sing. fem pres indic. and pres perfect it is far forward and is almost ñ like the Italian *gn* in "ogni," or French *gn* in "Bretagne," Spanish ñ, Portuguese *nh*, except that it is further forward than these and does not materially differ from a dental ñ,

cf zamē'ñ, she is striking zame'gñ, she has struck

n is like English *ng* in "sing," sometimes very short as in shñ, alert. Sometimes it is so far forward that its acoustic effect is not unlike that of ñ,

e.g. pūsmñho'ikñ, to swell, kōññ, kōññ, combs,

iōññ, rōññ, colours,

r is always a single tap "trill" as in Urdu, Panjabi, Italian, etc. When final it tends to become partially devocalised.

r cerebral *r*, made by a single flap of the tongue rather far back on the hard palate. It is common in Urdu, Panjabi and most other Aryan languages in India

s, as in English "said."

sh, as in English, but further forward, hence it has a greater hiss. It is pronounced without protruding (rounding) the lips

- s is cerebral *sh*, the unvoiced form of z, pronounced much further back than English *sh*. It has been described above
- t is Italian or French *t*, dental, with tongue all the way round against the upper teeth voiced form *d*
- t, cerebral, as in Urdu and Panjabi unvoiced form of *d*, tip of tongue striking far back on hard palate *t* followed by vowels *e, i*, is further forward than when followed by *a, o, u*, but even then is further back than English or German *t*
- th, th, same as t, t, but aspirated NOTE —th is never pronounced as in English 'think'
- v is the voiced form of *f*, a fainter variety of what we are accustomed to in Urdu and Panjabi. It is always rather faint, but especially so after *u* thus -uvaī, -uvi, are not very different from -uai, -ui
- v as in English, but fainter often we might write *e* instead of *y*, as *dūlēōikī* for *dūlyōikī*, *ěé* for *yé*, etc *y* is always faint, but after certain letters fainter than after others. We may distinguish degrees of faintness
- (i) after s z, c and cerebral j, it is omitted altogether.
- (ii) after r. sh, zh, c, j very faint (iii) after s, z, r, and the cerebrals t, d, n less faint (iv) after p, b, t, d, k, g, n plain
- z much the same as English z
- zh like English z in "azure," but further forward
- z, cerebral zh, voiced form of s, much further back than English zh. It has been described above.

THE NOUN

The general scheme of endings in the declension of nouns is as follows —

		Singular	Plural.
Nom	1st Ac Voc	—	-i, -ě
	Gen	-āi, -ěi	-o
	Dat.	-āt, -ět	-ot, -ot
	Prep	-ā, -ě	-o
	Loc. (in)	-ět	-or, -or
	„ (upon)	-ězh	-ozh, -ozh
	2nd Ac	-ě	-o
	Agent	-s, -sě, -sā (added to nom sing.)	-s (added to nom pl)

With reference to these endings it should be observed —

- (i) In the genit sing. -āi and -ěi may be considered the same. The real sound is -éi in which the e is the French è, but owing to rapidity of conversation or

influence of neighbouring letters or idiosyncrasies of a speaker we often hear -ăi

- (ii) Similarly dative -at and -et and prepositional -a, -ë may be treated as the same
- (iii) We should notice however, that the 2nd accus used with verbs of striking, has a distinctly clearer and longer -e sound than the others
- (iv) The locatives in r and zh always have the same vowel This zh may be contracted from ăzhë', upon, but when ăzhë' is used as a prepos the noun usually takes the ending -zh in addition, as gotëzh ăzhë', upon the house
- (v) The prepositional case is the case generally used with prepositions
- (vi) Nouns whose nom sing ends in -a often contract the endings -aät, -aët, -aër -aëzh to -ät, -är, -äzh In conversation this is universal The prepositional may be either -aë or -ä
- (vii) The agent sing ends in -së, -sà if the nom sing ends in a consonant or -i preceded by a vowel otherwise in -s. It is always formed from the nom sing and the agent plur from the nom plur Therefore the references in the following paragraphs to "suffixes" must be understood to refer to suffixes other than those of the agent

The important question in the declension of all nouns is whether the case suffixes are added to the nom sing or substituted for the ending of the nom sing. The rule is that nouns ending in a consonant, accented -i' or accented -u' always add the suffixes to the nom. sing. In the case of -i, unaccented -u and generally of -o, -e and unaccented -i the final vowel of the nom sing is dropped before the suffixes. Nouns ending in -a generally add the genit sing suffix, contract for the other singular suffixes and drop the vowel of the nom plur before the plur. suffixes. Nouns in -a are, however, the least regular of Sina nouns. This may be expressed in tabular form.

<i>Add suffix to nom sing.</i>	<i>Drop final vowel before suffix</i>	<i>Contract</i>
nouns ending in con- son	nouns ending in unac- cented -u, -u	Those ending in -a (except gen sing)
nouns ending in accented -i	nouns ending in -i	
nouns ending in accented -u	nouns ending in un- accented -i (usually)	

<i>Add suffix to nom sing</i>	<i>Drop final vowel before suffix.</i>
nouns ending in -a (only genit sing)	nouns ending in -a (plural)
	nouns ending in -o (usually)
	nouns ending in -e

The very few nouns ending in accented -e might equally well be said to contract. The oblique sing (except the agent) is almost always on the same model as the plural, the suffixes being different.

Accent—Special attention should be paid to the accent which in some words is on the suffix, in others on the last syllable of the root. When it falls on the suffix there is a tendency to shorten the vowel of the previous syllable unless it is short already, on the other hand, if the suffix is not accented, the previous syllable is often lengthened, especially if it is half long.

Low Tone—The presence of the low tone has no effect on declension, it occurs only in the nom sing and plur and the gen. sing and plur. In any case its presence is only exceptional, and it is found even less often in the genit sing than in the nom while in the genit plur it is almost unknown.

v and y are often inserted euphonicly to prevent two vowels coming together.

(1) *Nouns Ending in a Consonant*—Masc and fem the same except in the nom plur where the masc. ends in -i and the fem in -e.

(i) accent on suffix.

	Singular.	Plural
Nom 1st Ac Voc	chär, m., waterfall	-i'
Gen	chär -ä'i	-o'
Dat	-ët', -ät'	-ot', -ot'
Prep	-ë', -ä'	-o'
Loc (in)	-ër'	-or'
„ (upon)	-ëzh'	-ozh', -ozh'
2nd Ac	-ë'	-o'
Agent	chäisë	-is'
Nom 1st Ac Voc	kätj, f, promise	kät -ë'
Gen	kätä'i	-o'
Agent	kätsë	-ës'

otherwise like chär, waterfall

(ii) accent on root.

	Singular	Plural
Nom. 1st Ac	Voc. char, m, mountain	chār' -i
	Gen.	chār' -āi -o
	Dat.	-aṭ, -ēt -ot, oṭ
	Prep.	-a, -ě -o
	Loc (in)	-ēr -or
	,, (upon)	-ězh -ozh. ozh
	2nd Ac	-ě -o
	Agent	chaisě -is
Nom 1st Ac	Voc bam, f., mare	bām' -ě
	Gen	bām' -ai -o
	Agent	bamsě -ēs

otherwise like char, mountain

Abstract nouns frequently end in -yārṭ (pronounced sometimes -yarṭ, -iārṭ, and -iārṭ) or -ārṭ (as in gālīzārṭ, sickness). These are all fem To them must be added soṇyārṭ, m., goldsmith, sapayārṭ, m, family The declension is as follows —

Nom 1st Ac	Voc abat -yārṭ, f, slowness	-yarě'
	Gen	-yarě'i yaro'
	Agent	-yārsē -yarēs'

The other suffixes are as in chār, waterfall

Exceptions · There are some nouns which though masc take the fem nom plur and vice versâ, others which change in some peculiar manner before the suffixes, and finally some with double forms, or other irregularities.

- ālkhān-, f, intention : nom pl -i
 daul -ōk, m, hell nom pl oki' and -okě'
 romṭ, m., tribe gen romā'i, plural, nom, romṭ, gen. romo'
 ězh-, f, ewe regular, gen -ā'i pl. nom -ě', gen. -o'
 Agent ězhsě, pl. ězho's, also irreg pl. ězhi'l -ě, gen -o
 Agent -ēs.
 kūt, f, wall gen ku'rai, Ag kūsě pl. ku'rě. gen kūrō',
 Ag ku'rěs
 kūt, f., thunder same decl as kūt, wall, except that
 accent is on first syllable throughout
 mor, m, word gen mórāi pl mō'r-ṭ or -yē gen. -o or
 -yo
 šudārṭ, m., boy gen šudarā'i pl. šudā'r-ṭ or -yē,
 gen. -yo (note change of accent) In connection with
 šudārṭ, which is a combination of *shūo*, boy and *dār*
 boy, one should note the declension of *dār*, boys and
dār door.

dārī, boys, has no sing. in use the sing dār, is not used except in shudār†, as above The sing of dārī is either shūo or shudār†.

dārī, boys, makes gen pl dā'ryo contrast dāro in next word

dār, m., door has gen dā'rēi pl dārī†, gen. dāro (dārī† with low tone, doors, houses, dārī, ordinary tone, boys)

dōn, m, tooth gen dō'nyāi, pl dō'nyə, gen. yo

For further exceptions see below under plurals in -āṛə, surds changing to sonants (Note I) and change of accents

(2) Nouns ending in -u (including unaccented -o)

In Sinā nouns there is no irregularity in the suffixes themselves, it is necessary merely to note what change if any, is made in the body of the word before the addition of the suffixes Hence it will suffice if one or two cases are given

(i) unaccented -ū, -u, -o, practically all masc The sound of the final unaccented letter is between ū and o, sometimes more like ū, sometimes more like o They may be treated as the same Suffix not accented

Nom	1st Ac	Voc	mā'1 -u, m, father	-ə
	Gen		-ǎi	-o
	Agent		-ūs	-ēs

A few are slightly irregular —

phā -wū, m, part of shoulder gen -āi pl phyā, gen. phyāwo

saū, f, bridge gen sē'vāi pl. sē've, gen sē'vo.

kāvū, m., bracelet regular, also nom pl kā

nīl -a'ū, m, forehead gen -ā'i pl -ā' or -ā'ě, gen -ā'o

brī -ū, m, rice gen -wāi

krī -u, f, shout gen -vāi pl. -vě, gen -vo.

The adjective lāwū has masc pl lā fem. sing la'i, pl. la'yě. It does not inflect for case.

Along with these we may put —

hānzā, m., goose pl hānzě

phāłtsā, m, poplar. pl. phāłtsě

The following belong by declension to (ii) —

kāū, m, olive gen kavā'i pl kavī', gen kavo'

barā'ū, m, husband gen baravā'i pl. barav -ě', gen. -o'

sīrā'u, f., razor gen sīrā'va'i pl sīrāv -ě', gen. -o'.

(ii) accented -u with accent thrown on to suffix, generally inserting euphonic w —

Nom	1st Ac	Voc	zait -u', m, farm servant	-uvi'
	Gen		-uvă'i	-uvo'
	Agent		-u's	-uvi's

Similarly are declined güldarū†, m, plum dülü', m, string · chārbu', m, police officer Hīndü', m, Hindu caku' m, penknife īškāmbü', m, lamp vessel üdü'†, m dust and others. Fem nouns are declined in the same way except that the nom pl ends in -ë Feminines are —

türü†, f, small dish gen türüv-ă'i pl -ë'†, gen -o'
 su†, f, needle suv-ă'i pl -e' -o'.
 jū, f, salutation ju-ă'i pl -e' -o' cf jū† louse, below

Slightly irregular or peculiar are —

shū, m, dog shūv-a'i pl -ī' o'
 khāz-ū, f, itch -uă'i
 phürg-ū(h)†, feather plur -uvi', etc, regular also nom pl phüigū(h)†,
 khq, m, cave khqv-ă'i pl -i -o'
 ägard-e'o, m, glowworm -ëva'i pl -ëvi' -ëvo'
 pran-ū†, m moth, soul pl -uvi', etc, regular also nom pl. pranū†
 dan-ū†, m, pomegranate -uvă'i pl -ū† -uvo'
 tshütu' m, dwarf tshüt-uvă'i pl -u'i -uvo' belongs to both (v) and (vi)

(vi) accented -u, suffix not accented

mürin-ü', m, iron file -u'ăi pl -u'i -u'o
 pazh-ü, m, salt -u'ăi
 so also fem

jū†, f, louse jū-ăi pl -ë -o cf. with jū, salutation, above

Irregular cürü' m, point, summit, regular also nom pl. cürü'yı tshütü, see above under (v)

(3) Nouns ending in -ı

(ı) ending in accented -ı', both masc and fem, the masc. denoting persons suffixes added after -ı nom pl the same for both masc and fem (-ye) Accent always on root

Nom.	1st Ac	Voc	ăchı', f, eye	-yë
	Gen		-vëı	-yo
	Dat		-yët	-yot
	Agent		-s	-yës

Masc the same Cılāsı', m, native of Cılās plur. Cılāsı'yë.

Exceptions dadı', f grandmother: dı(h), f, daughter phapı'; f, aunt see below under nouns with plur in -äre

(v) Nouns in unaccented -ı, -ı, including -üı, -öı, -ă'i -ë'i and sometimes -a'i, practically all fem The final -ı is

changed into *y* before the suffixes Those in -úí, -ǎ'í, áí, -ě'í generally take -sě in Agent sing

Nom	1st Ac	Voc	gǎp-í, f, bridle	-yǣ
	Gen		-yěi	-yo
	Dat		-yět	-yot
	Agent		-is	yěs

also āgú-í, f, finger Agent -isě : plur. -yě

áčhó-í, f, walnut pl -ye.

somǎ'-í, f., friendship : pl. -yě

ǎgá-í, f, sky · pl -yě.

Sometimes nouns in -ái lengthen the *a* —

parn-ái, f, a saw pl -ǎyě

rup-ái, f, rupee pl -ǎyě

šin-ái, f, wild rose · pl -ǎyě.

Exceptions (a) a few nouns in -ai accent the *i* before the suffixes —

Ēsái, m, Christian Ēsái-yěi. pl -yě -yo

mudáiř, m, plaintiff mudái-yěi pl -yě -yo

dava'-í, f, claim · -íyěi pl -íyě -íyo

mǎkǎ'-í, f, maize -mǎka-í'yěi pl -íyě -íyo

These are all foreign words.

(b) cěi, f, girl cě'yěi pl cǎ'yě cǎ'yo plur. has cǎ' through-out

mŭlǎ'í, f woman · mŭlǎ'-yěi pl -ě -yo

(4) *Nouns ending in accented ō'* — None end in unaccented -ō those ending in unaccented-ō or -o will be found under -u

(1) -o dropped before suffixes nom pl is -ē' long

Nom. 1st Ac Voc. cal-ōř, m, lighted torch -ē'ř

Gen. -ǎ'í -ō'

Agent -ō's -ē's.

So also gonó, m, seed; hŭlělyō', m., bridegroom; dǎñō', m, native storehouse, pisō', m small pear All these without low tone

masōř, m, voice mašě'í pl mašě'ř masō'.

pasōř, m, turban pasě'í pl pasě'ř pasō'

phoc-ōř, m, tail -ǎ'í pl. -ē'ř -ō'

khŭró, m, foundation pl khurě' (short ě')

Bŭró, name of village Bŭrěi

Irregular Botō', m., native of Cílās Botóǎi pl .Bořě' Botō'.

šhar-ó, m, autumn -ě'í and -óǎi.

thǎl-yō, m, large bag -yě'í · pl -yě' -yówo

zhamc-ō', m., son-in-law · pl -ě'í · -ǎ'rǣ -ǎ'ro

(1) *suffixes added to nom.* Nom pl. in -óě (-ówě).

Nom.	1st Ac Voc.	<u>shot-ō'</u>	-óě
	Gen.	-óāi	-óo
	Agent	-ós	-óēs

So also *pait-ō'*, m, gaiter -óāi. pl -óě -óo.

járō', m, orphan inserts v in plur *járō'vě*.

Irregular: *zō*, m, hybrid yak (crossed with cow); *zóvāi zō'yī*
zō-vo or *-yo*

thürg-ō, m, bit for bridle -óāi. pl. -ó or -ói -óvo

gō, f., cow *góāi*, etc, plur *gō góo*, also *gavě' gavó*

áčhó, m., walnut *áčhó-yěi* pl -yě -yo.

(5) *Nouns ending in -a* — A large number of these are more or less irregular. The regular declension, to which about three-fifths of the total belong, is as follows:—

Nom.	1st Ac Voc.	<i>cānd -á</i> , pocket	-á'1
	Gen.	-ā'1	-o'
	Dat.	-āt, -áāt	-ot
	Prep.	-áā	-o'
	Loc (in)	-ā'r, -áēr	-o'r
	„ (upon)	-ā'zh, -áāzh	-o'zh
	2nd Ac.	-áě	-o'
	Agent	-ás	-á'is

Of the nouns belonging to the regular declension about two-fifths are fem. and three-fifths masc. The accent is on the *a* throughout and on *o* in the plur. oblique. In the nom. sing. it is often very weak.

Irregular: The irregular nouns do not readily lend themselves to division into classes. Many are irregular in only one point.

The following division seems simplest —

(a) *Irregular only in nom. pl.* —

faisal-a', m, decision: nom. pl. -ě'it'

ban-a', m, boundary. pl. -ě'it'.

(b) *Irregular in plural oblique* —

šar-á, m., wild goat. pl. -ā'1 -ávo.

trānfā, m., village headman. regular. also pl. oblique
trānfavó, etc

šhi-á, m, Shiah Muhammadan. pl. -š'1 -ávo

kīráya, m, fare, rent, pl. *kīray-š'1 -ávo*

khānsāma, m., European's cook. regular, also pl. obl.

khānsamávo

taid-á, m, profit. pl. -š'1 -ā'vo

dāsmozá, m., glove. pl. *dāsmoz-š'1 -āvo'*

sha'm-a, m, lighted lamp. pl. -š'1 -avo (accent on first).

(c) *Irregular in plural* --

- maulā', m . Sunni priest pl. maulā'-y1 -vo.
 khātā', m , fault, sin pl khāt-ā'1 or -ā'ye -ā'yo or -ā'vo.
 āshna', m acquaintance, friend pl āshn-ā1 -ā'vo
 īstifā' resignation pl īstif-ā'1 -ā'yo or -o'
 gaugā', f , noise pl gaug-ā'1 -ā'vo
 sāzā', f , punishment pl sazā'-yē -ā'vo
 bāthā', m , avalanche of stones pl bāthā' y1 -vo
 waigā†, f , ford, stream pl waig-ā'yē' -ā'yó.
 ga, m , mountain watercourse pl gāvē' gāyó or gāvó.

(d) Adding suffixes as if for words ending in a consonant, sometimes otherwise slightly irregular

- phal-ā †, m , apple -ā'1 pl. -ā'†-ó
 būlā' f , polo gen būlā'ā1, but dat būlē't
 Khūdā', m . God Khūd-ā'ā1 pl. -ā'1 -ā'ó
 pūlā m , pillau (kind of food) gen pūlā'ā1.
 grā, m , eclipse grāē1 pl grā, grāvo
 sā, f , breath gen sāā1,

The same but with irregular plural

- ra, m , king, raja pl rāj1'† or rāzh1† rājyó or rāzhó
 mūshā', m , man pl. mūsh-ē' -ē'yo

(e) Inserting y, often otherwise slightly irregular.

- danā', m . wise man danā'-yā1 pl -y1, -yo
 bīrgā', f , battle, war bīrga-yē'1 pl -yē', -yó also nom
 pl bīrgā'1†.
 grā†, m crocodile grā-yē'1 pl. -y1†, -yo' also nom pl.
 grā†
 kā, m., crow . sing , kā-ē1. -yēt, -yē, -yēr, Ag kās plur kā
 or kāyē, kāyo or kāvo

(f) Change of accent

- ā'na, f , anna (com) anā'1 pl ā'nā1, ano'
 For sa, sister and mā mother, see under plurals in -āre .
 for dālā, canal, and tāsma, shoe-lace, see under de-
 clension in zh

(6) Nouns ending in ě, -e or -ē', very rare

- khakyē', m , eagle khakhy-ē'1 pl. -ē', o'
 ā'zhě, f , mother only sing , gen ā'zh-ā1, dat -ět, prep
 -ě : 2 ac -e : Agent -is , for plur māyā're, the plur of mā.
 is used See under -āre ,
 for hanēt† f egg, and kháltē'†, f , lie, see nouns de-
 clining in zh

(7) Nouns making plur in -āre. A number of nouns indicating blood relationships or relationships by marriage make

their plural in -āṛḡ. Most, but not all, are fem They all go contrary to the rule that the sing oblique follows the same method as the plural

dadi'ṭ, f., grandmother (on both sides) gen. dadiyēi · plur dadyār-ḡ -o, Ag -ēs
 phapiṭ, f, maternal uncle's wife gen. phap-iyēi plur -vā'ṛḡ, -yāro Ag yā'rēs
 shair-iṭ, m, wife's brother gen -i'yāi · pl shairyār-ḡ -o Ag. -ēs
 zhāmc-ō, m, son-in-law, sister's husband · gen -ē'ī pl. zhāmcār-ḡ, -o, Ag -ēs.
 sōn-ī, f., raja's wife gen -yēi pl soṇyār-ḡ, -o, Ag -ēs
 pl also regular sōn -yḡ-vo, -yēs
 grēn, gēn, f, wife pl grenā'r-ḡ, genā'r-ḡ, -o, Ag -ēs. In the sing the form *gēn* is uncommon
 dī(h), f., daughter pl dīzhā'r ḡ, -o, Ag -ēs
 mā, f., mother pl māyā'r-ḡ -o, Ag. -ēs
 sa, f, sister pl sāyā'r-ḡ, o, Ag -ēs
 shās, f., mother-in-law gen shāsāi pl. shāsā'r-ḡ, -o, Ag -ēs

It will be worth while to give the sing. of the last three in full.

Nom	1st Ac	Voc	dī(h), daughter	mā, mother	sa, sister
	Gen		dīzh-āi	māy-ē'ī	sa-āi
	Dat.		-ēt	-ē't	say-ēt
	Prep		ē	-ē'	-ē
	Loc (in)		-ēr	-ē'r	-ēr
	„ (upon)		-ēzh	-ē'zh	-ēzh
	2nd Ac		-e	-e'	-ē
	Agent		-se	mas	sās

To this declension may be added zā, brother, and mamālḡ, parents zā, m, brother gen zāvāi, Ag zās pl zār-ṭ, -o, Ag -ūs

This is interesting because of the form of the plur. which resembles a sing.

mamāl-ḡ, m, plur., parents gen. -o

(8) Nouns inserting zh (j) before suffixes. all feminine

zh (j) is inserted in the whole oblique sing except of course the agent, and in the whole plural

hāneṭ, f egg hānāzh-ē'ī pl -e' -ó
 khāltē'ṭ, f, lie, falsehood · khāltēzh-ē'ī pl -ē', -ó
 dālā, f, large watercourse (man-made), small canal dālāzh-ē'ī pl -e', ó
 tāsmā, f, shoe-lace made of cloth or string tāsmāzh-ē'ī pl -ē', -ó Also regular tāsm-ā ā'ī, -ā'ī -o'
 dī(h), f, daughter, declined above, also inserts zh

NOTE I —Change of surds to sonants before suffixes (other than -sē). Some words ending in *s*, *s* or *sh* change the final letter to the corresponding sonant. Further, when the letters *b*, *d*, *g* occur before vocalic suffixes, it is not uncommon to find in the nom. sing. the corresponding surd or at least a surd form of the sonant, i. e. a surd *b*, *d*, *g*. The following illustrate this —

bārīs, m., year bārīz-ā'1 pl -ī -o'.

báyōsh, f., hawk báyōzh- and báyōsh -ā'1 pl. -ē', -o'
(both *sh* and *zh*)

būlēsh, f., kind of bird būlēzh- and būlēsh-ā1 pl -ē -o
(both *sh* and *zh*)

bas†, f., stage, halt. baz-ā'1 pl -ī', -o'

sāīs, m., groom, sāi-zā1 pl -zī, -zo.

mos, m., meat gen. mozā1.

jasū's, m., spy jasū'z- and -jasū's- ā1 pl -ī, -o. (*s* and *z* throughout)

mās or māz, m., month māz'-ā1 pl -ī, -o

gālis, adj., sick, ill, makes the abstract noun gālizār†, f.

The ending *s* is very common and almost always remains unchanged. *s* and *sh* are not uncommon and generally do not change. *z* too is moderately common, but *zh* and *z* are hardly ever hard finally.

jīp, f., tongue jīb-ā1 pl -ē o

gūlāp, rose gen gūlābā1

tālāb (surd *b*), f., pay, salary tālāb -ā1 pl -ē -o

nāsīp, f., fortune, fate gen nāsībā1.

yāp, m. watercourse (very small, for irrigation) gen yābā1

fūlāt, steel gen fūlādā1

zīt, f., obstinacy gen. zīdā1

tābūt, m. beer tābū -dā1 pl -tī -dō

phāg (surd *g*), m., fig phāg -ā'1 pl. -ī -ō

jāk, m. pl., people gen jāgō, Ag jāksē

rōg (surd *g*), m., illness rōg -ā1 pl -ī -o.

In gārīp, poor man, the *p* is generally retained in inflection, but the abstract noun is gārībī, poverty.

In addition to *sāb* and *sahīb*, European, which have *b* throughout, we have another form *sāp*, gen *sāpā1*, which keeps *p* in inflection.

t, *t*, and *k* are very common endings, *b*, *p* and *d* are uncommon while sonant *d* and *g* are practically unknown. *t* always remains surd before suffixes and *t* and *k* generally do so.

NOTE II —The oblique sing. is usually formed in the same manner as the nom. plur. and oblique plur., but exceptionally

it follows the nom sing as against the plur This is true of nouns with plur in -āṛḡ, of a number of the irregular nouns in -a (see above) and of a few others, e g.

gālā'c†, f, centipede · gen gālā'cēi pl galac-ē' -ó
 shūdār†, m, boy gen. shūdārā'ī pl shūdār'-ī or -yḡ,
 gen. -yo.
 cēi, f, girl gen cē'yēi : pl. cā'yē cā'yo.
 mor, m., word, matter . gen. mōrāi pl. mōr -ī or -yḡ, gen.
 -o or -yo.

THE PRONOUN.

	Singular	Plural
First Person.		
Nom. 1st Ac	ma, mah	bē
Gen	māi	The nom and āsēi
Dat	māt	agent plur of the āsot, āsot
Prep	mā, maē	1st pers pron are āso
Loc (in) (mār)		from the same (āsor)
„ (upon) māzh		root as Kāshmirī āsozh
2nd Ac	māḡ	1st sing., cf. be, āsōē
Agent	mās	bēs, with Kash bēs boh Otherwise
Second Person.		
Nom. 1st Ac Voc.	tu, tuh	the usual Aryan tsho (not tsho)
Gen	thāi	type All the tshāi
Dat	tūt	ordinary pro- tshot, tshot
Prep	tū	nouns of the 3rd tsho
Loc (in) (tūr)		pers have a fem (tshor)
„ (upon) tūzh		form in the sing. tshozh, tshqzh
2nd Ac	tuē	tshōē
Agent	tūs	tshos
Third Person, Demonstrative.		
Nom 1st Ac	ānū, ānūh, this	fem ānē, āni, ānih
	ānēh	
Gen	ānisēi	āninēi
Dat	ānis -ēt, -at	ānnot, -ot
Prep	ānis -ē, ī	ānino
Loc (in) ānisēr		ānino
„ (upon) ānisēzh, -īzh		ānin -ozh, -oḡzh
2nd Ac	ānisē	ānino
Agent	ānūs · fem ānēs	ānis

There is another form of this pronoun · masc. nū, nūh fem nē nēh, which is exactly the same as the above with the a omitted

Nom 1st Ac	o, oh fem e, eh that	ēi
Gen	ēsāi	āinēi
Dat	ēsēt, āsaṭ	āinot, āinot
Prep.	ēsē, ēsī	āino
Loc (in)	ēsēr	āinor
„ (upon)	ēsēzh	āinozh, āinozh
2nd Ac.	ēsē	āino
Agent	os fem es	ēis

The initial *e* and the *e* of the Gen. are French è The first letter of the plur. obl may be written *e* (French è or even lower)

Nom 1st Ac	ro fem re, rī this, that, rī he she, it	
Gen.	rēsāi	rinēi
Dat	rēsēt, rēsṭ	rinot, rinot
Prep	rēsē	rino
Loc (in)	rēsēr	rinor
„ (upon)	rēsēzh	rinozh, rinozh
2nd Ac	rēse	rino
Agent	ros fem. res	ris

Interrogative used also, especially in negative clauses, as Indefinite.

Nom. 1st Ac	kō, tem kē who ?, someone, anyone	kaī, kēi
Gen	kēsāi	kainēi, kēnēi
Dat	kēsēt, kēsṭ	kain -ot, kēn -ot (or -ot)
Prep.	kēsē, kēsī	kaino, kēno
Loc (in)	kēsēr	kainor, kēnor
„ (upon)	kēsēzh	kain -ozh kēn -ozh (or -ozh)
2nd Ac	kēse	kaino, kēno
Agent	kos fem kaus	kaūs, kēis

In the plur. the vowel of the first syllable throughout is a very low *e*, lower than French è It is between French è and English *a* in "man" In the Gen sing kōsāi is also found, but kēsāi is commoner The sing is sometimes used for the plur

NOTES — I Feminine forms are found only in the nom. and agent sing of third personal and Interrogative pronouns

II The Gen plur of pronouns has the termination of a Gen. sing (ēi, -āi instead of -o). In this pronouns differ from nouns

III All the above third personal and interrogative pronouns may be used as attributive adjectives, but in that

case oblique forms are not used, for adjj. sometimes agree in number and gender, but never in case Thus —

kō mūshā'āi, of what man ro shūdarā'i of that boy ānē cēyēḥ, to this girl

Other Pronouns jēk, what? something, anything indeclinable
 kācāk, how much or many? indecl
 Hīndī kītnā.
 ācāk, so much or many indecl Hīndī
 itnā.
 āyāk, so much or many indecl Hīndī
 ūtnā.

mūtū, other, another, etc. declined like nouns in unaccented -ū. Fem sing mūtī, fem plur mūtīyē

All these may be used as adjectives Especially noteworthy are the phrases. —

mūtū kō, someone else (pron or adj)

mūtū jēk, something else (pron or adj).

ākī, self, selves (as in my-, him-, her-, -it, -self, our-, your-, themselves) is always declined in -o whether sing or plur

The Gen. has a separate form

Nom ākī [Genit tomū (Hīndī āpnā)]

Dat ākō't Loc ākō'r, ākō'zh Prep ākō'. āko'

THE ADJECTIVE.

(1) Pronominal Adjectives Several have been mentioned under Pronouns

ādō' fem. ādī'. plur ādē', of this kind Hīndī aisā
 āyō', fem ayī' plur āyē' of that kind Hīndī vaisā.
 khyō, fem. khyī plur khyē, of what kind? Hīndī
 kaisā

tomū, fem tomī, plur. tomē, fem tomyē, own Hīndī
 āpnā often shortened to tom throughout This is
 the gen. of ākī

(2) Ordinary adjectives These are seldom declined unless they end in -ū unaccented When they end in unaccented -ū they are declined thus —

Masc. Sing mīstū

plur mīstē

Fem. Sing. mīstī

plur mīstīyē

As regards the y in the fem plur. it should be noted that in all circumstances the letter y in Ṣinā is weak, but after cerebral and so-called palatal letters it is still weaker See 'y' under Pronunciation above

Adjectives in -eu

masc sing	shěũ, white	plur.	shewě
fem sing	shēi		sheyě
-awu			
masc sing	lāwũ, very, much	plur	lā
fem sing	lái		layě
-uu			
masc sing	mũũ, dead		mũě
fem sing.	mũi		mũyě
-iu			
masc sing	mĩnělíũ		mĩnělíyě
fem sing.	mĩnělí		mĩnělí'yě.

The final short ũ in the above examples may be pronounced of

Note also lústik -ō' fem -í', of the morning

părũk -ō†, fem -i†, of last year

There is a vowel change in the following —

bõro, bõrũ, big: fem. bārı pl bārě, fem bāryě

jārũ, old fem jēri pl. jērě, jēryě

and in the ordinal numbers they end in -mõ'no, f. mónı.

pl. -móně f, -mónyě where it will be noticed the o changes

NUMERALS

Cardinal Numbers

1 ěk	6 sa	11 ěkái	16 sõi	21 bı gā ěk
2 du	7 sāt	12 bāi	17 sātā'ı	30 bı gā dai
3 ęc (è)	8 ěs	13 coı	18 ěstāı	31 bı gā ěkái
4 car	9 naũ	14 condǎ'ı	19 kũni'(h)†	36 bı gā sõi
5 poı	10 dai	15 pǎnzǎ'ı	20 bı(h)†	40 dıbyo
43 dıbyo gā ce	70 ęcbyo gā dai	99 carbyo gā kũni(h)†		
50 dıbyo gā dai	77 ęcbyo gā sātāı	100 shǎl		
54 dıbyo gā condǎı	80 carbyo	1,000 hǎzār		
60 ęcbyo	88 carbyo gā ěs	100,000 lǎk [coı		
65 ęcbyo gā poı	90 carbyo gā dai	753 sāt shal dıbyo gā		

These numerals are declined when used by themselves as nouns, not when used attributively ěk is like a sing. noun, the others like plurals. The Genitives which will be sufficient to show the declension, are as follows —

1 ěkái (ěkět, etc)	8 ěşıno	15 pǎnzǎıno
2 duınyo (dat duınyot)	9 nawıno	16 soı'no
3 ęcınyo	10 dayıno	17 sātā'ıno
4 carıno	11 ěkai'no	18 ěstāı'no
5 poı'no	12 bai'no	19 kũni'o
6 şai'no	13 coıno	20 bıo
7 sātıno	14 condǎıno	60 ęcbıo

The numerals 11-18 have a second form for the oblique after the Gen. and excepting the Agent which, as always, follows the nominative

ākāī, 11 dat ākaī'not, ākā'yot . prep, ākaī'no, ākā'yo
 sōī, 16 sol'not, sóyot prep sol'no, sóyo.

Ordinals

1st pūmŭ'k -o fem -i plur -ě fem -yě
 2nd dŭmŏ'no fem dŭmóni plur dumón -ě, fem -yě.
 3rd cēmŏ'no fem cēmóni pl cēmon -ě, fem -yě
 18th āstaimŏ'no fem āstaimóni pl āstaimón -ě, fem -yě.
 100th shālmŏ'no fem shālmóni pl shālmón -ě, fem. -yě
 and so on adding -mŏ'no to the cardinal Note that the syllable mŏ' in -mŏno changes to mó in the plur and fem. sing

Other numerical expressions

both, baě Gen bēnyo dat. bēmyot, etc

all three, cě bŭtā (or bŭtę)

all ten, dai bŭtā (bŭtę), and so on

exactly thirteen, cōī ākī, etc This phrase may sometimes come to mean "all the thirteen" or "only thirteen"

half, trăn, cāk

1½ ěk gā trăn

2½ du gā trăn

11½ ākaī gā trăn

quarter, pāu

1¼ ěk gā pāu

2¼ du gā pāu

6¼ sa gā pāu

12¾ pāu kām cōī

2¾ pāu kām ce

Time, times as in once (one time), twice, ten times, etc, is rendered by three words dām, cot and gŭñā which in this connection are not declined

ce dām, three times

poī cot, five times

double, dugŭñŭ

quintuple, poī gŭñŭ

dai gŭñā, ten times.

twentyfold bigŭñŭ

hundredfold, shālgŭñŭ.

THE VERB.

We may divide the Sinā' verb into two conjugations. The verbs of the first are all transitive and all regular This conjugation includes every causal verb whose root ends in -ar, i e every causal verb formed according to the ordinary rule of adding -ar to the root of the verb whose causal it is. The second conjugation includes all the intrans verbs and a considerable number of transitive A few which we should call trans. are intrans in the opinion of the Sins and are construed with a nomin. subject These all have a past tense formed after the intrans model

We must consider separately the past and future sets of tenses, for verbs may have their future tenses similar and their past tenses dissimilar, or they may form their past alike and their future tenses differently

It will put the position clearly if we give the differences between the two conjugations in tabular form. For the sake of brevity irregular verbs must be ignored here. The term 'Future Tenses' is employed to mean the Future and tenses formed from it

First Conjugation	Second Conjugation
1 All verbs transitive	1 A majority intransitive
2 Past in -e'gäs, -ë'gäs	2 Trans verbs past in i'gäs - intrans in -ilüs, -i'düs. -tüs, -düs, etc.
3 Conjunctive partic in -ë'†.	3 Conj partic. in -i'†
4 Imperat sing in -ë', pl. in ää' [-ë't	4 Imperat. sing. in root - plur in unaccented -a
5 Accent of Concessive on	5 Accent of concessive (-ot) on
6 Accent of future tenses on syllable following root	6 Accent of future tenses on
7 As result of (4), (5), (6), accented vowels in suffixes often longer than in 2nd conj	7. As result of (4), (5), (6), vowel of root lengthened when half-long

In the remainder of the verb the accent is for both conjugations

- (i) Past tenses on the syllable before the final -äs or -üs of the simple past, remaining on the same syllable for the pres perf plup† and future perf, e g sidi'gäs, sidi'ganüs, sidi'gasüs, sidi'ganüs däs (strike) häri'gäs, häri'ganüs. häri'gasüs, häri'ganüs däs (take away) bü'lüs, bü'lünüs, bü'lüsüs, bü'lünüs däs (become, be able).
- (ii) Infin and participles on the syllable following the root.

NOTE.—The verbs of the 'o' class, though otherwise belonging to the 2nd conj., accent the syllable after the root in the future tenses, imperat and concessive rayóiki, say, belongs in the future tenses to the 2nd conj but in the past to the first. Details are given below

From what has been said it will be observed that —

- (i) as regards imperat, concessive and future tenses verbs are divided according to their accent into two conjuga-

tions (with a few exceptions) and these conjugations are marked by other differences ,

- (ii) as regards past tenses all verbs making the past in -e'gās, ē'gās or -i'gās are transitive, and conversely all transitive verbs make their past in -e'gās (ē'gās) or -i'gās, those in -e'gās (ē'gās) belonging to the first conjugation, and those in -i'gās to the second

Exceptions. bi'gās, past of boik₁, become, be able.

rē'gās (re'gās), said, takes the 2nd conj. accent in future and concessive

A few apparent exceptions are verbs which we consider trans., but Sips regard as intrans. A list is given below

- (1) The parts of the verb may be divided as follows —

- (i) Infinitive invariable in -óik₁ and Agent I always in -óik₁ik or -óik₁ek
 (ii) Imperative discussed above (see differences between the two conjugations). and Concessive ending in -ot, accent varying with the conjugation
 (iii) Participles, five in number, four active and one stative (which in transitive verbs becomes passive).
 (a) Past time (conjunctive part) having done or been. 1st conj. in -ē†, 2nd in -i†. exceptionally otherwise
 (b) Past time (stative), in state of having been done or having been : in -i'tū
 (c) Contemporary time, while doing or being in -ō'zhā.
 (d) Contemporary time, at the time of doing or being in -óbēl, -óbīl
 (e) Future time, up to the time of doing in -ósīn

- (2) Future, tenses six in all —

Future I shall do etc. 'Sing -am -e -ē₁ plur -on -čāt or -ēt -en

Pres. Indic. formed from future by adding (for the masc) Sing -ūs -no -n or -nū plur -ēs -nēt (dropping t) -ēn. for fem -īs -nye -n or -n₁ plur. same as masc. plur.

Imperfect formed from future by adding for masc Sing -ūsūs -ēso -s or -sū plur -čsēs -sēt (dropping t) -ēs.

fem. -isis -she or -se -sh or -sh₁ plur same as masc. plur

- * *Agent II* formed from the future by adding -ak or ěk with a connecting y between vowels, and in the 2nd plur. changing final t of the future to n This agent form varying for both number and person is very remarkable.

Past Conditional formed by adding -sĭk (sometimes -sĭk₁) to the future

Dubitative Future I shall have done (no doubt), formed by adding -dās to future.

(3) Past Tenses, four in number —

(t) *Past* I did, etc. trans. in -égās, -ē'gās, -i'gās intrans in -ūs with different letters before -ūs The endings are —

Trans Sing	Intrans Sing	Plur
-ás	-ūs	-ēs
-a	-o	-ēt
-ū	-ū	-e

Fem sing endings -īs -ye -ı plur same as masc.

(u) *Pres Perf*. I have done, been, etc, formed from the past by adding (the faint y of the plur. being omitted)

Sing -nūs (and droppings) Plur -nēs (and dropping s)
 -no -nēt (,, ,, t)
 -n, -nū -n

Fem -nīs (dropping s) plur same as masc plur.
 -nye (changing final
 -ye to i)
 -ñ, -nı

(v) *Pluperfect* I had done, etc., formed from past by adding (the faint y of plur. being omitted)

Sing -ūs plur. -ēs
 -so -sēt (and dropping t)
 -s, -sū -s, -sē

fem -ıs plur same as masc plur
 -ıshē'
 -sh, -shı

(w) *Future Perfect*. I shall have done, formed from Past by adding dās throughout

Passive.—The passive is formed by adding -ızh to the root of the active and conjugating like a verb of the 2nd conj

sıdóık₁, strike

sıdızhóık₁, be struck

Causal—The causal is formed regularly by adding -ar to the root and conjugating like a verb of the 1st conj Many causals are however, not recognisable as such by their forms They are all of course trans. and generally belong to the 1st conj A list of the most important is given further on

VERB SUBSTANTIVE.

Present Tense

	ma hä'nūs, I am	be hä'nēs
	tu hä'no	tsho hä'nēt
	ro hä'nū	ri hä'nē, hänə
Fem	ma hä'nīs	plur same as
	tu hä'nye	masc. plur
	ri hä'ni	

Past Tense *ma ä'sūs*, I was · conjugated like present tense. It is derived from an infin *äsóiki*, to be, which one very rarely hears. The remaining parts of the verb are supplied from *bóiki*, to become. Another form of the past is *äsílūs*, conjugated in the same way.

	ma äsūs or äsilūs, I was	be ä'sēs or äs'lēs, we were
Fem	ma ä'sīs, äs'līs	

In the 3rd plur *äsūs* and *äsílūs* have not the ending -a, found with *hä'nūs* · *ri ä'se äsilē*, they were. *äsílūs* is common in *Cilāsī* and *Gürēsī*, but in *Gilgīt* *ä'sūs* is much commoner.

Negative Verb Substantive *nūsh*, am, is or are not indeclinable for person and number. The *ü* in *nūsh* is very narrow.

Distinctions of gender. There are separate forms for the feminine in pres ind, imperf, dubitative future and in all the past tenses; these forms are found only in the sing. In all cases the plural is the same for both genders. The stative partic is an adj. and is inflected for number and gender.

masc sing	-i'tū	plur	-i'tē	fem sing	-i'ti	plur	-i'tyē
-----------	-------	------	-------	----------	-------	------	--------

First Conjugation

All verbs transitive, accent throughout on the syllable following the root (*ěā'* of the various 2nd plurals counts as one syllable and takes the accent on *ā*).

We have seen that the verb may be divided into three parts —

- (i) the Infinitive, Imperative and various participles derived from the root;
- (ii) the Future also from the root, but with several tenses dependent on it;
- (iii) the Past also from the root, with two tenses dependent on it

zamóiki, beat.

Infinitive *zamóiki* declined as noun · gen. -yēi, dat -yēt, etc

Imperat only 2nd person · *tūs zamé'*, *tshos zaměä'*

Concessive only 3rd person · *ros, res, ris zamōt* or *tə* let him, her, them beat

Participles, etc

Agent I, *zamóik-ik*, -ěk, beater

Past Time (i) Conjunctive zamě'†, having beaten
 (ii) Stative zami't-ü, pl. -ě fem -i, pl -yě in
 the state of having been beaten also declined as noun : gen
 zami't-ěi, dat -ět, etc · zamst'ťei khēn, at the time of his
 having been beaten

Contemporary Time : (i) zamō'shā, while beating
 (ii) zamō'b-īl, -ěl, at the time of beat-
 ing ros zamóbīl, at the time that he beat, beats or will beat

Future Time zamō'sīn, up to the time of beating declined
 when necessary as noun, e g dat zamō'sīnět, up to the time of
 beating . mās zamō'sīn, up to the time of my beating

Future and derived Tenses.

Future, I shall beat

mās zam -am'	bēs zam -ō'n
tūs -ē'	tshos -čā't
ros -ā'1, -ě'1	ris -ē'n

The fem. is the same with res, she, for ros, he

Present Indicative, I am beating

mās zam -ě'mūs	bēs zam -ō'nēs
tūs -ē'no	tshos -čā'nět
ros -ē'n, -ē'nū	ris -ē'něn

Fem mās zam -ě'mīs	plur same
tūs -ēnyě	as masc
res -ē'nī, -ē'imī	

Imperfect, I was beating

mās zam -ě'mūsūs	bēs zam -ō'nēsēs
tūs -ē'so	tshos -čā'sět
ros -ē's, -ē'sū	ris -ē'nēs

Fem mās zam -ě'mīsīs	plur. same
tūs -ē'she, -ē'se	as masc
res -ē'sh, -ē'ishī	

Agent II (ma or) mās zam -ě'māk (be or) bēs zam -ō'něk
 (tu or) tūs -ě'yěk (tsho or) tshes -yā'něk
 (ro or) ros -ě'yěk (ri or) ris -ē'něk

Fem. same with re, res for ro, ros This form requires a
 verb substantive to complete the sense (See also Syntax)

(ma or) mās zamě'māk hā'nūs, I am an eater
 (tu or) tūs zamě'yěk hā'nī, thou (fem) art an eater
 (re or) res zamě'yěk hā'nī, she is an eater.
 (be or) bēs zamō'něk āsī'le, we were eaters
 (tsho or) tshos zamyā'něk āsět, you were eaters

Past Conditional, I should beat or have beaten.

mās zam-ě' mšik	bēs zam-ō' nsik
tūs -ě' s'ik	tshos -ěā' ts'ik
ros -ě' is'ik	ris -ě' ns'ik

The ending -s'ik is sometimes -s'iki. Fem the same with res for ros

Dubitative Future, I shall (doubtless) be beating The future with dās added

mās zam-am' dās	bēs zam-ō'n dās
tūs -ě' dās	tshos -ěā't dās
ros -ě' i or -ā' i dās	ris -ēn dās

Feminine the same (res for ros)

Tenses connected with the Past

Past Tense, I beat

mās zamég-ás (ě' gās, etc)	bēs zamég-vēs (ě' gyēs, etc)
tūs -a	tshos -yět
ros -ū	ris -yě
Fem. mās zamég-īs (ě' gīs, etc)	Plur same as
tūs -ye	masc plur.
res -i	

Present Perfect, I have beaten

mās zamég-anūs	bēs zamégě-nēs
tūs -ano	tshos -nět
ros -ūn, -ūnū	ris -n
Fem mās zamég-inīs	Plur same as
tūs -inye	masc plur.
res -in, -in ₁	

Pluperfect I had beaten

mās zamég-asūs	bēs zamégě-sēs
tūs -aso	tshos -sět
ros -ūs, -ūsū	ris -s, -sē
Fem mās zamég-īsīs	Plur same as
tūs -ishē	masc plur.
res -ish, -ish ₁	

Future Perfect (Dubitative), he will doubtless have beaten ; the same as the Pres. Perf with dās added.

mās zamég-anūs dās	bēs zamégě-nēs dās
tūs -ano dās	tshos -nět dās
ros -ūn or -ūnū dās	ris -n dās

Fem mās zaméginīs dās, etc , regular.

The Passive

In all parts of the verb except the past tenses the passive is formed by inserting -izh after the root of the active voice. The verb so formed belongs to the 2nd conjugation. The passive past tense, made by adding -i'dūs or -ilūs to the root, is, along with its derived tenses, conjugated like the past of intrans verbs. Or we may say in other words that the whole passive is conjugated like intrans verbs, which all belong to the 2nd conj. As the past is given in full under the intrans verbs of the 2nd conj, and the remaining parts under the trans verbs of that conj, it is not necessary to give the tenses in detail here. It will be noticed that the conjugation of the passive is different from the active given above. It should be studied in connection with the 2nd conj with which it is identical. The i of izh is in accordance with the rule of that conj, lengthened to -ī when it bears the accent. Many of the following forms are never actually heard

	zamizhōiki, to be beaten or struck	
Imperat	(tu zamizh	tsho zamizha)
Concessive	ro, re, ri zamizhot or -ta,	let him, her, them be beaten
Participles	zamizhōi-kik -kēk, one who is beaten.	
Conjunctive	zamizhi't, having been beaten	
Stative no separate form	zamitū, beaten, is passive.	
Contemporary	(zamizhō'zha, while being beaten)	
"	zamizhō-bil, bēl, at the time of being beaten beaten	
Future	zamizhōsīn up to the time of being	

Tenses connected with the Future

Future	ma zamizham	I shall be beaten
Pres Ind	ma zamizhamūs,	I am being beaten
Fem	ma zamizhēmīs	
Imperfect	ma zamizhamasūs (also zamizh-ēmasūs and -ūmasūs),	I was being beaten
Fem	ma zamizhamīsīs	
Agent II	(ma zamizhamak hānūs,	I am a be-er beaten).
Past Cond	ma zamizhamisik, Ī	should be beaten or should have been beaten
Dubitative Future	ma zamizham dās,	I shall (doubtless) be being beaten

Past Tenses

Past	ma zamidūs	Fem ma zamidīs,	I was beaten
------	------------	-----------------	--------------

Pres Perf	ma zami'dünüs Fem ma zami'dīnīs, I have been beaten.
Plupf	ma zami'dūsūs Fem ma zami'dīsīs, I had been beaten
Fut Perf (dubitative)	ma zami'dünūs dās Fem ma zami'dīnīs dās, I shall doubtless have been beaten

The Causal

The Causal, meaning to cause to be beaten, is formed by inserting the letters *-a* after the root. It is conjugated in every respect like the 1st Conj given above. There is no passive form in *-izh*, but the stative participle in *-i'tū* is common

	zamarōīk ₁ , to cause to be beaten	
Imperat	zamarē' zamarēā',	have him beaten (or her them me, us, etc)
Concessive	zamarō-t, -tā,	let them (etc), have him (etc.), beaten. The same form for all pronouns

Participles

Agent I	zamarōi-kīk, -kēk,	one who causes to be beaten
Conjunctive	zamarē'†	having caused to be beaten
Stative Passive	zamarī'tū,	one who was caused to be beaten, i.e. was beaten by someone's orders
Contemporary	zamarō'zha,	while causing to be beaten
„	zamarō'-bīl, -bēl,	at the time of causing to be beaten
Future	zamarō'sin,	up to the time of causing to be beaten
Future	mās zamarām',	I shall have him, etc, beaten
Pres Ind	mās zamarē'mūs,	I am having him, etc, beaten
Imperf	mās zamarē'mūsūs,	I was having him, etc, beaten
Agent II	zamarē'māk,	I a causer to be beaten
Past Cond	mās zamarē'msīk,	I should cause or should have caused to be beaten
Dubitative Fut	mās zamarē'm dās,	I shall doubtless be causing to be beaten
Past	mās zamarē'gās,	I caused to be beaten (also -ē'gās)
Pres Perf	mās zamarē'ganūs,	I have caused to be beaten.
Plupf	mās zamarē'gasūs,	I had caused to be beaten

Future Perf mās zamare'ganūs dīs, I shall doubtless have
caused to be beaten

Second Conjugation

The 2nd conj may be divided into two main divisions,
(i) transitive verbs, which have a set of past tenses very like
those of the 1st conj, the only difference being that -ī' takes the
place of -é, so that we have ī'gās, -ī'ganūs, -ī'gasūs, etc, and
(ii) intrans verbs, the past of which ends in -ūs, -dūs -tūs,
-tūs, -kūs, -sūs. With the exception of the past and its deriva-
tives, the different parts are formed in the same way for both
trans and intrans verbs of the 2nd conj. Class (ii) may be
divided into several subdivisions. It includes a few verbs
which we should call trans but which Sins treat as intrans.
They, like all intrans verbs have their subject in the nom
case, whereas trans verbs have theirs in the Agent case. Class
(i) of this conj is composed of regular verbs but in class (ii)
not a few are irregular.

Accent — In the 1st conj as we have seen, the accent is
on the syllable following the root, in the 2nd conj it varies.
Not taking account of irregularities, we may state the rule
thus --

- (i) in the imperat, future (with tenses derived from it),
and concessive the accent is on the root (on the final
syllable of the root when the root consists of more
than one syllable)
- (ii) in other parts the accent is nearly as it is in the 1st
conj, thus the infin -o'íkī, Agent I -o'íkīk or -o'íkēk,
and the partic -ō'zhā have it on o, while-obīl or -obēl
and -osīn are accented almost evenly on the root and
on -o. In past tenses trans verbs accent the syllable
preceding the endings -gās, -ganūs, -gasūs, etc, and
intrans verbs the syllable preceding the endings -ūs,
-ūnūs -ūsūs etc

The main differences in conjugation have been given in the
beginning of the section on verbs

haro'íkī, to take away

Infin. haro'íkī, declined as noun gen' -yēt, dat. -yēt, etc.,
Imperat tūs hār tshos hā'ra
Concessive ros, res, ris haro-t or -tā, let him, her, th
take away only in 3rd person

Participles, etc.

Agent I haro'ī-kīk or -kēk, taker away
Past Time (i) Conjunctive hāri†, having taken away.

(*u*) Stative harī'tū, in the state of having been taken away, as an adj declined thus harit-ū, pl. -ě : fem. sing -i, pl -yě

It may be declined as a noun Gen hāri't-ēi, dat -ēt, etc , hāritēi khēn, the time of his having been taken away

Contemporary Time (*i*) hārō'zh₃, while taken away

(*u*) hārob-īl, -ēl at the time of taking away res hārobīl, at the time that she took away, takes or will take away

• Future Time hārosin, up to the-time of taking away mās hārosin, up to the time of my taking away may be declined as noun, as dat hārosinet, up to the time of taking away

Future and derived tenses

Future	mās hā'r-ām tūs -ē ros -ēi, -āi	bēs hā'r-on tshos -ēt ris -ēn
Fem. same with res for ros		
Pres Indic	mās hā'r-ēmūs tūs -ēno ros -ēnū, -ēn	bēs hā'r-onēs tshos -ēnēt ris -ēnēn
Fem	mās hā'r-ēmīs tūs -ēnye res -ēiū, -ēinī	plur same as masc plur
Imperfect	mās hā'r-ēmūsūs tūs -ēso ros -ēsū, -ēs	bēs hā'r-onēsēs tshos -ēset ris -ēnēs
Fem.	mas hā'r-ēmīsīs tus -ēshē, -ēsē tes -ēsh, -ēsh	plur same as masc plur
Agent II	(ma or) mas hā'r-āmāk (tu or) tūs -āyēk, ēyēk (ro or) ros -āyēk, -ēyēk	(be or) bēs hā'r -onēk (tsho or) tshos -ēnēk (ri or) ris -ēnēk

Examples of Agent II —

(ma or) mās hā'rāmāk hānis, I (fem) am a taker away

(ro or) ros hā'rāyēk hānū, he is a taker away

(ri or) ris hā'rēnēk hān₃, they are takers away

See also the examples given in the 1st conj

Past Conditional I should take away or should have taken away	mās hā'r-ēmsīk tūs -ēsīk ros -ēisīk	bēs hā'r-onsīk tshos -ētsīk ris -ēnsīk
---	---	--

Fem same as masc with .res for ros For sik we may have -sik₁ throughout.

Dubitative Future, he will doubtless be taking away
Same as fut with dās added

mās hār-am dās	bēs hār'on dās
tūs -ē dās	tshos -ēt dās
ros -ēi, -āi dās	ris -ēn dās

Fem the same with res for ros

Past Tenses

Past	mās hārī'-gās tūs -ga ros -gū	bēs hārī'-gyes tshos -gyēt ris -gyē
Fem	mās hārī'-gīs tūs -gyē res -gi	Plur same as masc plur
Pres Perf	mās hārī'-ganūs tūs -gano ros -gūn, -gūnū	bes hārī'-gēnēs tshos -gēnēt ris -gēn
Fem	mās hārī'-gīnīs tūs -gīnye res -gīñ, -gīñj	Plur same as masc plur
Plupf	mās hārī'-gasūs tūs -gaso ros -gūs -gūsū	bēs hārī'-gēsēs tshos -gēsēt ris -gēs, -gēsē
Fem	mās hārī'-gīsīs tūs -gīshē res -gīsh, -gīshj	Plur same as masc plur

Dubitative Fut Perf, I shall doubtless have taken away.

mās hārī'ganūs dās, fem mās hārī'gīnīs dās etc, and so on, the Pres Perf with dās added

Verbs which have in the root a half-long vowel lengthen it whenever it has the accent Thus chanóik₁, send, makes chān ginóik₁, take makes gīn

NOTES.—(1) Verbs of the 1st conj whose roots end in -y or -v omit the -ē in the 2nd plur ending -ēāt'

bāyāt, you will cultivate (bayóik₁) yūvāt, you will win (yuvóik₁)

(2) The sh in the 2nd and 3rd sing fem of the plupf. of both conjugations is more often than not changed to s if the root ends in -sh, as pashī'gīs, less often pashī'gīsh, she had seen

The " i " class

Certain verbs have *i* before the endings of the imperat, concessive and future with its derived tenses. The imperat sing ends in -i'. These verbs are —

- (i) Verbs which insert the *i*, as *khanóik₁*, scratch *ušóik₁*, fill *chūbóik₁*, palace *míróik₁*, die
- (ii) Verbs which change *y* to *i*, as *ūnyóik₁*, rear (a child, animal) *kályóik₁*, count, abuse
- (iii) Verbs whose root ends in *i*, as *próik₁* drink *síóik₁*, sew *wíóik₁* insert, put in (Hīndī dālnā). These are really regular except for slight changes in Agent II, but they resemble the others so exactly that it is better to include them in the class.

All these verbs are trans except *míróik₁* die. Its past is *mūūs*

chūboik₁, place

Imperat	<i>chūbí</i>	<i>chūbía</i>
Concessive	<i>chūbiōt</i> , <i>chubyōṭa</i> (note shortening of <i>i</i> to <i>y</i> in the longer form)	
Future	<i>mās chūbí' -ām</i> <i>tūs ē</i> <i>ios -ēi</i>	<i>bēs chūbí' -on</i> <i>tshos -ēt</i> <i>ris -ēn</i>
Agent II	<i>chūbiyē -māk</i> <i>-k</i> <i>-k</i>	<i>chubiy -onēk</i> <i>-ēnēk</i> <i>-ēnēk</i>

The remaining derived tenses need not be given they follow the future *khanóik₁* in the future *khaní'ām* has a slight accent on the first syllable, the other verbs plainly accent the *i*. *ūnyóik₁*, *kályóik₁* and *dulyóik₁* (create) retain the *y* in the past tenses *ūnyí'gās*, *kályí'gās*

The conjunctive partic ends in -iṭ, as *chūbiṭ*, *khaníṭ*, *viṭ*. *piṭ*, having placed, scratched, etc, being thus distinguished from the imperat sing which has -i' (without low tone), *chūbí*, *khaní* *vi*, *pi*, etc

The " ar " class

A few verbs of the trans second conj insert -ar in the imperat and future with its derived tenses

<i>dīsróik₁</i> , scatter	imperat. <i>dīsrārṭ</i>	<i>dīsrā'ra</i>
Future	<i>dīsrā'raṃ</i>	Pres Indic <i>dīsrā'rēmūs</i>
Imperf	<i>dīsrā'rēmūsus</i>	Agent <i>dīsrā'raṃāk</i>
Past Cond	<i>dīsrā'rēmsik</i>	Dubitative Fut <i>dīsrā'rēm dās</i>
Conj Partic	both <i>dīsri ṭ</i> and <i>dīsrariṭ</i>	
Past	<i>dīsri'gās</i>	

likhóiki, write fut likhā'ram, etc like dīsróiki, but conj part only likhi† likhari† is heard in Āstōr Past likhī'gās likhóiki has also, though less commonly, the regular forms
 gālatóiki, to knot, tangle future tenses gālatyā'ram, etc with y inserted Past gālatī'gās
 mīsóiki, mix, associate with oneself future tenses mīsā'ram etc Past mīsī'gās
 dūlyóiki, create. future dūlyā'ram, etc Past dūlyī'gās.

It is interesting to compare these parts of likhóiki, write, and the corresponding parts of likharóiki, cause to be written.

	likhóiki, write	likharóiki, cause to be written.
Imperat sing	likhār†	likharē' see conj. part
„ plur	likhā'ra	likharēā'
Conj. Part.	likhi† (Gilgit)	likharē'† see imperat.
	likhari† (Astōr)	sing
Future	likhā'ram	likharām'
Pres Ind	likhā'rēmūs	likharē'mūs
Imperf	likhā'rēmūsūs	likharē'mūsūs
Agent II	likhā'ramāk	likharē'māk
Past Cond	likhā'rēmśik	likharē'mśik.

II Intransitive Verbs

These differ from the intrans verbs of this conj only in the past tenses Their subject is always in the nom case. The past ends in -ilūs, -i'dūs or -idūs, -ādūs, -tūs, -tūs, -dūs and -kū(s) Some verbs are used only in the 3rd person sing and naturally have their past in -ilū, -ku, etc. instead of the 1st pers. ending -ilūs, etc These endings are added to the root if it does not end in zh, sh or c, but if it ends in these letters, it almost invariably drops them before the endings.

The conjugation of the intrans past is nearly the same as that of the trans past The intrans verbs have —

- (i) the nom form of the subject instead of the agent
- (ii) 2nd sing past in -o instead of -a.
- (iii) the past ending in -ūs (whereas the trans ends in -ās) and the vowel ū preserved in the pres perf. and plupf instead of a

Past	ma vātūs, I came	be vātēs
	tu vāto	tsho vātēt
	ro vātū	rī vātē
Fem.	ma vātīs	plur same as
	tu vātye	plur masc
	re vāti	

Pres Perf	ma vātū-nūs tu -no ro -n, -nū	be vātē-nēs tsho -nēt re -ēn
Fem	ma vātī-nīs tu -nve re -n, -nī	plur same as plur masc
Plupf	ma vātū-sūs tu -so ro -s, -sū	be vātē-sēs tsho -sēt ri -s, sē
Fem	ma vāt-īsis tu -ishē re -ish, -ishī	plur same as plur masc

Future Perf Dubitative ma vātūnūs dās, I shall doubtless have come Fem ma vātīnīs dās

The past tenses of other intrans verbs follow this with remarkable regularity

Examples of other past tenses —

mūcōikī, mūtūs, mūtūnūs, mūtūsūs, escape
chūzhōikī, be separated. chūdūs, chūdūnūs, chūdūsūs
bāyōikī, sit bētūs, bētūnūs, bētūsūs
jarīzhōikī, grow old jarīlūs, jarīlūnūs, jarīlūsūs
jamīzhōikī, open mouth, yawn jamīdūs, jamīdūnūs,
jamīdūsūs
bilzhōikī melt bilādū, bilādūnū, bilādūsūs
pācōikī†, ripen pakū, pākūnū, pākūsūs

Irregular Verbs In considering irregularities in verbs we must separate the future tenses from the past, for verbs irregular in the former are often regular in the latter and vice versa

I Irregular or Peculiar Futures.

(a) The 1 class This class is almost wholly composed of transitive verbs and has therefore been discussed above.

(b) The *a* class transitive verbs see above

The "a" class

rāyōikī, say, tell (trans, with past rē'gās) vavōikī come
hāyōikī, laugh ikhāyōikī, emerge nīkhāyēikī, emerge
phāyōikī, burst (intrans, see below) shīlayōikī, ache (see below) They omit the y and contract in 1st plur substitute w for y

rāyōikī, say, tell

Imperat.

ra

rā : rarely rā'va

Conj Partic

rā†

Stative	raí'tũ	
Future	rām	rā'wōn
	rā	rāt
	rāi	rān
Pres Indic	rā'mūs	rā'wonēs
	rā'no	rā'nēt
	rān	rā'nēn
Fem	rā'mīs	plur same as
	rā'nyē	masc plur
	rāñ, rāñi	
Imperf	rā'mūsūs	rā'wonēsēs
	rā'so	rā'sēt
	rās, rā'sũ	rā'nēs
Fem	rā'mīsīs	plur same as
	rā'shē	masc plur
	rāsh, rā'shi	
Agent II	rā'māk	rā'vonēk
	2 & 3 rā'yēk	rā'nēk

Past. Cond. and Dubitative Future add -sīk and dās respectively to the future

hā'yóik₁ has conj. partic hái† 2nd plur imperat hā, hā'ya

The difference between phā'yóik₁, burst, trans and phā'yóik₁ burst, intrans. should be observed. The intrans. is like rā'yóik₁ above. The trans. is regular like zamóik₁, Conj. I.

phavóik₁, burst (trans) phā'yóik₁, burst (intrans.)

Imperat	phā'yē' phā'yā'	pha phā
Conj Partic.	phā'yē†	phai†
Future	phā'yam'	phām
Pres Indic	phā'yē'mūs	phā'mūs
Imperf.	phā'yē'mūsūs	phā'mūsūs and so on

khoik₁, eat, is conjugated similarly to "a" class verbs, but with little differences throughout. It is trans.

Imperat	kha	khā
Concessive	khōt, khōtā	
Participles	Agent I khóik-ik or -ēk	Conj khē†
	Stative	khítũ.

Contemporary khōzha, khōbīl. Future khōsīn

Future	khām	khon
	khā	khāt
	khāe	khān
Pres Indic	khāmūs	khō'nēs
	khā'no	khā'nēt
	khā-n, -nũ	khā'nēn

Fem	khamīs	plur same as
	khānye	masc plur
	khān, khānī	

The Pres Indic and Imperf are the same as in *rāyōikī* except the 1st plur which are *khōnēs* and *khōnēsēs*, and the 1st sing which has *á* for *ā'*

Imperfect	khámüsüs	khō'nēsēs
	khā'so	khā'sēt
	khās, khā'sū	khā'nēs
Fem	khámīsīs	plur same as
	khāshe	masc plur
	khāsh, khāshī	
Past Tenses	khē'gā-s -nūs, -sūs or less commonly khī'-gās, -anūs, -asūs	

A number of verbs ending in *ayōikī* do not belong to the contracting "a" class, but follow the regular conjugations. Such are —

Conj I (trans) *bāyōikī*, cultivate *dāyōikī*, burn (trans) *nāyōikī*, lose *prayōikī*, mend

Conj II, *layōikī* obtain (trans) *bāyōikī*, sit *īfayōikī* arrive *yayōikī*, walk go *uchavōikī*, cause to arrive, *shīlayōikī*, ache

Those belonging to Conj I are regular imperat *bāyē'* tut *bāyā'm*, etc. Those in Conj II are nearly regular

Imperat *uchā'ī* *uchā'ya*, cause to arrive *bāī*, *bēī(è)*, sit

Conj Part *ūchayī†* *bāī†*, *bēī†(è)*

Future *ūchā'yām* *bāyām*

yayōikī and *layōikī* have low tone in imperat sing. *yāī†*, *lāī†* the conj part is *yāī†* or *yayī†* and *lāī†* or *layī†*.

shīlayōikī belongs to the "a" class as well as to the regl. conj. It is used only in the 3rd sing. we have therefore

Conj Part *shīlē†*

Future *shīlā'yēī* and *shīlā'ī*

Pres Ind *shīlā'yēn*, *shīlā'n*

Imperf *shīlā'yēs*, *shīlā's*

Agent II *shīlā'yēk*

The imperat is not used, but would be, if required, *shīlāī* *shīlāya*

The ending of the imperat sing in *-i* instead of *y* may be considered quite regular. It ends naturally in the last letter of the root—in this case *y*. As a final consonantal *y* is impossible for most people, it is pronounced *-i*. Similarly *sūyōikī*, know has imperat. *sū'ī* *sū'ya*

The "o" class

A few verbs with monosyllabic roots and a few with roots consisting of a single letter, are accented like verbs of the 1st conjugation, but differ from them in (i) the Imperat, and (ii) the 1st sing and 2nd plur of the future tenses

b \underline{z} h \acute{o} ik $_1$, fear m \acute{s} o \acute{i} ik $_1$, be mixed, be associated with someone
 ũthy \acute{o} ik $_1$, rise som \acute{o} ik $_1$, get tired · ũc \acute{o} ik $_1$, run away
 bo \acute{i} ik $_1$, become, be able dŭb \acute{o} ik $_1$, be unable · so \acute{i} ik $_1$, sleep ro \acute{i} ik $_1$
 weep jo \acute{i} ik $_1$, be born po \acute{i} ik $_1$, fall, become exhausted

	b \underline{z} h \acute{o} ik $_1$, fear	
Imperat	b \underline{z} h \acute{o} '	b \underline{z} h \acute{a} '
Conj Part	b \underline{z} h \acute{e} 'i†	
Future	b \underline{z} h \acute{o} m'	b \underline{z} h-on'
	-e'	-āt'
	-e'1	-ēn'
Pres. Ind	b \underline{z} h- \acute{o} 'mŭs	b \underline{z} h- \acute{o} 'nēs
	-ē'no	ā'nēt
	-ē'n, -ē'nŭ	-ē'nēn
Fem	b \underline{z} h \acute{o} 'm \acute{s} , etc	
Imperf	b \underline{z} h \acute{o} 'mŭsŭs	2nd plur b \underline{z} h \acute{a} 'sēt
Fem	b \underline{z} h \acute{o} 'm \acute{s} \acute{s} , etc	
Agent I	b \underline{z} h \acute{o} 'm \acute{a} k	2nd plur b \underline{z} h \acute{a} 'nēk

Past Cond, Dubit Fut add -s \acute{i} k and dās respectively to the Future

som \acute{o} ik $_1$, get tired the Imperat and Future tenses are remarkable for being conjugated in three different ways, viz according to the 1st Conj, the regular 2nd Conj, and the "o" class

Imperat	Conj I	som-ē'	-ēā'
	Conj II (reg)	som	sō'ma
	"o" class	somō'	somā'
Future		som-am'	2nd plur somēā't
		sō'm- \acute{a} m	sō'mēt
		som- \acute{o} 'm	somā't
Pres. Ind	1st Conj	som-ē'mŭs,	2nd. pl -ēā'nēt ·
	2nd (reg)	sómēmŭs	sómēnēt
	"o" Conj	som \acute{o} 'mŭs	somā'nēt
Imperf		som-ē'mŭsŭs	2nd pl -ēā'sēt
		sómēmŭsŭs	sómēsēt
		som \acute{o} 'mŭsŭs	somā'sēt

The verbs which have merely one letter before the root (with which must be classed dŭb \acute{o} ik $_1$ on account of its resemblance to bo \acute{i} ik $_1$) are like b \underline{z} h \acute{o} ik $_1$, but the following points are to be noted —

- (i) *dübóik₁* be unable, has no imperat.
 (ii) conj part ends in -éi† (è) except for *boik₁* and *dübóik₁*, which have *bē†*, having become, and *dübāi†*, having been unable
 (iii) the 3rd sing Agent II ends in -ǎ'yěk, almost -ě'yěk (fir-st *e* being è)
 (iv) *joik₁* has future *jam* as well as *jom*

Slight differences in *e* occur. On the whole the *e* in these is lower, i.e. more like French è than in the first set of the "o" class given above—*bizhóik₁*, etc

būzhóik₁, go has imperat sing *bo*, like *boik₁*, but plur *bū'zha*

Its conj part is *gē†*. The other participles and the future tenses are regular as from *būzhóik₁*, Conj II

There are a few trans verbs with single letter roots. They belong to Conj I

thóik₁, do imperat *thě* *thěā* conj part *thē†* fut *thēm* past *thē'gās*, *thígās*

doik₁ give *dě* *děā* *dē†* *dēm* *dēgās* *dígās*
soik₁, attach, *loik₁*, reap quite regular like Conj I *soik₁* has fut *sēm* (like *thóik₁* and *doik₁*) as well as *šam*

II Irregular Pasts

The conjugation of past tenses follows with absolute regularity from the 1st sing of the simple past. It is therefore sufficient to know only one form to be able to conjugate all the past tenses. For the sake of completeness the verbs will be given in the infin, 1st sing, future and 1st sing past. Before proceeding to the list of pasts we may mention one wholly irregular past

	<i>būzhóik₁</i>	go	fut . <i>būzham</i>	past, <i>gās</i>
Past .		<i>ma gās</i>		<i>be gyēs</i>
		<i>tu gā</i>		<i>tsho gyēt</i>
		<i>ro gou</i>		<i>rī gyē</i>
Fem		<i>ma gēs</i>		plur same as
		<i>tu gēē</i>		masc plur
		<i>re gēi</i>		
Pres Perf		<i>ma gānūs</i>		<i>be gēnēs</i>
		<i>tu gāno</i>		<i>tsho gēnēt</i>
		<i>ro gōn, gōnū</i>		<i>rī gēn</i>
Fem		<i>ma gēnis</i>		plur same as
		<i>tu gēnye</i>		masc plur
		<i>re gēin, gēinū</i>		

Plupf	ma gāsūs	be gēsēs
	tu gāso	tsho gēsēt
	ro gōs, gōsū	rī gēs, gēse
Fem	ma gē'sis	plur same as
	tu ge'she	masc plur
	re gē'ish, gē'ishī	

boīk₁, become, be able, has four forms for the past bī'gās (which looks like a trans past) būlūs and būūs used in the masc. sing and bīlūs used in the fem. sing. and all the plur, also exceptionally in the masc sing. These remarks apply to all the tenses connected with the past

Past	ma bū'lūs (rarely bī'lūs)	be bīl-ēs
	tu -o „ -o	tsho -ēt
	ro -ū „ -ū	rī -ē
Fem	ma bī'l -is	plur. same as
	tu -ye	masc plur
	re -i	
Pres Perf	ma bū'lūnūs rarely bī'lūnūs	be bī'līnēs
Fem	ma bī'līnis	
Plupf.	ma bū'lūsūs, rarely bī'lūsūs	be bī'līsēs
Fem	ma bī'līsīs	

bī'gās has 3rd sing bīgū or būgū

vavōīk₁, come, in addition to vātūs, has a past belonging to another root not otherwise found in Gilgiti -ā'lūs, came. ā'lūnūs, have come ā'lūsūs, had come

āsōīk₁, which one never hears in the infin. has past āsūs and āsī'lūs, the latter uncommon in this dialect

Second Conjugation (contd.)

List of principal verbs with irregular pasts—infin, 1st sing fut and past

(2) List of Verbs which to our ideas are trans., but are regarded by Sins as intrans and construed with nominative subject

bīzhōīk ₁ , fear	bīzhōm	bīzhī'lūs
amūshōīk ₁ , forget	amūshām	amū'tūs
parūzhōīk ₁ , hear, under-stand	parū'zhām	parū'dūs
sīcōīk ₁ , learn	sī'cām	sīcī'lūs
tarīzhōīk ₁ , cross (river, etc)	tarī'zhām	tarī'lūs
tarōīk ₁ , cross (river, etc)	tā'ram	tar-ī'lūs, -idūs

tshütóik₁, annoy (object tshǔ'tam tshütílús
takes sāt₁, with)

(ii) Verbs with past in *-ilūs* The standard form of this ending is *-ilūs* where the *i* is phonetically the same vowel as *-i*, but is long I believe such an *i* would always be correct but in the following list I have written the *i* as in each case I heard it

(a) verbs in *-izh*, including some passives *izh* dropped before past suffix

jarizhóik ₁ , grow old	jarí'zhām	jarí'lūs
búrizhóik ₁ , sink (intrans)	búri'zhām	búri'lūs -dūs
nlizhóik ₁ , sprout	nli'zhēi	nli'lū
phaizhóik ₁ , burst (intrans)	phaizhām	phaī'lūs
mīsizhóik ₁ , be mixed	mīsizhām	mīsī-lūs, -dūs
phīrizhóik ₁ , turn	phīri'zhām	phīri'lūs
phūtizhóik ₁ , be broken	phūti'zhām	phūti'lūs
pūsizhóik ₁ , swell	pūsini'zhēi	pūsini'lū
vavalizhóik ₁ , be thirsty	vavali'zhām	vavai'lūs, -i'dūs
nīstāizhóik ₁ , trickle (see nīstizhóik ₁ , below)	nīstā'izhēi	nīstai'lū

Exception *izh* not dropped before past suffix.

carizhóik ₁ , graze	carí'zhēi	carizhí'lū
--------------------------------	-----------	------------

(b) others

(āsóik ₁ , be)		āsí'lūs, āsū-
avāzhóik ₁ , be right, proper	avā'zhēi	avāzhí'lū, avā'dū
bashóik ₁ , chatter, etc	bā'shām	bashi'lūs
hayóik ₁ , laugh	hām	hayí'lūs
khazhóik ₁ , itch	khā'zhēi	khazhí'lū
phayóik ₁ , burst	phām	phaí'lūs
phīróik ₁ , turn	phí'ram	phīri'lūs
somóik ₁ , get tired	somom', somām', sō'mām	somí'lūs

únyóik ₁ , be hungry	ú'nyām	únyilūs
---------------------------------	--------	---------

uthyóik ₁ , rise	ú'thām	úthylūs
-----------------------------	--------	---------

also bizhóik₁, sícóik₁, tarizhóik₁, taróik₁, tshütóik₁, given in (i) above

avāzhóik₁, bashóik₁, khazhóik₁, bizhóik₁, add the ending to the root.

(iii) Verbs with past in *-i'dūs* (*-ē'dūs*).

(a) verbs in -izhóik ₁ , including some passives		
bír ₁ izhóik ₁ , be spilt	bír ₁ 'zhě ₁	bír ₁ 'dū
būr ₁ izhóik ₁ , sink (intrans)	būr ₁ 'zham	būr ₁ '-dūs, -lūs
gālat ₁ izhóik ₁ become knotted	gālat ₁ 'zhě ₁	gālat ₁ 'dū
jām ₁ izhóik ₁ , yawn	jām ₁ 'zham	jam ₁ 'dūs
mīs ₁ izhóik ₁ , be mixed	mīs ₁ 'zham	mīs ₁ '-dūs, lūs
pash ₁ izhóik ₁ , be visible, be seen	pash ₁ 'zham	pash ₁ 'dūs
rāt ₁ izhóik ₁ , be hindered	rāt ₁ 'zham	rāt ₁ 'dūs
sīd ₁ izhóik ₁ , be struck	sīd ₁ 'zham	sīd ₁ 'dūs
zam ₁ izhóik ₁ , be struck	zam ₁ 'zham	zam ₁ 'dūs
vaval ₁ izhóik ₁ , be thirsty	vaval ₁ 'zham	vaval ₁ '-dūs, -'lūs
in -ē'dū		
bāy ₁ izhóik ₁ , be cultivated	bāy ₁ 'zhě ₁	bāyē'dū
tap ₁ izhóik ₁ , warm oneself	tap ₁ 'zham	tapē'dūs
(b) others		
caróik ₁ , graze	cā'iam	car ₁ 'dūs
also taróik ₁ , see under (v)		
(w) past in -ā'dūs, -ādūs		
bīl ₁ izhóik ₁ , melt	bīl ₁ 'zhě ₁	bīlā'dū
niezhóik ₁ , be pressed, be oppressed	niē'zham	niā'dūs
nīst ₁ izhóik ₁ , trickle [see nīstā ₁ izhóik ₁ , above under (u) (a)]	nīst ₁ 'zhě ₁	nīstādū
(v) past in -dūs		
avāzhóik ₁ , be right, proper	avā'zhě ₁	avādū, avāzh'ī'lū
bāzhóik ₁ , congeal	bāzhě ₁	bādū
dazhóik ₁ , burn	dā'zhě ₁	dadū
chūzhóik ₁ (chījóik ₁) be separated	chūzham (chījam)	chūdūs(chídūs)
razhóik ₁ , be cooked	rāzhě ₁	radū
shīlayóik ₁ , ache	shīlā'-i, -yē ₁	shīlā'dū
shūzhóik ₁ , become old (clothes, moon)	shūzhě ₁	shūdū
shūzhóik ₁ , swell	shūzhě ₁	shūdū

It will be noticed that all the above, with the possible exception of chūzhóik₁, are verbs used only in the 3rd sing, chūzhóik₁ itself is nearly always used in the 3rd singular also pārūzhóik₁, understand see under (v).

(vi) past in -tūs		
dizhóikī, fall	dī'zhām	dī'tūs (1 long)
ikhavóikī, emerge	íkhā'm	íkhátūs
nikhavóikī, emerge	níkhām	níkhátūs
mucóikī, curdle	mū'cēi	mū'tū
múcóikī, escape	mū'cām	mū'tūs
sacóikī, be attached	sā'cām	sátūs
ūchacóikī, arrive	ūchā'cām	ūchā'tūs
soikī, sleep	sōm	sūtūs
vayóikī, come	vām	vá'tūs also
		ālūs
yayóikī, go walk	yāyām	yā'tūs
īfayóikī, arrive	īfā'yām	īfā'tūs
(vii) past in -tūs		
bāyóikī, sit	bā'yām	bētūs
nashóikī, be lost	nā'shām	nátūs
tūshóikī, be filled (especially stomach)	tū'shēi	tūtū
lishóikī, hide oneself	lí'shām	lí'tūs
amushóikī, forget, see under (i)		
(viii) past in -ālūs		
(vayóikī, come	vām)	ālūs
dūbóikī, be unable	dūbōm'	dūbālūs
coikī, bear child	cām	cālūs (fem)
joikī, be born	jām, jōm	jālūs
(ix) past in -ōlūs (ō almost like aw in "awe").		
poikī, fall	pōm	pōlūs
roikī, weep	rōm	rōlūs
(x) past in -kū.		
pācóikī†, ripen	pā'cēi	pākū
shushóikī, drv	shū'shēi	shū'kū
(xi) past in -sūs		
(āsóikī, be)		ās'sūs, āsī'lūs
(xii) past in -ūs		
mīróikī, die	mīrī'ām	mūūs

Causal Verbs.

The ordinary regular method of forming a causal verb is to add *-ar* to the root of the verb which is to be rendered causal and then to conjugate like a regular verb of the 1st Conj. The resulting verb often gets a meaning slightly different from a mere causal. Examples —

šídóik ₁ , beat	šidaróik ₁ , cause to be beaten
pārūzhóik ₁ , understand, hear	pārūzharóik ₁ , explain
doik ₁ , give	daróik ₁ , cause to be given
soik ₁ , sleep	saróik ₁ , put to sleep
ifavóik ₁ , arrive	ifayaróik ₁ , cause to arrive

Some are a little irregular in formation —

khoik ₁ , eat	khayaróik ₁ , give to eat
vayóik ₁ , go, walk	varóik ₁ , cause to go or walk
ũthyóik ₁ , rise	ũtharóik ₁ , rouse

See below pairs of trans, and intrans verbs

Intransitive, Passive or Middle.

The regular method of forming these is to add *-izh* to the root of the verb which is to be rendered passive or intrans. This is never added to a verb already made causal by the addition of *-a*

gālatóik ₁ , to knot or tangle	or	gālatizhóik ₁ , become tangled, knotted
šídóik ₁ , beat		šidizhóik ₁ , be beaten
lūpóik ₁ , to burn, light (trans)		lūpizhóik ₁ , be lit, burn (in- trans)

But we may not say šidarizhóik₁, to be caused to be beaten, or tharizhóik₁, to be caused to be done

Pairs of Transitive and Intransitive Verbs

There are many verbs which to the Smā' mind present the same idea as the casual verbs in *-ar*, and yet have the form of ordinary verbs. Such verbs often have intrans forms as well, which in appearance sometimes resemble ordinary verbs and sometimes have roots ending in *-izh*. There is some uncertainty about the form of these intrans verbs for we frequently find both forms side by side and with the same meaning e g

phīróik ₁ , phīrizhóik ₁ , turn, return (intrans)	
taróik ₁ , tarizhóik ₁ cross, with a separate differently conjugated verb taróik ₁ , cause to cross	

The following list of the principal pairs of trans and intrans verbs may be useful —

bashóik ₁ , play instrument, toll bell, etc	basham'	bashégás
bashóik ₁ , be played, tolled, etc ; also chatter, etc	bā'sham	bashi'lūs
caróik ₁ , graze (trans)	caram'	carégás

caróiki, graze (intrans.)	cār'ěi	carí'dū
carizhóiki, graze (intrans.)	cār'zhěi	carizh'īlu
dáyóiki, burn (trans.)	dāyam'	dāyégās
dazhóiki, burn (intrans.)	dāzhěi	dadū
maróiki, kill	maram'	marégās
muróiki, die	miriam	mūūs
lishóiki, hide oneself	li'sham	li'tūs
lisharóiki, hide a person	lisharam'	lishare'gās
mūzhóiki, save	mūzham'	mūzhe'gās
mūcóiki, escape, be saved	mū'cam	mūtūs
nāyóiki, lose	nāyam'	nāyégās
nashóiki, be lost, get lost	nā'sham	n'atūs
nikhálóiki, take out	nikhālam'	nikhálégās
nikhayóiki, come out, emerge	nikhām'	nikhātūs
nilyóiki, hide (thing)	nilyam'	nilyégās
nilzhóiki, sprout (? intr of nilyoiki)	nil'zhěi	nil'īlu
pazhóiki†, cook	pā'zham	pazhī'gās
pácóiki, †, ripen, be cooked	pā'cēi	páku
phāyóiki, tear, burst (trans.)	phāyam'	phāyégās
phāyóiki, tear, burst (intrans.)	phām	phai'lū-
phazhóiki, tear, burst (intrans.)	phai'zham	phai'lūs
pher- or phir-óiki, turn, send back	-am'	-égās
phir-pher-óiki, return, go back	phī'r phér-am	phir pher-ī'lūs
phirizhóiki, return, go back	phīr'izham	phirī'lūs
rānóiki, cook	rā'nam	rānī'gās
razhóiki, be cooked	rā'zhěi	rādu
shīlóiki, appease (? causal of next).	shīlam'	shīlégās
shīlayóiki, ache	shīlā'-i, -yěi	shīlādū
shuvóiki, dry (trans.)	shuvam'	shuvégās
shushóiki, dry (intrans.)	shūshěi	shūkū
šoiki, attach	saṃ	ség'ās
šacóiki, be attached	sā'cam	satūs

taróik ₁ , take across	taram'	tarégás
taróik ₁ , cross	tá'ram	tar-í'lūs -í'dūs
tarizhóik ₁ , cross	tar'zham	tar-í'lūs, -í'dūs
ūchayóik ₁ , conduct, send take	ūchā'yam	ūchayí'gás
ūchacóik ₁ , arrive	uchā'çam	ūchā'tūs

We may have in this manner triplets of verbs, one being intrans, passive or middle, another an ordinary trans and the third a causal of this trans, thus —

mīsizhóik ₁ , be mixed, as- sociate oneself	mīsí'zham	mīsí'dūs
mīsóik ₁ , mix, associate some with oneself	mīsā'ram	mīsí'gás
mīsaróik ₁ , cause to be mixed, cause to be as- sociated	mīсарam'	mīсарégas

It will be observed about the list of pairs given above that in only three cases does the trans verb belong to the 2nd Conj., viz pazhóik₁†, cook (bread, etc), ránóik₁ cook (meat, etc), and ūchayóik₁, conduct, send. This shows that trans verbs with intrans. (not merely passive) forms usually belong to the 1st Conj

Denominative Verbs Verbs derived from nouns or adjectives generally belong to the 1st Conj, thus the following all belong to it —

shūryār†, f, pleasure	shūryaróik ₁ , to please.
dilū, m, peel, bark	dilyóik ₁ to peel, remove bark
ṛṇ, m., colour, dye	rānóik ₁ , to dye
sāmār, equal	sāmaróik ₁ , to divide (lit into equal parts)

Alphabetical List of the Principal Verbs of the First Conjugation all Transitive

aróik ₁ , bring	layóik ₁ , obtain (2nd Conj ?)	rānóik ₁ , dye
atóik ₁ , bring		rāthóik ₁ , hinder
bānaróik ₁ , clothe	likharóik ₁ , have written	rayóik ₁ , say
bayaróik ₁ , seat, set up	loik ₁ , reap	sāmaróik ₁ , divide
bayóik ₁ , cultivate	luóik ₁ , snatch away	saróik ₁ put to sleep
bilyóik ₁ , melt	lūpóik ₁ , burn, light	shūlóik ₁ , appease
būróik ₁ , sink	manóik ₁ , agree	shūryaróik ₁ , please
cākaróik ₁ show	maróik ₁ , kill	sīdóik ₁ , beat,
cākóik ₁ , look at	mīsaróik ₁ , cause to be mixed	strike
caróik ₁ , graze	mūcaróik ₁ curdle	soik ₁ , attach
chūróik ₁ place		

cinóiki, love	mūzhóiki, save	śīcaróiki, teach
daróiki, cause to be given	nāyóiki, lose	taróiki, take
dástóiki, knoy	nīkhálóiki, take out	across
dáyóiki, burn	nīlyóiki, conceal	tharóiki, cause to be done
kindle	móiki, press op- press	thóiki, do, say
dīlvóiki, peel	odoróiki, look for	thūyóiki, open
dóiki, give	okoyóiki, dig	tolóiki, weigh,
duzhóiki, wash	palóiki, a t t a c h ,	measure
ganóiki, bind	hand something	uchacaróiki, con- duct, send
hālvóiki, take by deceit	palyóiki, rub	ūtharóiki, rouse
īfāyaróiki, con- duct send	paróiki, cause to alight or fall	valóiki, bring
jalóiki, sow	pārūzharóiki, ex- plain	yaróiki, make
khayaróiki, feed	pasharóiki, show	walk or go
khátóiki, bury, conceal	phāyóiki, tear burst	vūparóiki, recon- cile (causal of next)
khoiki, eat	phe-, phi-róiki, turn	yupóiki, join
khojóiki, a s k question	phūtóiki, break	yuvóiki, win
lasóiki, liek	prayóiki, mend	zamóiki, strike, beat
	púróiki, fill	
	rāmóiki, keep birds	

Principal Transitive Verbs of Second Conjugation (the
principal intrans one have already been given)

bānóiki, put on (clothes, etc.)	manóiki, rub with hands or feet
bēchóiki, ask for, demand	pashóiki, see
chanóiki, send	pazhóiki†, cook (bread, etc.)
bīróiki, spill	pezóiki, grind
dūmayaróiki, exchange	rāchóiki, preserve, keep
gmóiki, take	rānóiki, cook (meat etc.)
háróiki, take away	sūyóiki, know
katóiki, spin	timóiki, endure
lamóiki, seize	ūchayóiki, conduct, send

ravóiki rām rē'gās, régās, or rē'igās say, and layóiki lāyām
lē'igās. obtain, may be considered as either 1st or 2nd conj
The future tenses belong to the 2nd, while the past is
more like the 1st. With the latter verb one should com-
pare loiki lam lē'gās, reap, 1st Conj

khoikī, eat, doiki, give and thoiki, do, say, have past either
khē'gās (khégās) dé'gās (de'gās) and thē'gās (thégās) or
khi'gās, digās and thi'gās

See also "1" class and -ar class under 2nd Conj above

THE ADVERB

Most adjectives may also be used as adverbs. When so used they agree with the subject in gender and number. This free use of adjectives diminishes the number of pure adverbs. A number of prepositions are both prepositions and adverbs.

The most important adverbs are given in the following lists.

ADVERBS OF TIME

ash, to-day	dāzō', at midday
āyākēr, in the mean time	dēzgo, every day, always
This is āyāk, so many,	ēvē'lū m., year anū ēvē'lē-r
and -i, in	or -zh, this year vāi
āzhu, this year	evē'lē-r or -zh in the com-
bāla, yesterday	ing year phātīnū ēvēlē-r
bālakāl, in the afternoon	or -zh, in the following year.
bāris, m, year anū	hāmēsha, always
bārizē-r or -zh, this	īcī', on the day before yester-
year vāi bārizēr, next	day
year · phātī'nū bārizēr,	kāl, m, year shātakāl, next
in the following year	year phē'rī kāl, year after
cāl, early, soon	next
cāl būzhi, early in the	karē', when ? (or when) karē'
morning	na, never karē' ga when-
chāk m, day hār chāk,	ever. karē' ga na, absolute-
every day, always yar†	ly never
chāk, the previous day	kotāi†, a little while ago
āzhē'i chāk, next day	lūstikāl, lūstājk, morning
dām ēk dām, at once	lūstiki tūk, very early in the
dām, m, time ce dām	morning
thrice mūtū dām, an-	pār, last year
other time. āzh in ū	pārār, year before last
dām, next time.	rātyo, rātyēt, by night, at
cīrin, on the day after	night
tomorrow	tēn, now tēn ākī at this very
corin, on fourth day (for-	moment
ward) times	sūryo, by day
cqt, f, time car cqt, four	phātū, phātūt, after wards

In connection with adverbs of time the days of the week may be given

Days of the Week.

ādīt- gen -āi, m, Sunday	bīrī'sfāt-, -āi, m, Thursday
tsandūr-a-āi, m, Monday	shūkūr-, -āi, m, Friday
angā'r-u-, -āi, m., Tuesday	shīmshēr-, -āi, m, Saturday
bō'd-u-āi, m., Wednesday	

ADVERBS OF PLACE.

aṃṃṃṃṃṃ, in that direction
 aṃṃṃṃṃṃṃ, from that
 direction
 āḷi there
 āḷyēt (dat of āḷi) thither,
 there
 āḷyo, thence
 āṃḷi, ṃṃḷi, here
 āṃṃyēt, ṃṃṃyēt (dat of fore-
 going) hither here
 āṃyo, hence
 aṃṃṃṃṃṃ, in this direction
 aṃṃṃṃṃṃṃ, from this direc-
 tion
 arú, inside
 árú't (dat of arú) inwards
 āzhè', up, above
 āzhè't (dat. of āzhè') up-
 wards
 dārú, outside
 dārú't (dat of dārú), out-
 wards
 dāsibomṭ, dāchibomṭ, to
 the right
 dūr, far
 jān, where ?
 jātē, whither
 kaç, near
 kaṃṃṃṃṃṃ, in what direc-
 tion ?
 kaṃṃṃṃṃṃṃ, from what
 direction ?
 khabomṭ, to the left

khñ, f, direction ane khñ,
 in this direction āi khññ
 in that direction āzhī'ni
 khñ, upwards khñini k,
 downwards re k, in that
 direction, etc
 kōṃḷi koṃḷi, where ? (or
 where) k na nowhere k
 ga na. absolutely nowhere :
 k ga, wherever
 khñri, down
 khñrit (dat of khñri) down-
 wards
 kōntē, whither ?
 kōnyo, whence ?
 mazhā', in the middle
 mazhāt (dat of mazhā'), to
 the middle or centre
 mūchō', mūsō', forward, in
 front
 mūchōt, musōt (dat of last
 word), forward
 naṃḷi, here
 naṃṃṃṃṃṃ, in this direction
 naṃṃṃṃṃṃṃ, from this direction
 pār, across, on other side
 phātú, back, behind
 phātūt, backwards
 raṃṃṃṃṃṃ, in that direction
 raṃṃṃṃṃṃṃ, from that direction
 (tārī, direction), māi tārfa jo,
 on my behalf, from me
 vapas, back

OTHER ADVERBS

ācūk, thus
 ādē', thus, in this manner
 awá, yes
 áyē', thus, in that manner
 bódū (adj) very, much
 chūt (n, adj), slowly
 dārūm still, yet [listen"]
 dūnṭ, just, as in "just
 fākāt, only
 ga, even also

gücū (adj), without special
 reason
 hō, then, in that case
 kē, why ?
 khās, altogether (generally
 with negative)
 khvē, how
 lāvū (adj), very, much
 nāyá, no
 lōkū (adj.), rapidly

nē, not(è)	tūshār, very much
nē, again	vapās, back, again
sīrf, only	zēlī, manner; kē z, how? ane
thīga to, as in kē t t, anī	z, thus. ādē' z, thus jēk
t t, ā t t, jēk hām t t, for	z, how? ā z, in that way:
this, that what, which	also what kind of, this or
reason that, i e since, be-	that kind of
cause (adverbial conjunction)	

NOTES —(1) The conj partic of thoīkī, do. and boīkī, be-
come, may be used with adf. to give an adverbial sense —

mīstū-k thē† prāvē', good having-made mend, mend it well
chūt bē† līkhār†, slow having-become write, write slowly.
jēk bē† bū'zham, what having-become shall-I-go, how shall I go, how can I go
āvē thē†, in that manner
ādē thē† in this manne"

(2) Adverbs meaning here there sometimes have a temporal signification · ālyo phātú after that.

PREPOSITIONS

Most prepositions govern the prep. case Those governing any other case are indicated

aru', inside of (locative, sometimes genit)	kacī, beside
azhě', upon (generally -zh)	kārī, kāryo, for the sake of,
azhě', see -zh in this list)	khīn under (also genit)
badal, in place of instead of (genit)	kūlyo (genit, prep) under, along (a river bank)
barābār (adj.), equal to	māzhā', between
cālā†, in front of, opposite to	jo, from same as zho
dapar, near along side of	nalā, along with
dārú, outside of (genit)	ōrā (used w jo, as jo ōrā) except
dishēi (loc of dish, place) with genit instead of in place of	pār, beyond on other side of
gatīh, after	pārūtu (adj) equal to, level with, similar to
gi, with (instrumental) generally used simply with nom case	phātú, behind
hākēr (loc of hāk) concerning (genit.)	-o, from, used with certain adverbs as ālyo. from there, thence
	-r, in sing of loc (perhaps contracted from arú, in-side)

sāmāi, equal to	-zh, upon (sign of loc) often
sāti. along with- (w ab-	used with āzhē', as gotēzh
stract nouns) with of m-	āzhē' upon the house It
strument	may be contracted from
than, up to	āzhē
yār, in front of	zho, or jo from

CONJUNCTIONS.

agar if	lēkin, but
ākhanā', although	māgār, but
amma, but	vālēkin, but
ga, gā and, also	ya, or
ki. that (of narration, not	yāni, as if (not ' that is ' as
of purpose)	in Urdu)

See also *thī'ga* to under Adverbs third list

INTERJECTIONS

āi, O (vocative)	khābardār, take care
āla (masc sing. and plur),	Khūdāyēkān by God
āli (fem sing and	kūrānēkān, by the Qur an
plur), O (vocative)	mīstū, good very well
bās, enough !	pīrēkān, by the saint (an oath)
hai āfsōs, alas !	sho, good very well
imānēkān, by my faith	
(an oath)	

NOTE on some forms given by Biddulph

In " Tribes of the Hindoo Koosh " Biddulph has an outline grammar of Sinā in the course of which he adduces some forms which seem to me incorrect I therefore venture to suggest emendations

The verbal root ending -ar is said to be ' causal or passive,' and in particular for the passive of the infinitive (shidoyki) with its derivatives, the gerund, supines etc, also for the plupf past, pres. perf, future, imperative. -ar forms are given with a passive meaning, although for the passive pres ind and imperf the forms shidijumus and shidijumasus are given I think the -ar forms are always causal and never passive

The word aje is said to mean " perhaps " and is used to make a number of dubitative tenses as shidoyki aje possibly to strike, etc. I do not know any such word The word I know in such a connection is dās which is used to form dubitative tenses. It is just possible that in some places a word like aje is used The tenses with dās have not quite the meaning given by Biddulph for the aje tenses The preposi-

tion *azhë*, upon, could in certain cases be used with the infinitive which is a verbal noun, capable of being governed by prepositions

The following corrections are suggested —

Biddulph	Suggested Alteration
shidoykı beyi, to be about to strike	şidóıkı bēi it is or will be necessary to strike
shidoykı asoo, to have struck	şidóıkı āsū, it was necessary to strike
shidoykı be, being about to strike	şidóıkı bēř seems quite an unnatural phrase
shidoykı hanu, meet to strike	şidóıkı, hānū it is necessary to strike The sense of necessity is weak in such phrases as these
shidobil, by or from striking	şidobil, at the time of striking

The ending *-an* or *-yan* is said to be adverbial, the *-o* of adjectives being changed to this to form adverbs. I regard it as used to form abstract nouns. The examples adduced are *tınar*, sharply *abatyar* slowly *laowkyar*, swiftly *tınyārř*, *abatyarř*, *loıkyārř*, mean sharpness, slowness and swiftness respectively. Nouns, however, are sometimes used with an adverbial sense

SYNTAX

NOUNS

The Cases.—Nominative and 1st Accusative —The nominative which has the same form as the vocative and 1st accusative, is used as the subject of all intrans verbs including a few which are considered trans by us, but intrans by *Sinā* speakers. Such are *amushóıkı*, forget *bızhóıkı* fear *pārúzhóıkı* hear, understand *sicóıkı*, learn *tanızhóıkı*, *taróıkı*, cross *tshütóıkı*, annoy

With trans verbs the nom case is not used for any tense

The nom or 1st ac is sometimes used instead of the genit. after words denoting quantity and with names of places, buildings, etc., as

- ce ser gıř, three ser of ghi
- car ser baspūr, four ser of gram (for horses or cattle)
- sa bārř jūk, six loads of wood
- Cilās kōt, Cilās fort
- Cilās shaihar, the town of Cilās

The case is used to indicate length of time —

ácāk bārīs (or ěvělé) mās sádarı thĕgās so many years I
service did

ĕk mázĕk bĕtĕsĕs we had stayed (lit sat) for one month

It is object after most verbs ros ro pashĭgŭ, he saw him

The Genitive — The genitive is used more widely than in English The following examples will show this.

dĕzái ĕk mŭgār ce ser gĭt every day a goat and three
ser of ghi (lit of a day)

ĕk barĭzái (or ěvěláı) kácak báp dĕno how much tax do
you give in a year ?

dc rupavo masala. rupa'ái shākār, two rupees worth of
condiments, one of sugar

khar kharatı khojĕgŭ, he asked after his health.

thái mĭstı khābār good news of you

khŭnái davai thĕ'gŭ brought an action for (attempted)
murder

mās thái sádarı thĕm I will do your service, I will work
for you

mái shalĭ āı I got fever lit my fever came

boıkyĕı sábab gı on account of being lit with the cause
of being

cilim rilái thĕnĕn they make a huqqa of brass (This
resembles the English idiom)

In the Gĭlgĭt dialect the genitive, whether of nouns or of
pronouns is not an adjective

Dative — The dative is used to express

(i) to of direction, after verbs of going, coming, taking
sending, etc

Kāshĭrĕt, to Kashmir fálanı dıshĕt, to hătĕt vátı,
a certain place came to

kōntĕ, jātĕ, whither ārüt, inside, hand.
inwards

rāĕt mái jŭ ũchācarĕ', make my salutation reach the
raja

(ii) direction (mental) vāĭĕt kai dĭtı, to-water desire fell,
he desired water

thái mŭlākāt thoıkyĕt ma khŭsh hānŭs, I am pleased
to meet you (thy meeting making-to I pleased
am)

tāsĭlĕt rabōt thoıkı, make a report to the Tahsil

Sometimes the dative ending is omitted :—

Kāshĭrĭ va, come to Kashmir Cilās ho, go to Cilas

Occasionally the sense is "as far as" rather than simply "to" —

Kashirēt as far as Kashmir Cīlāsēt, as far as Cīlas
ālyēt, up to there

(u) time: lūstakyēt, in the morning earmōnū dēzēt, on
the fourth day

phātūt, afterwards, for the future āsh bo·īnēt, up
to to-day

(v) purpose bülēt mikhate, they went out for polo.

tom krēmēt goun he has gone on his own business

ākōt, for himself vourself, etc

āshpēt, for the horse.

For the use of the dative after certain verbs see under Verb below

Prepositional — This case does not call for much comment. It is used after most prepositions, the genitive or locative being exceptional. In rapid speech the endings of the prep case are often omitted, especially in the sing.

Locative — Under this heading we may put the two endings denoting "in" and "upon," for they have no separate existence. They are not prepositions, though they may be contracted from *arū*, in and *āzhe'*, upon.

The loc suffix *-r* in, is found in both sing and plur and means:—

(i) literally "in" of place āi dishēr, in that place

(u) less literally, more metaphorically, mentally, etc.

shanalyor, in chains hōshēr, in his senses

armānēr, in intention or wish (m̄y, vour senses,
etc)

am hālātēr, in this condition

mīstī komor, in good works hiēr in heart (m̄y,
his, your heart,
etc)

(uu) in expressions of time

kácāk ūmrēr, at what age? kō bārīzēr, in what

āyākēr, in the mean time year?

(v) language

Sinār, in the Sinā language ūrduēr, in Urdu

Botō basēr, in the Cīlāsī language

(v) instead of "on"

ponēr, on the road pār paizār bānarēā',

āgūvēr bārōṅ tharēā', put shoes on his
put rings on his finger feet

(v) instead of I Ac. morēr manóikl, agree to some one's
word, obey him

The loc suffix -zh, on, both sing. and plur

(i) literal mēcēzh, upon the table generally with āzhē',
as, mēcēzh āzhē', upon the table

(ii) more metaphorical

resēzh juram vīōikī or thoīkī, impose a fine on him.

ānu mānuzēzh itzbārēk nūsh, I have no faith in this man.

māzh khazū' hanī, I have itch

chilēzh bīlī, she is on clothes (The reference is to mens-
truation)

(iii) for 'at' or 'in'

sēvēzh, at the bridge

hētēzh, at or in the
village

(iv) with 1st and 2nd pers. pronouns for -r

māzh, in me

āsozh, in us

tūzh, in thee

tshozh, in you

(v) to express time

ānu bārīzēzh, in this year

wāī ēvēlēzh, in the
coming year

Second Accusative—This case is used after verbs of striking or giving a blow of any description—with fist, foot stick, knife, etc. See under Verbs. It greatly resembles the prepositional. The two cases are the same in the plur of nouns and of 3rd pers pronouns, but not of 1st and 2nd pers pronouns. In the sing the 2nd ac ending is often more euphatic and distinct than the other and it is safer to make a distinction between them.

The 1st ac is never used after verbs of striking. The invariable case is 2nd ac whether after a simple verb to strike or after a verb compounded of a noun and a verb, such as "give a knife," i.e. stab. The commonest case after other trans verbs is the 1st ac. The verb to kill takes a 1st ac., not, like verbs of striking, a 2nd ac.

Agent Case.—This case is used with every part of the active voice of trans verbs. The usage thus differs from Urdu and Hindi in which the agent is used only with the past tenses of trans verbs, and from Panjabi in which it is used with the infin of all verbs and the past tenses of trans verbs. In Sinā it is used even with the stative participle, which in trans. verbs is really passive. For further details see under verbs below.

In Gīlgītī Sinā there is only one agent case. In Cīlāsī and Yāgīstānī there are two, one for past tenses and the other for other tenses, though they are sometimes confused. In Gūrēsī there are two, which are generally kept quite distinct.

For the purposes of inflection two or three closely connected words are sometimes considered a single noun e.g. Khūdāe Pāk, God Holy, or simply God. Such combinations take the suffixes at the end, as Khūdāe Paksē régū, God said. The suffix -k also bears the endings, as mūshāksē thégū, a man did. See end of Syntax—the suffix -k.

Nouns are frequently used as adjectives and hence even as adverbs, so much so that abstract nouns which end in -arṭ, are given by Biddulph as adverbs. A list of the commonest will be found in the Appendix on the Low Tone, for all of them are pronounced with that tone. They are feminine abstract nouns but like other nouns, may sometimes be used in a manner that seems to us adverbial. These nouns are formed from adjectives. When the adj. ends in -ū, the abstract noun omits the ū and adds -yarṭ, when the adj. ends in a consonant the noun adds -arṭ. Exceptions to this rule are rare.

Mode of expressing noun of agency or possession (Hindi and Urdu -vāla, Panjabi -vālā) —While the idea of agency is well developed in the verb, the noun is poorly furnished. The following will give an idea of how the conception is expressed.

- (i) When the thing possessed is part of the body or mind of the person, the pres. verb subst. is used agreeing in gender and number with the subject.

ēk āchī' hānū mūshā hānū, Urdu, ēk ākh-vāla ādmī hai. he is a one-eyed man.

dā'ī hānū sāb hānū, Urdu, dārhi-vāla Sāhib hai. he is a bearded gentleman.

dā'ī hānē sāb hānē, Urdu, dārhi-vāle Sāhib hai. they are bearded gentlemen.

shēē jakūr hānū mūshā hānū Urdu, sūfēd bāl-vāla ādmī hai. he is a white-haired man.

shēē jakūr hānī cēi hānī, Urdu, sūfēd bāl-vāli 'aurāt hai. she is a white-haired woman.

- (ii) Another method is to use *sātī* with (mās car cārko sātī pashīgās I saw one (a carriage, etc.) with four wheels.

du cārko sātī nē pashīgās, I did not see a two-wheeled one.

Here the Urdu would be maī ne cār pahīye-vāli dekhī dō pahīye-vāli nēhī dekhī.

- (iii) Frequently, however an effort is made to avoid the construction — and this after all is the usual method in European languages.

āshpāi dabūn the owner of the horse Urdu, ghōre-vāla (also ghōre kā mālīk)

daulātdār, a rich man Urdu, daulāt-vāla, daulātmānd

When the agent is verbal, as doer, walker, sender, worker the regular verbal construction is employed as explained below

THE PRONOUN.

Indefinite and relative pronouns There are no regular pronouns of these types, but the interrogative pron is commonly used in their place In the case of the indef pron this occurs usually in negative and subordinate clauses

Examples —

Interrog as indef kō who ?

kō nūsh, there was no one there were no people

mütü kō, someone, else

kos ānū kōm thīgü to, if anyone does this work

jēk, what

jēga nūsh, nothing at all

mütü jēk, something else hār jēk, everything

jēk shaitānī thīgē to, if they do any devilry

Interrog as relative

kos thāi būtī daulāt nāyégūn (the man) who lost all thy wealth

māi jēk daulāt hānēk whatever wealth there may be of mine.

kācāk, how much or many ?

kācāk hānī to, whatever amount there may

kācāk may also mean very many, thus,

kācāk rupāē jūrmana thē'gū he imposed a fine of how many rupees, i e I do not know how many, a great many.

There is still another way of expressing the relative, viz. by means of the demonst pron

ō mūshā vātūs ō · that man had come that · i e the man who had come

mūchō' vātū ō mūshā before came that man · i e the man who came before

zākḥmī bitū ō shūdarēt wounded been that boy-to · i e to the boy who was wounded

rāchitū ō shū · kept that dog, i e the dog which was kept (as a pet).

āyāk, so much or many, is used in the locative, āyākēr, meaning "in the mean time." This is almost exactly the Hindi itne mā.

āki, self, selves, in all persons and both genders and numbers, is always declined as a plural dat ākōt, prep ākō', āko', etc It is used in all cases except the genit It is interesting to compare it with the Urdu usage

mā āki būzḥam, Urdu, māi khūd jāūgā I shall go myself

ros tomų zā pashí'gŭ Urdu, ūsne āpnā bhāi dēkhā he saw
his brother.

We may consider tomų as the genit. of ākí.

ākōt Urdu, āpne vāste for my-, him-, her, -it-self, our-,
your, -them-selves

āko māzhā Urdu, āpne mē, āpās mē among themselves,
ourselves, yourselves

First and 2nd pers. pronouns may be used in the genit.
instead of tomų

thāi hāt pālē' or tom hāt pālē', stretch out you hand

ākí also has an emphatic sense

ē dishēr ākí, in this very place.

tēn ākí, absolutely now, at this very moment

ce ākí, exactly three also sometimes all the three

THE ADJECTIVE

Adjectives in -ŭ are declined and agree with their nouns in
gender and number but not in case Others are not declined
except when used and treated as nouns

ánŭ āshpāi, of this horse

āni bāmāi of this mare

ro mistŭ mŭshāāi got, the house of that good man

zākhmi bitŭ mŭshāt dē, give it to the wounded man

ō cūnŭ gotēr, in that small house

As has been stated before the genitive in Gilgiti is not an
adjective

ānisāi bāmāi or āshpāi, of his mare or horse

kan (kei) mistē mánŭzo sa, what good men's sister?

Comparison — There are no forms for the comparative and
superlative These are expressed by means of the preposi-
tion jo, zho, from, than

cūnŭ, small ma jo cūnŭ, smaller than I

bütē jo cūnŭ, smaller than all, smallest

Not a few words may be used as both nouns and adjectives as
gāsh, quarrel, and adj. quarrelling

kāli, fight, and adj. fighting

Nearly all adj. may be used as adverbs. In this case they
follow the subject of the verb and not infrequently the object
also, whereas when they are attributive they precede the
subject See under adverbs.

ō shūdārsē kōm mistŭ thēi, that boy works well.

Some adj. are practically prepositions

maē parŭlŭk hānŭ, it is like or equal to me.

ēino sāmār hāni, she is equal to them.

Numeral Adjectives — Cardinal numbers do not change when used in agreement with nouns; when, however they stand by themselves, as nouns, they are declined. Their declension is given in the accidence. When a number is compounded of two or three words only the last is inflected.

bī ga sōi, thirty-six genit. bī ga so'no

Ordinals after the first, pūmū'ko, are formed by adding -mōno to the cardinal fem -moni plur -monē, fem -monyē, the vowel of the nom sing being changed throughout. Numerals composed of two or more words add mōno only to the last.

cēbyo, three score, sixty cēbyomōno, sixtieth

dībyo ga ce, forty-three dībyo ga cemōno, forty-third

THE VERB

Voice — The idea of voice is somewhat different from that current in English but we may say that there are two voices, one transitive or causal, and the other, intransitive, middle or passive. There may also be a double causal, a causal of a trans. verb. It is difficult to state how far the conception of a true passive is found in the language. There are verbs which at first sight we should regard as pure passives, but when we turn to other north Indian languages we find that the same idea is expressed by an intrans verb. Again we have *bashóiki*, to play an instrument, along side of *bashóiki* to be played, where obviously the second word is intrans not passive. Cf Hindi *bājānā* and *bājnā*. Similarly we have *pazhóiki†*, cook, and *pacóiki†*, be cooked, ripen. We notice too that sometimes intrans verbs have two forms, one the ordinary intrans and one which is passive in form (if there is such a thing as a true passive) thus

phīróiki, phīrizhóiki, return, go back

taróiki, tarizhóiki, go across

phā'yóiki, phā'izhóiki, burst, tear, i e to be burst or torn

This interchanging of forms suggests that in the Sinā mind the two ideas are closely allied. Even in the case of words like *sīdizhóiki*, *zamuzhóiki*, which apparently mean to be beaten (from *sīdóiki*, *zamóiki*) one has to ask oneself whether the true concept of a passive is present to the mind, or whether the idea is not rather to "get beaten." Cf the Hindi, Urdu and Panjabi "eat a beating," i e get beaten. I think the idea in the two verbs just mentioned is the latter. The English form of expression "I was beaten by him" would not be possible in Sinā. Similarly in Panjabi we should hear "maī ohde kolō mār khādhī," I ate a beating from him.

We therefore have really the two conceptions of trans. and intrans, the former being the causal of the latter, while often the trans verb itself has a causal, three verbs in all. A list of the commonest pairs has been given in the Accidence. A number of verbs which we regard as trans. are treated by the Sins as intrans. The most important have been conjugated above in the Accidence. When there are three verbs related to one another as intrans, trans. and causal, the first two are not distinguishable from each other in form (unless the intrans happens to have a root ending in *-izh*) except that the first will have past tenses of the intrans type, but the third adds *-ar* to the root so that the root always ends in *-ar*. The rule therefore is —

An intrans. verb has for causal either (*i*) a verb whose root is not distinguishable in form as trans, in which case there will always be a second causal formed from this by adding *-ar* to the root, or (*ii*) a causal formed from the intrans. by adding *-ar*, in which case there will be no second causal.

A trans verb forms its causal by adding *-ar* to the root

The signification of causals.

(*i*) The literal meaning. The causal of an intrans verb means to cause the previous subject to be or do something, while the causal of a trans. means to cause the previous object to be done. Thus

Intrans	mücóik ₁ , escape	causal mūzhóik ₁ , cause to escape
	caróik ₁ graze	causal caróik ₁ , cause to graze
Trans	khoik ₁ , eat	khayaróik ₁ , cause (food) to be eaten
	sídóik ₁ , strike	sídaróik ₁ , cause to be struck

It will be noticed that *khayaróik₁* and *sídaróik₁* do not mean to cause a person to eat or strike

(*ii*) The causal often takes on a new sense which makes it practically a new verb

níkhálóik₁, causal of *níkhayóik₁*, emerge, means not to cause to emerge, but simply "take out"

mūzhóik₁, causal of *mücóik₁*, escape, means not "cause to escape" but "save"

bānaróik₁, causal of *banóik₁*, put clothes on to oneself, means not "cause someone to clothe himself" or "cause clothes to be put on," but merely "to clothe."

NOTES I —The idea of trans and intrans is often rendered by means of thoīki make, and boīki, become. along with an adjective

Thus from sāk, full, we have

sāk, boīki, become full sāk thoīki, to fill

II —Causals in *-a* have no direct passive or middle in *-izh*, hence from šidaróiki, cause to be struck, we cannot form a passive šidarizhóiki. This is different from Hindi, Urdu and Panjabi in which any causal verb may have a passive like any other trans verb. In Sinā a trans verb which is not a causal in *-ar*. may have a passive in *-izh*. as e.g. sídizhóiki, to be struck, from sídóiki, provided that there is not another intrans already, if there is another already of another form the *-izh* form is only occasionally found as an extra verb

The case of subjects and objects of verbs

- (i) Subject The subject of all intrans verbs, including those regarded by us as trans and by Sins as intrans, is in the nom case. See under Noun, Agent Case. The subject of every trans verb is in the agent case. This is carried so far that even participles often have an agent case before them. Further, a subject of an intrans verb is often attracted into the agent case if a partic or mfin of a trans verb precedes

Examples tūs lam, seize thou tshos lāma, seize ye
 māš dāyām'. I will burn māš dāyē'gās, I burn

Participles.

ōs nē khōsīn, until he eats (lit he not eating-till)
 māī mālus raī'tū-k dē, my father-by having-been said give
 i e give me the thing ordered by my father
 resāi zās bēchitū-k dē, his brother-by having-been-asked
 give, i e give the thing asked for by his brother
 (For *-k* in these two sentences see end of Svntax— "*-k*
 Suffix")
 ānūs thāi gum khavaritēi guai hānē a ?, him-by thy corn
 having-been-caused-to-be-eaten of witnesses are-there ?,
 i.e are there witnesses of his having given your corn to
 be eaten ?

In the case of Agent II there is sometimes hesitation. Normally we have such phrases as —

mās dēmaḡ hānūs, I am a giver, i.e I will give it presently.

But a difference of meaning may arise, e.g. 'he is a giver' may mean either "he will give" or "there is a giver"

ros děyĕk hānu, he is a giver, he will give it

ĕksĕ děyĕk hānŭ, one will give it

ĕk or ĕksĕ khāyĕk hānŭ, there is one eater.

cĕs khānĕk hānĕ, there are three eaters

· If the numeral is put after the agent it is in the nominative

khānĕk ce hānĕ there are three eaters

dĕyĕk ĕk hānŭ, there is one giver

In ordinary usage the agent case is much commoner

Attraction

bĕs khĕř khŭsh bōn, we having-eaten shall be happy, we shall eat and be happy

barālĕs hŭn thoĭkĭ dŭbĕn, the porters will be unable to lift

(2) Object objects are governed by verbs in various cases, sometimes a preposition is necessary. A number of verbs govern two cases, one direct and one indirect, as "say a thing (1st ac) to a person (dat.)"

(a) 1st Ac which is the same in form as the nom. The great majority of verbs govern this case and when one is in doubt, one should employ it. The following call for special attention —

pŭrōĭkĭ, ŭsōĭkĭ, sŭk thoĭkĭ, all meaning "fill" object vessel filled or substance with which filled but if both mentioned the construction is

sŭrayĕr vāi ŭsōĭkĭ (etc), fill water in the pot

talāk doĭkĭ, divorce where one would expect dat.

banōĭkĭ, put on clothes 1 ac of "clothes"

marōĭkĭ, kill not 2 ac as with verbs of striking.

sāmarōĭkĭ, divide 1 ac of "land," "money," etc

yŭvōĭkĭ, win 1 ac of prize won

kalyōĭkĭ consider, count. but dative when it means "abuse a person"

(b) Dative —

hō thoĭkĭ, call

va thoĭkĭ, call

mĭnāt thoĭkĭ, beseech

mĭnāt zārĭ thoĭkĭ, beseech

kon doĭkĭ listen

hŭkm thoĭkĭ, com-

mand bāndĕsh

thoĭkĭ, command

bĭzhōĭkĭ, fear also

with jo, from

sāzā thoĭkĭ, punish

dŭā thoĭkĭ, treat medically

bĭlĕn thoĭkĭ, treat medically

kalyōĭkĭ, abuse (person), give

abuse to, but when meaning

"consider," "count" takes

1 ac

tohmāt thoĭkĭ, accuse

tohmāt soĭkĭ, accuse

trān thoĭkĭ, fire at (with gun,

arrow, etc)

mānya thoĭkĭ, forbid

cĭnoĭkĭ, love

mālīsh thoīk ₁ , rub	jūram thoīk ₁ , fine (also takes
mūhābāt thoīk ₁ , love	loc. in -zh)
mēhrbam thoīk ₁ , be	hīdavāt thoīk ₁ , advise
kīnd to	kūmāk thoīk ₁ , help
nāsīat thoīk ₁ , advise	

(c) Genitive —

manóik ₁ , agree to	tshū thoīk ₁ , noise (boil, etc)
(person)	amushóik ₁ , forget (person)
cāp ₁ thoīk ₁ , massage	pārūzhóik ₁ , hear (person)

Of these manóik₁, pārūzhóik₁ and amushóik₁, take the 1 ac if the object is a thing, amushóik₁ sometimes takes the genit even if the object is a thing.

(d) 2nd Ac —

sídóik ₁ , strike, beat	çotē doīk ₁ , give blows
zamóik ₁ , strike, beat	phācūtyā' doīk ₁ , kick
hāt mūt thē†	thūrēā' doīk ₁ , whip
doīk ₁ ,	thūr g ₁ doīk ₁ , whip
hāt mūt thē†	khātār† doīk ₁ , stab
sídóik ₁	khātaru doīk ₁ , stab
hāt mūt thē†	sacóik ₁ , hit a mark (of arrow,
zamóik ₁	bullet, etc)

(e) Two cases —

dat of pers, 1 ac rei	bānaróik ₁ , clothe
rayóik ₁ , say read	khayaróik ₁ , give to eat
dóik ₁ , give	piaróik ₁ , give to drink
palóik ₁ , hand	sīcaróik ₁ , teach
khajóik ₁ , inquire (also	pasharóik ₁ , show
jo of pers)	

sīcaróik₁, teach may take 1 ac of pers if the subject taught is not mentioned thus ma sīcarē', teach me. māt Sīnī† bas sīcarē, teach me Sīnā

palyóik₁ rub, takes 1 ac. of ointment, etc. rubbed on, and dat of pers

(f) With preposition or locative --

sāt ₁ , with	
tshūtóik ₁ , annoy	gār thoīk ₁ , marry
jo, zh _o , from	
bīzhóik ₁ , fear	also dat
-r, morēr manóik ₁	agree to a word, obey.
-zh	
zhūk† boīk ₁ , touch	zhūk† thóik ₁ , touch, cause to
jūram vióik ₁ or	touch
thóik ₁	to fine

See locative in -zh under Noun above.

THE PARTS OF THE VERB

The Infinitive — The infin may be used as (i) an infin, (ii) an adj, (iii) or participle, (iv) a verbal noun, to express several different ideas

The adjectival use is seen in *tās boīkī dīsh*, a slippery place, *sāk boīkī dīsh*, slippery place

It is a participle in the following —

āgār tu khācū kōm thoīkī pashī'gis to, if she had seen (or were to see) you doing evil work

When used as a noun the infin is declined like a noun in the sing.

boīkyēi sābāb the reason for being
vayōikyēi khābar, the news of his coming
khoīkyēr, in eating, while eating
mūlakāt thoīkyēt khūsh hānūs
tiki khoīkyēi khēn nūsh, it is not time for eating food
khoīkī pōōikī bēchēmūs, I ask to eat and drink, I want food.

Sometimes the oblique ending is omitted

khoīkī kāryo, *sicōōikī kāryo*, for the sake of eating, learning
aru būzhōōikī rāk nē thēgū, he did not wish to go in
cakōōikī īrāda or *khāyāl*, the wish or intention to look
thoīkī bādāl, instead of doing.
dayōōikī tōm, a tree for burning

In *phamūl doīkī tōm*, fruit giving tree, the infin is an agent

It may mean "about to" as in —

āsh būlā khātām boīkī āsūlī, *māgār phāt būlī* the polo was to end to-day, but was left over. The words *khātām boīkī āsūlī*, correspond to the Urdu *khātām hōnevālī thī* Panjabī *khātām hōnī sī*

The infin may also express purpose, duty, necessity, etc. See under these headings below

Concessive — This tense invariably ending in *-ōt*, *-ōṭā* is confined to the 3rd sing. and plur. It does not change for number. It is much used in prayers

Khūdās tu bēhēl thōṭā, God pardon you (i.e. your sins)
 also more generally *bayōṭ*, let, him, her, them sit
khōṭā, let him, her, them eat

PARTICIPLES

Stative Partic. — In trans verbs this is passive, e.g. *sīdītū*, in the state of having been beaten, or simply beaten. In intrans verbs it is of course not passive: *bitū* in the state of having been e.g. *zākhamī bitū*, wounded.

This partic with its preceding noun may be treated as a single concept and declined, as

kr̥om thitě gätish, after the work was done
gum khayaritet̥ guá witnesses of the corn's having been
given as food

In ūm dāstītū and ūm ra'tū the partic has almost an active sense. The phrases do not mean "learning that has been known or read", but "a man who has known or read learning", i.e. an educated man. Cf. Hindi pārhā līkhā, one who can read and write

In this connection a distinction should be noted —

sīdītě zho mūtūs, I escaped after being beaten.

sīdōikī zho mūtūs, I escaped from beating, i.e. I was not
beaten

The Partic in -ōzhā is a kind of present partic. meaning "while doing a thing" its time being the same as that of the finite verb

rōzhā ālū, he came crying

khōzhā p'ōzhā buzhčī, he will go eating and drinking.

The Partic in -bīl -běl, is not really a partic. It indicates a point of time —

mīsō'běl, sīdō'běl būzhō'běl, at the time of mixing, striking,
going.

The Partic in -sīn means up to the time of a certain action. It is therefore future

ma mirósīn thāi somū hānūs, I am your friend till death

ō nē wayósīn ma nē būzhēmūs, I am not going till he
comes: lit. I am not going till he does not come.

ōs nē khōsīn mās na khōm, till he eats I will not eat.

Sometimes the ending -sīn is put in the dative case to indicate a point of time, as ašh bōsīnēt, to-day being-till-to, up to to-day

Occasionally even another word is added as mīstū nē bōsīnēt thān, well not being-till-to up-to, until he gets well

Future —The future is used for the pres subj and sometimes for the pres ind. It is always the tense used in sentences like —

shall I go, būzhēma ? shall they go, būzhena ?

ma āni hālātēr nūsh ki thāi pūc kalīzhām, I am not in
this condition that I may be considered thy son, I am
not worthy to be called thy son.

Agent II —The addition of the suffix -k to the future (slightly altered) makes the 2nd Agent.

nē bizhō' mās dēmaq hānūs, do not fear I giver am, i e I
 will give you something (said to a beggar)
 bēs dōnēk hānēs, we are givers, we will give
 mās dēmaq hānīs, I (fem) am a giver, I will give

I consider this the same as the -k suffix so frequently heard in Sinā It is the subject of special treatment further on. See the Suffix -k at the end of the Syntax

When the noun is expressed the suffix -k may be omitted, as, —

Gūlmārgēr bāyēn mūshē, the men living in Gulmarg.

Past Conditional — This tense is used in the apodosis of conditional sentences (see Conditional Sentences below) It also expresses the idiomatic sense of the English might or could.

mās jēk thēmsik ? what could I do ?

tūs karē ga āyāi chalṭ nē dēgano, mās tom yāro sāti
 khūshani thēmsik thou ever even to me a goat's kid
 not hast given that with my friends I merriment might
 make

Dubitative Tenses — The particle dās 'is employed to express the idea of doubt, "perhaps," etc It is not used as a separate word

rāi dās, he will doubtless be saying

rēgūn dās, he will no doubt have said

The Verb thoikī.

This is a suitable place to draw attention to the special uses of thoikī.

(i) The ordinary meaning of to do, to make.

jēk thēnēn ? cilim thēnēn what are they doing ? They
 are making a huqqa

(ii) With adj and nouns to form verbs of all kinds

cūk thoikī, be silent	medically
chūt thoikī, delay	sālām thoikī, salute
nimāz thoikī, say	lōkū thoikī, make haste
prayers	mīstū thoikī, to heal
bīlēn thoikī, treat	sāq thoikī, fill

(iii) Speak a language

(iv) Cook (bread, etc)

(v) Bear son or daughter

(vi) To 'say' with direct speech, always preceded by the words spoken

' māi guāi kō nūsh ' thēgū " I have no witnesses " he
 said

“ ho ” thoĩkĩ to say “ O. ” i e to call
 ‘ va ’ thoĩkĩ say “ come, ” i e to call

The commonest case under this head is the conjunctive participle *thē†* to indicate a quotation. In accordance with the rule it follows the words quoted.

ros `kōnyo ālo” thē† khojégū he asked saying
 “ whence came you ? ” See further examples under
 Direct Speech below

The quotation may be a mere thought as —

‘ ēse sīdam ” thē† ma dārú gās · thinking “ I will beat
 him ” I went out

(vi) Arising out of this is a use of the conjunc partic with the sense of “ believing, ” “ considering ” “ with the idea of ” etc

Kābūl Mīa thē† ěk mūshāk āsū there was a man called Kābūl Mīa (a man saying ‘ Kābūl Mīa ’) This is the Panjabi “ Kābūl Mīa kārke ” Apparently the meaning is—of whom people said “ Kābūl Mīa, ” hence simply “ called Kābūl Mīa ”

būtē jo yār thē† vāi valē’ first of all bring water thē†, considering or making this the first point
 ānū pūce kārvo thē† for the sake of this son i e with the idea of this son in your mind you have done this

(vii) Adverbial The conj part is used adverbially This is very common

jēk thē†, how ? lit what having done.
 mīstūk thē†, well lit good having done

(ix) Conjunction This is a peculiar use of the past tense *kē thīgā’* to, because lit what thou didst then

āi thīgā’ to, because, for that cause that

āni thīgā’ to, because, for this cause that

jēk hāni thīgā’ to, since because lit what is thou didst then

It is interesting that in each case the pronoun is fem., *kē*, *āi*, *āni*, *jēk* (*hāni*) and that the accent of *thīga* is thrown on to the second syllable

(x) It should be observed that frequently the causal is used where we should expect the simple verb sometimes both are idiomatically correct

zēk tharóikĩ, to make lying down i e to knock down

hūn tharóikĩ, to make standing up, to lift up

jārgān nē tharē’: stumbling not make, do not let him stumble

pāě azě nē tharě' feet wet not make do not let your
feet get wet

THE ADVERB

Most adjectives can be used as adverbs they agree with the subject in number and gender

lōkṃ va, come quickly

Some words are both prepositions and adverbs as —

phátú, behind, afterwards ārú, inside of, inwards, inside

Many adverbs are formed by means of the two conjunctive partic *bē†*, having become and *thē†*, having done

mīstū bē†, well

jēk bē†, how ?

mīstū thē†, well

jēk thē†, how ?

ādē thē†, thus

khṃē thē†, how

āyē thē†, in that manner

chūt bē†, slowly

vari and *khin*, both meaning direction help to make a number of adv. of place

āni khīn, in this direction

āi khīn, in that direction

kaṃvari, in what direction ?

nawari, in this direction

ēksē ēkaṃvari zās† thēnēs, they were pulling one another in opposite directions

The ending *-o* is used in a few adverbs of time to express point of time With adverbs of place it is common to express direction from

rātṃyo by night, at night

sūṃyo, by day

dazō', at midday

Of also *dēzgo*, every day, always

aiṃvāryō, from that direction

āṃyo, thence

ānyō, hence

anāvāryō, from this direction

kaṃvāryō, from what direction ?

kōnyō, whence ?

navāryō, from this direction

raṃvāryō, from that direction

The subordinate particle *to*

This particle makes clauses subordinate, it introduces the idea of if, when etc., to a clause which would otherwise be a direct statement

nimaz thīgě, they prayed

mās saḥ thīgās, I filled

sūryō sūtū, he slept by day

tu rahāt hāno, you are well

nimaz thīgě to, if they pray

mās saḥ thīgās to, If I fill

sūryō sūtū to, when he sleeps by day

tu rahāt hano to, if you are well

thāi bāmsē ro pashī'gīs, your mare saw him
 thāi bāmsē ro pashī'gīs to, if your mare had seen him
 re ālyēt āli, she came re ālyēt āli to, when she comes
 there there

See also conditional sentences below

A list of the principal adverbs has been given in the
 accidentence

Abstract nouns are made into adverbs by means of the pre-
 position *sātī*, with

mīstīare sātī, with goodness, well
 ārām sātī, restfully, comfortably.

THE PREPOSITION

Prepositions require little comment. Most of them govern
 the prepos case, but a few take the genitive. A few examples
 of special usage may be useful

sātī, with

- (1) with abstract nouns to form adverbs see under
 Adverb above
 (2) *ō tōmā sātī gānē'*, tie it to the tree
 (3) *Dabūnāi fāzi sātī*, by the grace of God

kāci, near, to *ma kāci hānū*, it is near me
ma kāci wa, come to me

gī, with (instrumental)

āchī gī, with his own eyes

ril† gī cilim thē make a huqqa of brass

bāli gī gānē'gās I tied it with a rope

tūmāk gī trān thēi, he will shoot with a gun

du pārā gī ěk pārā thégě, they made one stage out of
 two

mīstū krōm gī ālūsūs, I had come on good or proper or
 fortunate business

jo zho, from.

The following uses are idiomatic —

Time *ce māzā jo*, after three months instead of *phātū*.

Comparison

khācě jo khācě chilě, the worst clothes

būtě jo jārū, oldest of all

THE CONJUNCTION.

Conjunctions are very little used. Nearly all are taken
 directly from Urdu or Persian. A glance at the list will show
 this. Cf *lēkin*, *māgār*, *walēkin*, but *āgār*, if *ki*, that.

THE SENTENCE AND ITS PARTS

Repetition of Words—The repetition of words does not indicate emphasis. It distributes the idea over a number of objects or over time or space.

ëk ëk dārjān cōtē rino darégū he caused a dozen blows
each to be given to them
ma jo yār yāi (or müsō' müsō') yáit̄ walk in front of me,
i e continue in that position
bīj̄ bīj̄ rupaē jürmana tharégū he had them fined twenty
rupees each
bīlën bīlën thēgē they kept on giving him medicine.

A somewhat different idea—that of semi-jocular reference to something familiar is found in

tiki miki, bread, food, for simple tiki

Interrogative Sentences—If words such as where, when, how, how much, how many, why, etc., which in themselves imply a question, occur in a sentence, no other interrogative word is necessary to make an idiomatic interrogative sentence. When no such word occurs, the suffix *-a* is added to the last word of the sentence, generally a verb, to make it interrogative.

ō thāi māly hānū a ? is that your father ?
māi a ? mine ? did you say mine ?
galis būlū, he became ill galis būlū a, did he become ill ?
mās jēga nē lēigās. Tūs a ? I obtained nothing. And
you ?

When there are alternative questions, the suffix *-a* is added only to the first.

kui nili hāni a yā shūshīj̄ hāni ? is the country green or
dried up ?
tshāi kuyāi sūm mīstū hānū a, khacū hānū ? is the land
of your village good or bad ?

Direct Speech—Indirect speech is hardly used at all. There is a strong preference for direct narration. A quotation is often indicated by the conj. partic. of thoīk̄i, which is placed after the quotation. Other parts of thoīk̄i may be used, but always after the words quoted. rayóik̄i, say, on the other hand is placed before the words quoted, and the same holds of other words which may introduce a quotation.

hīdayāt thē ki "ādē koma jo ākō rācha" give advice that
"keep yourselves from such deeds"
māi adāt hāni āpūk̄ bārj̄ lōkū thēā my wish is "make
the load a little lighter," I wish you to make my load
lighter

sābsē hūkm thégūn “ falanī dishēt buzha ” thē† the sahib has given an order saying “ go to a certain place,” told them to go to a certain place

sāpēt “ vātēnēs ” thē† khābār chanigyēs to the sahib saying “ we have arrived ” we sent word, we sent word of our arrival

“ āshpī fāṭakēt valām ” thē† lamī’gās : saying I will take the horses to the pound ” I seized them · I seized the horses with the intention of taking them to the pound

“ anūs thāi gum khavaritēi guāi hānē a ” thē† khojégū · saying “ are there witnesses of your corn’s having been fed (to the horses) he asked ” he asked whether there were witnesses, etc

“ anīsē jo bodū khūsh hānūs ” thē† rā kácī thāi sītāt ṭam saying “ I am much pleased with this man ” I will praise you to the raja I will tell the raja that I am much pleased with you

ō pārūdūn dās · shāhrēr Fārāmī hānā ” thē†, mágāi áchi gi nē pashigūn he will have heard saying “ in the city there are Europeans, but he has not seen them with his eye (eyes).

“ yāgi bōnēs ” thē† anī sázā lēigēnēth saying ‘ we are independent ’ you have obtained this punishment · you have got yourselves this punishment because of your idea of being independent

The last sentence shows how far they will go to preserve the thought of direct speech The men had said to themselves “ we are independent and we mean to do as we like,” hence their getting into trouble.

Conditional Clauses — A language which always employs direct speech cannot enter into such refinements of conditional clauses as we have in English Yet a considerable variety is possible as will be seen from the following sentences

(1) Protasis and apodosis both present time the same in Sinā (The future often has a present signification)

āgār tu khāfa hāno to, tūt bākhsīs thoikī avāzhēi if you are angry, you ought to forgive

āgār tiki khān to mistū thēn if he is eating his food, he is doing well

hā’rēno to hār, nē hà’rēno to līp tharē’ (or phāl thē) if thou art taking away (i e if thou wishest to take away), take away, if thou art not taking away leave them

The same sense with plural verbs is expressed as follows —
hā’rēnēt to hār, nē hā’rēnēt to līp tharāā’ (or phāl thēā’) · if you, etc

ros hārēn to hārōt, nē hāien to līp tharōt (or phāl thōt)
if he wishes to take them away let him do so, if not let
him leave them.

(2) Time of protasis and apodosis future in Sinā protasis
past tense with to, apodosis future

mās khégās to mirī'am, if I eat. I shall die

mīstū kōm thīgēt to, tshot nām ga dēm ' if you do good
work I will also give you a reward

īēk shaitāni thīgē to ma kācī chān if they do any
devilry, send them to me

sārkār mēhrban biga to māī ādalāt thoīkī avāzhēī if
your honour will be kind you should do me justice.

mās hō thīgās to, lōkū va if I call, come quickly

Sometimes one would more naturally translate by "when"
than by "if," but the idea is the same

ma phēri vātūs to, rā kāei thāī sifāt thēm when I come
back I will praise you to the raja

rātyo sūto to, bodē chilē āzhē' gūn when you sleep at
night take plenty of clothes over you

ro phēri gou to, sāpēt rabōt thēi when he goes back he will
report to the sahib

A word expressing time may be used —

karē ga tu kācī vātū to, tūmāk gī trān thē as soon as he
gets near you shoot him with your gun.

(3) Unfulfilled condition of past time also contingent con-
dition (if it were to, etc) in future time Sinā protasis
I uperfect, apodosis past conditional or imperfect.

kōm kī ne thēgā ? āgār thēgaso to, pāisa tut zārūr
dēmsik (or dēmūsūs). why did you not work ? If you had
worked I should certainly have given you money.

āgār thāī ājis tu ānū khācū kōm thoīkī pashīgīs to,
sākhāt nārāz bēisik if your mother had seen you doing
this evil work, she would have been very angry with
you

This may mean also if your mother were to see you, she
would be very very angry the idea is that in either case the
condition has so far not been fulfilled

āgār māī morēr manē'gūs to, bodū mīstū bēisik it would
have been well if he had obeyed me (agreed to my
word)

ma āgār bāla ālūsūs to, sābsē māt pāisa dēisik if I had
come yesterday, the Sahib would have given me pice

ōs äġär bilēn khégüs to, shayä't nē mirēsik if he had eaten the medicine, perhaps he would not have died
 (äġär) kō ālēs to päisa läyēsik if any people had come they would have received pice

The protasis may be rendered emphatic by the insertion of *ga*, thus either (äġär) kō *ga* ālēs or (äġär) kō ālēs to *ga*, if any people whatsoever had come

The construction is regular throughout the plupt

ma ālūsüs to, if I had come

tu ālūsō to, if thou hadst come

ō ālūs to if he had come

and so on The word *äġär*, if, is unnecessary, the particle *to* gives the needed sense of condition

A conditional sentence may sometimes be reversed, thus —
 tūs cūk ne thġga to ma khäfa bqm if you do not keep quiet, I shall be angry This may be expressed —
 cūk thē nē to khäfa bqm keep quiet or I shall be angry

See also particle *to* under Adverb.

Temporal Clauses — Some temporal clauses are not distinguishable in Sinā from conditional clauses see examples under Conditional Sentences

The tense sometimes changes without change in meaning

rā hūn tharégē to, çakēn to käirē', resāi sā käbáz bülls when they lifted up the raja, when they looked (lit look), his breath had been seized (by God), i.e. he was dead

Time may be expressed by the infin and participles

nimáz thoġkyēi khēn, the time for praying

nimáz thoġkyēr, in praying at the time of praying

nimáz thōbēl, at the time of praying

nimáz thōzħa while praying

nimáz thōsġn, up to the time of praying.

mās ġiki khōbēl ō vātū, while I was eating food he came

For khōbēl we might have khoġkyēr

tu vayōbēl or tu vayōġkyēr, while you are (or were or will be) coming

See other examples under Infin and participles

To be Advisable, Proper, Right, to be one's Duty — These ideas are expressed as follows —

(i) avāzhōġki, to be right, proper, with infin and date of subject

hāmēsh nimáz, käzā nē thē†, thoġki avāzhēi always

prayer, omission not having-made, to-do is proper
 one should always say one's prayers without missing
 tüt ce gotı doıkı avāzhēı it is advisable for you to
 make three houses

Duty in the past—Past Conditional

resēt äyē nē thoıkı avāzhēisık he should not have acted
 thus

ëk gotäk dıga, ce gotı doıkı avāzheısık you have made
 one house, you should have made three

(u) lāzım, right mıştı, good both with infin
 khūshanı thoıkı lāzım āsı it was right to rejoice
 khäcū kırqın thoıkı mıştı nüsh it is not right to do evil

(m) for required, needed, avāzhóıkı or dārkār, required,
 may be used

kācāk barāq avāzhēnēn or dārkār hānē how many
 porters are required ?

Necessity — This may be rendered as above—advisable,
 right, etc., or by the infin with *boıkı*, become, or with the verb
 substantive

bākhsıs thoıkı bēı you must forgive
 vayóıkı bēı, it is (or will be) necessary to come.

The infin with the verb subst generally expresses mere con-
 genience rather than necessity.

bülā khātām boıkı āsı, phāt bıı polo was to have been
 finished to-day, but it was left over

Know how to

sūyóıkı, know, or dāstóıkı, know, with infin
 anū kırqın thoıkı dāstēmüs . I know how to do this work
 lıkhóıkı sū'yēmüs I know how to write

Wish, Desire, Intention — These are rendered chiefly by Urdu
 words, and it should be noted that the meanings are not
 clearly distinguished

chanóıkı khāyāl nē thēmüs I do not wish to send.
 ros tom püc pashóıkı khāyāl thēn he wishes to see his
 son

ărú būzhóıkı rāk nē thegü he would not go in
 tom dēr saq thoıkı ārmānēr āsu to fill his stomach was
 in his wish he wished to fill his stomach.

mās trānfā cakóıkı ırāda thēmüs I wish to see the head-
 man

vāıēt kai dıtı water-to desire fell he wished to drink.

Ask, Demand

khoík₁ pióík₁ bēchēmūs I demand to eat and drink: I
want something to eat and drink

To ask a question is khojók₁ followed by direct speech.

“kōnyo ālo” thē† khojē’gū · he asked saving ‘whence
came you?’

Begin

sacóík₁ (intrans) or lamóík₁ (trans) with infin

tom hiēr ravóík₁ lamí’gū own heart-in to-say he seized ·
he began to say in his heart

tom zāē khātār† doík₁ sātū he began to stab his brother
shūrū thoík₁ is also used, but is not common

pazhóík₁† shūrū thēgīsē · they had begun to cook

Purpose — Purpose is expressed chiefly by means of the
prep kāryo, for the sake of, which takes the prepos case
frequently it is used with the nomin case, the ending of the
prepos being omitted

cakóík₁ or cakóíkyē kāryo gās I went to look.

ágúyēr borōnē tharóík₁ kāryo ālū he came to put rings
on his finger

kāryo is often omitted with the infin The above sentences
may be rendered as follows, the simple nom. of the infin. being
used

cakóík₁ gās agúyēr borōnē tharóík₁ ālū.

ma Botō bas sicóík₁ (kāryo) Kashír† vātūs I came to
Kashmir to learn Cilasi (lit. the language of the Cilasis).

In longer clauses the construction is “for this reason that”
he may or might do so and so

ānīsē kāryo mās resēt tiki khayarēgās, ūyā’lū nē
muriēisik for this purpose I gave him food that he
might not die of hunger

The same sentence altered to tiki khayarēmūs, ūyānū ne
muriēi, means—I am giving him food that he may not die of
hunger.

Ability, Inability — To be able is boík₁, which also means
to become to be unable, dūbóík₁

boík₁ fut bqm past búlús or bigās · with infin

dūboík₁, fut dūbqm past dūbālūs · with infin

The existence of a word meaning to be unable is worthy of
notice The subject of both verbs should naturally be in the
nomin. case, as they are both intrans In practice, however,
if the verb about which ability or inability is predicated is
trans, the subject is attracted into the agent case

ma bāyóik₁ dübq̄müs, I am unable to sit
 mäs bāyóik₁ dübq̄müs, I am unable to plough

Continuance, Habit.—There is no ordinary way of expressing the idea of keeping on doing a thing. If a definite habit is spoken of the word *hēl*, f, habit, may be employed, as p̄iōikyēi hēl, the habit of drinking

Sometimes one hears

khōzha bētüs, I kept on eating lit I sat while eating, but in every day speech no attempt is made to express the conception underlying the Hindi māi khātā rāhā, māi khāyā kārtā thā I continued eating, I used to eat.

Compound Verbs—Many verbal ideas which in English would be expressed by one word require two words in Sīnā—a verb and a noun or a verb and an adjective. This is a common feature of Urdu, Hindi and Panjabi: in Kashmiri it is much less common

The verbs most commonly used are thoik₁, make (or the causal form tharóik₁), boik₁, become, and doik₁, give. Others are not uncommon, such as poik₁, fall; paróik₁, cause to fall; dizhóik₁, fall, hāróik₁, take away; vayóik₁, come; büzhóik₁, go, etc. It is hard to draw the line and decide when the idea is one which would have naturally been expressed in one word, and when we should have expected two words

Examples:

dāk thoik ₁ , to hammer	chau thoik ₁ , milk
cūk thoik ₁ , be silent	hūn thoik ₁ , lift
cāt boik ₁ , crack (intrans.)	cāt poik ₁ , crack (intrans.)
cāt büzhóik ₁ , crack (intrans.)	cāt hāróik ₁ , crack (trans.)
tsāk boik ₁ , stand	cāt paróik ₁ , crack (trans.)
tsāk tharóik ₁ , set upright	nāte doik ₁ , dance
gāē doik ₁ , sing	gāl doik ₁ , lie down
hun doik ₁ , take an oath	ūd ₁ soik ₁ , bolt (door, etc.)
	ūd ₁ doik ₁ , bolt (door, etc.)

As has been explained elsewhere boik₁ and thoik₁ are often correlative words being used with the same nouns or adjectives to form intrans. and trans. verbs respectively e g

hūn boik ₁ , stand	hūn thoik ₁ , lift
līs boik ₁ , cling	līs thoik ₁ , join

Sometimes there are two forms of expression, a single verb and a compound verb, both being correct

krāp thoik ₁ , fold	sālūtóik ₁ , fold
mīśóik ₁ , mix	mīshrāk thoik ₁ , mix
lāsóik ₁ , lick	lās thoik ₁ , lick

The suffix k — This suffix is one of the most marked features of Sinā. It is appended to .—

- (i) singular of nouns, pronouns and adjectives, both masc. and fem.
- (ii) sing of the stative partic. masc and fem.
- (iii) 3rd sing masc and fem of the verb subst.
- (iv) 3rd sing masc and fem of the past tense of intrans. verbs.
- (v) the infin to form Agent I
- (vi) the whole of the future to form Agent II

I cannot be quite sure whether the *k* mentioned in (v) and (vi) as occurring in the two Agents is this suffix or not. It would be interesting to know if there are other cases of its occurrence, if, for example it is found with plurals, or if other parts of the verb are used with it.

I confess I am puzzled about its real significance. In the hope that someone may be able to give assistance in the fuller explanation of the phenomenon, I give here the ideas which have suggested themselves to me as partial explanations, and give a list of typical examples.

Possible Explanations. These appear to apply to some of the cases, but no explanation applies to all.

(1) To single out a noun, like the Persian *-e* in *shākhse*, a man.

Against this is the fact that it is regularly used in addition to the numeral *ek*, one.

(2) To express the idea of "just," as in "just a little." In this connection one should remember the Panjabi *-k* or *kū*, meaning "about," "just": as *zārā kū*, just a little *kēddā kū*, about what size? *kinnā kū*, about how much? *wih kū*, about twenty.

(3) With adjectives, pronouns and verbs to mean "a thing having the quality expressed by the word". thus

vätü, it came : *vätü-k*, the thing that came
hänü, fem *hänni*, is *hännük*, *hännëk*, the thing that is
jëk, what (both interrog and relative) : *jëkëk*, something.

(4) In a number of cases the suffix is no doubt meaningless, being used merely because of the gradual growth of a habit. The suffix, having a definite meaning in certain cases, may be thoughtlessly employed in places where it has no meaning. Similar misuse may be heard in English. Thus to take the word "just" mentioned above, it is possible to hear from certain people a sentence like the following — Oh how I just wish that someone would just help me just to forget just everything about it!

Examples of the suffix -k

(I) Nouns — One must not forget that a noun with the *-k* suffix is treated as a new noun and the endings are added to the suffix. Thus *mūshā*, man *mūshāā*, of a man *mūshā-k*, a man *mūshā-kāi*, of a man

ěk *mūshā-k-āi*, of one man, of a man

ěk *dēzā-k*, for one day

mānūzā-k-ēt, to a man

ěk *dīshā-k-ēr*, in a place

ěk *dukandāzā-k-e jo*, from a shopkeeper

jěk gaugā-k hāni ? what noise is ?, i e what noise is that ?

jēga itābāzā-k nūsh, any-even trust not-is I have no trust in him

ěk *Cilāsī-k-sě*, a Cilasi (agent case).

māt kui lūkā-k měhrbāni thě me-to land a-piece kindness do ' please give me a bit of land. See this sentence lower down

(II) Pronouns

mūtū-k-sě thégū someone else did it

tu kōk hāno ? thou who art ?

mās tūt jěkěk dēm : I thee-to something will give

(III) Adjectives.

āpū-k bārġ lōkū thě . a-little load light make · lighten the load a little

mīstū-k thēġ prayě ' . good having-done mend · mend it well

māt kui āpě-k měhrbāni thě to-me land a-little kindness do please give me a little land. See this sentence above

āpū-k chūt bēġ yáġ · a-little slow having-become walk walk a little slowly

(IV) Verbs

mās tomú taufik hānū-k tūt thēm I own ability is (or what may be) thee-to will-do I will do whatever I can for you

tom rāk vātū-k thēā own wish came (what may come) do do whatever your wish may be.

māi jěk daulāt hāniě-k my what wealth is whatever wealth I may have.

māi mālus raġtū-k dē my father-by (agent case) said give give me the thing that my father said.

thāi zās bēchġtū-k koġm hānū thy brother-by asked where is ? where is the thing asked for by your brother ?

Agent I. is formed by adding *-k* to the mfn. This may be the suffix.

śīdōīki, strike	śīdōīkīk, striker
ūsōīki, fill	ūsōīkīk, filler, one who fills

Agent II. is the future tense with *-k* added *k* is added to the whole tense. Not improbably it is the suffix under review

Future māś hă'rēm	bēs hă'ron
tūs hă'rē	tshos hă'rēt
ros hă'rēi, hă'rāi	ris hă'rēn

Agent II māś hă'ramak hănūs, I am a taker away, etc	
mās hă'ramak	bēs hă'ronēk hă'nēs
hănūs	
tūs hă'rēyēk hāno	tshos hă'rēnēk hă'nēt
ros hă'rēyēk hānū	ris hă'rēnēk hānē

The agent case māś, tūs, ros, etc., is generally used throughout

Words containing the Low Rising Tone

A phonetic description of this tone will be found under the heading of Pronunciation. The phenomenon is extremely puzzling. I find myself unable to make out what the tone is due to. It does not appear to owe its origin to any mere collocation of letters, for the same letters sometimes occur without it. Moreover the Conjunctive Participle no matter whether it ends in *-i*, *ē*, *-ei*, or *-ai*, always has it. Again it is not confined to Sanskritic words on the one hand or non-Sanskritic on the other. Words taken over from Urdu sometimes have it, indeed Sīn speaking Urdu give the tone to some words. In Panjabi the matter is not so difficult. Words which in Sanskritic or other languages have an aspirate (other than an aspirated surd) before an accented vowel, receive when incorporated into Panjabi, the low-rising tone, when such an aspirate follows an accented vowel, it has the high-falling tone. A combination of these features results in the compound tone, and the absence of both leads to a level normal tone. Now all this is quite different from Sinā. I have thought it necessary to give a list of the principal low-toned words because hitherto the tone phenomenon in Sinā has not been discussed.

With reference to the following list two points may be noticed —

(i) The only rule of guidance as to the presence of the tone is that it is found in

(a) the Conjunctive Participle of every verb;

(b) every abstract noun ending in *-ār* or *-ar*

- (ii) The presence of the tone in one case of a noun or part of a verb does not imply a likelihood of its being found in any other. On the contrary if one part of a noun or verb has the tone other parts are generally without it.

The list contains 167 words with the tone; Conj. Participles have been omitted. They may be divided thus —

- (i) The ending -ār, -ar 29 viz abstract nouns 20 other words 9.
- (ii) The ending -ī, -ī' 25 viz. nom. sing fem. 14. nom plur masc 4 other words 7. There are also a number of conj partic not given.
- (iii) the ending -āi (-āi, -āi) or -ēi, -ēi 24 viz nom. plur -ā'ī 13 -āi 1 other words in -āi -āi, -āi 7 in -ē'ī, -ē'ī 3. There are also a number of conj partic not given
- (iv) the ending -ū', -ū' 9.
- (v) the ending -āl 8
- (vi) the ending -ō 8
- (vii) the ending -ē 7 also a number of conj partic. not given.
- (viii) the ending -on, -ōn 4.
- (ix) the infin ending -ōīkī 4
- (x) the past ending -ī'gās 3.

This accounts for 121 out of 167. The remainder are isolated words with diverse endings which cannot be brought under heads. Of the total only 11 are verbal (the conj partic. being of course excluded). About half a dozen are adjectives and nearly all the rest are nouns.

The following Urdu and Panjabi words are pronounced with the tone. Doubtless there are many others. They are given here as pronounced, not in Urdu or Panjabi, but in Sinā

pā'nkha†, fan	gā'ī†, cow
sītā'ra†, star	lākī'r†, line (surd r)
māshki†, water carrier	cū'la†, fire-place

It must be noted that most of these words are not used in Sinā

List of the principal words in Sinā containing the low tone.

The conjunctive participle of every verb has the tone. It is not necessary to give instances in the list. The following will suffice. —

nāyē†, having lost	timī'†, having endured
khē†, having eaten	gē†, having gone
ūchacī'†, having arrived	bē†, bā†, having sat
rā†, having said	bē†, having been

Words with Low Tone.

abatyā'r†, f nom. sing., slowness	calyār† f. nom sing, breadth
āgardewī†, nom pl of āgardō'o, m., glow worm	cēn†, adj., slightly open or apart
amushyār†, f nom sing, forgetfulness	chācārū†, adj, rough
ashnā†, nom pl of ashnā, friend	chal†, m nom sing, kid
āshpālī'†, f nom sing, stable	chē'†, f nom sing, key
āshrapī†, f nom sing sovereign (coin)	cīn†, f nom sing, millet
āzhūki'†, f. of next word	cūrtu†, f nom sing, spark
āzhūkō'†, adj from āzhū, this year	dāchībóm†, see dāsībóm†
bafūr† nom sing, wool	dadī'†, f nom sing, grandmother
bāldī†. f nom sing, balcony	dāk†, f. nom sing, mouthful of liquid cf. dak, post
bāldī'yēt†, nom. pl of last word	dāl† (būzhō'iki), to crawl cf. dal, m ashes
balosī†, small stone pot	dāmīzhā'r†, f nom sing, ad- versity
bāndā'†, nom pl of bānda, person	danū'†, nom sing and pl, pomegranate
bandēsh†, f nom. sing, order, command	dā'nū'†, m nom sing, bow for arrows
bānē'†, nom. pl. of bānā, m, boundary	dā'rī†, nom. pl. of dar, m, door cf dā'rī, boys
bār†, m nom sing, load	dāri'†, f nom sing, window
bārīār'†, f nom. sing pride, greatness	dāsībóm†, dāchībóm†, adv to the right
bas†, f nom. sing, halt, stage	dī(h)†, f nom sing, daughter cf dī(h), tiger
bas†, m nom sing, lung of bas, f, language	dostī'(h)†, f nom sing, friendship
bī(h)†, twenty cf bī(h), seed	dūfūtā'†, nom pl of dūfūtā, m, foot-rule
bīrgā'†, nom pl of bīrga, f, battle	dum†, m nom sing, smoke
bīzón†, f nom sing, rainbow	dūmayār†, imperat sing of dūmayarōiki, exchange
bokshā'†, nom pl of boksha, m. bundle	dūn, adv, just (as "just look")
būrgāl†, f nom. sing, † mist, cloud	faisal-š'†, -š'†, nom pl of faisala, m. decision
cāi†, f. nom sing, little bird	gā'†, f nom sing, earthen pot cf gāē, singing
çālā†, adj prep, evident, opposite to	gāl†, f nom sing., wound
calē†, nom. pl. of next word	gālāc†, f nom. sing., centipede
calō†, m nom sing, lighted torch	gālīzār†, f nom sing, illness
	gī(h)†. nom sing, ghī

- gni'gäs, past of gnióki, take
 grā†, m nom sing, crocodile of grā, m eclipse
 grāy†, nom pl of above
 guái†, f nom sing, witness of güā'i, gen sing, of a witness
 güldarū†, m nom sing, plum [bet
 hálibón†, f nom sing, stake, hāmālá'†, nom. pl of hāmālá, m, attack
 háne†, f nom sing egg
 hār-kāt†, see kāt† (hār, betrothal)
 hīs†, f nom sing, breath
 jul†, f nom. sing, life, soul of jil boiki rise (of sun)
 jothi'†, f nom sing, female paramour
 jū†, f nom sing, louse of ju, salutation
 jümāt†, f nom sing, mosque of jamat, wife
 jürmanā'†, nom pl. of jür-mána, f, fine
 jūs†, m nom sing., breh-bark
 kā†, nom pl of kāwü, m, bracelet
 kãc† thoiki, scratch
 kāfará'†, nom. pl of kāfára, m, religious fine
 kái† f. nom. sing, thought, desire
 kängüli†. f nom sing., black-throated ouzel
 Kashir†. f nom sing, Kashmir
 kāt†, f, nom sing, promise
 kätēs†, m nom sing, dark half of moon
 khabóm†, adv. to the left
 khäcár†. f. nom sing, ingratitude
 khältē'†, adj f. nom sing, false, falsehood
 khätā'r†, f nom. sing, knife
 khäza'na†, nom. sing, Government treasury
 khōwi†, nom pl of khō, m, cave
 kotā'i†, adv, a short while ago
 küni'(h)†, adj, nineteen
 kūrā'†, nom. pl of kūrā, m, lot (as in drawing lots)
 lá†, imperat sing of layóiki, obtain
 lál†, m nom. sing, ruby
 lē†, adj, visible cf. lēl, blood
 likhār†, imperat. sing of likhóiki, write
 loikyár†, f nom sing, swiftness
 mail†, m nom sing, butter-milk
 mänyō'r†. f nom sing, corn on foot
 masē'†, nom pl of next word
 masō'†, m nom sing, voice
 minēlyā'r† f nom sing, beauty
 mīstīā'r†, f nom sing, goodness
 müdá†, m nom sing, plaintiff
 mükhēán†, f nom sing verandah
 müli'†, f. nom sing, root
 nīrīnā'r†, f nom sing, hunger
 pacóiki† infin, to ripen, be cooked
 päcū'†, adj., fruitful (of tree)
 Palē'†, f nom. sing, Baltistan
 pärdó†, gen. pl. of pārda, m., curtain
 pärüki'†, fem. of next word
 pärukō'† adj. from pä, last year
 päse'†, nom pl of next word

- pāsōṭ, m. nom. sing, turban
 pāvónṭ, m. nom. sing., foot of
 bed
 pazhí'gās, past of next word
 pazhóikiṭ, infin. to cook
 (bread)
 phālá'ṭ, nom. sing and pl.,
 apple-tree
 phapīṭ, f. nom. sing, wife of
 mother's brother
 phocē'ṭ, nom. pl. of next
 word
 phocōṭ, m. nom. sing tail
 phūrgū'(h), m. nom. sing. and
 pl, feather
 praṇūṭ, m. nom. sing, soul,
 moth. plur praṇū without
 tone
 rājíṭ, nom. pl. of rā, m, raja
 rīṭ, m. nom. sing, brass,
 copper
 rogotyā'rṭ, f. nom. sing ill-
 ness
 romṭ, m. nom. sing and pl,
 tribe
 rozimō'ṭ gen. pl. of rozina,
 livelihood
 rūṇiṭ, f. nom. sing, mange
 rupṭ, nom. sing, silver
 sāṇḍā'1, nom. pl. of sāṇḍá, m,
 male buffalo
 sāpayā'rṭ, m. nom. sing,
 family
 saróikiṭ, infin. put to sleep
 Sazinṭ, nom. sing, name of
 district
 shairiṭ, m. nom. sing, wife's
 brother
 shalṭ, f. nom. sing, fever of
 shāl, wolf
 shamā'1ṭ, m. nom. sing.,
 cream cf. shamā'1 thoiki,
 clean rice
 shātilyārṭ, f. nom. sing,
 strength
 shē'1ṭ f. nom. sing, soot of
- shē'1, white (fem) sei, blind
 (fem)
 shiārṭ, f. nom. sing, goodness
 shūdā'rṭ, m. nom. sing, boy
 cf. dāriṭ, doors, above
 shügülyā'rṭ, f. nom. sing.,
 friendship
 shūryā'rṭ, f. nom. sing.,
 happiness
 shūti'ṭ, f. nom. sing, corner
 sādarīṭ, f. nom. sing., service
 Šin'ṭ, m. nom. sing. and pl, a
 Shin (Sin)
 Sini'ṭ, as in *S bas*, Sinā
 language
 sisō'nṭ, m. nom. sing, head
 of bed
 sūṭ, f. nom. sing., needle
 sucyā'rṭ, f. nom. sing, truth
 sonyārṭ, m. nom. sing, gold-
 smith
 tāmṭ thoiki, infin, wash of
 tām doiki, swim
 tāmashā'1, nom. pl. of tāma-
 shā, entertainment
 timí'gās, past of timóiki,
 endure
 tinyārṭ f. nom. sing., sharp-
 ness, brightness [dish
 tūrū'ṭ, f. nom. sing., small
 tūrūwě', pl. of last word
 ūdū', m. nom. sing, dust
 ūrīn', m. nom. sing. and pl.,
 wild sheep, deer
 ūthālyā'rṭ, f. nom. sing,
 height
 ūyanā'rṭ, f. nom. sing., hunger
 wadā'it, nom. pl. of wāda, f,
 promise
 wāgā'ṭ, f. nom. sing. ford,
 stream
 wāyālṭ, f. nom. sing., thirst
 yāchālyā'rṭ, f. nom. sing.
 madness
 yái, imperat. sing., of yayóiki.
 walk, go

yar†, adj, former, next	zās† (thoĩk), to pull
zānsā'ī†, nom pl. of zānsa, m,	zhūk†, f. nom sing, touch
sn:all brass pot	cf zūk, m, kidney
zakalóik†, infin., to pull	

APPENDIX II

WORDS CONTAINING "PALATAL" LETTERS

The existence of two sets of so-called "palatal letters," both fricative and stops, where most languages have only one is so marked a feature of Sinā that I have thought it advisable to append lists of words containing the letters in question. Many languages possess the fricatives sh and zh, and the stops c and j. Sinā has two varieties of each sound, one pronounced much further back in the mouth than the other. Those written in this work sh, c, zh, j, are pronounced nearer the front teeth than the corresponding English sounds, hence the sh has a marked hiss. The sounds represented by ś, c, z, j (cerebral) are pronounced considerably further back than the corresponding Ṣinā forward letters, but not so far back as an Englishman trying to imitate them is liable to suppose.

The distinction is important. I have been told by a Gilgit Sin that a European saying ce for ce, three, would not be understood. In the case of another word he said "possibly an educated man would understand the word so pronounced, but no illiterate man would."

Many of the following words are derived from Sanskrit. It is interesting and profitable to compare them with their Sanskrit originals. I do not fully trust my power of recognising these words, but two Sanskrit scholars Mr. A. C. Woolner, Prof. of Sanskrit, Oriental College, Lahore and Mr. R. P. Dewhurst, I.C.S. (ret.), have carefully gone over every word, and they write that in general the cerebral letters correspond to an original s, tr, dr, śr, bhr, but that in some cases this rule has been departed from. Mr. Dewhurst has also gone over Appendix III. I am greatly indebted to these gentlemen.

The following points should be noted —

- (1) The lists are not in any way exhaustive.
- (2) When a word has been given in its simplest form, the obvious derivatives are omitted. Thus Sin† is given, but the words Ṣinā, Sinī†, Ṣināikj, etc., are omitted. They will be found in the vocabulary.
- (3) Words taken over almost unchanged from Persian and Arabic are generally omitted, for practically all of them have the forward sounds. An exception to

this rule, such as bākhsis, is however inserted below

- (4) Some words will be found in more than one of the lists e.g. shās, mother-in-law, occurs under both sh and s.
- (5) A large proportion of the words containing these letters commence with them. Thus many of the words containing s begin with s

It is a feature of the language that some of these letters are often interchanged e.g. s and ch (but seldom simple c) are sometimes used for each other. Still more frequent is the interchange of z and cerebral j, and of zh and j indeed a j, whether cerebral or not, is uncommon after a vowel. It generally becomes a fricative. If the previous word ends in a vowel, an initial j is apt to be changed into zh, and cerebral j into z. A cerebral never interchanges with a forward letter, thus c does not interchange with sh jh does not occur, as the language does not contain aspirated sonants

Words containing c, ch

áčhí', eye	čičü, many colour-	ič(h), n, bear
áčhünĭ, hole	ed	iči, day before yesterday
áčhōť, walnut	chíc(h), ladder	jac, grape (cerebral j)
áčhoi, walnut tree	chikg, dung	jüc, birch-bark
büc(h) chenar tree	chilü, garment	käc, glass
cā, cold	chirĭ, udder	käcť thoikĭ, scratch
Čäcāl Citral (country)	chito thoikĭ, set apart for oneself	käçätĭ lucifer
cäkae, balances	chüpnōs boikĭ, catch cold	käcēĭ, grass shoe
cākóikĭ, look at	cinť, millet	käcūĭ Abies Pind-rau
cālā, evident, visible	citü, bitter	kacün, carrot
calōť, lighted torch	čirĭn, day after tomorrow	läc, goats
cät, cracked	coi, thirteen	lēc thoikĭ, reap
ce, three	dächinü, right not left	lic, nit
ce! come on, go on!	gāc, price	liçü, desolate
cēc(h), field	gächĭ, twig	mächĭ', honey
cēnť, apart	galäcť, centipede	marōc, mulberry
cēnül, stand for pots	hämci, cheese	müchō, in front
chanóikĭ, send	háräcän, sparrow	nägie, bamboo
čhar, waterfall	haraci, saw (noun)	pac, half of month
čhäu thoikĭ, to milk	harōc winnowing fork	phäcālĭ, wing
		phicū, mosquito

pōcǝ, grand-daughter	šicóiki, learn	thōci, bhang
pōcǝ, grandson	sōci, female	ūchacóiki, arrive
pūc, son	sūcǝ, straight, true	ūchayóiki, cause to arrive
rāchóiki, keep, preserve	tāci, carpenter's adze	úcióiki, run away
sacǝ, easy	thacǝn, carpenter	yāchālītū, mad
sācǝ dream	thacǝnoi, female of carpenter's caste	zhāmco sister's husband

Words containing c, ch

ācāk, so much	caróiki, graze	cī, Pinus Excelsa
bavārcǝ, raja's steward	cātāl, axe	Cilās, Cilas
bōchóiki, ask for	cati, n, fine	cīli, Cypress
ca, tea	cātǝ, dumb	cīlim, native pipe
cāga, story, narrative	cēi, woman	cīlāmci, basin
cāi† little bird, child's penis	chācārǝ rough	cimēr, iron
cajūsh, jug	chāk, day	cimi, kind of sugar
cāk, pickaxe	chal†, kid	cīni, cup
cāk, half	chāma, brooch	cīnóiki, to love
cāk, some people	chāmuyě, hair	cīripi, rag
cakālū, blind	chān vomiting	cīthī, letter
cākār, fork	chān, Jew's harp	cīz, thing
cākotǝ, loin cloth	chāp doiki, print	codo, sarcasm
cākrātú, dirty	char, mountain	coiki, bear child
cākūr, young man	chārbu. Kotwal, police officer	cokēi, ascent
cāl, early	chārgāi, iron file	col, custom
cālǝ, broad	chēi†, key	çǝm, skn. leather
cāmāk, steel for flint	chījóiki, chúzhóiki, be separated	condái, fourteen
-cān, suffix meaning having. characterised by	chīmū, fish	cori, theft coritū, thief
cān, target	chīn, heap	cōrin, on fourth day
cānda, pocket	chīs, mountain	çot, a blow
capátǝ, flat loaf	chīzhōt, shade, shadow	cuci, breast (right or left)
capóiki, bite	chǝm chin	çúk thoiki, be quiet
cāpi thoiki, massage	chūbóiki, to place	cūkanār, peach
car, four [ure	chǝt, heap	cūmāt kīr, young woman
cār, grass for pasture	chǝp, edge	cuna, white lime
cārāp thoiki, cut	chǝpūs, sad	cūnū, small
cār kū, wheel, grindstone	chūróiki, to place	cūr kū, sour (cūr kái, leavened)
	chūshǝ, white silk	cūrū n, point
	chūt, late	cūrūt n sting
	chūtǝ, leave of absence [chījóiki, c h ú zh ó i k i, see	

cūśóik₁, suck
 cūtilū, cūṭekis,
 boastful
 ěnci, inch
 gūcū, gratuitous,
 unreasonable
 káčak, how much ?
 kacar, mule
 káci, near
 káci, scissors
 káncaní, harlot

ās, eight
 ástaē, eighteen
 āsu, n., tear
 bākhsīs, gift, etc
 balōs, bālosi. stone
 pot
 bārīš, year
 bārūs, duck
 bas, language see
 bašhóik₁
 bašt, lung
 bicūs, lightning
 birkīs, private trea-
 sure
 bis, poison
 chīs, mountain
 chūpūs, sad
 cūśóik₁, suck
 dāltīs, sieve [now
 dāltisá doik₁, win-
 dās, dubitative par-
 ticle in verb
 dāsīnū, right (not
 left)
 dāstóik₁, know
 ēšpūr, horse's mane
 gāšē, rheumatism
 gūspūr, storehouse
 for straw
 haīs, sigh
 hīs. breath
 ĩškāmbū', lamp
 vessel

khacar†, ingrati-
 tude
 khācōlū, miser
 khācū, bad
 kōnkōrōcū, cock
 kūlpāca, thin cush-
 ion
 māchāri, bee
 mēc, table
 moci, shoemaker
 mūcóik₁, escape

Words containing s

īskar, wasp
 jūs†, birch-bark
 kātēs†, dark half of
 month
 khās thoik₁, to
 brush
 khās būzhóik₁,
 crawl
 -kīs, suffix, mean-
 ing "character-
 ized by," "hav-
 ing"
 kīsī, line
 lasóik₁, lick
 lēs. peahen
 līs thoik₁, join —
 boik₁, cling
 listík, brick
 lūstaik₁, morning
 maūs, buffalo
 māltaKús, plum
 māsí', fly
 māsō, voice
 mastār, teacher
 māyūs, inflated skin
 mīsóik₁, be mixed.
 see mīshāru,
 mīshrāk
 mīstū, good
 mūlis, dropsy
 mūsō', in front
 mūstak, fist
 pāsō†, turban

pacóik₁†, ripen
 pācū†, fruitful
 (tree)
 phācūtyā, n., kick
 phicilū, smooth
 phocō†, tail [paper
 śiacāt, blotting-
 shāc₁, squirrel
 sacóik₁, be at-
 tached, etc.
 ūchācóik₁, arrive

pāš, sheep's wool
 pās, manure
 pās boik₁, v. int.,
 end
 phōpūs, blister
 phūpus, earthen
 fireplace
 phūskū, empty
 pīsō, pear
 pūsi-zhóik₁,
 -nīzhóik₁, v. int
 swell
 rōs, angry
 sā, sa, breath
 sa, SIX
 sā boik₁, embrace
 sacóik₁, be attached
 sādār, servant
 saK, neck
 sāk boik₁, slip
 saK, full
 sarūn, henna
 seū thoik₁, whistle
 sewo, blind
 shās, mother-in-law
 šidóik₁, beat
 šik bādāl thoik₁,
 disguise oneself
 šin, horn
 Šin†, Shma (several
 derivatives)
 šinā, wild rose
 šīs, head

sīsōn†, head of bed
sīsu, cone (fir, pine),
ear (of corn, etc)
ṣoiki, attach
ṣok, slack (rope,
etc)
sōlu, small branch
somóiki, be tired

ṣotū, throat
ṣū thoiki, v., smell
ṣūāk būzhóiki,
crawl
sūrkyā', sūrūiki,
whistle
tāltakūs, slippcry
tās, slipping

thülēs, Pinus Ger-
ardiana
ūkaṣēi, ūkēsı, de-
scent
ūs, debt: ūsāraṇ,
debtor
ūṣpuki, kestrel
yēski, suitable

Words containing sh

āmushóiki, forget
āsh, to-day
āshatilū, āshātú,
weak (com)
āshrapı†, sovereign
ash-ton. Jätt, Jāt
bashóiki, cry (of
animals), talk
nonsense
bātakūsh, stony
boksha, bundle
būshu, cat
cajūsh, jug
chūshi, white silk
gāsh, quarrelling
gātīsh, after
hūshyār, clever,
awake
īshkin, blackberry
Kashır†, Kashmir
kāshu, onion
khāyāshi, stony
khūshani, khūshı,
joy
khūshu, without
hands or feet
lāsh, shame
lāyēshi, broom
lishóiki, hide one-
self
māshārbā, small
metal pot
mashki, water-
carrier
mīshāru, mixed
see mīsóiki

mīshrak thoiki,
mix see mīsoiki
mūshā', man(homo)
mūshēlái, courage
nāshóiki, be lost
ōshı, air, wind
pashóiki, see
pīshın, time of
afternoon prayer
prāshi, rib
pūshi, boil (noun)
rāsh, eyesight
shāci, squirrel
shairı, sister's hus-
band (aı, short)
sharır. father-in-
law
shāk doubt (noun)
see saḳ
shākār, sugar
shāku, n , arm
shāl, wolf
shal†, fever
shāl, hundred
shāma, lamp
shānālı, chain
shāpūs, thick quilt
shārā', wild goat
shāraḳ kāl, next
year
sharānu, n , fence
shārāwū, cold
(food)
shārgū, dung
sharō', autumn
shās, mother-in-law

shāt-, strength, -ılı
strong
shāwāraṇ, polo-
ground
shayāt, perhaps
shēı†, soot
shēū, white
shıar†, goodness
shıdālū, cold
shıelū, generous
shıkār, tower
shılāk, unleavened
shıläyóiki, ache
shıdātú, beloved
shılóiki, soothe
shılök, story (nai-
rative)
shılu, roomy
shımsheer, Saturday
shıpi, wrist
sho, good
shodū, monkey
shom, spleen
shon, alert, awake
shoño, n , sound
shonū, barren
shotó, shoemaker
shū, dog
shūglū, a thorn
bush
shūgülú, friend
shūguri, pear
shūjóiki, grow old
(moon, clothes)
shükür, Friday
shül, n , love

sh ū n m a m o y o , mouse	shushóiki, become dry . shūku, dry	shūzhóiki, v int , swell
shūnūtēr, wren	shūt, mushroom	tēshī, roof
shūo, shūdār†, boy	shūti, corner	tūshóiki, be full (stomach)
shūryār†, happi- ness	shūtükü, bud	tūshár, very, much
shūsha, glass	shūvóiki, v tr , dry	

Words containing z (sometimes interchanged with cerebral j)

azū, cloud	kházū, itch · see	zā, brother zāsā,
bārizā-i, etc , de- clension of bārīš	khazhóiki	geschwister
bēzi, fine weather	lizi, long rag	zabāti, medicine
bīzon†, rainbow	mānuzū, man (vir)	zakalóiki†, pull
hālizi, turmeric	pezóiki, grmd (corn, etc)	zās† thoiki, pull
hālizū, yellow	phúlūz, cedar	zēk, same as jēk cerebral j
jāzē', husband's sister	prīzū, flea	zīgū, long
jāzi, ring worm	üzū, otter	nāta zōh, nostril
jōzi, birch tree	yōzi, seed of Pinus Gerardiana	zūk, kidney

Words containing zh (frequent y interchanged with j)

avāzhóiki, be pro- per, right	dāzhóiki, v. intr , burn	māzhóiki, save, end
ā'zhē, mother	dizh-, inflected form of di,	māzhzhūt, mosque
āzhē', upon āzh - nū, upper	daughter	-ōzha, verbal suffix " while "
āzhōnu, strange (gāmük) bazhóiki, freeze	dizhóiki, fall	doing a thing
biāzh, interest on money	duzhóiki, wash	pārūzhóiki, under- stand
bizhóiki, fear bī- zhātēi, danger ·	ēzh, ewe	pazhóiki†, cook (bread)
bīzhātū, danger- ous, timorous	hīzhū, full (brother, etc.)	pāzhū, salt
būzhóiki, go	-izhóiki, etc , end- ing of many	rāzhí†, same as rají† : pl. of rā,
chizhōt, shade,	passive and intr. verbs	raja
shadow	kh a zh ó i k i , b e itchy · see kházū'	rāzhóiki, be cooked
chūzhóiki, be sep- arated	khozhóiki, ask same as khojóiki	sāzhu, half of land produce
dālahzh-ē, -āi, etc , plur. of dala, canal	lāzhēgāro, adulter- er	-zh, suffix, mean ing " on "
	māzhā, among :	zhāmcō, sisters' husband
	māzhīnu, middle	zhomī, nettle
		zhūkt†, n , touch

Words containing cerebral j.

jāc, grape	jēk, lying down	jīn, row (of trees,
jākūn, ass	see jēk, what ?	men, etc)
jān thoiki, bite		

Words containing j (often interchanged with zh)

cajūsh, jug	jāwanār, tendon	foṭū, chicken
chījōikī, be sepa- rated	Achilles	jōzi, birch tree
dārjān, dozen	jāzē, husband's sister	ju, sir
jāgra, quarrel	jāzi, ringworm	jūṭ, louse
jāk, people	jēk, what ?	jua, gambling
jākūr, hair	jel, forest	jūāb, answer
jalōikī, sow	jelkhana, prison	jūān, young man, woman
jāmāt, wife	jī, sneeze	jūk, painful
j ā m i zh ó i k i , v., open mouth	jibagālū, deceitful	jūk, wood
jān, where ?	jil, life	ju, apricot tree
jānawār, bird	jilbēi, east jil boikī rise (sun, etc)	jul, consolation
jāngāl, forest	jīnū, alive	jūmātṭ, mosque
jāp thoikī, hide a thing	jip, tongue	jūn, red-billed jackdaw
jarap, stocking	jo, from	jūrmana, n, fine
jārgān, stumbling	jōikī, be born	jūsṭ, birch bark
jārō, orphan	jon, snake	jūt, short grass
jārū, old	gorōṭi, apricot	khojōikī, ask
jāryo, whence ?	jothīṭ, female paia- mour	rājīṭ, etc., pl. of iā, raja same as rāzhīṭ
jāt, goat's hair, fur		

APPENDIX III

THE CEREBRALS T, D, R, N

Great interest attaches to the cerebral letters in Smā. In Appendix II lists of words have been given containing the cerebrals c, ch, s, z, and cerebral j and the corresponding front letters c, ch, sh, zh, and j. The following list gives the principal words in which the commoner north Indian cerebrals t, d, r, n are found. Cerebral l does not occur in ordinary Smā, but I noticed an instance of it in the dative suffix in the Drāsī dialect.

An important question arises as to the origin of these cerebrals. do they occur exclusively in words derived from Sanskrit or are they found also in non-Sanskritic words? The following list as well as the lists in Appendix II will enable an answer to be given. It will be seen that a large number of them are not Sanskritic.

The percentage of words containing t, d, r, n, to the total number of Siñā words is roughly 15 . this is not nearly so high as in Panjabi, where perhaps not far off 50% of the words contain them. n when final is pronounced further forward than when medial or initial Mr. Dewhurst, I C S. has been so good as to go over the words in the following list He points out that considerably less than half of them are Sanskritic. We may safely conclude that cerebral letters are an integral part of the language

List of words containing the cerebrals t, d, r, n.

áčhūnĭ, small hole	cātāl, axe
áčhūnŭ, hole	cātí, n , fine
ágŭtc, thumb, big toe	cātŭ, dumb
amūtŭs, past of amushóiki,	chanóiki, send
forget	chīri, udder
aróiki, atóiki, bring	chizhōt, shadow
ástáē, eighteen	chqt, heap
ātç, flour	chūtí, leave of absence
ātĭ, bone	cirĭn, day after to-morrow
bāgbiāru, leopard	cīthi', letter
bālúgān, tomato, brinjal	citŭ, bitter
baltí, pail	corĭn, on fourth day (forward)
bāralik, box	coritŭ, thief
bāriārĭ, greatness, pride	cqt, n., blow
bāt, stone cāmākbāt, flint	cūmātkīr, young woman
bātakūsh, stony	cūnŭ, small
báthā', avalanche of stones	cūrtŭ spark
bathú, pebble	cūrŭt, n., sting
bātuá, leather purse	cūtí'ŭ, cūtēkis boastful
bātŭ, wheel	dābá, dābí, box
bētŭs, past of bayóiki, sit	dāchinŭ, dāšinŭ, right (not
bídí'ŭ, circle, circular	left)
bīzhātēi, danger, dangerous	dāfŭs, iron club
bīzhātŭ, timid	dāk thoiki, hammer
bōru, fem., bāri, big	dāk, post, letters
brānkōt, waterproof coat	dākĭ, mouthful of liquid
Botō', native of Cīlās	dākĭ, lower back
būrizhóiki, sink	dākbomĭ, girdle
cause to sink	daktār, doctor
būt, boot	dāl, shield
būtŭ, all	dām, time (as in "four
cakōti, loin cloth	times")
cākrā'tŭ, dirty	dānō', native storehouse
carkŭ'tŭ, four cornered	danŭĭ, pomegranate danŭi,
cāt, crack	pomegranate tree

dārām thoīk _i , winnow	twice gūnū as in cegū'ñū
dārān, drum	treble
dāsñū, right, not left	gūr, kind of sugar
dastini, experience dāstóik _i	gūtú'mū, deep
know	gūtūt _i , epigastric region
dāt, arch	hāñe'ṭ, egg
dēgēi, ram	hāni', kernel, fruitstone
dēk, cooking pot	hārā'cān, sparrow
dēr, stomach	hātí, shop
dīm, body	hātóra, hammer
dīrū, bullet	hēt, village
dodū, aesophagus	īrgāltak, on all sides
dok boīk _i be obtained (Hindi	jāgra, quarrel
mīlnā)	jīn, row of objects (cerebral j)
dōky, small pit, hole	joróit _i , apricot
dōñū, handle of axe, etc	jothī'ṭ, female paramour
dūdū'rū, nipple, teat	jótū, chicken
dūfūtá. foot-rule fūt, foot	jūn, redbilled jackdaw
(measure)	kācāti, lucifer match
dūkūr, thatched hut	kāri', beam
dulū, string, twine	kātṭ, promise: hār-kātṭ, en-
dūñṭ, just (as in "just look")	gagement of marriage
ērūt _i , narrow	kāt, wood
fātāk, pound (for cattle)	kātēsṭ, dark half of month
fātíkēt, foal	katóik _i , spin
finē, foam	kātu'-o, fem -i, buffalo calf
gāder'ū, mad	kēn, rock
galāt _i , unripe musk melon	khanóik _i , scratch
gālat- <u>z</u> hóik _i , -óik _i , be en-	khāt, bed
tangled, entangle	khātārṭ, khātāru, knife
gañ, leg	khātóik _i , bury, conceal
gañóik _i , bind	khāt _i , lid of box
gāñta, hour	khēñ, time
gāñí clock hour	khon, big shawl
gāl, envy	khotū, false (not genuine)
gālbāt, confusion (first t	khūro, lame
alveolar)	khūto, short (different from
gāt _i , together	cūñū, little)
gātóik _i , earn gātni, income	kōñí, kōñā'í, etc , plur & obl.
gālōñ _i , enemy	of kōñ, ear
gonó, seed (not grain)	kīrkīt, cricket (the game)
got, house	koñū, thorn
gūḍūr, big dish	kōt, fort, castle
gūñ, knot	kōt, coat
gūñi, thread	kōt _i kūñūli, dove
gūñia time, as in dūgūñia,	kūñū, corpse

kūṭ, genit. kūrāi, wall	phātói, butterfly
kūt, genit. kūrāi, thunder	phatōru, thick, coarse
kūto, knee	phīṭi, stone in ring
kūtṭ, deaf	phīṭik boīkī, take a huff
lāltin, lantern	phōṭ, phūt, peel, rind
lāt, small hill	phūt-óikī, -izhóikī, break be
līstik, brick	broken
litūs past of hshóikī, hide	pītū, back
oneself	pranūṭ, soul, moth
lōṭi, football lōṭṭ, ball of	rābāṭ, obstinacy
flour, ghi	rābōṭ, report
lūstākī, morning. derivatives	rānóikī, cook
lūsti-kā, lūstiki, lūstikō,	rāth-óikī, izhóikī, hinder be
lūstikū see vocabulary	hindered
lūtū, bareheaded	rog-ōṭū, ill, -otyarṭ, illness
māḍūr, manger	rūnī'ṭ, mange
māṇi (in ḍoḍāi māṇi), Adam's	sālūtóikī, fold
apple	sānātṭ, bright (colour light)
mānūkṭ, frog	sāṇḍa, male buffalo
mastār, school teacher	satīṭkēt, certificate
māthūlṭ, clod of earth	shārāṇṭ, fence
māṭi, fine clay	shildātū, beloved
mīstū, good - mīstīārṭ, good-	shonū, barren
ness	shotō', shoemaker
mōṭārgāt, motorcar	shūnūtēr, wren
mūstāk, fist	shūnṃamūyo, mouse
mūt, fist	shūt, mushroom
mūthūshē, straw	shūtūkū, bud
nātūs, past of nashóikī, be	Sinṭ, derivatives Siṇā', Sinī'ṭ,
lost	Siṇākōcṭ, Siṇāikī, see vocab
nāṭē doīkī, dance	sqṭū, throat
odoróikī, look for	sūrkyā, surúikī, whistling
ōṭṭ, upper lip . ōṭi, lower lip	siácāt, blotting paper
pārā, stage, day's march	siḡarēt, cigarette
Pāri Bānlá, name of village	sōṇi, raja's wife
pātṭ, leaf	-ṭ, dative suffix
phācūtṭyā', n., kick	tāk thoīkī, tie
phāṭān thoīkī, turn upside	tāk(h), button
down	tālbūrṭ, spider
pharāt thoīkī, twist	tāttāpān, flying fox, bat
pharātṭ, handle of door,	tālūñṭ, thin
drawer, etc.	tām, shut
phārkāṭ, quarrel	tām boīkī, stumble, fall
phārpit, bootlace	tāmtāmá, light one horse trap
phāt, blunt	tāngá, covered trap, tonga
phātālṭ, thigh	ṭār, pecc

tarádū, foolish	tin, tin
tē'nīs, tennis	tīnū, sharp, bright tinyār†, sharpness, brightness
tērū, crooked	tóri, cork, handle of door
thacq̄n, fem. thacq̄nói, carpenter	tórū, large unsmoothed bit of wood
thág, deceiver thági, fraud	trán thoík₁, fire (gun, arrow)
thairí, ball	tshütü, dwarf
thäkù'r, barber	tshütóik₁, annoy
thám thoík₁, to sweep	tükü'ci, phalanx of finger and toe
tham boikí, pass off (sunshme)	tün, navel
thämü, pankha, fan	türü†, small dish
thán, up to	tütän, darkness
thän thoík₁, push	tütü, past of tüşhóik₁, be filled
thapätü, dull (of light, colour)	ürän, lamb
thá'tü, turban	ürin†, wild sheep, deer
thís, error	zabāt₁, jabāt₁ (cerebral j), medicine
thokü hill	
thürü'tü, beak	
tikát, ticket, postage stamp	
tiki, bread	

SUMMARY

The above list contains 261 words excluding derivatives. Including these we have 290. We may say that roughly speaking 15% of Sinā words contain cerebrals of this type, viz. t, d, r n.

Turning to the individual letters we find that the occurrences of each of them in the list are as follows --

	In Primary words	In Derivatives	Total
t	167	19	186
n	44	8	52
r	30	4	34
d	32	1	33
	<hr/> 273	<hr/> 32	<hr/> 305

This total is for letters and is necessarily higher than that for words given above. The number given for t includes 19 for English words used in Sinā. It is noticeable that all such words are pronounced with cerebral t' and not with dental t, nor as in English with alveolar t.

TEXTS.

A VISIT TO THUR

(1) Sāb bahádürsě hō tharē† vāzīrě
 The Sahib Bahadur "O" having-caused-to-be-said the Wazir
 t rēgū kī Thūrē-r bodě khūně bigě jākšě bodū
 -to said that Thur-in many murders become people very
 mās boikyēi sābāb gī ānī khūně thēnēn Mās
 intoxicated being-of cause with these murders are-doing I
 ei jāgū-zh jūram vigās, tūs tom lēviyě ginī†
 those men-upon fine placed, thou own levies having-taken
 Cīlās bo, āly-o Sāb Bahádürsě tū-t rāfāli ga
 Cilas (to) go, there-from the Sahib Bahadur thee-to rifles and
 kartūshē dēi; ginī† gē† Thūrē-r bēi.
 cartridges will-give, having-taken, having-gone Thur-in sit
 Kos jēk shaitānī thigě to eino-t sazā ga
 Any-one-who any devilry did if, them-to punishment and
 jūram thē† ma kācī chān Bās vāzīrsě ānē hūkam
 fine having-done me beside send Enough, the Wazir this order
 pā rūzhi† Sāi jo lēviyě valērēgū, valērē†
 having-heard Sai-from levies caused-to-be-brought; having-
 eino-t nāsīāt thégū kī sābsě hūkam
 caused-to-be-brought them-to advice made that Sahib order
 thégūn "fālānī dīshē-t būzha." thē†
 has-made "certain place-to go" having-made (i.e. said)
 Lūstākyē-t cāl-būzhi gāti bē† vāzīrāi āsbāb
 Morning-to early together having-become Wazir-of luggage
 gānégyēs.
 we-tied

(2) āly-o Mīnōr bazē'-t ālēs ālī rātyo jāksě
 There-from Minor stage we came, there at-night people
 tiki valégyē āshpē-t grūp bāspūr valégye, rātyē-t ārāma
 bread brought horse to straw, grain brought, night-to rest
 sātī tiki-miki khē† sūtēs lūstākyē-t cāl ūthē†
 with bread having-eaten we-slept morning-to early having-
 rāwān bigēs, Pāri Bānlā-r vātēs sārkarāi
 risen starting we-became, Pari Bangla-in we-came Govern
 rāsan āso-t digē bēs khēgyēs, cēmōnū chāk
 ment rations us-to they-gave, we-ate third day
 (dezē-t) Bōzi vātēs. Bōzi jo Barēi sēvē-zh
 (or day-to) Bunji we-came Bunji from Baro-of bride-upon

vátēs ālyo sīn tāriḥīṭ sīṇā
 we-came thence the-River (Indus) having crossed river
 kūlyo (or sīṇā dāpār or sīnāi chūp dāpāi) gēs
 by-bank of (or river near, or river-of bank near) we-went
 du pārā gī ēk pārā thēṭ Cīlās ūchātēs
 two stages with one stage having-made Cīlās we-arrived
 ālyo ācūk Mūlki-sāba kēcī gēs sāpē-t 'vātēnēs'
 thence thus Resident near we-went Sahib-to 'we-have-
 thēṭ ārū-t khābār chanīgēs sahib
 arrived' having-said inside-to news we-sent. The Sahib
 badūr āsēi vāvoikyēi khābār pārūḥīṭ ēk dām
 Bahadur our coming-of news having-heard one breath (i.e.
 dārū vātū dārū vāiṭ vāzīr sāba sātī hāt
 at once) out came out having-come Wazīr Sahib with hand
 pālēgū
 extended

(3) khair khairātēi khojēgū khojēṭ nāsīāt thēgu
 Health health-of asked having asked advice made
 kī Thūrāi jāk bodē yāgī bigēn, ānīsē
 that "Thur-of people very independent have-become, thus
 kāryo māś emo-zh ānē jūram vīganūs.—dēzāi ēk
 sake I them-upon this fine have-put—day-of (daily) one
 mūgār, ce ser gīṭ du kērkāmūshē, bīṭ ser āṭē, bīṭ
 he-goat, three seer ghi, two fowls 20 seer flour, 20
 ser bāspūr, du rupāyo masala rupaāi shākār, sa
 seer grain, two rupees-of condiments, rupee-of sugar, six
 bārṭ jūk, nē vāzīrēi tālāp, lēvio tālāp, āni bütē
 load wood, again Wazīr-of pay, levies-of pay, these all
 cīzi eiṇo zho gīnīṭ khōjā arām thēṭ
 things them from having-taken while-eating, rest having-
 ei jāgo-t hīdayāt thē kī phātū t
 made, those people-to instruction make that afterwards-to
 ga ādē kōmā jo ākó rācha, āni zēlī 'yāgī
 also such work from selves keep, this manner independent
 bōnēs' thēṭ ānē sazā lēgēnēth.
 we-are-becoming' having-said, this punishment you-have-ob-
 māś tom tārfā jo tsho-t nāsīāt thēgās, phātū-t
 tained: I own side from you-to advice made afterward-
 tshēi ēkhtīār, tom rāk(h) vātū-k thēā'
 -to your choice, own thought came "do"

(4) ālyo phātū-t ěk māzē-k ne bētēsēs ē
 Thence afterwards-to one month not we-had-sat that
 dīshē-r ākī Kābūl Mīa thē†
 place-in itself Kabul Mīa having-said (i.e. he was so called)
 ěk mūshāk āsū, ēsē mutū devāno mūshāksē ce dīshē-r
 one man was, him another mad man three place-in
 khātārū dē† ē dīshē-r zēk
 knife having-given (i.e. struck) that place-in lying-down
 tharēgūs vāzīr
 had-caused-to-be-made (i.e. had knocked down) Wazir
 sāb khābār bē† ěk dām hāzīr
 Sahib informed having-become one breath (at once) present
 bülū, devānū lamī† hātī phātū pherē†
 became, madman having-seized hands behind having-turned-
 gānē† Cīlās-r Mūlkī Sābā kācī chanīgū sābsē kācāk
 having-bound Cilas-in Resident near sent Sahib how-
 rupaē rāsē-zh jūrmana thē†, kācāk mas
 many rupees him-on fine having-made, how-many month,
 kaid thēgū zākhl mī bitū ō mūshā-t bīlēn
 imprisoned made wounded become that man-to medicine
 bīlēn thēgyē ěk māzākē jo mīstū bē† tom
 medicine they-made one month from well having-become own
 khūnāī davāī thēgū, sābsē rēsāī davāī khārīj thēgū.
 murder-of claim (at law) made, Sahib his claim ejected made,
 rī baīyē ākó māzhā yuparē† phāt
 those both selves among māzā jo vapās vārī† rāfalī
 thēgū. Ālyo sāt māzā jo vapās vārī† rāfalī
 made Thence seven month from return having-come, rifles
 ga kartūshē Cīlās kōtē-r hāvāla thēgyēs cāl ūthē†
 and cartridges Cilas fort-in deposit we-made: early having-
 sābā jo rūksāt bē† Gilte-t vātēs
 risen, Sahib from leave having-become Gilgit-to we-came

Notes

(1) The first Sahib Bahadur is the Resident in Gilgit the second, called also the Mulki Sahib (country Sahib) is the Resident in Cīlās The words and actions attributed to them are merely bazaar rumours

bahādūrsē, agent case here and in the following texts the agent is translated by the simple nominative bahādūr, a common word in Urdu to express respect lit meaning "brave" *hō tharē†* means "having called"

mās, intoxicated with pride, etc boikyēi, boikēi, genit of ~~banfin~~ boiki

jāgūzh, jāgozh, k of jāk changed to g before sonant, but before -sē in jāksē

bēi or bāi, sit (imperat), hēri or bāiṭ, having sat

thēṭ, having made or said, is used to show the close of a short quotation, e g sābsē "bo" thēṭ hūkām thégū. the Sahib ordered "Go"

(2) bazē-t, nom basṭ, stage halt, etc., basṭ bōikl, to halt. tiki miki, bread, a word like "hurry skurry" sēvēzh, upon the bridge, means simply 'to the bridge' vātēnēs, etc, sent in a message that "we have arrived"

(3) yāgi, independent yāgīstān, the independent country below Thur thē, make, (imperat.) thēṭ, having made yāgi bōnēs thēṭ, priding yourselves on the fact that "we are independent" tshēi ēkhtiar, you can please yourselves in the future (phātū-t) and take the risk tom rākḥ vātū-k, do your own thought for suffix -k, see special note at end of Syntax, p 82

(4) ē dīshē-r āki, in that very place Kābūl Mīa thēṭ, named K. M zēk tharégūs the causal tharōiki, is commonly used where we should anticipate the simple thoiki phātū pherēṭ. etc, tied his hands behind his back

zākḥmi bitū ō mūshā, the man who was wounded the construction is due to there being no relative pronouns in the language

mūshāksē, māzakē for this suffix -k see note p 82 bilēn repeated to express continuance khūnāi davāi, brought an action for attempted murder.

yuparēṭ, caused them mutually to make peace.

THE DEATH OF THE RAJA—RĀĀI MĀRAN.

Two other versions of this story will be found in the Yāgīstāni and Gūrēsī texts I have not been able to discover whether as a historical fact that the raja was killed or only badly hurt

rajīṭ Giltē jo vātēn Kāshirṭ, Kashirṭ vāiṭ
Rajas Gilgit from have-come (to) Kashmir, Kashmir having-

ēk dēzā-k basṭ -bēṭ ājēi chāk
come one day having-halted above-of (= next) day

shāvāranē-r bülē -t nīkhatē. būlā shūrū thégīsē
pologround-in polo-for went-out polo beginning thev-

āyākēr rā āshpē jo nara vātū, rā
 had-made in-mean-time raja horse from falling came raja
 khīri būū (bulū) āshp rēsē-zh āzhē tām būū āyāker
 below became, horse him-upon above falling became mean-
 na-vary-o ra-vary-o jāk vāiṭ
 time this-direction-from that-direction-from people having
 āshp phārān thēṭ, rā hūn-tharégýē to,
 -come, horse overturned having-made, raja lifted when,
 cāken to kārē, rēsāi sā(sāvū) kābāz būlūs
 they-look when when, him-of breath seized (by God) had-
 Āly-o hūn-thēṭ hariṭ kābrīs-
 become There-from having-lifted having-removed ceme-
 tānē-r dāfn thēgē Sāb Bāhādürsē rēsāi
 tery-in buried they-made The-Sahib Bahadur him-of
 dāryo-t tūshār īnām dēṭ chan'gū
 boys-to much gift having-given sent.

Notes.

basī beṭ, bāsṭ, stage or halt, here used as adj, halting.
 būlē-t, for-polo, one would expect būlāt or būlāēt

hūn tharégýē, shows fondness for causal tharóik₁ hūn thoík₁
 or tharóik₁, to lift hūn boik₁, stand up In hūn thoík₁ or
 tharóik₁, the t immediately following on an alveolar n is pro-
 nounced like an English t, i e intermediate between the two
 Sinā t's

to, inferential or subordinating particle to indicate subor-
 dinate clause, the language having no relatives cāken from
 cākóik₁, to look at, contrasted with pashóik₁, to see

sā kābāz būlūs means that God had taken back to Himself
 his life.

dāryo-t, from dāri, boys contrast with dāriṭ, doors, and
 note that shūdārṭ, boy, has the low tone, though dāri, boys
 has not

THE FARMERS' QUARREL—ZAMINDARO GASH

See the Yagistani and Guresi Grammars for two other ver-
 sions much shorter than this

(1) ěk disha-k-ēr du zāmdīri ěkó mājā gāsh

One place-in two farmers selves among quarrelling

bēnēs mūtū-k-sē vāiṭ khojégu " tsho kē
 becoming-were another having-come asked " you why

ākó mājā gāsh bānēth ? ” ěno mājā ěksē rēgu
 selves among quarrelling become ? ” Them among one said
 “ ānūs āshpī phāt-thē† māī cēcāī pūro fasāl bütū
 “ this (man) horses having-left my-field-of whole crop all
 khaiarégūn ānīsē káryo mās ānīsēī āshpī fāṭakē-
 has-caused to-be eaten this for I this of horses pound-
 t hărămūs ” ěksē ěkavarī zās† thēnēs,
 to am-taking ” One one-direction pulling they-were-making.
 āyākēr baiyē kālī bigē
 meantime both fighting became

(2) Kāli phāt-thē† cēcāī dabūnsē wāī
 Fighting having-left field-of owner having-come
 tāsilē-t rabōt thégū kī —fālānī mānuzūs āshpī phāt-thē†
 tahsil-to report made that --certain man horses having-left
 māī cēcāī gum bütū khaiarégūn “ āshpī
 my field-of wheat all has-caused-to-be-eaten “ horses
 fāṭakē-t arā’m (or walā’m) ” thē† lamīgās,
 pound-to I-will-bring (or I-will-bring) ” having-said I-seized,
 to mā zamē† āshpī lūē† harīgū
 so me having-beaten, horses having-snatched he-removed
 Sārkar mēhārbān biga to, māī ādalāt thoīkī avāzhēī
 Government kind became if, my justice to-do is-proper
 Bās, Tasīldār sābsē sāmān chanī†, ō
 Enough, Tahsildar Sahīb summons having-sent, that
 mānuzū valarē† baiyē mūkābīla
 man having caused-to-be-brought both confronting
 thē† khojégū, to āshpāī dabūnsē ĩnkār thégū
 having-made asked, so horse’s owner denial made

(3) cēcāī dabūné-t khojégū, “ ānūs thāī gum
 Field of owner-to asked, “ this (man) thy wheat
 khaiaritēī gūāī hānē-a ” thē† khojégū,
 caused-to-be-eaten-of witnesses are ? ” having-said asked,
 ānūs rēgū “ māī gūāī kō nūsh ” thégū. “ thāī gūāī
 this said, my witnesses any not-are ” he said “ Thy wit-
 nūsh, to thāī davāī gālāt hānī ” thē†
 nesses not-are, so thy claim mistaken is ” having-said
 ānīsēī ārzi kharīzh thégū ěk dārjān cōtē rīno
 this (man) of petition rejected made One dozen blows them
 darégū, bī† bī† rupāē jūrmana tharégū,
 he-caused-to-be-given, 20 20 rupees fine having-caused-

phātū-t	ga tōba	tharē†
to-be-made, afterwards-for	also repentance	having-caused
chanīgū		
-to-be-made he-sent-away		

Notes.

(1) *gāsh* and *kāli*, used as both nouns and adj, quarrelling. This is very common in the language For suffix *-k* or *-ak* see note, p 82

khairégūn, from *khairōikī*, causal of *khōikī*, eat *fāṭakēt*, dat of *fāṭāk*. this is Urdu *phāṭāk*, gate, used for cattle-pound, the place where seized cattle are shut up

ēksē ēkavarī, etc. they were pulling each other in different directions

(2) *dabūn*, owner, a common word for God. *tāsīl*, local court

fālāni, a certain, is indeclinable

āshpī fāṭakēt, etc, means " saying to himself ' I will take the animals to the pound ' I seized them "

(3) *khairitēi*, gen. of passive part *khairitū*, caused to be eaten This is a stative partic, cf above *zākhmī bitū*, wounded having become It is the same as the Urdu partic. with *hūā khairitū* is *khīlāyā hūā bitū* is *hūā hūā* (the double *hūā* is not used in Urdu, though it is in Panjabi-Urdu) The flexibility of the infin and stative partic is a noteworthy feature of *Sinā* The use of the agent *ānūs*, even with the inflected passive partic *khairitēi*, should be noted

hānē-a the *a* marks a question *hānē*, are, *hānē-a*, are there ?

gūāi witnesses *gūāi†*, abstract noun, witnessing.

kō, lit who ? used, especially in negative sentences for " any "

phātūt, for the future The Tahsildar made them promise repentance and good behaviour for the future.

THE PARABLE OF THE PRODIGAL SON

(1) *Ēk mūshā-k-āi* (or *mānūzā-k-āi*) *du dāri āsē cūñū*
 One man of (or man-of) two boys were : small

pūēsē tom mālē-t régū gotāi jādāt kācāk hāni
 son own father to said house-of property how-much is

to. *māi bāgō mā-t dē* " ros tom *jādāt ēino-t*
 if my share me-to give " He own property them-to

sāmaiēṭ dēgū āpē dēḡa phātú cūṇū pūcsē tom jēk
 having-divided gave few days after small son own what
 jādāt hāni-ēk giniṭ mūtī kuya-kē-t goū ālī
 property is having-taken other country-to went there
 khāci komo-r tom daulāt bārbād thēgū hār jēk
 bad works-in own wealth ruined made every what (every-
 thing) all wealth spending made after that country-in
 kōnēr vātū ō hēfā būlū, ē kuyāi ēk
 famine came he straitened became, that country of one
 kādimī mūshā kāci goū, ros tom cēco-r khūkī carōikī
 ancient man near went, he own fields-in swine grazing
 kāryo-chanigū
 for sent

(2) kāi dilē khūkīs khānēs ēi khēṭ tom
 What husks swine were-eating them having-eat own
 dēr saḡ thoikī ārmānē-r āsū, kōs rēsē-t nē dēnēs
 stomach full to-make wish-in was, any to-him not were-
 kārē ga hoshē-r vāiṭ tom
 giving. When indeed (whenever) sense-in having-come own
 hē-r rayōikī lamigū (or khāyāl thēgū) māi mālē kācōak
 heart-in to-say seized (or thought made) my father how-
 mādūrīs dēr saḡ tiki khānēn, ma najni (or
 many servants stomach full bread are eating, I here
 ājni) ūyānū mirēmūs ma hūn bēṭ tom māḷa
 (here) hungry am-dying. I up having-become own father
 kāci būzḡam, nē rēsē-t rām “ māś Khūdā ga thāi
 near will-go, again him-to will-say ‘ I God and thy
 hākē-r gūnā thēgās, ma āni hālātē-r nūsh, ki thāi
 right-in sin did I this condition-in not-am that thy
 pūc kalizḡam ma ākō-t ēk mādūrdar pārūlū kalī ”
 son I-may-be-counted me self-for one servant equal count ”

(3) ro hūn bēṭ tom māḷa kāci goū, ro dārūm
 He up having-become own father near went. he still
 dūr āsū rēsāi mālūs ro pashīgū, haī thēṭ
 far was him-of father him saw, running having-made
 pūca sāti sā būlū pūcsē rēgū — māś Khūdā ga
 son with embracing became Son said — I God and
 thāi hākē-r gūnā thēgās ma āni hālātē-r nūsh ki
 thy right-in sin did, I this condition-in not-am that

thāi pūc kalizham.” mālūs naukāro t rēgū —
 thy son I-may-be counted.’ Father servant-to said —
 “mīstē jo mīstē chilē valēā’ ānīsē-t bānarēā’,
 “good from good, garments bring this-to cause-to-be-put-on
 āgūyē-r borōṅ tharēā’, pā-r paizār bānarēā’
 finger-in rings cause-to-be-made, feet-in shoe cause-to-be-
 put-on rāchitū (ūnitū) ō bātshār valēṭ hālāl
 put-on kept (fed) that calf having-brought lawful
 thēā, bēs khēṭ khūsh bon, ke to māī ānū pūc
 make, we having-eaten happy shall-be, why-then my this son
 natūs, āsh hātē-t vātū, yāni mūūs jinū būlū;
 has-been-lost, today hand-to came as-if died-has alive became,
 ris khūshāni thoīki sātē (or lāmīgē)
 they happiness to make they-were-attached (seized)

(4) rēsāi bōrū pūc cēcē-r āsū, kārē ga
 Him-of big son field in was when even (whenever)
 gotē kaci vātū to, gāe doīki ga tāmāshāi māsō pārūdo,
 house near came, then, song giving and fun of voice heard
 ēk naukāra-kē-t hō thēṭ khojēgū “jēk bīli
 one servant-to “O” having-said asked ‘what became
 (or būlū)?’ naukārsē rēgū “thāi zā wātūn, thāi
 (became)?’ Servant said ‘thy brother has-come, thy
 mālūs rāchitū (ūnitū) ō bātshār hālāl tharēgū
 father kept (fed) that calf lawful caused-to be-made
 ānīsē kāryo pūc mīstīarē sātī lēigū ro ros būlū ārū
 this sake son health with obtained he angry became in
 būzhoīki rak nē thēgū rēsāi mālūs dārū gēṭ
 to-go intention not did His father out having-gone
 rēsē-t nāsāt thēgū. pūcsē rēgū “cākē’, mās ācāk bārīs
 him-to advice made Son said - “Look, I so-many years
 (or ēwēlē) thāi khīdmāt thēgānūs tūs kārē ga mā-t ēk
 (years) thy service have-done, thou ever even me-to one
 āyāi chalṭ ga nē dēgano, mās tom yāro sātī
 goat-of kid even not hast-given, I own friends with
 khūshāni thēmsik, lēkin kārē ga thāi ānū
 happiness might make, but when even (whenever) thy this
 pūc wātū kōs thāi būṭī daulāt kāncānīo phātū nāyēgūn,
 son came who thy all wealth harlots after has-caused-to-
 tūs ānū pūcē kāryo thēṭ
 be-lost, thou this son for-sake-of having-made (i.e. considered)

ünütü bātshār hālāl tharéga " Mālūs jūāb dēgū
 fed calf lawful caused-to-be-made " Father answer gave
 " pūc, tu to hāmesha ma káčı häno, mäi jék daulät
 " Son, thou then always me near art, my what wealth
 häniäk büti thāi māl häni, lėkın khūsh boıkı ga
 is all thy property is, but happy to-be and
 khūshānı thoıkı lāzım äsı, kē-thıgá-to thāi änü zā
 happiness to-do incumbent was, because thy this brother
 natūs, äsh hätē-t wātü, yānı müüs, äsh
 has-been-lost, today hand-to came, as-if has-died, today
 jıñü bülü "
 living became '

Notes

(1) müshākāı, mänúzakāı, for *k* see note p 82 káčāk häni to, whatever amount there may be häniäk, see note on *k*, p 82. thıtē oblique of thıtü, stative passive partic of thoıkı, make

(2) nākēr may also mean ' concerning '
 ' ma ákot, etc , consider me a servant for yourself

(3) bēs khēf. note agent *bēs* with conjunctive partic *khēf*.
 kē to, why then, i.e because ya'nıin Urdu means ' that is,' here it is ' as if ' thoıkı sātē. thoıkı lāmıgē, both mean ' they began to,' etc

(4) mıstıārē' oblique of mıstıārıf, noun from mıstü, good roş really means " having taken a huff " thēmsık, 1st sing past conditional of thoıkı, make näyégün, pres perf of näyóıkı, lose, the causal of nāshóıkı from which comes natūs, has been lost thēf, having-considered an idiom found in Urdu and Panjabi thus in Panjabi mārā kärke, considering it poor or worthless kē thıgá to lit what didst thou then ? means wherefore or because, cf äni thıgá to for this cause that . jék hanı thıgá to since, because

SENTENCES

- 1 thāı nom jék hänü ? thy name what is
- 2 äñü äshpäı káčāk úmr häni ? this horse-of how-much age is ?
- 3 ānvo Kashırē-t káčāk dūr hani ? hence Kashmir-to how-much far is ?
- 4 thāı mālāı gotē'-r káčāk dārı (or shūdārı) hānā ? thy father's house-in how many sons are ?

5. āsh ma bodi dūrē zho pēādāl vātūs today I very far from walking came

6. māi cūnū mālāi pūcāi gār ānisāi saē sātj hānī my little father's son's marriage this-of sister with is

7. gotē'-r shēū āshpāi tīlēn hānū house in white horse's saddle is.

8. valē†, āshpē-zh tīlēn dē having-brought horse-on saddle give (put)

9. mās ēsāi pūce bodú sīdégās I that-of son much beat

10. chīśāi cūruē-zh gō lāc carē'nēn mountain-of point-on cows goats they-are-grazing

11. ō tōmā khiri āshpē-zh baitūn. that tree under horse-on he-is seated

12. ō shūo tom saē zho úthālū hānū that boy own sister than high is

13. ānisēi gāc du dābālē ga ās ānā hānī this-of price two rupees eight annas is

14. māi bābū o cūnū gotē-ī baiēn my father that small house in sits (dwells)

15. ēsē-t anē rupáyē hari† dē this-to these rupees having-taken-away give

16. resē zho ei rupáyē gin that from those rupees take.

17. ēsē mīstūk thē† sīdē† bāli gi gānēā' him well having-beaten rope with bind

18. gūlkē jo wāi pūrē well from water fill

19. ma jo mūsō' mūsō' (or yār yār) yāi† me from before walk (walk before me)

20. kēsāi pūc tū phátú vān whose son thee after is-coming ?

21. ānū tūs kēsē jo gāc gini'ga ? this thou whom from price hast-taken (hast bought ?)

22. hētāi ēk dukandāra-ke zho giniganūs village-of one shopkeeper from I-have-taken

Notes

ānū in 2, cūnū in 6, shēū in 7, cūnū in 14 show that attributive adjj. do not inflect for case

6 cūnū mālā, father's younger brother or wife's sister's husband

pūce in 9 and ēse in 17 show 2nd accus with verbs of striking.

17 when two low tones come close together as thē† sīdē†, only the second is pronounced.

bāli gi, nom used as often, for prepositional.

Sentences from Leitner's Dardistan

The first Principal of the Oriental College of the Panjab University, Dr G W. Leitner, a native of Hungary, wrote a volume on the Sinā country or Dārdīstān, entitled "The Languages and Races of Dardistan" (Lahore, 1877), in which he gave an account of three dialects of Sinā, viz those of Ġilgīt, Čilās and Ġūrēs. In it will be found a considerable number of sentences in the Ġilgītī dialect. These sentences along with the other grammatical material were compiled about fifty years ago when principles of transliteration were little developed. It therefore seemed advisable, especially as the volume is on the shelves of many libraries, to retranslate these sentences with notes on Dr Leitner's translations. This is perhaps the more necessary as doubt has not infrequently been expressed regarding his work on the Sinā language, it having been suggested that the language as given by him was the invention of his too exuberant imagination. The present translation will show, when compared with his, that this is not the case—a fact which is borne out by my vocabularies and grammar. It is true that his transliteration ignores the cerebral letters t, d, r, n, c, s, z, and cerebral j, makes no distinction between aspirated and unaspirated letters, and in some other respects is unscientific, it is true also that there are mistakes in translation—which is not surprising in pioneer work (and I should be far from claiming that my own work will be found free from errors) but it will be abundantly evident that so far as Sinā is concerned, Dr. Leitner's work is a genuine contribution to linguistic science.

The sentences are printed in Dardistan, Vol I, part II, pp 33–49. To facilitate reference the page and column are given throughout. The translations should be compared with Dr Leitner's

p 33.

thāi nom jēk hānū ? what is your name ?

tu kōnyo ālo (or vāto) ? whence came you (not strictly "do you come") ?

kōntě (or jātě) būzhěno ? where are you going ?

kārě vāto (or ālo) ? when came you ?

lōkū va : come quickly

chūt bē' bo go slowly (slow having-become go).

tēn sīdē' beat him now (sing.)

phātú mare' : kill him afterwards

ānyo ālē-t pōn jēk zēh hāni ? hence thithor road what kind is ? How is the road between here and there ?

p 34

khāci ga bīzhātēi hāni . very bad and dangerous
 bodi misti ga sāci jēga (for jēk ga) pārva nūsh very good
 and easy, anything even care not is very good and easy,
 no anxiety at all

Leit "a plam" should apparently be the adj "plam" -
 mistü, means "good" särpit is a somewhat uncommon
 word meaning "ease"

põnë-r väi hān-a (for hānū-a) road in water is ? is there
 any water on the road or põnë-r väi läyë'k bëi a ? lit.
 water obtaining will be ? läyëk is agent of läyóiki, obtain

kīue läyëk nai bëi ? bodü ga hānū, mistü ga hānū ? why
 obtainable not will-be ? much also is, good also is why
 should not be obtainable ? It is both plentiful and good.

väi khācü hānū, pāzhūlitü hānū water bad is, salty is
 pönë-r bāri sū hāni, pār büzhóiki dubē' way-in big river is,
 across to go thou-wilt-be-unable

ke, saü nūsh-a ? why, bridge not-is ? Is there no bridge ?

Smiť gāl āsi, bāla ya āsh (or āsh bāla) cāt bīli Sinā bridge
 was, yesterday or to-day (nowadays, recently) split
 became there was a Sinā bridge, i.e. a rope bridge, but
 it has been broken A Sinā bridge or native bridge, dis-
 tinguished from a bridge in European style bāla ya āsh.
 yesterday or to-day, but āsh bāla, lit to-day yesterday,
 means 'nowadays recently'

dūgancā büyóiki dübēnën-a, second-time to-weave are-they-
 unable ? Can they not weave the rope bridge again ?

navāri du dēzo, ravāri du dēzo, pōne-zh mánuzē kō nūsh,
 gāchiyē nūsh, bālyē ga nūsh jēk thēť gāl thōn ? this-
 direction two days-of, that-direction two days-of road-on
 men not-are, twigs not-are, ropes also not-are, what
 having-done bridge we-shall make ? in this direction and
 in that up to a distance of two days' journey there are no
 men, no twigs, no ropes, how are we to make the bridge ?
 jēk thēť, what having-done, means simply 'how' ?

mīstü bārē-t (trānfā-t) hō thēť ra mās cākóiki irāda (or
 khāyāl) thēmūs good, big-to (headman-tē) "O" having-
 said, say I to-look desire (desire) am-making Very well,
 call the under-headman or the headman, say I want to see
 him The headman is called trānfā, the man under him
 is the bōrū or "big man" cākóiki is to look at, inspect,
 whereas pashóiki is merely to see, possibly by accident

jēk bēť väi ? tom krómē-t goūn, what having-become will,
 he-come ? Own work-for has-gone How can he come-

- he has gone on business of his own jĕk bĕŕ, 'what having become, i e how ?
- cŭk thĕ, bo ne to khăfa bŏm, căl hō thĕŕ valĕ be silent, go, not if, angry I-shall-become, quickly "O" having-said, bring Don't talk, go or I shall be angry, quickly call him and bring him cŭk thoĭkĭ, be silent thĕ is imperat of thoĭkĭ, and thĕŕ is conjunct partic
- Leit. tshukte and hote should be cŭk thĕ and hō thĕŕ respectively.
- tŭs jĕk bĕchĕno, thou what are-demanding ?
- măs jĕga (for jĕk ga) nai bĕ'chĕmŭs, sĭrf khoĭkĭ piŏiki bĕchĕmŭs I anything-even not am-demanding, onlv to-eat to-drink am-demanding
- ma găci jĕga nŭsh, tŭ-t jĕk đam ? me with anything-even not-is, thee-to what I-shall give I have nothing, what can I give you ? găci for kăci, the k often becoming g after a sonant letter

p 35

- bŭtĕ jo yăr thĕŕ shĭdă' lŭ ga sĭsĭ' nŭ văi tŭs arĕ' all than before having-made, cold and pure water thou bring first bring cold and pure water thĕŕ here is almost meaningless, but 'it may be translated " 'making' this the first point," i e before anything else sĭsĭnŭ, pure, used only of water, the opposite of loku, dirty Leit butĭjo should be two words bŭtĕ jo, all from or than
- phătŭ dŭt, măska gĭŕ. kărelŭ, kĕrkămŭsh, hánaĭje, jŭk, kăc, băspŭ gniŕ valĕ afterwards milk, fresh ghi, a ram, a fowl eggs, wood, grass and grain having-taken bring măska, fresh, newly made, used of ghi hánaĭjĕ', plur of hănĕŕ, egg
- băspŭr any kind of grain given to horses or cattle
- tu kăcăk chak (or dĕzi) ânĭ băyĕ thou how-many days (days) here wilt sit (i e stay) ? Leit tus, agent, should be tu nominative aki, self, apparently a slip for ânĭ, here ma ĕk basŕ ânĭ bŏm I one halt here will-be basŕ, stage or halt for a night
- lŭstăki căl-bŭzhĭ bŭzhăm to-morrow early I-will-go căl, early, is often coupled with bŭzhĭ from bŭzhŏiki, go, to mean simply early in the morning
- barăĭ valĕ', cĕbyo, ânĭ chŭrĕ' porters bring, sixty, here leave bring sixty porters and leave them here
- I do not understand Leit tshĭbbĭ it may be for cĕbyo, sixty There is a verb clŭbŏiki, place or put, but one would not expect to find it in such a context as this

kácāk barāḷē dārkār hāṅ (or avāzhēnēn) ? how many porters
are (or are-necessary) avāzhóikī, to be necessary, proper,
desnable

In Leit second sentence *aiaje. na* one word has been
written as two.

pōn bodi bātākūsh (or khāyāshī) hamī road very stony
(stony) is

tshēi bārī bodē agūrē hān (or hānā) your loads very heavy
are (are)

Leit fey apparently for *thāi*, thy, which does not suit the
plur *bārī*, loads

barāḷēs hūn thoīkī dúbēn porters to-lift will-be unable
hūn thoīkī, to lift hūn bokī, to get up, stand up The
n in *hūn* is alveolar, being pronounced like English *n*,
against the gums of the upper teeth As a consequence
the *t* of *thoīkī*, when said rapidly after *hūn*, is neither
cerebral nor dental, but alveolar like the normal English *t*.

Leit assey, perhaps for *ásōi*, our The word for "that"
contains *a* in oblique sing and agent plur, but neither
would be possible here

māi adāt hāmī āpūk bārī lōkū thēā, lōkū uchā'cēt my re-
quest is a-little load light make, quick you-will-arrive
please make the loads a little lighter you will arrive
more quickly

lōkū both light and quick, cf our 'light-fingered.' adāt
here used for desire Many Urdu words are used rather
vaguely, showing that their meaning was not well under-
stood

pārvā nē thē bütq-t mazūrī dēm, barālyq-t pūrī mazūrī
dēm āgār mīstū kōm thi'gēt to, tsho-t mām ga dēm
care not make, all-to wages I-will-give, if good work you-
did if, you-to reward also I-will-give never mind I will
pay everyone, I will tully pay the porters, and if you do
good work will give you a reward also

Leit jill are jil aróikī means to be prepared to strike some-
one *jil arégū*, he proposed to strike me, came at me to
strike me.

āshpē tāyār thēā horses ready make

āshpo-zh tīlēn dēā horses-on saddle give (1 e put).

tīlēn ga gāpī hūn-thēā saddle and bridle lift (1 e take off).

Leit *gāpīga*, apparently either for *gāpī ga*, "bridle and,"
in which case *tīlēn*, saddle, would need to follow, or for *ga*
gāpī, "and bridle"

ānīšē-zh lam this-upon seize, 1 e seize this

ānū nē nāyē' this not lose

p. 36.

mǎi mor nē amúsh . my word not forget (gen morái, is also correct)

pǎrüz̄h, cǎkě', shōn thē · listen look, care make (take care)

For *shōn thē* we may also have *khābqīdār* as in Urdu

āshpū ō tōmā sāti ganě' (or tāk thē) horse that tree with tie (tie); tie the horse to that tree.

buti rāti shōn bēṭ̄ bāya all night alert having-become sit
keep watch all night Leit tsari tshore. for *tsam chūrē'*
means 'place sentries in wai''

āni bodē coritē hānē-a here many thieves are ?

anē jēk gauḡā-k hāni this what noise is ? Leit masho, for masō, means 'voice' tu kō-k hānū; thou who art ?

Note the suffix -k

ānyo bo hence go.

kāiē ga tu kác̄i vātú to, tūmak gi tran thē whenever
thee near came if, gun with firing make shoot him as
soon as he comes near

vātú to, to is merely a sign of subordinate clauses Note
thē for *thē*, the cerebral n of *tran* having attracted the
dental t to the cerebral position

Leit *katsh* for *kāc̄i* near

anū mánúz̄ē-zh̄ (or mūshā-zh̄), jēga itā bārē-k nush̄ this man
upon (man upon) any even reliance not-is mánúz̄ū. vir
mūshā homo. I do not understand Leit. *oñj*

phat nē thē do not let him go phāt thoiki, let go

ganě', bānd thē (or kāid thē), shanālyo-r dě, gūna dě bind.
shut make (imprisoned make), chains-in give, stocks give
shanālyor is loc pl of shanāli, cham.

tēn ma sōm now I will sleep

hālīn nē thē noise not make

anē kuvē-r kác̄āk jāk hān ? this village-in-how-many men
are ? The final short vowel of hānā, hānē, is often omitted

mās nē kāliganūs, I have not counted

kui nīli hāni a ya shūshīṭ̄ hāni ? land green (with harvest) is
or having-dried is ? *kui* means either village, as in the
last sentence but one, or the land round about *nīli*
green or blue *shūshīṭ̄*, from *shūshōiki*, to become dry
It is the conjunc. partic

A better translation of the idea—' is the soil fertile or
not ?' would be —tshāi kuyāi sūm mīstū hānu a, khācū
hānū ? your land-of soil good is or bad ? Note that the

interrogative *a* occurs after the first verb, not after the second

phamūl bodē hānē a ? dried-fruits many are ? In Gīlgīt proper phamūl means dried fruit, in the villages any fruit.

p 37.

anē kuyē r (or hētē-r) qn bodū hānū a (or bēnū a) ? this village-in (village-in) gram much is ? *hēt*, village, has not the sense of "country" which often attaches to *ku* hānū, simply "is," Hindi hai *bēnū* or *bēn* means "is being," "is becoming," Hindi hōtā hai It often suggests the idea of habit, "is customarily ?"

ēk bārīzāi (ēvēlāi) kācāk bāp dēno ? one year-of (year-of) how-much tax givest thou ?

tu rāhāt hāno, mīstū bēṭ hāno ? thou well art, well-having-become art ? Both mean—are you well, in good health, not as Leit satisfied, pleased

Are you satisfied would be tu khūsh hāno (or *biga*)

tu kārār hāno (not as Leit, *karal*) means are you well but the word is Āstōri, not Gīlgīti

khair hānus, mīstū bēṭ hānūs well I-am, well having-become I-am, i.e. I am well bēṭ in such phrases as mīstū bēṭ, has hardly any meaning

Leit *karalbe* is for *kārār bēṭ* (two words), but is Āstōri.

hēl mīsti hāni, khāci hāni (the) habit is good, bad *hēl* is not temper, but habit, such as the habit of drinking, smoking, etc For temper they say mīzāi mīsti, khāci hāni (his) temper good, bad is his temper or temperament is good, bad

Khūdās tu bēhēl thōta God forgive thee may God forgive thy faults, sins, etc bēhēl thoṭki, forgive.

Khūdās thāi ūmar zīgī thōta God thy age long make *thōta* in this and the previous sentence is precative or permissive, may he do, let him do

The next Gīlgīti sentences are on p 42

p 42, col 1

ma-t thur dē me-to whip give i.e. hand me the whip, not "whip me" which would require the 2nd accus in the object.

p 42, col 2.

dūmayārṭ, give it in exchange Leit dumayarun, far dūmaṅ yārēn, means they will exchange it.

mās tū-t jēkē-k dēm I thee-to something will-give The addition of *k* to *jēk* is noticeable

thài nom jĕk hănũ ? thy name what is ?
 anĕ kuyāi nom jĕk hănũ ? this village-of name what is ?
 mās nĕ sŭ'yēmŭs (or dāstĕ'mŭs) I not am-knowing (am-
 knowing) The future sŭ'yĕm, dāstĕ'm, is also used with
 a present meaning.
 tús jĕk sŭ'yĕno (dāstĕ'no) ? thou what art-knowing ? also
 sŭ'yĕ, dāstĕ', future
 ros jĕk sŭ'yĕi (dāstĕ'ı) ? he what is-knowing ?
 bodũ hĭn vāi much snow will-come
 kōntĕ búzhĕno ? gotĕ-t bú'zhĕmŭs where-to art-going ?
 house-to am-going.
 hūn bo, kha, bĕi, pı stand up, eat, sit, drink
 tĕn, tĕn nĕ bo, phătú wa : now, now not go, afterwards come
 ma bodũ gālĭs hănũs I very ill am
 mās tú-t bilĕn thĕm I thee-to medicine will-make (ı e will
 treat you)
 chíłĕ, khoi bǎn clothes, cap put on
 Leit tshilokoy is for chíłĕ khoi (two words)

p 43, col 1

ānũ mǎnũzǎi chíłĕ, khoi núsh this man-of clothes, cap not-
 are.
 thŭrĕ', ganĕ', bālĭ open, bind, string (or rope)
 lái bĕ'chĕno ? torch art-thou-demanding ? So far as I know
 there is no tree called (as Leit says) *ley* or *lashi*. These
 words are the Sinā and Kāshmiri names respectively for
 'torch' It is made from the bark of the Pinus Excelsa
 nĕ bĕ'chĕmŭs not am-wanting Leit *bĕshun* is for bĕ'chĕn,
 he is wanting
 Khūdā tú-t mĭstũ thōta God thee-to well make
 khăt (or cĭhĭ') líkhārĭ, khăt ra letter (letter) write, letter
 read
 ma nĕ sicilũnũs I not have-learned
 mās nĕ ginĕm I will-not-take I am not able is *ma dubom*.
 ānũ práyĕ' this mend cǎkĕ, look make this is ānũ thĕ.

p 43, col 2.

vāi sĭsĭnũ nŭsh¹ water fresh (pure) not is.
 bodũ valĕ', nāwũ walĕ' bring much, bring new To express
 "bring more" one must use *bāskũ*, if one means more in
 addition to what there is, and *mŭtũ*, if one means to
 take away what there is and bring something different
 bāskũ valĕ', mŭtũ valĕ'
 mos mĕcĕ-zh chŭrĕ' or chŭbi meat table-on place (place)
 Leit *tshuwi* is probably for *chŭbi* Leit *bitalu*, means
 "plank," (*bĭtālũ*)

mās hō thīgās to, lōkṃ wa I "O" said if, quick come :
come quickly when I call

ma Cīlāsāi bas sicōiki kārṃ Kāshir† vātūs (ālūs) I Cilas-of
language to-learn for Kashmir came (came) I came to
Kashmir to learn Cilas

Leit sentences are all mixed up in the printing

īāhāt ālo (or mīstū wāto) khūsh hāno, tu kārṃ mās hār jēk
thēm happy camest (well camest), happy art, thee-for I
every anything will-do welcome! I will do everything for
you The opening words are used on meeting Another
translation of the latter part is —mās tomū tāufik hānū-k
tū-t thēm I own capability what-is thee-to will-do
hānū-k means what there is or may be

mās tū-t kūmak' dēm I thee-to help will-give
tūs Khūdā sū'veno (or dāstē'no) ? thou God art-knowing ?
kō (or kō-k) hāno ? who art-thou ?

nom yūlo thé phamūl doiki tōm, dayōiki tōm name separ-
ate make fruit-bearing tree, burning tree name separ-
ately fruit-bearing trees and trees for fuel. yūlo does not
mean ' say ' as Leit, but is an adj., ' separate ' "

ō mūshā-t māī bagō sālām thē, āe ra " thāi mūlākāt
thoikyē-t ma bodū khūsh hānūs, that man-to my share
salute make thus say ' thy meeting to-do very happy
I-am," salute him from me and tell him I shall be pleased
to meet him or I desire to meet him If the sense were
" pleased at having met him " the only change necessary
would be *bigās*, I became, instead of *hānūs*, I am
thoikyēt, dative of thoiki, to make

p 44 col 1

tu jo bodū khūsh hānūs, ma phēri vātūs to, ra kāci thāi
sīfāt thām. thee from very pleased I-am, again I came
when, raja near thy praise I-will-make, i e when I come

back I shall praise you to the raja

Another translation is -

ma phēri gās to, " ānīsē jo bodū khūsh hānūs " thē†, rā kāci
thāi sīfāt thām I again went when, " this from very
pleased I-am " having-said raja near thy praise I-will-
make Here the exact words to be used are put as a
quotation followed by *thē†*, having-said, viz " I am very
much pleased with this man " thē, say; thē†, having-
said. Leit *perwa tosto* is for *phēri vātūs to*, his phrase
' *mishte khaber Rate dem* ' for *thāi mīsti khābar vā-t dem*
means " I will give (not a good report but) good news of
you to the raja "

tshos kō bārīzë-r gār thīgöt ? you what year in marriage made ? This means not (as Leit) at what age, but in what year did you marry ? To express "at what age we should need to say - -

tshos kăcāk ūmrë-r gār thīgöt or jamāt (or cëi) hārīgönët ? you how-much age-in marriage made, or wife (wife) have-taken-away ?

thái kuyë-r gënāṛṛ tälāk bodi thēnën-a (or dēnën-a) ? thy country-in wives to divorce much making-are ? (or giving-are ?)

Leit *dyan ne tha* is for *dēñnët-a*, 2nd plur. pres Ind of *doiki*, give with interrogative particle *a*

For bathúyë doiki (Leit *battuy*) see Sina-Eng vocab

Cilāsīyo bašë-r (or Cilāsë-r) ānīsë-t jēk rānën ? Cilasis-of language-in (or Cilas-ú) thus-to what are-they-saying ?, i.e. what do they call this in the language of the Cilasis or in Cilas ? We might also say *Cilāsīs jēk rānën* what are Cilasis saying ? But in Gilgit it is much commoner to call the Cilas people Botō', plur Bot'ē

tūs Fārsī sū'yēno (dāst'ē'no) ? thou Persian art-knowing (art-knowing) ?

nē bīzhó, ne bīzhá (do) not fear (sing), (do) not fear (plur)

mās Botë-t lai mūhābāt thēmūs. I Cilasis-to much love am-making or we may say mās lāvo cinēmūs I much am-loving In Leit first sentence *bodo* should be *bodi*, fem. in the second we may say either *cinēmūs*, am-loving, or *mūhābāt thēmūs*, love am making but not *mūhābāt cinēmūs*, love am-loving.

thái sāla jēk hāni ? thy advice what is ? Leit *kanao kanāū*) means advice in the sense of moral instruction; Urdu *nāsīhāt* (nāsīhāt).

mās tū-t āzhōnā (or ājāīb) cizë-k pasharë'm I thee-to strange (strange) thing will-cause to-be-seen, i.e. show.

kārë ? kōni ? jēk zēli or kē zēli ? when ? where ? what manner ?, i.e. how ?

thái hāt pālë' thy hand stretch, or give me your hand. One would expect *tom hāt* corresponding to Hindi *āpnā hāth*, but in the 1st and 2nd persons the personal pronouns of the 1st and 2nd pers may be used *tomū* is also correct

pālōiki, to hand a thing, hence give

p. 44, col 2

mīstū-k thēṛ lam, well having done seize hold it firmly.

Leit *masht tukte* is wrongly divided it should be *mīstūk*

thē† The word *thē†* lit having-made, may be freely translated "manner" It makes an adv. of *mīstū*, good, in a good manner, well

ānē chīs ūthāh hāni, buzhóiki bodū gñān hānū this mountain high is, to go (ascend) very difficult is.

ma uyānū hanūs, vāñē-t kai diti I hungry am, water to desire fell I am hungry and desire water *vāñē* fem of *dītū*, past tense of *dizhóiki*, fall, not the stative partic of *doiki*, give. The *i* of *dītū*, fell, is *ī* long, that of *dītū*, given is ordinary *i* In Leit the word *bigass*, I became, should be omitted. His literal translation is incorrect

Another possible translation is *ma níránū hanūs, vavāñilūs* I hungry am, I thirsted *vavāñilūs*, past of *vavāñihóiki*, to thirst derived from *vāyā†*, thirst

ro bodū tārādū hānu, bodū bēākāñ hānū be very lazy is, very stupid is Leit *taralu* for *taradū*

hō nē thē, vāva nē dē "O" not say noise not give do not call or make a noise *hō thoiki* not make noise as Leit, but call *vāva doiki*, make a noise, talk nonsense

cūk thē, ma sqm silence make, I-will-sleep

ma lūstáiki I tomorrow or tomorrow morning this contains no idea of sleeping (as Leit) It is merely incomplete

ma lūstáiki cāl ūtharē' me tomorrow early cause-to-rise call or wake me early tomorrow

tūs bodū chūt kē thīga? thou much lateness (or slowness) why made-st?, i.e. why did you do this or come, etc., so late? Another translation might be *to bodū chūt kē biga?* thou much late (or slow) why becamest?

tu khās chūt ālo thou altogether late camest Leit *tudje* should be *tu*

agār tu khāfa hāno to, tū-t bākhsis thoiki avāzhēi if thou angry art if. gift (forgiveness) to-make will-be-proper For *avāzhēi* we may have *bēi*, will become. Though future the verbs here have a present meaning Leit *kārē* means "when" not "if" I cannot understand his note about the infinitive and pres partic

p. 45, col 1.

mās tu-t mēhrbam thēm I thee-to kindness will-do

tu kāryo ma bodu bētūs thee-for I much sat, i.e. waited long. Leit *mas* should be *ma* agent case not being used with intrans verbs *karte* should be *kāryo*

thāi zāru kēcāk hāñē? thy brothers how-many are?

thāi mālu jinu hānū-a? thy father living is?

anīsēi krōm jēk hānū? this (man)-of work what is?

grěstü hánü or kramōny hāny . farmer is
gátōny kaiaváryo ālē ? enemies what-direction-from came ?

Leit. *kaye warre* for *kavavan* means *in* what direction
āis māi car shūgūlē (or yarāny) zākhmī thīgē, du marégē
they my four friends (friends) wounded made, two killed.

Leit *shugullese* for *shūgūlsē*) is agent sing. and would mean
that the friend had wounded or killed others

zākhmī bilē, mūē wounded became, died
sūrāyē-r wāi sāk thē pitcher-in water fill, also māshārbā-r
for sūrāyē r

misi† dē having-mixed give this does not mean "fill" as
Leit, but merely to mix something and give it, "fill" is
expressed by *sāk thē*, or *pūrē* or *ūsi*

kuyē-r trānfā hāny a ? village-in lambardar (headman) is ?
The headman is trānfā, and the man under him "bōrū"
(Leit. *barro*)

p. 45, col 2.

nīsē-t ra ' lōkū wa " him-to say "quick come"
hō thē, lōkū valē' "O" say, quickly bring, i e call him
and bring him quickly. thāi hūkamē-r tabedār hānēs
thy command-in subject we are we are under your
orders Leit *hanus*, I-am, not we-are

ānē kuyē-r dāny† (goty) kácāk hānē ? this village-in doors
(houses) how-many are ? dāny†, doors, is used for houses
tūs ānū kōnyo gāc gini† valēga ? thou this whence price
having-taken broughtest ? where did you buy this ?
tūs jēga gāc nai gine ? thou anything price not wilt-take ?
will you not buy anything ?

ānisāi gāc kácāk hāny ? this-of price how-much is ?
mās jēga nē hā'rēmūs I anything not am-taking-away.
ma saudāgār hānyūs . I merchant am

tu kácā jēk gācāi ciz hānyū a ? thee near any price of thing
is ? , i.e have you anything to sell ?

mās ca gāc dēmūs I tea price am-giving. I am selling tea
Leit *hinemus* is for *kinēmūs*, an Astori word.

tu kōny bēyēno thou where art sitting ? , i.e. dwelling

p 46, col 1

āny kácā mūchīni hētē-r (or hētē-zh or kuyē-r) here near,
front village-in (or village-upon or village-in kuyē-zh is
not used) : i e here in the next village in front Leit
mūh kuyēru for *mūh kuyē-r*, means *in another* village
yār, mūchō', mean "before" adjy yar'nyū, yar'kū, mūch-
inū see Sina-Eng vocab.

kácāk dūr hāny ? how-much far is ? , i e how far is it ?

Cilāsē-r bāyēn jāk bodē yāgi hānē Cilās-in sitting (i.e. dwelling) men very independent are for *bāyēn* we may have *bāyēnēk* yāgi is used of the wild people down the Indus who are under neither the English nor the Afghans. Leit *beyenājek* should be *bāyēn jāk*, two words.

kēsē-t ga mēhrbanī nē thēnēn, marēnēn anyone-to even kindness not they-do, they-kill They show kindness to no one, but kill people We might translate also mēhrbanī thoīki bādāl marēnēn kindness doing instead-of they kill

ēk mūshā-k begāna dok būlo to, butē gātī bēṭ marēnēn one man stranger meeting became if, all together having-become they-kill if they find a stranger they unite in killing him dok boīki, to meet, be obtained Hindi mīlnā

ānīsāi sābāb jēk hānū ? this of reason what is ?

mās jēk dāstē'm or sū'yēm ? I what shall-know, i.e. how do I know ?

ānē kuyāi jāk jāngalī hānē, mūtū kēsē-t nē bīzhēnēn, hār chāk ākó māzhā birga thēnēn this village (or country)-of people wild are, other anyone to not they-fear, every day selves among wa they make They fear no one else and are always fighting among themselves

āi dishē i bodī birgayē-r bodī shīkāst khēgē that place-in much warfare-in much defeat they-ate they suffered a great defeat in the warfare in that place Leit *shikast diye* (for *digé*), they gave, means they conquered, not they were defeated

p 46, col 2

ma āi dishē t, jēk bēṭ būzhām I that place-to what having-become shall go ? how shall I go there ? *bēṭ* is not an affix of manner (as Leit), it is the conj part of *boīki*, become : but it gives an adverbial sense to an adj or pron, as *jēk bēṭ*, how ? *mīstū bēṭ*, well

bodū khācū kīqm hānū, āmma īnshā Ālla krqm mīstū bēi . very bad work is, but if-wished God, work good will-become Cilāsīs have no idea of the meaning of the Arabic words in *shā Alla* they are a mere pious phrase

mā-t dūā thē, ma gālis hānūs . me-to medicine make, I ill am dūā thoīki, make medicine, treat medically

sho ! mās thēm, vālekīn koīni shīlān to, tūs mā-t ra good ! I-will-make, but where it-aches if, thou me-to say tell me where the pain is

āshī iātyo ma tāṭṭū āsūs today at night (i.e. last night) I hot was (had fever)

ásh rātyo mái shai† aī today at-night my fever came (I had fever).

thái sīs shīlān a thy head aches?

chilē-zh bíli cloth-upon she-became. She is having her monthly period.

palom in next sentence is a fem infin. of the Cīlāsī or Gūrēsī type *palóik* means inter alia, attach, and *palizhóik*, be attached, including the conveyance of disease

ásh bōsīnē-t jēk bílēn khígano? today being-up-to to what medicine hast-thou eaten? ásh bōsīnēt up to to-day: khígano, khégano both right

jēga nē khéganūs anything even not I-have eaten.

tu dārú búzheno thou out art-going? not constipated (as Leit), but simply are you going to relieve nature?

p 47 col 1

nē bānd búlū (būlūn) no closed became (has-become), i e a motion will not come

palom, *palijok* (Leit) see *palom* a few lines further up *palijok* for *palizhóik*.

áchí' shīlānī eye aches shīlān, shīlānī, are verbs not nouns. khu wānī, cough comes

hío dār-dār búlū heart palpitating became

chān bēnī vomiting is-becoming (not has become, Leit.)

kārāt, khāzū internal pain, itch

mā-zh khāzū hām, hār chāk khāzhen me-upon itch is, every day it itches Leit *kad ym* should be khāzhēn, one word It is noticeable that khāzū itch, has cerebral z, while khāzhóik to be itchy, has zh

mūlis, bādī, both dropsy

pūshī, boil pūshī nīkhāti, a boil has broken out *

dōn, or dōnēk shīlān, tooth is-aching (shīlān verb, not noun)

donve shīlānēn teeth are aching

gāsē' dīzhēnēn rheumatism are -falling gāsē, plur rheumatism

tshūpnōs. having-a cold ma tshūpnōs búlūs I having-a cold became, I have a cold Leit *maje*, upon me, should be *ma*, I

khūnī, nasal mucus āsē tears achí', eye áchíyē, eyes

p 47, col 2

ánū bílēn arē' this medicine bring

agū kōlī (or tērī) bíli finger (crooked) became

çe trān thē three parts make trān by itself means half

ce dām kha three times eat

tūs ādē thē hāt mīstú nai bōsīnē-t thān thou thus do hand

not well being-up-to-to up-to do this till your hand is well.

lūstai_k cāl ūthyē_† khātē jo hūn bē_† tām doik_i awāzhē_i
to-morrow early having-risen (from sleep) bed-from up
having-become washing to-give proper-is having awaked
and got up you should wash ūthyóik_i, get up from
sleep hūn boik_i, stand. hūn thoik_i, lift.

būto dīm dūzhē_† phātú máhālyām palvóik_i avāzhē_i all bod
having-washed afterwards ointment to-rub is-property
Leit has omitted word for "wash"

āpū (or āpū-k) chūt bē_† yá_i† a-little (a-little) slow having-
become walk walk somewhat slowly bē_† yá_i† is pro-
nounced bē yá_i†, with only one low tone cē. walk go, is
used as an interjection It is not part of a verb

vái na bodū tātū na bodū shīdālū pī water not very hot,
not very cold drink.

na curkū, na pāzhū', na mōrū kha not sour, not salt, not
sweet eat.

Leit tshitto, for cītū, means bitter, not sour

p 48, col 1

paē āzē nē tharē', shūké chūrē feet wet not make, dry
leave tharē is causal of thoik_i, used idiomatically for
thoik_i, make Leit. djargann. slippery. jārgān means
stumbling, not slipping. thus jārgān nē bēi he will not
stumble jārgān nē tharē', stumbling not make, i.e. do
not let him stumble Slippery sāk boik_i, tās boik_i,
either to slip or slippery, used also of thing slipping out of
one's hand āzū, cloud, or as adj wet

rātyo suto to, bodē chilē āzhē' gm at-night sleepest if
(when), many clothes up take take sufficient clothes
when you sleep u in suto is ū long Leit ajewi, for āzhē'
vi (vi from vóik_i, put, insert), refers to another person's
putting clothes on the sleeper Thus the person lying
down says to his friend chilē āzhē' vi put clothes over
me

Note the accents āzhē', upon, ā'zē, wet (plur) ā'zhē,
mother

bodī giróm valērē', nē tu Khudāāi fāzl sātī mīstū bēi: much
perspiration cause to-be-brought, then thou God-of grace
with well wilt become perspire well and you will be all
right We may have hō for nē, and gi for sātī

Leit. warere for valērē'

iāē-t māī jū (or sālām) ūchācarē' (or ifāyarē'): raja-to my
salaam (salaam) cause-to reach (the same). Leit. ipe is
apparently for ifāyarē.

rās tū-t hō thēn · raja thee-to “O” is saying, i e is calling
you

The next two sentences are the ordinary Muhammadan
salutation in every country

p 48, col 2

āi sho mūshā, tu kōnyo ālo ? O good man, thou whence
camest ? (or āla in place of āi and mīstū in place of sho)
jū (or nāzūr) thāi nom. giniṭ ālūs sir (sir) thy name having-
taken I-came, i e. on the strength of your name

jēk krōm gi ālo ? what work with camest ? gi is not “taking”
(as Leit), but a prepos meaning “with” (instrumental)
The meaning is what is your business ?

mā-t ku lūk-āk (or āpē-k) mēhrbani thé · me-to land bit
(a-little) kindness do · please give me a little bit of land.
lūk means simply a bit of land, the size not being defined
For the addition of -k see Note, p 82

jū, dabūn, nāzūr, all mean “Sir” dābūn, is owner, hence
also God

mās thāi sāḍarī thēm I thy service will-do Leit shenari is
apparently a misreading of sāḍari sāḍar means “ser-
vant”

mēhrbani, kindness shāzde is not Gīlgīti It is probably
Bālti.

īājyo shūkar rajas-of thanks

nāmūs thēgū good-name he-made (for himself) Leit *thea*
is imperative

cōnēk from cōni, is Āstōri, not Gīlgīti.

trān. trān-ēk, half sūrī trān-ēk ālī the sun half came, i e
it is midday.

sūrī khālēk ālī it is 8 a m

p 49, col 1

dāzō bilī, sūrī dāzō ālī · midday became, sun midday came
There is no idea of “together”

sūrī pīshīn bilī pīshīn is the second time of prayer, the
sun has reached this time Leit. gives *pīshin* as “down”

It is the same as Panjabi, Urdu, pēshī We may also have
sūrī dīgār bilī. the sun has reached the third time of
prayer cūni pīshīn, little peshi, about 1-0 p m. bāri
pīshīn, big peshi, about 2-0 p m.

būr, setting sūrī būr bilī sun setting became the sun
has set

cēyē su khēn bilī women sleeping time became. soīkī,
sleep Leit translation incorrect.

rātī trān bilī night half became it is midnight.

lūstikī-tūk bılı it is just after the first time of prayer
 lūstikī tūk follows the time of the first prayer
 lō būlū or sǎn būlū, light became day is dawning
 tulō-zh jil bılı peaks upon sun has risen jil bōkī, used of
 sun's rising

p. 49, col 2

tīl'ō jo thām bılı peaks from disappeared became, i e the
 sun has passed away from the peaks It does not mean
 that the peaks have vanished, but that the sunlight has
 gone off them

shēū shām, white evening, i e evening twilight shēū lō,
 white (morning) light, i e morning twilight

yūn pūm bılı, moon full became another translation might
 be yūn pānzāi bılı, moon fifteen became, has reached its
 fifteenth day

vūn trān bılı moon half became

vūn kholi bılı, moon small became

yūn shudi bılı, moon became-old shudi, fem. of shudū,
 past tense of shujōkī, become old of moon clothes, etc..
 but not of men or beasts

kātēs† ālū, darkness came or kātēs† pōlū (ō like aw in
 English "awe"), darkness fell this darkness is the dark
 half of the month

THE VOCABULARIES—SINA-ENGLISH AND
ENGLISH-SINA.

The English-Sinā Vocabulary contains little more than the Sinā equivalents of the different English words. Information as to exact meaning, grammatical usage and pronunciation should be sought for in the Sinā-English Vocabulary.

The names of plants and trees or of birds in the English-Sinā Vocabulary will be found for the most part under the words "tree" or "bird" respectively.

Verbs.—With regard to verbs it should be noted that—

- (i) the numbers 1, 11 after a verb indicate the first and second conjugations. All verbs of the first conjugation are regular and are conjugated like *sídóiki*, strike fut *sídām'* past *sídégās* *sídē'gās*,
(ii) The case governed by verbs is shown by 1 ac (first accusative), 2 ac (second accusative), dat, genit etc. When a case is not given it should be assumed that the verb governs the 1 ac.

Nouns —(i) After nouns the declension is shown thus if three words follow they are nom pl, genit sing, genit plur always in this order, if only one follows it is nom pl, except when otherwise specially indicated e.g.

māl-ū-ḡ -āi -o means nom sing *māḷū* nom pl
mālḡ genit sing *mālāi* genit plur *mālo*
māl-ū-ḡ would mean nom sing *māḷū* nom pl
mālḡ

- (ii) The contractions in this connection will be readily understood
sīn- -ē', f., river means nom sing *sīn* nom plur *sīnē* femin, river
gāwū'n- -ē', musk melon, means nom sing, *gāwū'n*
nom pl *gāwūnē'*, etc
tāk-(h) -i, m., button, means nom sing *tāk(h)*
nom pl *tāki*, masc

Accent.—The accent given for the first form should be read for all the following forms unless another accent is given for them.

Thus *āchū'n-ī -yḡ -yēi -yo* has the accent throughout on the letter *ū, i e* of the second syllable, as *āchū'nyḡ, āchū'n-*

yēi, āchū'nyo but gāwū'n- -ě', means that though in the nom sing the accent is on the ū, yet in the nom plur. it is on ě, gāwūně' In almost all cases where there is a change of accent. as in this word, the accent of the nom plur is found all through the oblique sing. (except the agent) and all through the plur

The word thoīk₁ has dental *t* except when rapidly following a cerebral letter, in which case it is also cerebral, or *n* in which case it is alveolar.

ṢINĀ-ENGLISH VOCABULARY

Note.—c, s, z, are cerebral c, sh, zh † shows the low tone è after a word means that the letter *e* in that word is pronounced like French è.

āb hāv-a, gen. -āi, f, climate	ādē, adv, thus a zēl ₁ , in this manner
abā'tū, adj, idle, slow	ādīt- gen -ā ₁ Sunday
abaty-ār† -arē'-arē'ī -aró, f, slowness, idleness	ād-ō', pl. -ē', f -ī', pl -yē', adj., of this kind
abqm, adj, topsy turvy, upside down, foolish, Hindi ūltā a mor, foolish matter	āfsār-, gen -ā ₁ , m, superior officer <i>sio a.</i> , general, colonel
a. kqm, senseless work	āfsōs, f, grief haī āfsōs' alas'
ácāk, so much, so many Hindi itnā, itne see āyāk	āgá-ī -yě, f., sky, heaven a. kūt, f, thunder (see kūt) a nil ₁ , sky-blue
āch-ī-ī'yē-ī'yēi-ī'yo, f, eye	āgār, conj, if
āchī- (or āsī-) kōt-ḡ, gen -o, m pl., eyebrows āchī-(or āsī-) kū'mū, m, single hair of eyelashes āchī-(or āsī-) kū'mě, m pl. eyelashes	agā'r- -ī, m, fire
āchī-(or āsī-) pāt-ī-yḡ-yēi-yo, f, eyelid	āgardé o-wí† -wē'ī-wo', m. glow-worm
āch-ō' -óyě-óyēi-óyo, m, walnut	āgú-ī-yě, f, finger, toe, claw māzhi-n ₁ a, middle finger
āchó-ī-yě-yēi-yo, f. walnut-tree	agū'l, m, scabbard
āchūn-ī-yḡ yēi-vo, f, small hole a thoīk ₁ , pierce	āgúri (f. of next word), pregnant
āchūn-ḡ ḡ, m, hole, etc a thoīk ₁ , pierce	āgúrū, adj, heavy
ācūk, adv, thus	āgū't-o -ě, m, thumb, big toe
adā't- -ě-ě'ī-ó, f, custom, desire a boik ₁ , be accused	āi, interj, O (same as āla)
ādālāt- gen -ā ₁ , f, justice	āi āy-ě-ā ₁ o, f, she-goat
	āi āy-ě-ēi-o, f, mouth
	āib -ě, f, fault
	āmēi, their (gen pl of ē, thus) a ₁ n ₁ , ā ₁ n ₁ , adv. here, a. nūsh, absent

- aiyavari (rj surd), adv in this direction, also aiyavari khñn, á khñn
 aiyé'r- gen -á'i, f, hail
 ájáb, adj. strange, wonderful
 ájēi, see ázhē
 ajiz, poor
 ājizi, f. poverty
 ákāī eleven gen ákaí'no
 ákaímō'no, eleventh
 ák'āl- gen -ái, f., intellect, intelligence
 akí, self · akō't, for him-her-it-one-self, our-vour-them-selves poi akí, exactly five, all the five ce akí, exactly three, all the three tēn akí, at this very instant ē dīshēr akí, in this very place
 ákhanā'†. although
 ákhñn'- -i, m, Shia Muhammadan priest
 áklmān'- -i, n, adj. wise
 ála m. sing and pl áli, f. sing and pl, sign of vocative, O agreeing in gender w person or persons addressed
 á'lám- -ě, f, flag
 álj, there (a as in French "page")
 áh, see ála
 ālim, adj., learned, knowing
 ālyēt, adv, thither
 ālvo, thence
 álkhān- -i. f, intention
 álubūkhār-a-ái-āi-o, m, plum, greengage
 āmdāni- -ye, f, mcome
 āmma, conj. but
 āmū, undercooked
 am-ushóiki-ūshēi-ūtūs, II, forget generally gen pers. as māī amūtú, he forgot me (my words)
 amushy-ā'r †-arē'-arē'-i-aró, f, forgetfulness
 ān-a-ā'i-ā'i-ó, f, anna
 ana vari (rj surd), ana vari khñn, ane khñn, in this direction
 āngār-ū, gen -āi, m, Tuesday
 āndáz-a-ái-āi-o, m estimate, calculation
 āni, here see aini
 ānrēz- -i, m, European
 ānú(h), fem āni(h), this āni-sé(i) kāryo, adv conj, for, therefore, because also anū ani, etc (a for ā)
 ānyēt, hither
 ānyo, hence
 apī'l- -e-ái-o, f, legal appeal
 āpū little, few a thoiki, abate, lessen a boiki, abate (intr) āpi gācāi, cheap
 ār boiki, be startled
 ārab-á-ā'i-ā'i-ó, m, wheel
 ārām, n, adj ease, easy
 ārmān, gen -ái, f, thought, wish
 aróiki I l ac, bring · see atóiki ūs a., borrow
 ārú, adv (or prep with locative, sometimes genit) inside, within · a or ārú't būzhóiki, enter ārú't wal-óiki admit
 ārz- -ě f, petition, request
 ārzí- -iyě-iyě-íyo, f, legal complaint a doiki, bring case against
 ās, eight, gen āsino
 asān, easy
 ā'sār- -ě-ēi-o, f. effect
 āsbā'b-, gen -ái, f, luggage
 āšēi, pron, our
 āsh, to-day āsh bála, nowa-days, recently
 āshātilū, weak, thin
 āshātu, weak, thin

ashn-ā'-ái -ā'í-ā'wo, m., friend
 áshpáli- -yě, f, stable
 áshp-ű -ě, m, horse
 ashrapí-† yě-yěi-yo, f, sove-
 reign (coin)
 ashton, m., Jätt, Jāt
 äši, f., same as ächi same
 declension
 äsí'lūs, I was, same as äsūs
 äsmò'no, eighth
 äsóiki, be past ä'sūs, äsí'lūs
 áspatal- -ě, f, hospital
 äst-ác, eighteen gen -ai'no,
 ästaemòno, eighteenth
 ástakāli, old (respectful word)
 ástān, m shrine
 ást-óm ō'mg, f, judgment
 ästōmgār- -i, m., judge
 Ästör- gen -ái, f, name of vil-
 lage
 äs-ų-ę, m, tear (from eye), sap
 äsūs, I was same as asi'lūs
 from äsóiki, be
 ät-ę, gen -o m pl, flour
 ät-ı-yě-yěi-yo, f, bone
 atóiki, bring, I l ac see ařóiki
 avá, yes
 avā-zhóiki zhěi-dú or -zhilu,
 be proper, advisable, neces-
 sary, ought II past avādū
 used only in phrase Khūdäēt
 avādū, he died (lt he was
 necessary to God)
 äyāk, so much or many, Hm.
 ütñā äyākēr, in the mean-
 time
 äyē', thus, in that manner
 äyí'nū, m mirror bilawarāi
 a, crystal mirror shūshāi
 a, glass do
 äy-ō', fem -i', pl -ē', of that
 kind
 azát, adj, free
 āzh-ě, gen -ái pl mäyār-ę,
 gen -o, mother
 āzhě', adv. prep, on, upon,

up, upwards, above · āzhēt
 būzhóiki, ascend āzhinū,
 upper a dām, next time
 äjēi or āzhēi chāk, next day
 āzhinū, see āzhě'
 āzhōnu, extraordinary, strange
 āzhú this year cf ázú
 āzhük ōř, fem -i†, adj from
 āzhú
 áz-ű-ě-ēi-o, adj n m, cloud,
 rain, wet. damp. a vayóiki,
 to ram cf. āzhú
 bā, m, house for sheep, goats
 bāb-ų-ę, m, father
 bādāl thoiki, change ex-
 change yarāk or sīk bādāl
 thoiki, disguise oneself
 bādām, f, almond
 bādi f, diopsy
 badūi- -ái. adj same as bāhā-
 dūr, q v
 bādli- vē yěi-yo, f alter-
 ation see badāl
 baf ū'r †, gen -urá'ı, wool,
 especially fine silky wool
 (Urdu pashm)
 bāgan, prep, except always
 used w prep ıo before it
 bāgbiār-ų-ę m leopard
 bagō', m, share māi bagō
 sālām thē, on my behalf
 (from me) salute him
 bāg-ų-ę, m, share
 bāhādūr- gen -ái. adj n,
 brave · also title of respect,
 as Sāb B, the Sahib
 bāhār'- gen -ái or bāhārāi
 khēn, Spring (time)
 bāi, twelve gen bai'no
 baiē, gen bënyo, adj pron,
 both
 bāimò'no, twelfth
 bākhsis- -ě, f, gift b thoiki,
 forgive
 bakhū'n ı-yě, f., elbow: ú
 slghtly long

- bāki- -yě, balance of account
 bākt-á-á'í-ā'í-ó. m, fat-tailed
 sheep
 bák-ü-ě-ěi-o, m. branch
 bāl thoiki, to hang (trans)
 bāla, yesterday see ash
 balāi- -yě, f, lentils
 bālākāl, m. afternoon
 bāldí'-t- -yę † f, balcony
 bāl-ı- -yě, f, rope, string
 balōs- -ı, m, stone pot
 bālosi'-t- -vě stone pot smaller
 than balōs
 balti'- vě, f, bucket, pail
 bāl-ı-ę, m, hair (single hair)
 see jákúr
 hālúgān- ı, m, used as fol-
 lows —cürkü b., tomato
 mōru b. brnjal
 ham bāmě, f. mare
 bān- -ı. m, joint in body, in
 finger or toe (but not phal-
 anx itself), m bamboo
 sugarcane, etc
 bān in phrase hātı bān thoiki,
 join hands in supplication
 ban, f, crowing of cock b
 doiki, crow
 bān-á -ě'ı† -ā'ı-ō' m, bound-
 ary
 bānaróiki, I v tr, clothe dat
 pers I ac rei
 bānd thoiki, v tr, shut up
 bānd-a -āı†, see nashukar
 band-ēsh, † -ēshě', †, order,
 command b thoiki, to
 order command
 bāndibás, f arrangement b.
 thoiki, make arrangements
 or an arrangement
 bāngl-á -á'ı, m, European's
 house
 bani- -vě, f, holly
 bānóiki, bānaṃ bāni'gās, II
 I ac, put on (clothes, hat,
 shoes, etc)
- báp- -ě', f, tax
 bar† bār-ı -á'ı-ó, m load,
 weight, bundle of wood
 barāl-ı- yę, m, porter, carrier
 bārāl'k- -ı-á'ı-ó, m. box
 bārābār, prep, equal with
 prep case, not w. gen or
 dat
 bar áü-avě'-avě'ı-avó, m, hus-
 band
 barbād thoiki, destroy b
 boiki, be destroyed
 bārı, f. small lake (ı almost
 surd. á rather long)
 bārı f. acquittal māi b bılı.
 I have been acquitted b
 thoiki (with ȝo, from), win
 (law-case)
 bār'ı-yě-věi-yo, f, field (á
 rather long)
 bārı fem of bōrū, big b mā
 father's elder brother s wife,
 mother's elder sister
 bārı-ā'r, † gen. -arě'ı f. pride
 greatness
 bārı'-s zı-zá'ı-zó, m year see
 ewēlü
 bārkat, m. blessing
 baróiki finish (trans)
 bār- -ı-ę m, puddle (á rather
 long)
 bār'ūs- -ı-ěi-o, m, duck
 bās enough
 bas† baz-ı-á'ı-ó, f, halt. stage
 bas- -ě f, language
 bas-ı'ı-ě'ı-ó, m, lung
 bāshē. o'clock poē b, five
 o'clock see bashoiki
 bashóiki I I ac, plav (instru-
 ment), toll (bell). strike
 (gong, hours on gong, etc)
 kácāk bashégēn, how many
 hours have they struck. ı e
 what o'clock is it?
 bashóiki bāsham bashı'lūs, II,
 be played (of instrument)

- be tolled (bell), be struck (hours gong) cry (of animal), neigh, mew, bray, roar, etc.), chatter, talk non sense bekhābat bashóiki' talk deliriously
 bāskū, adj, more (in addition to what one has got), cf mütü, other èk māz bāskū, one month more èk rupái bāski, one rupee more
 bāspūr, gram for horses or cattle
 bāt- gen -ā'ī m, cooked rice
 bāt- -ī m, stone
 bāt, adj, sharp (of sword)
 bātakūsh, adj, stony
 bāthā' -yī-vo, m. avalanche of stones, cf hināl
 bāthār-ī, gen -yēi, f, bedding
 bathú 1 -yē, f, pebble bathú-yē doiki, give divorce (obsolescent) man throws three pebbles on ground, and counts—ék. du, ce bo' one, two, three go' and the divorce is complete
 bātī' -yē unlit native lamp, candle wick of European lamp
 bā'tsāl- -ē, f stream
 bātshār' -ī-ā'ī-ō, m., calf
 bātshārē' -ī vē-yēi-yo, f, female calf
 bātsharō', f. hopping game (one foot held in hand, hopping with other) b doiki, play this game b lamóiki, seize foot preparatory to playing
 bātu, adj, open
 bāt-ū-ē, m, wheel
 bātu-ā-vā'ī, m, leather purse
 bavārci' -yē-yēi-yo, m, raja's steward
 bavāróiki, I 1 ac., cause to sit háyón oi cān b set up target
 bāy-izhóiki-ī'zhēi ē'du, II be cultivated
 bāyóiki, I 1 ac, cultivate
 bāvóiki bá'yem bētūs, II sit. dwell (e in bē'tūs is French è) be satisfied (of hunger or thirst, with word for hunger, thirst as nom.)
 bāy-ōsh -ōzhē or -ōshē, f., hawk
 bāz- -ē, hawk
 bāzār- -ē, f, bazaar, street of shops
 bāzhóiki -bā'zhēi bādū, II, freeze (used with gamūk, ice. g' bādū, it became ice)
 be. pron., we
 beā'kaī, adj, foolish
 bēch-óiki -ām-ī'gās, II 1 ac rei, 70 pers, ask for (a thing from a pers), cf khojóiki
 begánā, adj, foreign, strange b manúzū, stranger
 bēhē'l thoiki, forgive (of God) I ac
 bēhōsh, unconscious (faint, illness, stunning, etc) b
 beizat, adj, disgraced b thoiki, insult
 bekhā'bar, unconscious (as bēhōsh) b bashóiki, talk deliriously
 bēl- -ē', f., spade
 bēp' -ū-ē, m, yak bēpai zo (zō'yī zō'wāi zō'wo oi zō yo), m, hybrid between yak and cow
 bēraīhm, cruel } a1 short.
 bēraīhmi, f cruelty }
 bēsko (e is French è), adj., sloping
 bētárs, adj, cruel
 bētársi, f, cruelty
 bē-u -vē, f, willow

- běvākūf** foolish
běvākūfi, f foolishness
bězi, f, fine weather
bi, m, seed plur not used
 they say bodŭ bi bodě bi,
 much seed, but not ek bi,
 one seed
biť, bi(h)ť, twcnty gen **bió**
biāzh, interest on money b
giněyěk, banker
bidí'r-ŭ -ě, m, n. and adj.,
 circle, circular, round (i is
 ŷ long)
bi'gāl -i, m, bugle
bihisht, m., heaven
biĵi, f, electricity
bil (liquid'l), edge of roof, prec-
 ipice, etc
bilāvar, crystal
bilēn, m pl, gen -o or -ěi,
 powder
bilēn -i -āi-o, m., medicine
 b. thoĭkĭ, attend, treat
 medically
bil-izhóikĭ-i'zhěi-ā'dŭ II melt
 (intr.)
bilýóikĭ I I Ac, melt (trans)
biuó'no, adj., twentieth
birdí -yě, f, the earth
birg-ā'-ayě' or -ā'ĭť -ayě'ĭ
 -ayó, f, battle, fight, war
 b thoĭkĭ, to fight
birĭ vāyóikĭ, boul (intr.)
birĭsfāt gen -ā'ĭ, m, Thurs-
 day
bir-izhóikĭ-izhěi-i'dŭ II be spilt
birki's -ě, f, private hidden
 treasure (i is ŷ long)
biróikĭ birām bir'gas II, spill
 (trans.)
bis, m, poison
bismon, f, circumcision b
 thoĭkĭ, circumeise
bitāl-ŭ-ě, m, wooden board
bizhātě'i, f, n and adj, fear,
 danger, dangerous
- bizhātŭ**, adj, timid
bizh-óikĭ-qm'-i'lŭs, II irreg.
 be afraid, fear
bizon †, f rainbow
bódŭ, adj. adv, much, very,
 abundant b ják a crowd
böd-ŭ gen. -āi, m., Wednesday
bō'-i -yě, f, beam of wood
bō'-i -vě f, sleeve
boikĭ bqm bŭlŭs, bigās be-
 come, be able
bokhāri, f, fireplace, chim-
 ney-piece
boksh-a-ā'ĭť -ā'ĭ-ó, m, bundle
bōni, f, m dák **bōni**, f, cloth
 girdle or belt
boi'-yě, f sack ěk máni b.,
 du máni b sack holding
 one, two maunds
borón-ŭ ě, m finger ring with
 stone
bó'rŭ, bó'ro f bári, big, large,
 great sĭo bóro, general of
 army **börŭ** n, village offi-
 cer under tranfā b boikĭ,
 grow see málu
botá'ĭ -ě'-ě'ĭ-ó, f., bottle
Bot-ō'-ē' óai ó', m, native of
 Cilās [kiss
bōtsĭ, f, kiss b. doikĭ, to
Bōzĭ, f., name of village, Bŭnĵi
brak -ě, f, wrinkle
bránkō't -i, m., waterproof
 coat
brĭn -i, m, bird
brĭ-ŭ gen -wāi, m, rice see
 bat
buā'r -i, m, water melon
bŭbŭlŭ, adj., tepid middle ŭ
 is ŷ long
bŭc-(h) -i-āi-o, m, chenar tree
bŭl-ā', gen -ā'āi, dat -ět f,
 polo bŭlāāi dŭnŭ polo
 stick bŭlā doikĭ play polo
bŭlbŭl-, gen. -āi, bulbul, kind
 of bird

- bül-ēsh -ēzhè' -ēzhá'í -ēzhó,
 f or -ēshè' -ēshá'í -ēshó, f,
 kind of bird
 büm-, gen -ar, m, warkhor
 Bünēr, f, name of district
 būr boikı set (of sun, moon,
 stars) b bëi, west (lit. it
 sets) būr bëyävaiı (rı
 surd), west, the direction of
 the west
 bürg-äl† -aló'-alalı-aló or azalı
 bürgäl†, f, cloud, mist *g*
 is sometimes *g*
 bür-ızhóikı -ızhèi'-ı'lıs (ı long),
 -ı'dús, II, smk (of sun,
 moon, stars), also smk in
 water. etc.
 Bur-ó, gen -é', name of village
 büróikı I, cause to sink (in
 water etc)
 bürüşh- -ı, m, brush
 bür'sh-ı (fem. -ı)-e-èi-o, cat
 büt- -ı, m, idol b. bē†
 báyóikı, sit idle
 büt- -ı, m, boot, shoe of Euro-
 pean pattern
 bütı, adj, all, the whole
 büy-äl-alè', f, earthquake
 büyät'- è, f, entreaty, peti-
 tion request
 büyóikı, I ac, weave
 bühóikı bühám gās, II
 irreg. go walk, pass or cir-
 culate (of coin), be satisfied
 (with word for hunger or
 thirst as nom) *sātı b*, ac
 company *āzhè't b*, ascend
ārút b, enter *dărú b*, go
 out, relieve nature *cäl*
bühı, early in the morning
cä. n adj, f, cold *ma cä*
bıgás or *ma cä tharégı*, I
 feel cold
ca, f, tea *ānrézı ca*, tea
 without milk *bāmbāi ca*
 tea with milk
- cācāl, f, Citral
 cāg-a-āı, f, story, narrative
 cā-ı yē-yèi-yo, f., little bird,
 (Hindi cīriyā), child's penis
 cajū'sh- -è, f, teapot, jug for
 water or milk
 cāk- -è', f pickaxe
 cāk, half
 cāk, m pl, some people
 cāká-è-yo m pl balances
 cāká'lü, adj blind
 cākār- -ı, m, fork (for eating
 with)
 cākaróikı, I v tr show, I ac
 rej, dat pers
 cākóikı I. I ac, look at in-
 spect
 cakō'tı, f, loin-cloth
 cākřá'tü, adj. dirty
 cākú- -uvı-uvá'ı-uvó m pen-
 knife
 cākür- -ı, m, young man
 cäl, adj, adv early *cäl*
bühı early in morning
cäl va, come early
 cälā†, indecl adj prep, evid-
 ent. visible opposite to, in
 front of, *māi goté cälā†*, in
 front of my house
 calāk, adj clever. smart, cun-
 ning
 cal -ō† -ē† -ā'ı -ō', m., lighted
 torch
 cäl'lu adj, broad
 calı-ār† -arè'ı, f, breadth
 cāmāk- -á'ı, m, steel for strik-
 ing on flint
 cāmākă't- -ı, m, flint see
 bāt
 cān- è, f, target c *bāya-*
róikı, set up target *cān-*
mār-ı gen -ıyāı, f, target
 practice
 cānd-á-š'ı-ā'ı-ó, m, pocket
 cānū'l- -ı, m., three-legged iron
 stand for pots

- capát-i-yě, f, thin flat loaf
(Hindi *cápāṭī*)
- cāpi thoik₁, v tr, massage
(gen. of person)
- capóik₁, chew, masticate
(espec grain)
- cāprāsī- -yè (a as in French
madame) m, janitor Hin
cāprāsī
- car, four gen carino car-
mōno, fourth
- cār- gen -āi, f, grass pasture
- cārāp thoik₁, l ac, cut
- carbyo (a as in French mada-
me), eighty gen carbio
- carbyomō no eightieth
- car-izhóik₁-i'zhēi-izh'ílū, II, v
mtr. graze
- cark-ú-ě-ai-o, m, spinning
wheel wheel, machine for
sharpening sword (see
grindstone) c katóik₁, spin
(note cerebral t and cf Hin
kātṇā)
- carkūtū adj, four cornered
- carimō no, fourth
- caróik₁, l l ac, v tr graze,
pasture
- caróik₁ cār'ērī caii'dū, II v
mtr, graze
- carshūtī', four-cornered
- cāshm á-á'ī-ā'ī-ó, f, spectacles
- cāt, f, crack c. poik₁ boik₁,
v mtr. crack c būzhóik₁,
do of small crack c paróik₁,
c haróik₁, v tr, crack
- cātāl- ě' f, axe
- catí- -ye, f fine
- cātu adj., dumb
- caukidār- -i, m, watchman
- ce (è), three, gen cēnyo
- cē' interj go' come along'
- cēc-(h) -i ēi-o, m, field
- cē'ī cā'ě cē'yāi cā'yo. f., wo-
man
- cěbyo, sixty gen cěbio
- cěbyomō no, sixtieth
- cēmō' no third
- cēn† (è), adj, slightly open or
apart, espec by accident
(of door, boards, etc)
- chăcārū† adj, rough
- chăk, m, day hār chăk,
every day, always yar†
chăk, previous day
- chal-† -i-ēi-o, kid
- chām-á-ă'ī-ā'ī-ó, brass brooch
- chámúy-ě, gen -o', m pl, hair,
especially a man's
- chăn- -ě', f., vomiting
- chăn- -ě f, Jew's harp the n
is very short
- chanóik₁ chāṇam chanī'gās,
II l ac, send
- chāp doik₁, v tr, print chāp
dītū, printed
- chār- -i, m waterfall
- char chā'r-ī-āi-o, m, moun-
tain chā'rāi khə, m., cave
- chārbū' - -vi-vēi-ro, m., "kot-
wal," native police officer
- chārgā'-i-yě, f, file for making
teeth in saw c thoik₁, to
file
- chau thoik₁, l ac v tr. milk
(cow, buffalo etc.)
- chē†, f, key (e is è)
- chíc-(h)-ě' f, stair, ladder
- chījóik₁ chī'-jām-dū, II, be
separated see chūzhóik₁
- chik-g, gen -o, m pl., dung
(of man, cow, dog) c doik₁,
pass dung
- chil-ū-g. m (i is ĭ long), gar-
ment, woman's long gar-
ment in pluri. clothes c
bānóik₁, put on one's
clothes. c bānaróik₁, clothe
someone else chilězh boik₁,
menstruate
- chīm-ū-ě, m., fish chīme
lāmāyěk, fisherman

- chŭn- -i, m., heap
 chŭr-1-yě, f, udder
 chŭs- g, f, mountain
 chŭto, adj., set apart for one-
 self c. thoŭk₁. set apart for
 oneself
 chuzhōt- g shade, shadow
 chom- -ě, f, chin
 chqt- -i, m. heap
 chŭb-ōŭk₁-i'ām-i'gās II 1 ac,
 place
 chŭ'p- -i-ěi-o, m, edge, bank
 (of river)
 chŭpnos, adj. having a cold
 c. boŭk₁, catch cold
 chŭpūs, sad
 chŭrōŭk₁, I 1 ac., lay down,
 place, put, leave nom. c,
 name someone (gen of pers)
 chŭsh 1 g, f white silk (made
 in Gilgit)
 chŭt (ū is ū long), n, adj adv,
 late, lateness, slow, slow-
 ness, slowly delay, delayed
 chŭti- -yě leave of absence,
 cessation from work
 chŭ-zhōŭk₁ chŭ-zhām dus, II,
 be separated (or 1 for zh),
 same as chŭjōŭk₁
 cī (h) -yě, f. blue pine, Pinus
 Excelsa
 cīcū, adj, varicoloured
 cīlāmēf- -yě, f, basin
 Cīlās'-gen -āi, f, Cīlas (a dis-
 trict)
 Cīlasī- -yě-yāi-yo, m., native of
 Cīlas
 cīlī- -yě, f, cypress
 cīlīm'- -ě'-ā'ī ó, f, native pipe,
 huqqa
 cīmā'ri, adj., made of iron
 see next word
 cīmēr- gen -āi, m, iron
 cīnŭ, f., millet pl cīnē', millet
 harvest
 cīm, adj indicating a kind of
 sugar, qualifying shakar,
 sugar
 cīnī'- -yě-yēi-yo, f cup (of any
 material)
 cīnōŭk₁, I love (with dat)
 cīrīn, adv. on the day after
 to-morrow
 cīrīp-i -yě-yēi-yo. f., small rag
 cīthī'- -yě, f letter (epistle)
 cītū, bitter
 cīz- -i, m., thing (ing
 cōd-o -ě, m, sarcasm, scoff-
 cōi thirteen, gen cōino
 cōik₁ cām cālis (3 sing fem).
 v int. bear child
 cōimō'no, thirteenth
 cōkēi, f, ascent
 col- -ě'-ě'1-ó. m, skin
 condāi fourteen gen. con-
 dāino
 condāimō'no, fourteenth
 cori thoŭk₁, steal
 cōrīn, adv, on the fourth day
 forward
 corīt-ū -ě, m, thief
 cqt- -ě, f, blow time (in 4
 times, etc)
 cūc-i-e, f, breast (right or left)
 cūk n. adj, silence, silent
 c. thoŭk₁, be silent
 cūkānāi- -i, m, peach
 cūmātkīr- -ě, f, young woman
 cūn-a -gen -āi m, white lime
 cūnū, adj (1st ū narrow), little,
 small cūni mā, mother's
 younger sister father's
 younger brother's wife
 cūrķū, adj, sour acid (1st ū
 rather narrow) as n, c, or
 ātāi c masc. veast cūr-
 kāi, leavened c bālūgān-
 -i, m. tomato
 cūrťú-1ŭ -yě f, spark (used w
 aḡārāi, of fire)
 cūrŭ'- -vī or -yī vāi-yo, m
 point, summit

- cūrūt- -ě, f, sting c thoík₁,
to sting
cūsóik₁, suck
cūtilu, adj, boastful
cūtēk₁, boastful
dāb-á-ā'ī-ā'ī-ó, small box
dābāl- -ě, f., rupee
dābī- -yě- vēi- yo, f, small box
dabū'n- -ī-āi o, m, owner,
master, hence God landlord
dādár boík₁, v intr., shiver
dāchínū, dāsī'nū, adj, right
(not left) dāchibóm†. see
dāsibóm†
dad í' gen -iyēi pl -vāre
-yāro, grandmother (on both
sides)
dāfn thoík₁, v tr, bury
dāfūs, m, iron club
dái, gen daíno, adj, ten
daimó'no, tenth
dā-ī vē-yēi- yo, f, beard d
valóik₁, shave.
dāk thoík₁, l ac, v tr, ham-
mer (nails, pegs, etc.)
dāk- -e post (letters, etc) et
next word
dāk† dákč', f mouthful (of
liquid) cf last word and
see *lāp*
dāk-ī-yě-yēi- yo, f, lower back
dāk bon₁, f., cloth girdle
daktā'r- -ī-ě'ī-ó, m, doctor
dal- -e, f, shield
dāl, gen dālāi, m., ashes cf
next (l m dal surd and
liquid)
dāl† buzhóik₁, crawl, creep
(especially of child, cripple,
etc) cf last word
dāl-á-azhě'-azhě'ī-azhó, f,
small canal or large artificial
watercourse
dālcī'n- -āi, f cinnamon
dāltis- -ě, f., sieve
dāltisá doík₁, winnow l ac
dālū (ā long), m, male of harlot
caste Panj kánjar
dām, in ěk dām, at once
dām, m, time as in cě dām,
three times mūtū dam,
another time tūshār dām,
many times
dāmāl- -ī, m, kettle drum
dāmizh-ār† -arě'-arě'ī-aró f,
adversity, trouble
dan-á-ā'yī-ā-ā'yāi-ā'yo, wise,
wise man
dān-ō'-ē'(è)-ā'ī-ó, m, native
stove house
dan-ū† -ū† uvā'ī-uvó, pome-
granate
danú-ī-yě, f, pomegranate tree
dānū†, m, bow for arrows
dāpār, prep (w prep case)
by side of, along, past
dār dār† dārāi dār'o, m,
door in plur houses cf
dār₁, boys
dār dār boík₁, palpitate (surd
of hío, heat)
dār'ab-ī (i almost surd)-ívě-
iyēi -ivo, f, cable
dārām thoík₁, winnow
dārāñ -ě'ě'ī-ó, f, drum
dār-ī yo, m pl, boys sing is
shū'o or shūdār† see dār
dār-ī† -iyě, f, window
dārīnū, strange, foreign d
mānuzū, stranger
dārjān, dozen
dārkā, requisite, necessary
daróik₁ I, causal of doík₁, give
(l ac rei, dat pers)
dārú, adv. prep, out, outside
(as prep takes gen) d
buzhóik₁, relieve nature
dārū'- gen -yēi, f hunting
dārūyēt gou he went to
hunt
dārūm, adv, still, vet
dārzi- -yě, m, tailor

- dās -i, m, uncultivated table-land (the *kareva* of Kashmir)
 dāsmoz-á-ā'ī-ā'í-ó or -āvó, glove
 dāsibóm†, dāchibóm†, adv. to or at right hand see dāchinū, dāsínū
 dāsí'nū same as dāchínū
 dāskhát- -i, m, signature d thoíkī, sign
 dāstíní- gen, -yāi, f, experience
 dāstóíkī, I l ac, know, recognise
 dāt- i, m., arch
 dātū'io, m, dhatura plant
 daulát- gen āi, f, wealth
 daulátdar, adj, rich
 dau-lōk- -lokè',oi-lokí, m, hell
 dawá-í-íyě-íyě-íyo, f, claim (espec. legal)
 dāyóíkī, I l ac, v tr, burn (wood, etc)
 dazhóíkī dāzhēi dádú, II, v mtr burn (wood, etc)
 dāzō', f, midday d bih or sūrī d bili, it is midday see *dez*
 dē'gér- -i, m, ram
 dēk dēkē', f, brass cooking pot
 dēr-(r surd)-ě-āi-o, f, stomach, belly
 dēvānū adv, mad
 dēvany-ār† -arē'-arē'í-aró, f, madness
 dez dēz-e or-í-ēi-o, m, day
 dēzgo, every day, always
 sāt dēzi, week see dāzō, jālū dez
 dī(h)†, gen. dīzh-ái pl -ā'rē ā'ro, f, daughter
 dī(h) dī(h) dīāi dīō, tiger
 Diámēr- gen -āi, the mountain Nānga Pārbāt
 dīb-yo gen. -io, forty
 dibyomó'no, fortieth
 digár- gen -ā'í, f, thud Muhammadan prayer see sūrī
 dīlāsa m, consolation d doíkī, console [peel
 dīlū, m, bark of tree, also dilyóíkī, I l ac, peel, take bark off
 dīm- -í-ā'í-ó, m., body, trunk of tree d wóíkī, grow as os dīm viēi, he grows
 dīn- ē, f, religion
 dīr-ū-ě, m, bullet
 dīsh- -ě' f, place. dīsh'ēr (w gen) instead of, in place of
 dīsr- óíkī-āram-í'gās, II l ac, spread (bedding, carpet, etc)
 dīzhóíkī dīzham dītūs (ī m dītūs is ī long), II, fall ká† dīzhóíkī, feel desne for see gāsē
 dod-ū-ě-āi-o, m., aesophagus
 dodāi mānī, f, Adam's apple
 doíkī dēm dē'gās or dī'gās, I l ac rei, dat pers, give, play game (w name of game, m l ac, as būlā, polo etc), build khātārū d, stab (2 ac) put on (saddle)
 dok boíkī, be obtained, meet (dat pers), Him mīlnā
 dōk-(h), gen dokāi, f, glue
 dokh-á-ā'í-ā'í-ó f, deceit
 dōk-ū-ē, m, small pit, hole
 dōl doíkī, creep, crawl (of child)
 dōn dōny-ē-āi-o, m, tooth kāl d, back tooth mūchinū d, front tooth
 dōn-ū-ě, m, handle (of polo stick, golf club, axe, carpenter's tools) būlā'ái d, polo stick
 dōn-ū-ē, m., bull d báyóíkī, v tr, plough

- dōs, m, friend same as dōst
dōst- -i, m, friend
dostī'-(h)†, gen -yēi, f,
friendship
du, gen dūnyo two
dūā medicine
dūb-óikī-qm'-ā'lūs, II be
unable (w mfin of other
verb)
dūbi'- -yē-vēi-yo, m, washer-
man dūbi gat, m, place
for washing, dhōbi ghāt
dūdū'rū, m, nipple teat (wo-
man animal)
dūfūt-á -á'1 -ā'1-ó, m, foot-
rule
dūgū'nū, double (middle ū is
ū long)
dukān- -i, m, shop
dukāndār, m, shopkeeper
dūku'r- -ē-āi-o, f, thatched
hut kárkāmūshāi d, hen
house
dūlū'- -vi-vā'1-vo, m, string,
twine
dūlv-óikī-āram-i'gās, II I ac,
create (said of God)
dum-† -i-ā'1-ó, m, smoke
also espec w azāi, cloud,
mist
dūmay-aróikī-āram-arī'gās, II
I ac, exchange imperat
dumayār†
dūn†, adv, just as m just
look, just do this
dūnyā't- -āi, f, world
dūr adv far
dūrāts- -i, m, messenger
dūshmä'n- -i-ā'1-ó, enemy
dūshmäni'-, gen -yēi, f,
enmity
dut- gen -āi m, milk mūtu
d., curdled milk hānāū d,
unboiled milk
dūzhóikī, I I ac, wash
e(h), fem of o, that (e is è)
- ēk, gen -āi, one: ēk bē (for
bē†) alone ēk dām at once
ēkālū alone
ēkhtīār, authority
ēkrār (sure r), f agreement,
promise
ēnci- -yē-yēi-yo, f, inch
ērūtū, narrow
ēsá-i -iyē-iyēi-iyó, m, Christ-
ian
ēsái, his, her, (gen of o e)
ēspūr- (è)- ē- ēi-o, f, horse's
mane
ētībār, f, confidence i e
thoikī, depend upon
ēvēl-ū-ē, m, (second e is è)
year anū ēvēl-ēr or -ēzh,
this year wāi ēvēl ēr or
ē-zh, the coming year next
year phātinū ēvēl ēr or
-ēzh, in the following year
Also anū bāriz-ei, -ēzh, wāi
bārizēr, phātinū bāriz-ēr
-ēzh
ēzh- -ē'-ē'1-ó, plur also -ilē
-ilo, f, ewe
faid-á-ā'1 -ā'1 -ā'wo, profit,
advantage
faisal-a -ē'1† m, decision f
thoikī, decide
fákāt, adv, only
fákir- i, m faqir, holy man
falām, adj, mdecl, a certain
one
fā'rāk- -ē ēi o, f difference
fārān'- -i, m, European
fāryā'd -ē, f, entreaty
fāsāl, m, crop, harvest
fātak-, gen -āi, f., pound for
cattle
fāt-ikē'r -ikeri -ikerč'1 -ikēi-ó,
m or f foal
fāzāl, f, blessing
fērist- -ē', f., list
fīkr-, fīkér- -ē, f., anxiety,
grief

- fikrean, anxious
 fīn -ě, gen -o, m pl. foam
 firē'ḥ- -ě -ěi -o, deceit f
 doīkī, cheat deceive
 firī'shtá, m, 'angel (for man
 on earth)
 fit-á -á'ī -ā'ī -ó, f., tape, rib-
 bon
 fūlā-t, gen. -dāi, steel
 fūt- -i, foot (the measure)
 füzū'l, adj, absurd, useless
 ga, gā, adv, conj, also, even,
 and
 ga gāyě' gā'igāyó or gāvó, m,
 small mountain stream or
 torrent bed
 gabū'n- -i or -g, m, foot of
 mountain, tree trunk, founda-
 tion of building
 gāc-, gen -ái, f, price, cost
 āpī gācāi, cheap bodī gācāi,
 dear, expensive gāc doīkī,
 pay price sell gāc ginóikī,
 take price, buy context
 shows meaning, idea is give
 or take price, give or take
 at a price hence sell, buy
 gachí' -yě f., twig
 gādē'rū, adj, mad
 gā-ě- yě, f, singing g doīkī,
 sing
 gāhūr- -g, f, big dashing up
 wave
 gā'- 1ḥ -vè -yěi -yo, f, earthen
 pot Him ghārā
 gāl rope bridge
 gāl doīkī he down
 gālḥ gal-é'-á'ī-ó, f wound g.
 doīkī, v tr wound g boīkī,
 be a wound, e.g māi gālḥ
 bili, I was wounded see *yūk*
 gālāc-ḥ -ěi pl gālāc-ě'- ó, f,
 centipede
 gālāt, incorrect, false
 gālāḥi' -vě, f., blunder, fault,
 error
 galāt -i -yě, f unripe musk
 melon
 gālat -izhóikī -i'zhèi -i'dū, II,
 become ravelled, knotted.
 tangled
 gālat -óikī -yāram -i'gas, II
 l ac, v. tr tangle, knot
 into a tangle
 gālm- -i -á'ī ó, m enemy
 gālīmī, f, enemy
 gālī's, adj, ill
 gālīz -āiḥ -arě' -arě'ī -aró, f,
 illness, sickness
 gām- -ě, f, grief
 gāmgū, sad dejected
 gāmū'k- -i -āi' -ó, m, ice g.
 bāzhóikī, freeze māi hāti
 g bigě my hands are ice,
 ie very cold shāzh
 (tikīzh) g badū, the greens
 (bread) became cold tikī g.
 bili, the bread became cold
 gan gān-ě -ai -o f leg
 (whole) lower leg, see phā-
 tālū
 ganār-i, gen -yěi, f, buck-
 wheat
 ganóikī, I l ac, bind, shut up
 mūchine pāē g, hobble (a
 horse)
 gānta, m, hour
 gāp-i (ā long) -yě -yěi -yo f.,
 bridle
 gār-ě', f, marriage g. thóikī,
 marry g nē thitū, bach-
 elor
 gārī- -vě f., clock, hour bell,
 gong
 gārībi, f, poverty
 gārīp-. gen. -āi (also gārībāi),
 poor
 garōl-i-yg, f., seed of edible
 pine, Pinus Gerardiana
 garōl-ū-g, m, cob of maize
 gāsh, f., n and adj. quarrel-
 ling

- gás- -ě', f, earring
 gásě', f pl, rheumatism g.
 džhóik₁, get rheumatism
 gätbát, f., confusion (first t
 alveolar)
 gätı adj, together g thoık₁
 collect, assemble. join y
 boık₁, intı assemble, be
 collected
 gätışh, prep. after
 gätńı- -yě, f, income
 gatóik₁, earn
 gätön-u-ę m, enemy
 gäugā'- -ı-ı-wo, f, noise
 gäv'u'n- -ě' f, ripe musk melon
 gáz-, gen -äı, f, yaid (meas-
 ure)
 gēn, rare form of grēn it is
 common in pl. gēnāre, wives
 gı, prep, with (of instrument)
 of (of material) · Dabūnāı
 fazı gı, with God's blessing ·
 cilım rıl gı thēnēn. they
 make a pipe (huqqa) of brass
 In latter sentence gen *nıāı*
 may be used for *rıl gı*
 gı-(lı)† -yě-yāı-yo butter. ghı
 máska g, newly made ghı
 Gılıt, gen gultāı, Gılıt
 gınoıkı gınam gıńı'gās†. II
 l ac, takē gāc g, buy, take
 the price see gāc
 gırā'n, difficult
 gır-ı-yě, f, rock (ı is ı long)
 gıróm-, gen - äı. f, perspir-
 ation
 gıti't-ı-yě-yěı-yo f, armpit
 gıw's- -ę, f, widow
 gō gō or gavě', góāı, góo or
 gavó, f. cow gō dōņę m
 pl, cattle
 gobı- -yě, f, cabbage bānd g,
 cabbage proper phıl g,
 cauliflower
 gōn, m, smell [gram]
 gon-ó-ě', m, seed (other than
- górn ı, m present (in the
 sense of Urdu túhfa, a re-
 minder of foreign place)
 got- -ı, m, house, room gotēr,
 at home cūnū g, room g
 doık₁, bund house
 grā† grā† or grāvı†, grāvě'ı,
 grāvó or grāvó m, croc-
 odile cf next
 grā grā grāēı grāvó, m
 eclipse of last word
 grēn (rarely gēn), pl grēnāre
 gēnāre, wite see *gēn*
 grē'stū. grı'stū, farmer, indus-
 trious (said of farmer)
 grüp- gen -ó, m. pl, chaff
 (from corn, etc) · also sing
 gen -ä'ı
 gū-ā' -á'ı m, witness
 gūāı, f, witness, testimony
 gücū, adj (1st ũ narrow), with-
 out special reason, anyhow
 gratuitous
 güdām- -ę, f, Government
 storehouse
 güdü'r- -ı, m, big dish
 gü-ı-yě, f, flame
 gülá-p, gen -bāı, rose [plum
 güldar-ū'† -uwı-uvā'ı-uvó, m
 gülk-o-ě, m, well (of water)
 gülüts-ü-ě, m, ankle
 gum gūm-ı-äı-o, m, wheat
 gūn- -ę, f, quail
 gūn- -ě'-ä'ı-ó, f., knot (in
 string, wood) gūņ or gūņě'
 doık₁, to knot
 gūna, stocks (for punishment)
 g doık₁, put in stocks
 gūna. m., sin g thoık₁, to sin
 gūn-ı-yę, f, thread
 gūnā, time as in dügūnā.
 twice, a second time
 gūnū, as in dügū'nū, cęgū'nū,
 double, treble, etc
 gūr, adj, a kind of sugar, used
 w shākār, sugar

- gurb-í-iyě, f, vine
 gūru, brown
 gūshpūr-ī, m, king's son
 cf. next
 gūspūr- -ě'-ě'í-ó, f, house for
 straw of last word
 gūt- -ě', f, tent
 gūtū'mū, adj, deep
 gūtūt-ī-yě, f (with hīāi),
 epigastric region
 gūyā'l- -ě'-ā'í-ó. f, house for
 cows donkeys
 hāe or hāi thoīkī, to run
 hāī āfsōs- ' interj, alas '
 hāī, f, attack h thoīkī, to
 attack
 hairā'n, adj, astonished (es-
 pecially at a loss)
 hairān ī-iyě, f n from above,
 astonishment
 hāis- -g, f, sigh h thoīkī, to
 sigh shāidālī h (cold -igh)
 deep sigh
 hāivān- ī. m, animal
 hāj-ī-iyě, m, pilgrim to
 Mecca
 hājī, f, pilgrimage to Mecca
 hāk, gen -āī, f, right hākēr
 (w genit), concerning
 hāl- -í, m, plough
 hālāl, adj., lawful (espec
 ceremonially so to Muham-
 madans) h thoīkī, to kill
 lawfully for food
 hāl- g, f, state, condition
 hālāt-, gen -āī, f, state, con-
 dition
 hālāvóikī, I l ac take by de-
 ceit
 hālāvóikīk, (agent fr above)
 treacherous, deceitful
 hālibón-† -ě, f, bet, stake,
 prize h thoīkī, to bet,
 stake
 hālízī, f, turmeric Urdu
 hāldī
 hālízū, yellow h rīl†, brass
 hāl-ō'l-olī, m, animal's hole,
 bird's nest, wasp's nest
 tālbūrāī h, cobweb úwālū
 h, summersolstice yonūkū,
 winter solstice
 hālvóikī, hālvóikīk, see hālā-
 hā mād- gen -āī, praise (God)
 h thoīkī, to p
 hāmāl-ā-ā'ī† -ā'í-ó, m, at-
 tack h thoīkī, to attack
 hāmēsha, always
 hāmíc-ī-ě, f, cheese
 hānāū, see dut
 hān-é † (è)-ājě'-ājě'ī-ājó (also
 gen sing -ě'ī, dat -ē't,
 -ājě't) t, egg
 hānī- -yě, f, kernel, fruit-
 stone phūtītī h, fruitstone
 nē phūtītī h, kernel
 hānūs, f am
 hānz-ā-g, m, goose
 hār, adj, every hār chāk
 every day, always h ēk.
 h jēk, everyone [thal
 hār-(surd r) ē-ēī-o, f betro-
 hārā'cān- -ī, f, sparrow
 harāc-ī-ě, f, large saw (for two
 men)
 hārām, adj, unlawful. op-
 posite of hālāl, q v
 hārā'ts- -ě', f, gum (in mouth)
 hārīp, Sinā music
 hārē-āt † -ātě'-ātā'ī-ātó, f,
 betrothal see hār and kāt†
 hārēqōn- -í, m, jewel
 hārōc- -g-ēī-o, f, winnowing
 fork w five prongs
 hārōikī hārām hārīgās, II l
 ac, take away, quench
 (thirst), satisfy (hunger)
 cāt h v tr, crack
 hāróm- -ě, f, cheek (part of
 face)
 hāsī'r-ī-yě, m, cook (ī is ī
 long)

- häst-o-ě-ái-o, m., elephant
 hăt- -i, m, hand, cubit dách-
 ýnú h , right hand khá'bü
 h . left hand hătái láltin,
 lantern see táwu
 hătí- -yě-yěi yo, f., shop
 hătór-a á'í á'í-ó m , hammer
 háwāla thoík_i, l ac entrust,
 hand over
 há'y ě-o (m pl). to play
 sometimes sing , as háyái
 mor, joke, jest (see mor)
 háyái mor thoík_i to joke,
 jest
 hayóik_i hām hay'ýlūs, II, laugh
 hay ón-ón_i -ō'něi -ō'no, m ,
 present (same sense as górin,
 q v)
 hayón- -ón_i-ón'ěi-ō'no m ,
 target h báyatóik_i, set up
 target hayóněi trăn mázhā
 (or mázhānět) trăn thoík_i,
 hit centre of target
 házā'r , gen -ái, thousand ·
 házarmō'no. thousandth
 hazír present, in attendance
 h nūsh, is or are absent h
 boík_i, to be present, be in
 attendance
 hēfā, adj, m difficulties,
 straitened
 hēt- -ě', f , village tom hētá'í
 ják, one's own townspeople
 hēt-ü-ě, f , habit
 hīdayāt, advice, instruction
 hīkmāt, gen -ái, cleverness
 ájáb h , wonderful work
 hīlá'l- -ě-ái-o, f , bride
 hīlēly-ō'ě' (è)-e'í-ó, m , bride-
 groom
 hīl'ín- -ě', f , noise
 hīn-, gen -á'í, m , snow
 hmál- -ě'-ě'í-ó, f , avalanche
 of snow, ice
 Hīndú'- -ví-vá'í-vó, m., Hindu
 hīš-† gen. -ái, f , breath (í is í
 long) h thoík_i, breathe
 h h thoík_i, be out of breath
 hīs-á-á'í-ā'í-ó, m , part, por-
 tion
 hīsā'b- -ě-ái-o, f , account
 (financial)
 hī'ü ě-ěi-o (í is ý long), m ,
 heart · hiez_h thoík_i, remem-
 ber see gutut_i
 hīyē'lū adj , brave
 hīzhū, used w zā, brother sa,
 sister, etc , to mean " full "
 brother, sister, etc
 ho, then. m that case
 hō thoík_i, call (w dative)
 hōsh- gen -ái, f , sense
 hūd-ā'. gen -ái f , inoculation
 hú'kām- -ě f , order, com-
 mand h thoík_i to order,
 command
 hūmán, f , flax
 hun hūng, f , oath h doík_i,
 take oath
 hūn boík_i, get up stand hūn
 thoík_i, raise, lift, carry, take
 off (saddle, bridle)
 hūnā'r- -ě'-ě'í-ó, f , craft,
 trade craftsmanship
 hūnā'ris, cross piece of wood
 at head or foot of bed,
 different from sīsón and
 pawón, q v
 Hūnzá, name of district
 hūshyār, alert, awake
 hū-ü-ğ, m , owl
 ĭc-(h)-í, m bear {terday
 ĭc'í, adv , the day before yes-
 ifáyaróik_i, I l ac , cause to
 arrive, conduct (causal of
 next), like H_{in} pāhūncānā
 if- ayóik_i-ā'yām -ā'tūs, II.
 arrive
 ĭjāzāt, gen -ě'í, f , permis-
 sion, leave of absence
 ĭkh-ayóik_i-ām-átūs, II, come
 out, emerge

- ilāj- -e-ai-o, f, remedy: i
thoikī, treat medically, cure
ilām-, gen -ái, knowledge 1.
dāštītū, literate, learned
inām, gift, reward
imān- -e, f, religion imānē-
kan "by the religion" (an
oath)
inkā'r-, gen -ái, refusal, denial
1 thoikī, refuse, deny
insāf-, gen -ái, f, justice
iptār thoikī break a fast (at
proper time, used of Muham-
madan *voza*), Arabic *iftār*
irada, f, desire
irgāltak, adv, on all sides, all
round
ishāra, f, sign 1 thoikī,
make sign, give hint (w
dative)
iskāmbú- -ví-vě 1-vó, m, ves-
sel of lamp
iskār- -e, f, wasp
ishkin- e, f, blackberry
ishtihār, f, advertisement
iskarke m, dysentery, diar-
rhoea mǎi 1. būzhěn, I have
diarrhoea
ispā'-, gen -ái, juice of fruit
ispāvū, tasty, delicious
istif-ā'-ā'y1-ā'1-ā'yo or -ō', m
and f, resignation 1 doikī,
resign
itibar, same as ētibār, q v.
izāt, f, honour
Ízra'1, m, angel of death
(according to the Sins)
jāc- -ě, f (cerebral j), grape
jādāt, f, property
jāgr-á-ǎ'1-ā'1-ó, m quarrel j.
thoikī, to quarrel
jāhā'nnūm- -í, m, hell
jāk, gen jāgō', m pl, people
agent jākse (*g* before sonant,
k before surd) [ass
jākūn- -í-ǎ'1 ó, m (cerebral, j),
- jākūr-, gen -ái, m, hair on
head and body (not on face) .
jākūrāi bālu, one such hair
jal-óikī-ǎ' m-ē'gās, I, sow
jāls-á-ǎ'1-ā'1-ó, f, meeting,
assembly
jālū dez, m., birth-day see *dez*,
joikī
jāma thoikī, collect, gather,
amass
jāmāt- -e, f, wife see jūmāt†
jām-izhoikī (*a* as in "man")
-í'zham-í'dūs, II, open
mouth, yawn
jān, where ?
jān thoikī (cerebral j), to bite
jānawār- -í-á'1-ó, m, bird
jāngāl- -1, m, forest
jāngalī, wild, savage
jāp thoikī hide (a thing)
jar-ap -āpe, f, sock
jārgān adj, stumbling j
boikī, stumble j. tharóikī,
to let stumble
jar-izhoikī-í'zham-ilūs, II,
grow old
jārō'- -vě-vāi-vo, m, orphan
jā'rū, adj, old (man, animals)
pl jě'rě, fem, jě'ri, pl
jě'ryě
jā'1vo, whence ?
jasū'-s -s1 or -z1, spy
jātě, whither ?
jāva nār, f, tendo Achilles
see nar
jāzē', f, husband's sister
jāz-í, gen -ái, f, ringworm
jēk, what ? mūtū j, some
other, something else; see
mūtū jēk zēl1 how ? jēza
nūsh (tor jēk ga), there is
nothing at all thāi ānīsēi
jēk hānū ? what business is
this of yours ? j bē†, j
thē†, how ?
jēl- -1, m, forest

- jelkhān-a -ā'1, m, prison
 jibagā'lū, adj, deceitful (also zhibagā'lū)
 jil-ṭ -ē' f, life, soul, etc, j
 · gūnēvək mālāyīk, angel of death (lit life taker angel)
 j arōikī, rush at one to at tack one
 jil bēi or zhl bēi, east
 jil or zhl boikī, rise (sun, moon, stars)
 jīn- -ē. f, row of objects (cerebral j)
 jīnū, alive
 jī-p -bē-bāi-bo, f, tongue (not used for "language")
 jo or zho, prep, from
 joikī jam or jom jālūs, II, be born
 jon- -ī. m, snake
 jorōjt-ī-yē-yēi-yo, f, apricot · see ju
 jothī-ṭ -yē, f., female para-mour
 jót-ū-ē-āi-o, m, chicken
 jōz-ī-ē-āi-o, f, birch-tree see jūsṭ
 jū' juē' f, salutation, Sir
 jū-ṭ -ē. f., louse
 ju-a-āi, gambling j. doikī, j. khēl thoikī, to gamble
 juabāz. m., gambler
 jūā'b- -i, m, answer j doikī, to answer
 jūán, young (man or woman)
 jū-ī-vē-yēi-yo, f, apricot tree · see jorōjtī
 jūk, adj and n, painful, pain dīm j būlū, body is aching gālsē dīm bodū jūk tharēgi, wound made body very painful
 jūk- gen -āi, m., wood
 jul, f, consolation or soothing (only to child) j. thoikī, console or soothe child
 jūm-ātṭ -atē', f, mosque see jāmāt
 jūn- -ē, f, red-billed jackdaw
 jū'ram- -ē, f., fine
 jūrmán-a-ā'1ṭ-ā'ī-ó, f, fine
 jūt-, gen. -āi, f., short grass
 j -nīlū, grass-green
 kā, kā-or kā -yē, -yēi, -yo or -wo, crow
 kābāz, in phrase sāvū or sā k. boikī, die (lit breath seized to-be, 1e by God)
 kābar- -e, f., grave
 kābarīstān, m., graveyard, cemetery
 kābālnām-ā-ā'1-ā'ī-ó, f., prayer-compass to show Qībla, cf. kütübnāmā
 kác-, gen.-āi, f., grass
 kác thoikī, 1 ac, scratch
 kácāk, how much or many ?
 kácā'r- -ī, fem -i-yē, mule
 kácā't-i-yē, f, lucifer match
 kácī, adv prep, near beside, hence with
 kácī- -yē, f., scissors
 kácēl-i-yē-yēi-yo, f, grass shoes. cf. kác [Webbiana
 kácūl- -ē, f, Abies Pindrau or kacū'n- -i -āi-o, m, carrot
 kādīmi, ancient, long-settled
 kāfār-a-ā'1ṭ-ā'ī-ó, m, fine for not observing time of prayer or failing in other Muhammadan religious observance
 kāfās, f., cage (of every kind)
 kāgāz- -ē', f., paper
 kagū'n-ī-yē, f, widow
 kagū'n-ū-ē, m, widower
 káiṭ ká'y-ē-ēi-o. f, thought, desire, k dīzhóikī, feel desire for (w. dat) of thing desired)
 kaiavarī (rī surd) in what direction ?

- kaiavaryo, from what direction ?
- käid, imprisoned k thoiki, imprison
- käidí- -yě, m, prisoner
- kak kāk-ı-äı-o, f, cork
- kākäs- -ı, m, partridge (cakor)
- käl (dön), back (tooth)
- käl käl-ı-ä'ı-ó, m, year
- shāra k, next year · phēri k, year after next
- kälá-ı, gen yěi, f, soldering
- käläm- -ě, f, pen
- kalēl, m, resin, glue
- käli adj fighting k boiki, to fight also n f, pl. kälýe, fighting
- käl-ı-ğ, m, large rag
- kal-yóiki-ı'am -ı'gäs, II, count (1 ac.,) number consider regard as abuse (dat pers) · jék nē k, consider as nothing, despise
- käm, little in quantity, (of sight) *dim*
- kamä'ı, hätäı kamäı, n, earning
- kämäl-ü-ě, m., blanket
- kamı'z- -ě-ēı-o, f, European shirt
- kamóiki, same as kramóiki
- kañ, as in Khüdäyëkañ, by God. Küränëkañ, by the Qur'an · imänëkañ, by my religion pırëkañ, by the saint
- kanäü, m, moral advice · k thoiki, to give such advice
- käncanı- -yě, f, harlot · see dälü
- kängüli-ı-ı-yë-yëı-yo, f, black-throated ouzel
- käpästair-ı-ye, f, temple (part of face) ai is short
- kär- -ğ, f, shawl
- kärät, f, internal pain
- käré', when ? when k or l ga with neg never k ga whenever
- karé'-ı-yě, f, basket
- käre'l-ü ě, m, ram
- käri'- -yě, f, beam of wood (in roof)
- kāri, prep, for, for sake of (same as kāryo)
- kāri, see kāru
- kärkamüşh- -ě, f, hen
- kartüşh- -ě, f, cartridge
- kāru, m, burning piece of coal pl kārç, charcoal in general kār-ı-yğ, bit of coal not burning
- kāryo, prep, for, for sake of, sometimes concerning mäi
- kāryo, for me änisë oi änisëi kārvo, therefore
- kärz, debt k ginöyëk, pl, k ginanëk, creditor
- kāshu, m, onion
- Kash-ırı gen -ırä'ı, f, Kashmir
- Kashiri', adj, belonging to Kashmir
- käsri, f., defect
- kästı'- (h)-yě m., castrated
- kätı kätë', f, promise see hār, hārkatı, cf kät
- kät- gen -äı, m wood of kätı
- kät-ı, gen -äı, f, frost
- kätës-ı gen -ēı, m, dark half of month
- katóiki kätam katı'gäs. II spun
- kätü-o-ě, m, male buffalo calf -ı-yě, f., female do
- käü kaw-ı-ä'ı-ó, m, olive
- kāvü, kät or kã-vë, -vãı -vo, m, bracelet link in chain
- käyóiki, v tr, 1 ac., boil
- kē, fem of kō, who ?

- kē adv, why ?
 kēn kenē', f, rock
 kēsāi, gen of kō, who ?
 khābār- -ē'. f, news adj,
 - informed
 khābardār' interj take care!
 khabómġ, adv, to or at the
 left
 khābū, adj, left (not right)
 khācārġ, f, ingratitude
 khācālā'ī, f, miserliness
 khacē'lū, adj, miser miserly
 khācū adj, bad, ugly barren
 (of land) khāci mizāġ, bad
 temper or disposition
 khāfa, adj (indecl) angry,
 displeased
 khā'-ī-yē (a like a in "man"),
 f, shield
 khāzarōīki, I, same as khāya-
 rōīki q.v
 kharr, well-being, health
 kharrāt-, gen -ḡtē'ī, well-being,
 health
 khākā'-ī-yē-yāi-yo, f, green
 walnut
 khākṽ-ē'-ē'-ē'ī-ō', m, eagle
 khāl (khālēk) see sūrī
 khālbā'ī- gen -ā'ī, secret
 khālbātē'r, adv., in secret
 khālbāt būzhōīki, go aside,
 go apart khālbāt mor,
 secret matter
 khālt-ā-ā'ī-ā'ī-ō, m, bag
 khālt-ēġ-ēzhē'-ēzhē'ī-ēzhō, n
 and adj, false, falsehood, lie
 khāltekis, liar, lying
 khāmtāmā, adj, avaricious
 khān, adj, kind of sugar,
 agreeing w shākā'r
 khānā'r- -ē', f, sword
 khān-ōīki-ī'ām-ī'ḡās, II I ac.,
 scratch
 khānsām-a-āi-āi-o or -āwo, m,
 cook (Europeans)
 khāpā'-ī-yē-yāi-yo, f, spoon
 khārāb, evil, bad, worthless
 k thoīki, spoil
 khārāc thoīki, spend
 kharizh, ejected, rejected k
 thoīki reject, cast out
 Khārīzhī Kharīzhīyē, m,
 Sunni (name used in deris-
 ion by Shi'as) see kharīzh
 khās, adv, altogether (gen
 with negative)
 khās boīki, slip k thoīki
 sweep, brush
 khās būzhōīki, creep, crawl (of
 child, cripple)
 khāt- gen -āi, lettet
 khāt- -ī-ā'ī-ō, m, bed
 khāt -ā, -ā'yē, or -ā'ī, -ā'ī
 -ā'yo or -ā'vo f, fault
 khāṭam boīki, be finished k
 thoīki, finish
 khat-ārġ-ārē'-arē'ī-ārō f,
 knife k. doīki, with 2 ac
 stab
 khāṭaru m knife k. doīki,
 with 2 ac, stab
 khātōīki, I I ac, bury, con-
 ceal
 khāt-ū, gen -ē'ī, m, lid of box,
 vessel, etc
 khāyā'l- -ē-ēi-o, f thought,
 desire
 khāyarōīki, I I ac rei, dat
 pers, feed, nourish causal
 of khoīki, eat
 khāyās- -ē-ēi-o, f, cotton
 khāyāshī, stony
 khāzān-aġ -āi-ā'ī-ō, Govern-
 ment treasury
 khāzhōīki khāzhēi khāzhīlū,
 II, be itchy, itch. see
 khāzū
 khāz-ū, gen -uā'ī, f, itch see
 khāzhōīki and note differ-
 ence—z and zh
 khēl, see jua
 khēl-i, -yē, f, little finger

- khēn -(è) -ě, f, time
 khik'yn- -ě', f, ring without
 stone small link in chain
 khün- -ě, f, direction
 khiri, adv prep, down, down-
 wards, below khirit, down-
 wards
 khiri'nü adj, from khiri,
 lower, downward. khirim
 khm, in a downward direc-
 tion
 khirikis, m, small padded
 quilt for sitting upon
 (perhaps from khiri)
 khizmät, f, service k thoiki,
 serve
 khq- -vi't -vái-vó, m, cave
 khqftá'n, f, last daily Muham-
 madan prayer
 khó-ı-yě-yěi-yo. f, cap (for
 head)
 khoiki kham khē'gās, l ac.,
 eat
 khojókı, l, dat, ask ques-
 tion of bēchóiki
 kholü, adj, small, little
 khq- -ı-ă'ı-ó, m, big shawl
 khóp-a-ă'ı, m, cocconut
 khotü, adj. false (not genu-
 ine) khotı rupái, bad rupee
 khu- gen -ái, f, cough. k
 thoiki or wáyóiki, to cough
 Khüdā- -ı-ăı-o, m., God.
 Khüdāyēkan, by God'
 khük- -ı, m, pig
 khükün- -ı-ă'ı-ó, f, pea
 khükür- -ı, m, puppy
 khün- -ě, f, murder
 khün-ı', gen -ıyěı, f., nasal
 mucus
 khür- -ı. m, wooden water
 channel
 khür-ı-ye-yěi-yo, f, heel see
 khürü
 khürma, f, date tree
 khüro, lame
- khür-ó-ě', m, foundation
 khür-ı-ğ-ěı-o, m, hoof (of
 horse, goat, sheep, cattle)
 khüşh, happy, in good health
 k thoiki, like, approve of
 k tharóiki, amuse tomü hıu
 k tharóiki, amuse oneself
 khüşhan, same as khüşh
 khüşhan-ı, gen. -ıyěı, f., same
 as khüşhı
 khüşhı-, gen. -ěı, f, happiness,
 good health
 khüşhü, without one or both
 arms or hands
 khüto, adj, short (in length)
 different from cünü, small
 khyē, how?
 khy-ö, fem -ı, pl -ē, of what
 kind?
 kı, conj, that
 kılā', m, inside of egg hălüzü
 k, yellow of egg shēü k,
 white of egg
 kıl-ı-yě-yěi-yo, f, nail cımārı
 k, iron nail' jükāı or
 kātāı k, wooden nail
 kıl, m. kind of deer
 kınā', f, envy
 kıráy-a-ă'ı-ă'ı-ă'yo, f., fare.
 rent kıráyāt ginóiki, to hire
 kirkä'l-ı-yě-yěi-yo, f., lizard
 kırkıt- gen -ă'ı, f cricket
 (the game)
 kışı- -yě, f line k vıóiki,
 draw line
 kışt-ı-ıyě, f, boat
 kismät, f, fate
 kışt-ă-ă'ı-ă'ı-ó, m, leavened
 wheaten bread
 kıtāb, f, book
 kō, gen kē'sāı, fem kē, gen
 kē'sāı, who? mütü kō.
 someone else kō. kō
 some. others
 koııı, where? k. gā nē, no-
 where

kojnyo. whence

kōlŭ, crooked, bent k boikŭ,
stoop, bend (as in Muham-
madan prayers) k thoikŭ,
v tr, bend

kõm kōmŭ, m., same as krõm

kõn kõn-í-š'í-ó. m, ear k
doikŭ listen

kõn- -í-š'í-o, f, arrow (n
almost like Italian or
French gn)

kõnër, m, fame

kõnŭ, same as kojny

kõnkorõc-ŭ-ğ, m, cock

kõn-ú-ě, m, thorn

kõny-í-ğ, f, comb (n pro-
nounced very far forward,
almost like Italian gn)

kõnyo, same as kojnyo

kõsh'ish, f, effort k. thoikŭ.
to try

kõt- -i, m, fort

kõt, m., coat of English style

kotá'ıť, adv, a little while ago

kõtŭ künŭl-ı-yğ, f. dove see
künŭlŭ

kramóikŭ, spend

kramõn-ŭ-ğ, m, farmer

kräp- -ě, f, wrinkle, fold. k
thoikŭ, l ac., fold, break

krŭ- -yě, f, insect

krŭdŭ, adj, rotten

krŭ-ŭ-vě-vái-vo. f. shout

krõm krõmŭ, also kõm kõmŭ,
m., work kromězh, on
business k. thoikŭ, to work,
labour

krũm boikŭ, to embrace

kũar-ŭ-ğ, m, vulture

kú-ı-yě-yěi-yo, f, village,
country see *kuyoc*

kũk thoikŭ, cluck of broody
hen

kũlpác-á-š'í-ā'í-ó, m., padded
quilt for chair, also for horse

kũ'l-ŭ-ğ, m., a grain

kũ'lŭf--í-ěi-o (2nd ú narrow)
m., lock (for door box, etc.)

kũlyo, prep w genit or prep
case, under, along (bank of
river) mēcāi k, under the
table sŭnā k along river
bank

kũmā'k, m help k doikŭ, to
help

kũm-ŭ-ğ m, see āchŭ'

kũnŭ (h), gen. kũnio, nineteen

kũnimó'no, nineteenth

kũn-ŭ-ě-ěi-o, m. corpse

kũnŭl-ı-yğ, f., pigeon kõtŭ
k f dove

kũr-á-š'ıť, m, lot (as in draw-
ing lots) k vióikŭ draw
lots

kũrā'n, Qur'an kũrānėkan,
oath "by the Qur'an"

kũrŭ, f (ú narrow), strength
kũrũk thēť, using strength
see kũrũ

kũrsŭ- -yě, f chair

kũrtá'n-ı-yě, f., man's shirt

kũrũ, adj, hard (1st ŭ very
narrow) see kũrũ.

kũs- -š'ı, f., secret hatred

kũsũ'r, f., fault jėk k nũsh,
he is blameless

kũt, gen kũ'rāi, f., generally
agāi k, thunder

kũt kũrě kũrā'ı kũró, f, wall
bātāi k, stone wall kātāi k,
wooden wall u m kurě is ŭ
long

kũt-o-ě, m, knee kũtězh
bāyóikŭ, kneel

kũtũ, adj., deaf (ũ is ŭ long,
tending towards o

kũtũbnām-á-š'ı-ā'ı-ó, f., com-
pass see kābālnāmá

kuyõc, m. inhabitant of vil-
lage, country kō rāši k
hānēt, what raja's people
- are you ?

- lāc-, gen. -o, m. pl goats
 lā-i-yē-yāi-yo, f, torch (unlit)
 lāk- -ē', f., little wave
 lāk, 100,000 lākmó'no.
 100, 000th
 lāl†, pl lāl† or láli (a m láli
 very short) m ruby
 lāltin- -i m, or hātāi l, lan-
 tern
 lamóiki lāmam lamí'gās, II l
 ac, seize, catch, begin
 lān boiki, v mt., shake l
 thoiki, v tr, shake
 lānát, f, curse tūt l bōt,
 curse vou'
 lāp- -ē, f, mouthful of solid
 see dāk†
 lās thoiki v tr, lick see
 lāsóiki
 lāsh-, gen -āi, f, shame
 lāsóiki, I l ac. v tr, lick see
 lās thoiki
 lāspik- -ē'-ā'í-ó, f, handker-
 chief
 lāt- -i, m, small hill
 látu, adj, low
 lāvū, pl. lā, fem lái, pl. lā' or
 lāvē, adj, very
 lāyākát, f, ability, worthiness
 lāyēk, adj, suitable, worthy
 layē'k, adj, obtainable (agent
 of layóiki, q v.)
 lāyēsh-i-ē-ēi-o, f., broom (for
 sweeping)
 layóiki lāyam lē'igās, II l ac.,
 obtain, find imperat sing
 lā† cf loiki
 lāzhégá'ro, adj (2nd a long),
 adulterer
 lāzím, adj, right proper
 lēc thóiki, reap
 lēkín, conj, but
 lēl m., blood l vāyóiki or
 níkhāyóiki (w gen of part,
 as āgúvāi, from the finger),
 to bleed cf next word
 lēl† adj, visible l boiki, to
 be visible, appear cf last
 word
 lēvi- -yē-yēi-yo m., levy, per-
 son "levied" for service
 lēs- -ē peahen
 lēc hēē', f, nit
 lēu, adj, destitute
 līhāz- -āi t consideration
 partialty
 līk- -ē'-ā'í-ó, f, bribe
 līkh-óiki-āram-í'gās (imperat
 -ār†) II l ac, write cf
 causal līkhar-óiki-ām'-ē'gās,
 I lī'khēvēk, līkhóikik au-
 thor
 hlām- -ē, f, auction l. thoiki,
 to auction
 līp thoiki, to leave
 līs thóiki, v tr, join l boiki,
 cling
 līsharóiki, I, hide (someone)
 līshóiki līsham litūs, II, v int,
 hide oneself
 līstīk- -ē'-ā'í-ó, f, brick
 litu, adj, secret. hidden l.
 mor secret matter past of
 līshóiki, q v.
 liz-i-ē, f., long rag
 lo, m, light shēu lo. morning
 twilight (lit white light)
 lōgu, adj, belonging to another
 place l manúzū, stranger
 loiky-ár† -arē' -arē'í -aró, t.
 swiftness
 ló'í ló'y-ē-ēi-o, f, fox
 loilyū, same as lölyū
 loikī lam lē'gās, I, reap, cf
 layóiki
 lōku, adj, swift, light (not
 heavy) l thoiki make
 haste contrast lókū
 lókū, adj, dirty contrast
 lökyū
 lölyū, adj, red. l ril†, m
 bronze, copper

- lõt-ı-yę-yëi-yo, f, football
 lõt-u-ę, m, ball of flour or ghl
 lük, small piece (of land)
 lüóki I (1 ac rei, 10 pers)
 snatch away
 lüpi-zhöiki-ı-zhëi, v int,
 burn · shámái lüpizhënen,
 lamps are burning agār
 lüpizhën, the fire is burning
 lupóiki, I 1 ac, v ti burn
 (wood, etc) light (fire lamp)
 lüstáik-ı, gen -yëi, f, morning
 lüstikāl, m, morning
 lüstiki, first Muhammadan
 prayer lüstik-ō', fem -ı',
 adj, of the morning
 lüstikü, adj, of the morning
 I sán, morning light lüstiki
 tük, very early
 lütü, bare, bareheaded
 ma, pron I
 ma, f, kiss m. thoiki, to kiss
 mā, gen mäyë'ı, pl mäyār-ę,
 gen -o, f, mother bári m,
 mother's elder sister,
 father's elder brother's
 wife · cünü m, mother's
 vounger sister, father's
 vounger brother's wife
 mách-ı'-iyëi, f, honey
 madára, m, consolation m
 doiki, to console [to help
 mádat- -á'ı, f, help m doiki,
 mádras-á-á'ı-á'ı-ó, f, school
 mádü'r- -ë', f, manger
 mafër, adj (surd r), old (res-
 pectful word)
 mágär, conj but
 máhalyám, ointment
 máhzhüt'- -ë', f, mosque
 máı, my
 máıdân- -ı, m, plain
 mailı', m, buttermilk
 maıuş- -ë'-á'ı-ó, f, buffalo see
 máyüs
 máká'-ı-iyë-iyëi-ıyo, f maize
 málayık, m angel (in heaven)
 jıl gínëyëk m. angel of
 death
 mál-ı-yë, f, mother
 málısh, m, rubbing m
 thoiki (w dat), to rub.
 máltaküşh- -ı, m, plum (álü
 bükhāra)
 mál-u-ę, m, father hörü m.
 father's elder brother · cünü
 m, father's younger brother,
 mother's sister's husband
 mázhinü m., uncle (paternal
 or maternal) older than
 youngest and younger than
 oldest of father's or
 mother's brothers
 mamál-á-á'ı-á'ı-ó, f, tax
 mamál-ę-ę, m pl., parents
 mām-u-ę mother's brother,
 father's sister's husband
 mamúli, adj, ordinary
 mamúv-o-ë-ëi-o (u very nar-
 row) in shün-m, mouse
 mán, m, maund (weight of
 about 82 lbs)
 mán-ı-yę-yëi-yo, f, or ðodā
 m Adam's apple
 manóiki, I 1 ac', agree to, obey,
 admit, confess
 manóiki mánam mani'gäs, II,
 rub w hands or feet
 máñü'k-u-ę, m, frog
 máñü'kür, adj, humble, silent
 máñúz-ü-ë-áı-o, m, man
 (homo)
 mánya thoiki, forbid (w. dat)
 mány-örı' -orë'-orë'ı-oró, f,
 corn on foot
 mánzür thoiki, agree to
 mārāk thoiki, v int., turn
 round
 má'ran- -ë-ëi-o, f, death
 mārístā'n- -ı-á'ı-ó, m, slave
 marōc- -ę-áı-o, f, mulberry
 marōcāı tōm, mulberry tree

- maróiki, I I ac., kill
 mā'rúc-, gen - ěi, f, pepper ·
 Kashīrī m, black pepper ·
 lōlī m, red pepper
 mās, intoxicated, proud
 mās, see māz
 masala, f, condiments (salt,
 pepper, etc)
 máshārbā'-, gen -āi, waterpot
 máshgūl, busy
 máshhūr. famous well-known
 māsi' - -yě, f, fly
 máshki' - -yě m, watercarrier
 mas-ō'† -ē'† -ě 1 ó, m, voice ·
 ūthā'lū m thē†, with loud
 voice
 mās-í'-iyē-iyēi-iyō, f, chaph-
 sock
 māska (gi†), newly made (gh)
 máskār-ā-ā'1-ā'1-ó, m, joke,
 jest : máskārā'1 mor, joke,
 jest
 máskārabāz- -i m, joker,
 jester
 mastā'r- -í, m. teacher in
 school
 mástikhōr- -i, n and adj, con-
 ceted
 mástikhōri, f, conceit
 máthūl-ū-ē, m., clod of earth
 māt-1, gen -yāi, f., fine pale-
 coloured clay shéi m,
 chalk (white clay)
 mátlāb -ě, f., meaning
 matū, m., brain
 māil-a'-ā'y1-ā'1-ā'vo, m,
 Sunni priest
 mauvo mauvo, fem mōi, adj.,
 soft (*mau* like " maw " half
 long)
 máyāre, pl of mā mother
 cf. next word
 máyār-ū-ě, m., kind of deer
 cf last word
 máyū's- -ē, f, bladder (for
 swimming), cf maūs
- māz, mās, pl māzi, m, month
 mázdūr- -i, m, labourer see
 mazurdari, mazurī
 mázedār, adj., tasty, sweet
 mázgar, time of 3rd Muham-
 madan prayer
 mázhā, adv prep, in, be-
 tween in middle
 mázhāb, f, religion
 mázhimū, adj fr. mázhā, cen-
 tral, middle see māḷu
 mázhīni mā wife of father's
 or mother's brother who
 (the brother) is older than
 youngest and younger than
 oldest brother
 mā'zūr- -ě, f, lentils
 mázurdāri, f wages see
 mázdūr
 mázūr-ī, gen -yāi, f wages
 see mázdūr
 mēc- -ē, f, table
 mēhr- or mēḥar- -ě-āi-ó, f,
 kindness m thoiki, to do
 kindness {kind
 mēhrbān, mēḥarbān, adj,
 mēhrbāni, mēḥarbāni f
 kindness
 mēv-á (h) -āi-ā'1-ó, m. fruit
 mī-, gen., -yāi, f, fat
 mīkē, m pl, urine m doiki,
 urinate
 mīnāt, f, entreaty, often
 coupled with zarī excuse,
 mīnātzarī meaning simply
 entreaty mīnāt thoiki, m
 z thoiki (both w dat) to
 entreat
 mīnēl'ū, beautiful
 mīněly -ār† -arě' -arě'1 -aró, f,
 beauty mīněl-yarě kāryo,
 for the sake of adornment
 Mīnōr, name of village
 mīróiki mīrī am mūs, to die
 mīshāru mixed cf mīsoiki,
 etc

- mīshrāk** thoīk₁, mīx cf. mīšōīk₁ and note difference of s, sh
mīsarōīk₁, I l ac, causal of mīšōīk₁ cf mīshrāk thoīk₁, mīshāru and note s, sh
mīszhōīk₁ mīsi'zhām mīsi'lūs or mīsi'dūs, II, be mixed or associated (int of next word)
mīs-ōīk₁ -ā'ram -ī'gās, mīx, associate someone or make him partner in business or game
mīštī-ār† -arē' -arē'ī -aró f, goodness, health
mīštū, good, in good health, good (of coin) : m thoīk₁ or tharōīk₁, v. tr, cure, heal
mīštī saudá, good bargain
mīskīn- -ī. n, adj, poor
mīsri, adj (qualifying, shākār, sugar), kind of sugar
mītshī'r- -ē'-ē'ī-ó, f., civet
mīzā'j-, gen -āi, t, temperament, disposition mīštī or nārm mīzā'jāi, good or gentle tempered
mō-, gen -āi, m, urine
mōc-i-ī'yē, m, shoemaker
móħar- -ī, m, seal. m doīk₁, to seal
mor-, gen -āi, pl. mōr-ī or -yē, gen -o or -yo, m, matter, word (Hindi bāt) litū m, khālbāt m, secret matter
morkāl-, gen -āi, m, conversation
mōru, adj, sweet (metaphor humble mild-hearted)
mos, gen mozāi, m, meat
motā'l chūrōīk₁, or thoīk₁, postpone, adjourn (Urdu muāttāl
mōtārgāt- -ī m. motor car
mōva, fem mōi, i q mauvo, q v
moza, see dās moza
mūcarōīk₁, I l ac, v tr, curdle (milk)
mucōīk₁ mūcēi mūtū, II v int, curdle (milk) mūtū dut. curdled milk
mūcōīk₁ mū'cam mū'tūs, II, escape, be saved yād m, remain in memory (Urdu yād raiħna) yād mucēi, it will not be forgotten
mūchinū, adj, former. front
mūchō', adv, prep, before, in front used also of advance of money mūchō't, towards the front, forwards ma jo mūchō', in front of me
mūchūr- e, f, weeping willow
mudā-i† -ī'yē, m plaintiff
mūdāil-á or -ā'ī, -āi -ā'ī -ó m defendant
mūgār- -ī, m he-goat
mūhābāt-, gen -āi, f, love
mūkābila thoīk₁. v tr, confront
mūk- (h) -ī -ā'ī -ó, m, face
mūk- (h) -ī -ā'ī -ó, m, pearl
mūkdam -á -ā'ī -āi -ó. f, law-case
mūkhēán-† -ē, f, verandah
mūlā'-ī -yē -yāi -yo, f, girl
mūl-ī'† -ī'yē, f, root
mūlis, dropsy
mūlk -ē -ēi -o, f, country
Mūlkī Sahīb- (or Sāb-), gen -āi, Asst -Resident in Cīlās
mum, gen, mūmāi, f, wax
mūn -ē, f, lentils
mūnāsīb. adj, proper suitable
mūnkír-, gen āi, n adj, refusing, denying m boīk₁, refuse, deny
mūrmū'- -ī m, file (of iron) m doīk₁, to file
Mūsālmān, m., Muhammadan

mūsh-ā'-ē'-ā'-ā'-ē'yo, m, man (vir)	nāmū's- -ē', f., good name
mūshēl-ā'ī, gen -ā'yēi, f, courage	nān-, gen.- āi, f., commendable partiality or zeal for some- one
mūsīnū, 1 q mūchinū, q v	nan † m, lead
mūshkīl, adj, difficult	nanū, adj, naked n. pā, barefoot
mūsō', 1 q mūchō', q v.	nāpāk adj, impure
mūstāk - -ē' -ā'ī -ó f. fist	nār- g, f., sinew, vein, pulse · n cāk'ōikī, look at pulse
mūt- (h) -í -ā'ī -ó, m, fist	nāra būzhōikī or vāvōikī, fall from height n viōikī, throw down
hāt m thoikī clench one's fist hāt m thē† doikī (or sīdōikī or zamōikī), all with 2 ac, strike with the fist	nārāz, displeased
mūthūshē, m. pl, straw	nārm, soft. n mīzājēi, good tempered
mūtū. adj other m kō, someone else, some other m jēk. something else m jēk jānawār, some other bird m jēk mūshāk, some other man	narū, difficult
mūtū, curdled, see mucōikī	nashōikī nāsham natūs, II. be lost
mū-ū-ē-ēi-o, fem-, mūy-ī ē-ēi -o, dead · see murōikī	nashūkar, generally n. bānda (pl bāndā'ī†), ungrateful
mūzhōikī, I l ac v. tr, save, end ūs m pay debt	nāsi-p, gen -bāi, f, fortune, fate
nāgic. f. bamboo	nāsiāt, f-, advice
Nāgīr, name of district	nāsvār, m, snuff for nose, Pēshāvarī n; for mouth, sinō' n
najm, adv, here	nātē doikī, dance nātē is m. pl)
naitifāk, adj., disagreed n boikī, to disagree	nat-ū-ē, m, nose natē zōl-1 -vę f, nostril
naitifak-ī, gen -yēi, f, dis- agreement	nā-ū, gen -vīno, nine nau- mōno, ninth
nājīs, adj, impure	naukār- -í -ā'ī -ó m., servant
nākād-, gen -ā'ī. m, cash (money)	naukār- -í -ī'yē, f, service
nā'kal- -ē, f, copy (of writing, etc) n thoikī, to copy	navarī (rī surd), in this direc- tion navaryo, from this direction
nāl nāli, m, yoke (for oxen): nālēr doikī, to yoke	nāvū, new
nalā', prep (mdecl) with, along with ma nalā, along with me	nāyāl no'
nālīsh- -ē'-ē'ī-ó, f. action at law. n thoikī, bring action agamst [pattern	nāyōikī, I l ac, v tr, lose
nāmún-a -āi -ā'ī -o, m,	nāzar-, gen -ēi, f. sight
	nāzūr, Sur
	nē (ē), adv., not
	nē, adv, agam
	nī, fem of nū, this

- náz, f, alms
 ni-ezhóikī -ē'zhām-ádús, II, be pressed (literally), be oppressed
- nīkhálóikī, I I ac. take out, eject, dismiss (servant) take off Hindi nīkālānā
- nīkh-ayóikī-ām-átūs, II come out (lit and of eruption, small-pox, etc) climb (hill) Hindi nīkālāna
- nīl-āū, -ā' or -ā'ě, -ā'ī -ā'ó, m, forehead
- nīl-izhóikī -i'zhěi -i'lū, II, sprout see nīlyóikī
- nīlū, blue, green, unripe (i.e. still green, of corn, etc) jūt-nīlū, grass-green
- nīmāz- -ě, f, prayer n thoikī, pray
- nīlyóikī, I I ac (causal of nīlizhóikī) hide ākō n, hide oneself
- nóikī, I I ac, press (literally), oppress
- nīr (i very short), gen nīrāi, f, sleep
- nīrá-r'ť, gen -yāi, f., pity
- nīránū, adj hungry
- nīrīn-á'r'ť -arě' -arě'ī -aró, f, hunger
- nīst aīzhóikī -ā'izhěi (also -izhóikī -i'zhěi) -ay'ī'lū, or -adū, II, trickle The noun is word for house, got, roof, tēshī, roof, etc from which trickling occurs
- nīz -á -á'ī -ā'ī ó, f, lance
- nom nōm -ī -ā'ī -ó, m., name n chūroikī, to name (gen pers)
- nōr -ū ę, m, nail (finger or toe)
- nu, pron, this
- nūksā'n- -ī, m, injury n thoikī, to injure
- nūsh (u very narrow), am, is or are not This word stands by itself, not being part of any verb
- odoróikī, I, look for
- okoyóikī, to dig
- on, m, gram (corn, etc)
- onok'is, m, cushion for chair
- óra, prep, used with jo, as órá, except, apart from, excluding (common in Cīlās)
- ōsh -ī -ę, f, air, wind
- ōsh -ū -ě, m, guest
- ōt -ī -yę, f, lip, used only for lower lip, khīrīni ōtī, lower lip see ōtū
- ōt -ū -ę, m., lip, only upper lip āzhínū ó, upper lip see ōtī
- pā- -yě -áí -yo, m, foot (of person, animal), leg of bed mūchīně pāyě gańóikī, to hobble (horse, etc) pāě tál- -ī, m, sole of foot. see tál
- pāc-, gen. -āi, m, half a month
- pācóikīť pā'cāi pākū, II, ripen, be cooked (of bread, etc)
- pācūť, fruitful (said of tree)
- paīda thoikī I ac, create. Paīda Thēyēk, Creator
- pāis-á -ā'ī -ā'ī -ó, f, pice (farthing)
- paīt -ō -óě -óāi -óo, m, cloth garter (pāt'ť)
- paizār- -ę f, shoe
- pāk, adj, ceremonially clean, holy
- pākū, ripe, cooked (Panj. pākkā) see pacóikīť
- Palēť (è), f, Baltistan
- pāl -ī -yę, f., grindstone
- pālān- -í -ā'ī -ó, m, bed (esp European)
- pal-izhóikī -izhām. II, be

- attacked, (of disease) infect
 see next word
 palóiki, I l ac, hand (a thing
 to someone, dat pers)
 attack, cause (disease) to
 infect someone causal of
 last word
 palyóiki, I l ac, rub
 panj -a'-ái -ā'i -ó, m, paw (of
 animal, such as dog. cat,
 bird which has claws)
 pānz-ái, gen -áino, fifteen
 pānzámō'no fifteenth
 pār, last year
 pār- -i, m, nb of pen
 pār, prep adv, across, on
 other side p būzhóiki, to
 cross
 parā', m., sentry
 pārā, stage, day's march
 pārār, adv, n, year before
 last
 pārārē'k-o, fem -i, belong-
 ing to year before last (adj
 from pārār)
 pārбат-, gen -ái, m, mercury,
 quick-silver
 pārd-a -ā'i -ā'i -ó†, m, curtain
 pār -i -ivě, f fairy [village
 Pāri Bānlá- gen ái, name of
 parn-ái -ā'yě -ā'yái -ā'yo, f,
 saw (small)
 paróiki (causal of poiki) I l
 ac. cause to aight or fall
 cāt p, v. tr, crack
 pārūk -ō'†, fem. -i†, adj from
 pār, belonging to last year
 pārū'lū, adj, level, equal,
 similar
 pārūzharóiki, I, explan (cau-
 sal from next)
 pārūzhóiki -ū'zham -ū'dūs, II,
 hear, understand. see last)
 pārwā, care, interest, attention
 pásānd thóiki, approve, desire,
 like
- pās, m., sheep's wool
 pas, f, manure
 pasharóiki, II l ac. rei, dat
 pers show
 pash-izhóiki -i'zhēi -i'dūs II
 be seen, be visible
 pashóiki pā'sham pash'i'gās, II
 l ac, see of cākóiki, look
 at
 pās-ō'† -ē' (é)† -ā'i -ō', m,
 turban
 pāta, m, address (on letter,
 etc)
 pāt- -yē, f, large dish (a
 long)
 pātīlū'n- -ē, f, trousers of
 English shape
 pāt- -y -ē, m, leaf (a long)
 pāvón-, gen -ái, foot of bed
 pāyāl-y -ē, m, shepherd,
 goatherd. cowherd
 pazhóiki† pā'zham pazh'i'gās†,
 II l ac., cook bread, Panj
 pākānā)
 pāzh -ū, gen -u'wāi, f, salt
 pāzhūlitū, adj, salt
 pēa'dāl, adv, on foot
 pēshagi- -yē, f, advance of
 money
 pezóiki† pēzham pezi'gās, II l
 ac, to grind
 phacāl -i -yē, f, wing
 phācūtyā doiki, 2 ac, to kick
 phāg phāg -i -ā'i -ó, m., fig
 phāgá'i tōm, m., fig tree
 (final g in phāg is surd,
 almost k.)
 phā -izhóiki -izhēi -i'lū, II, v
 int, burst, be broken
 phāl- -i, m, lot (for drawing
 lots)
 phāl thoiki, throw, throw away
 phāl boiki, to ride (āshpēzh,
 on horseback)
 phālā'† phālā'† phālā'-ái o,
 m, apple tree

- phă'łts -a -ę -ăi -o, m, poplar
 phamŭl dried fruit (in villages
 used for any fruit)
- phap -iŧ -yă'rę -iyăi -yă'ro, f,
 -wife of mother's brother,
 father's sister
- phar, f., turn p boŭk₁, v.
 mt, turn, (of milk) turn
 sour
- phărăn thoŭk₁, I ac, v. tr,
 turn upside down, topsy
 turvy
- phăr-ı yę (ă long). f., village,
 tom phăryăi jăk, one's
 townspeople
- phărang₁, kind of cloth (Urdu
 chit)
- pharăt thoŭk₁, I ac, v tr,
 twist
- pharăt-ı -yę, ı, handle (of
 door, drawer, etc)
- phărkăt, quarrel
 phărkătóik₁, to, quarrel
- phărpit- -ě', f, boot-lace or
 other lace made of leather
- phăs thoŭk₁, finish (tr.) p
 boŭk₁, come to an end
- phăt thoŭk₁, leave, reject,
 permit (with mfin) p
 boŭk₁, be left, demitted
- phăt, adj, blunt
- phatăl-ı -ę, m, thigh
- phătí'nŭ, adj, fr phătú,
 following, next p ęwělŭ
 or bărıs, following year
- phătó-ı -yě -yěi -yo, f., but-
 terfly
- phătóru, adj., thick (of things),
 coarse (of cloth)
- phătú, adv, prep., behind,
 after. afterwards phătŭ't,
 adv, afterwards, in future
 ăsěi kuyě zho phătú, beyond
 our country
- phău thoŭk₁ v tr, scatter p
 boŭk₁, be scattered
- phăvóik₁, I l ac. burst, tear
 (tr)
- pháyóik₁ phăm pha'ľŭ, II, be
 burst, torn
- phére, adv, agam, back p
 aróik₁ or valóik₁ v tr.
 return
- pherı kăl. m, year after next
- phēr-ı -yę, f, whirlpool
- pheróik₁ phéram pherí'lŭs II,
 v mt, turn, return
- pheróik₁, I l ac, v tr, turn,
 return dăt p, make an
 arch (building) [smooth
- phĕcŭ (ı is ı long), adj,
 phic-u -é, m, mosquito
- phĕlil-ı -yę -yěi -yo. f, ant
- phĕri, same as phére, q v
- phĕr -ızhóik₁ -ı'zhăm -ı'lŭs, II
 same as pheróik₁, II
- phĕróik₁ phĕram phĕri'lŭs,
 same as pheróik₁, II
- phĕróik₁, I v tr., same as
 pheróik₁, I
- phĕt-ı -yę, f., stone in rmg
- phĕtik boŭk₁, take a huff
- phĕzh-ŭ -ę m, shoulder
- phoc-óŧ -ēŧ -ă'ı -ō', m, tail
- phoè, m pl, small pox p
 nikhăyóik₁, small-pox come
 out, get small-pox
- phó'pŭs- -ı, m, blister con-
 trast phŭpŭ's
- phot- -ı, m, peel, rmd
- phŭ thoŭk₁ blow with mouth
 or bellows for "blow" of
 wnd use "come"
- phŭkĕkĕs, adj. boastful
- phŭk- -ı', m (in full tikăi
 phŭk), crumb
- phŭkĭlŭ, boastful
- phŭlŭz, m, cedar
- phŭ'n -ě, gen -o, m. pl.,
 moustache
- phŭnăr- -ě' -é'ı -ó, f., blossom,
 flower

- phüpü's -i, m, fireplace (Hm cūlhā) contrast phō'pūs
 phürg-ū (h)† -ū (h)† or -uvī, -uvā'ī, -uvo, m, feather
 phūškū, adv. empty
 phūt, i. q. phōt. q v.
 phūt -izhóiki -i'zhām i'lū, II, be broken, break (int)
 phūtóiki, I l ac, v tr, break
 phüts- -ái, m., dew
 phütü'n- -í, m, Sinā cloth
 purse
 phyāvü phyā- -ai -vo, m, shoulder (part over scapula)
 phyōl-ü -ç, m, shoulder
 pióiki pí'am pí'gās, II drink
 pīr, m, Muhammadan saint
 pírekan, interj, by the saint'
 píshī'n-, gen -ái, f, time of second Muhammadan prayer cūni p, about 1-0 p m bári p, about 2 0 p m. : sūrī p. bil. sun has reached the position of píshīn
 pís -ō' -ē' (è), m, small pear
 pístō'l- -ī, m, revolver, pistol
 pīt-ū -e, m, back
 pōç -ī -ç, granddaughter (both sides)
 pōç -ü -ç, grandson (both sides)
 po-ī, gen -ī'no, five: poimō'-no, fifth
 poiķi pōm pōlūs (ō as aw). fall, be exhausted. alight (of bird) cat p., crack (int)
 pō'n- -ē, f., way, road
 poyōnú, adj, rich
 pran -ū† -ū (not†) or -uvī, -uvā'ī -uvó, m, soul, moth
 prāsh-ī -e, f, rib
 práyóiki, I l ac., mend
 prík doiki, to jump
 príž-ü -ç, m, flea
 pū'c-, gen -ái pl dārī q v. son
 pūlā'-. gen ái, pillau (food)
 pūróiki, I l ac., fill
 pūrōnu, adj, old, ancient
 pūru, adj, correct, complete
 all
 pūshī, f, boil p níkhayóiki, boil break out
 pūsīn-izhóiki -i'zhái -ilū, II, int., swell (said of hollow thing as stomach) cf. shū-zhóiki
 pūsīzh-óiki -izhái, same as preceding
 -r, suffix meaning 'in'
 gotēr, also gotēr árú) in house, at home gotor in houses urduēr, in Urdu.
 Sinār, in Sinā
 ra rájī† (or rázhī†) raai rájyo (or rázhó) m, king, raja
 rábāt-, gen -ái, f, obstinacy
 r thoiki, to quarrel
 rabōt-, gen -ái, f., report
 rabūn-, gen -ái. French beans
 ráchóiki rá'chām ráchi'gās II l ac, preserve, rear. keep
 ákō r, abstain from (with jo)
 rádū, cooked (in pot. see razhóiki)
 ráfāli- -ye, f, rifle
 Rāfīzi rafīziyē, m Shia Muhammadan (said in scorn)
 rahāt-, gen -ái, f, health
 rak- -ē' ē'í -ó, f, desire, wish
 r thoiki, to desire, wish for
 rák -ü -e, m, palace
 ramóiki I l ac. keep or rear (birds)
 ránóiki ránām ránī'gās, II l ac, v tr., cook (in pot Panj rinnhā)
 ránóiki, I l ac, v tr, to dye
 rās-, gen -ái, m., sap, juice

rāsan rations
 rāsh-, gen -ě'1, m, eyesight
 rasid- -i, m, written receipt
 rāth-izhóikı -i'zham -i'düs,
 II, be hindered, stopped
 rāthóikı, I l ac, hinder, stop
 rāt -ı -yę, f, night trān r,
 midnight rātyět, rātyo, by
 night, at night
 ravari, (surd rı) adv, in this
 direction ravaryo, from
 this direction
 rāvān boıki set out, start
 rayóikı rām (a very long)
 rē'gās, l ac, say, speak, tell,
 read rāitū. literate rayo-
 ikyēi or ramiēi tarıká,
 accent (as in foreign accent,
 French accent)
 razhóikı. rāzhēi rádu, II, be
 cooked (in pot, Panj rijjhā)
 rēl (l surd) rēlę, f, railway
 tram
 ril-†, gen -āı. m, brass,
 bronze, copper. halizū r,
 brass lölyu r, bronze.
 copper
 rün- -ı, m pättü (kind of
 tweed cloth)
 rıshvāt- -ě, f, bribe
 ro, fem, re, pl rı, that (pro-
 noun)
 rōg (surd g) rō'g -ı -āı -o, m,
 illness
 rogötü, adj, ill
 rogoty -ār† -arě' -arě'ı-aró, f,
 illness
 roıki rom rölüs, II weep
 rom† rom-† -āı -o m, tribe
 roñ- -ı -ēı -o (n far forward in
 plur, almost roıñı, m,
 colour, dye
 ros, n. adj, anger. angry, esp
 of taking huff r boıki,
 take a huff
 roz-ā -ā'ı -ā'ı -ó, fast. r

ginóikı, to fast
 rōz- -ı, m, kind of bird
 rōz- -ı, m, kind of deer
 rozin-ā -ā'ı -ā'ı ó†, allowance
 livelihood
 ruh rüh -ı -āı -o, also ru rüv-ı
 -āı -o, m soul
 rüksā't- gen., -ě'ı f, n adj,
 permission, permitted r
 boıki, take leave r tho'ıkı,
 give leave, permit to go
 rümāl- -ę, f, handkerchief
 rün- -ě, f., pasture land (gener-
 ally in hills)
 rün-ı†, gen -iyēi, f, mange
 rup-†, gen -ā'ı, silver
 rup-āı -ā'vė -ā'vėı -ā'yo, f,
 rupee
 For words beginning with s
 see after sh and before s
 sa, m, breath esp in phrase
 sa kābáz bülü. breath was
 seized (by God) ie he died
 sa-, gen -āı, pl sāvār-ę. gen
 -o, f, sister
 sāb-, gen -āı, m, Sahib
 European börü s, Resident
 in Gilgit Mü'lkı s, Asst
 Resident in Cılās
 sāv'bāb- -ě f, cause anıšēı
 sāv'bāb gi, for this reason
 sabü'n -gen -ā'ı, f, soap
 sāvür, patience s thoıki
 have patience
 sāvut thoıki. v tr, prove
 säc-ü -ę, f, dream s pash-
 -óikı, to dream
 sacü, easy
 sādāp- -ě' -ě'ı -ó, f, brooch
 made of shell
 säfā', adj indecl, clean s
 boıki, become fine weather
 säfār'- -ě', f, journey
 sahıb-, gen -āı, m, same as
 sāv, q. v
 Sāı, name of village

- sái-s -zi, m, groom (for Europeans)
- sākhat, adj, hard s mīzāj, ill-tempered, hard disposition s mīzājāi, ill-tempered
- sālā, f, advice
- sālā'm, f, salutation
- salūtōikī, l ac, to fold
- sāmālā', f., wrestling s lamōikī to wrestle
- sāmān m, legal summons
- sāmān-, gen -āi, f, luggage
- sāmarōikī, l l ac, divide see next word
- sāmār, prep (prep case), equal to
- sāmb-ā -ā'ī -ā'ī -ó, f. anxiety s thōikī, think, take thought
- sāmbakīs, adj, anxious
- samōn' -e-ēī -o, f arms (military)
- sān- -ī, m, light s būlū, day is dawning
- sānātū adj, bright (of colour, light, star)
- sānd -ā -ā'ī -ā'ī -ó, m male buffalo (d forward near position of English d)
- sandú'k- -ē', -ā'ī -ó, f, box
- sāp-, gen -āi, European same as sāb, q v [family]
- sāpāy-ārī -arē' -arē'ī -aró, m., sār- (r surd) -ī, m, lake, flood
- sárdā'r- m, leader see sī
- sārkār-, gen -āi, m, Government, the authorities
- sārkāri, adj, belonging to Government
- sārōikī, l l ac.. put to sleep
- sārpīt, ease, easy
- sārp -ū -e, horseshoe m
- sārū adj, solid
- sāt, gen sātī'no, seven sāt-mó'no, seventh sāt chāk, week
- sātā-ī, gen -ī'no, seventeen
- sātaimó'no, seventeenth
- sātdēzi, f., week
- sāti, prep., with, along with
- sātīfikē't- -ī, f, certificate
- sātmó'no, see sāt
- sātrānj ī -ē -ēī -o, f, carpet (y is understood, but not really pronounced before the obl and nom. pl. endings)
- sāu sē'v -ē -āi -o f, bridge
- saud-a, gen -āi, f, trading
- mīstī s, good bargain
- saudāgār-, gen, -āi, m, tradesman, merchant
- savū-ī -yē, f, sister's daughter
- savū-o -ē, m, sister's son
- sāvū, ī q sā. breath, q v
- sāy-a, gen -ā'ī, f, earnest money [ment]
- sāzā' - -yē -ī -wo. f., punish-
- sāzh-ū, gen -ei, m., half of produce of land s. dē'yēk, m, tenant, pl dēnēk (lit giver of half-produce)
- Sazīnī, name of district
- sēl-, gen -āi, f, walk, journey for pleasure s. thōikī. to make such journey, go for walk
- sēr sē'r-ī -āi -o, m., weight, two pounds
- shā, greens
- shāc-ī -ē, f., squirrel
- shāfakhan-ā -ā'ī -āi -o, m, hospital
- shaihar- -e, f., city town (ai short)
- shair -ī -yāre -īāi -yāro, m, wife's brother (ai short)
- shai'ūr- -ī -ēī -o, m., father in law (ai is short)
- shāk- -ē' ē'ī -ó, f., doubt
- shākāl- -ē, f. form, appearance

- shākā'r- gen -á'í m sugar
shāk -ū -ç -èi -o, m arm
shāl- -i, m, wolf
shal-ť -è' -è'í -ó, m, fever
shāl hundred shálmö no, hundredth
shām sham-í' -á'í -ó, m, evening shama't, m the evening see shēü. shām, when fem, means fourth Muhammadan prayer
shá'm a -ái -ai -avo m, lighted lamp
shāmadān- -i m, lampstand
shamāl-ť gen -èi, m cream
shamāl thoikı clean rice
shañāl- -i -e f, cham
shāpu's- -í -è'í -ó, m, thick quilt
shar-ā -a'í -ā'í -avo, m, wild goat
shár-á, gen -ā'í, f., Muhammadan law see shéryāt
shāra kāl, next year see kāl
sharān-u ç m, fence
shārāvü. adj, cold (of food)
shāgū f dung (of cow, horse)
shārm-, gen -ai, f, shame
shar-ō', gen -è'í and -óè, m, autumn
shās- -āreç, mother-in-law
shāt-, gen -ā'í f., strength s gi, forcibly
shātí'lü. strong
shātily ārť -arè' -arè'í -aró, f, strength
shatú-i-yè, f, cob of maize with grains taken off
shāvārañ m, polo-ground
shayá't adv, perhaps
shāyè, m pl, abuse (Hindi gāli), esp. women's s. doikı, give abuse
shēi-ť gen -ái f, soot
shēitān- -i, m Satan
- shēitān-i -iyè -iyèi -iyo, f, I devilrv, mischief
shēryā't-, gen -è'í f Muhammadan law see shāra
shēü, adj, white. s thoikı to whiten s shām, evening twilight s lō, morning twilight cf sēü
shí-á -ā'í -ā'í -ā'vo m, Shiah Muhammadan
shíár-ť -è' -è'í -ó, f, goodness
shídá'lü, adj, cold
shüelè' -i yè, f, generosity
shüclü, adj generous
shikár- -ç, f, tower
shikást defeat: khoikı, be defeated
shilák adj unleavened (everything except wheat)
shil-ayóikı -ā'í -ā'dü, II to ache
shilóikı, I ac, soothe, appease
shildātü adj, beloved
shiló'k- -è -ái -o, f narrative story
shily, roomy
shimshēr-, gen -á'í m, Saturday
shíp-i-yç, f, wrist
sho adj, good also interj good! see shíárť
shod-ü-è, fem -i-yè monkey
shōk- -ç -èi -o, f., desire, liking
shom shōmç. f, spleen
shon, f, n adj, care, anxiety, awake alert s thè, take care! gently! s thēť, with care, carefully s boikı, int to wake up s. tharóikı, to waken
shoni, barren woman see shonú
shon-ü, barren (land, etc.) -i, barren woman
shot-ō' -óè -óái -óo, m, shoe-maker

- shū shūv-ī -ā'ī -ó, dog fem
sōci shū (declined as masc)
shū-dārġ, -dārġi or -dār'ye
 -darā'ī -dāryo, boy
shūglū, f, a thorn with yellow
 wood
shūgūl-āi -āyē, f, friendship
shūgūl-ū -ē, m, friend
shūgūly-ārġ -arē' -arē'ī -aró,
 f, friendship
shūgūri- yē -yēi -yo, f large
 pear
shūjókı shūjēi shūdu, II,
 grow old (moon, clothes)
shūkār-, gen -āi f thanks
 gratitude s thoikı thank
nashūkār bānda, ingrate
shūkaiğüzā'r- -ı -āi -o, n
 adj, grateful
shūkū, dry see shushóikı
 past tense
shūkūr- gen āi, m, Friday
shūl-, gen -āi, f, love
shūmāl-, gen āi, f north
shūnūtēr- -i m, wren
shūnmaṃúy-o -ē -ēi -o (ū
 very narrow), m, mouse
 also shūnmaṃóyo
shū -o gen -āi, no plur boy
 see shūdārġ and dārı
shūrū' boikı v int, begin s
 thoikı, v tr begin
shūry-ārġ -arē' -arē'ī -aró, f,
 happiness (ū narrow)
shūryaróikı (ū narrow), I I ac
 v tr to please
shūsh -a āi -āi -o, m glass
shushóikı shūshēi shūkū, II,
 become dry
shūt shūti, m, mushroom
shūt-īġ -iyē, f, corner car
shūtí', four cornered
shütük-ū -ē m., bud throk
 bitü s., slightly open bud
shūvóikı, II I ac, v tr to
 dry
- shūzhóikı shūzhaı shūdū, v
 int II swell (of flesh, bone
 etc) cf pūsızhóikı, pūs-
mızhóikı
sā-, gen āi t breath s
wayóikı breathe s s
thoikı, be out of breath
 see sā, sāwü and sā boikı
sa, six, gen sai'no samó'no
 sixth
sā boikı, to embrace (w sātı,
 with. of pers embraced)
 see sā
sacóikı sā'cam sā'tūs, I, be
 attached, etc (Hun lägna)
 with 2 ac to hit mark (of
 gun, arrow, stone) nē s.
 (2 ac), to miss komēzh
sacıġ, busy see soikı
sādār- -ı, m, servant
sādārı-ġ -yē f service
sāk- -ı, m, neck (generally
 man's, seldom woman's)
sāk boikı, slip (on ground,
 also from one's hand) s
boikı dısh, slippery place
sāk, adj, full s boikı, be
 full s thoikı, fill
şamó'no, see sa
şaiün-, gen -āi, henna
sēü thoikı, to whistle in order
 to call someone : see sürkyā
sürükı cf shēü
sēv-o -ē, adj., blind fem
sē-i -yē ct shēü
sıdóikı, I 2 ac., beat strike
sık bādāl thoikı, disguise one-
 self
sün- -ı, m, horn
Sınġ, sınġ or sın-i, -ā'ī -ó, a
 Sinā man, a Sin Sınēk,
 m, a Sin Sınġ cēi. Sına
 woman
Sınā (ā as in French 'page'),
Sınā bas, Sınıġ bas, the
 Sinā language see bas

- Sinaḱóc -u, -e, fem -i-yə, a Sin
 from Yāgīstān see next
 word
 Sinaĭk-i, gen -yēi, f, that
 part of Yāgīstān (independ-
 ent country below Cīlās)
 which is inhabited by Sins
 sīn-āi -ā'yē ā'yāi -ā'yo f.
 wild rose
 sīs -i -ā'i -ó, m, head
 sīsō'n-ġ, gen -āi, m head of
 bed
 sīs-ū -e, m, cone of fir or
 pine. ear of wheat, barley,
 rice, etc, shonū s, ear of
 maize before cob is formed
 see shonū
 soĭkī sam sē'gās I I ac.
 attach (Hin lagana)
 gotēzh agār s set fire to
 house see sacōĭkī
 sō-ī, gen soi'no sixteen
 soimo'no, sixteenth
 soĭk, adj, slack (of rope, etc)
 sōl-ū -e, m, small branch
 som-ōĭkī -qm -i'lus, be tired
 soġ -ū -ē, m throat, neck
 sū thoĭkī or nīkhālōĭkī, take
 rest
 sū thoĭkī, to smell
 sūāk būzhōĭkī, to crawl (esp
 of snake)
 sūrkyā-, gen -āi, whistling
 s thoĭkī, to whistle (for
 pleasure) see sēū
 sūrūĭk-i, gen -yēi, f (and s
 thoĭkī) same as sūrkyā q v
 sī' -ē -ēi o, f, army sī'o
 (less often sī'ēi) āfsār or
 sárdār or bōro, general or
 other superior officer
 síacāt-, gen -ā'i, m, blotting
 paper
 síār- -i, m wick of earthen-
 ware lamp
 síarōĭkī, I, teach. I ac rei
 and dat pers but if
 subject taught is not men-
 tioned pers mov be in
 either dat or I ac
 sícōĭkī sí'cam sícī'lūs, II,
 learn. subj. of verb is in
 nom., (not agent case)
 sífāt-, gen -āi, praise s
 thoĭkī (gen pers) to praise
 see hāmād
 sí'gāl-, -āi, m sand
 sígarēt- -i -ēi -o f, cigarette
 síkm- -ē', f, silk (2nd; very
 short)
 sīn- -ē' f river (esp Indus)
 síóĭkī -ī'am sígās II, sew
 sípāt-, gen -āi, same as sífāt
 sír-āū- -āvē' -āvā'i -āvó, f,
 razor
 sírf adv only
 sírk -a, gen -ā'i m vinegar
 síšī'nū adj pure (of oil,
 water, etc.)
 sítar- -e, f, native banjo
 sobāt- gen -ā'i, f association
 with (absti noun) s.
 thoĭkī associate with
 sōcī, adj, female
 soĭkī sqm sūtūs, II sleep see
 sarōĭkī† [shp
 somā-i -yē -yēi -yo, f, friend-
 sqn-, gen -āi, gold
 sqny -ār† -arē' -arē'i -aró, m.
 goldsmith (a is almost pure
 ā in nom., elsewhere almost
 as in Ēng 'man')
 sōñī sonyārē or sōnyē, f.
 raja's wife, queen
 sū† suv -ē' -ā'i -ó f needle.
 pine needle
 Sūāt f, name of district
 Swat
 sūcū, adj, true, straight, di-
 rect (of road) interj cer-
 tainly, yes, that's so
 sūcēzh gou he went straight

- sūcy-ārĭ -arë' -arë'i -aró, f., straightness, truth
 sūm-, gen -ái, m, earth, soil, clay
 sūnni- -yë -yëi- yo, m, Sunni Muhammadan
 sūr- -i, m, pig
 sūrā'-i -yë -yāi -yo, f. water-pot (earthen)
 surāt- -ë, f, form, appearance
 sūr-ī -yę, f sun sunshine
 trān s half a day sūrēzh wíóikĭ put out in the sun
 sūrvo, by day s būrizh-óikĭ, s būi boikĭ, sun set
 s tiānēk āli, it is midday
 s dārō bili, it is midday s khālēk āli it is 8 a m · s pīshīn bili, it is 3 0 to 4 0 p m · s dīgāi bili, it is 4 0 to 5 0, p m · see thām
 sūrūnā-i -yë f, native clan-onet
 sūs, adj. unconscious, faint, lazy
 sūyóikĭ sū'y -ām -i'gās, II I ac, know
 taāzhüb, adj, astonished
 tābārzīn- -ë -ëi -o, f, small axe
 tabedār, adj obedient, under authority
 tāhū-t -ti -dāi -do, m, bier
 taci, f, adze
 tāg -á, gen -ā'i, m., mud prepared for plastering
 tāikikāt- -i, m, or -ë, f, inquiry inquest
 tāk thoikĭ v tr. tie
 tāk-(h) -i, m., button
 tāl thoikĭ, v tr, sort, choose out
 tāl- -i, m, in pāē tāl, sole of foot
 tāl-, gen -āi m, ceiling under roof see tēshĭ
 tala, indecl adj, sweet
 tālā-b (surd b)-bë, f., pay, salary
 talā'k- -ë -ëi -o, f, divorce t doikĭ, to divorce (w dat)
 talāsh- -ë, f search thoikĭ, to search
 talashī- -yë, f, search (generally police search of suspect's house)
 tālbūr-y -ę, m, spider
 tāltā'kūs, adj, slippery
 tāltāpān- -i, m, flying fox · shamāi t, bat
 tāl-y ę, m, palate
 talūk, f, connection, concern : thāi jēk t hāmī? what business is it of yours?
 talūnū, adj, thin
 tām doikĭ, to swim
 tām, adj, shut t thoikĭ, v tr, to shut (door, etc)
 tām boikĭ, stumble, fall
 tāmĭ thoikĭ, v tr, wash
 tā'm-a, gen -ai, f, avarice
 tāmāku, m, tobacco t pióikĭ, to smoke
 tamām, adj, complete, all
 tāmauc -á -ā'ī -ā'ī -ó, f pistol
 tāmarsh -á -ā'īĭ -ā'ī ó, show, entertainment, "fantasia," t thoikĭ, perform, etc
 tāmtām-á -ā'ī -ā'ī -ó, light one horsed trap
 tāng-á -ā'ī -ā'ī -ó, two-wheeled covered trap
 tāp -īzhóikĭ -īzhām -ēdūs, II warm oneself
 tāi- -i, m, piece t thoikĭ, I ac, cut break tāro tāri thoikĭ, I ac, cut or break in pieces
 tarādū, foolish
 tārfādār-i, gen -iyēi, f, partiality
 tāif, direction māi tāifa jo

- on my side, on my part
from me
táriká, method, manner
tāri'kh- -ě -ěi -o, f, date (in
calendar, etc) káčák t,
what date is it?
tar -izhóiki -i'zhám -'lūs, II,
to cross
tárjüm-á -á'í -ā'í -ó, f, trans-
lation t thoiki, translate
taróiki, tá'ram tar'lūs or
tar'ídūs, II, cross
taróiki, I l ac, take someone
or something across
tarú -i -yě, f, ringlet
táš boiki, slip (on ground,
also from one's hand), come
out (as nail, sword from
scabbard) *tās boikī dāsh*,
slippery place tās thoiki,
take out (nail, sword)
tasil-, gen -ái, local court,
small district see next
word
tasildār -i, m, officer (Indian)
over small district see last
word
tāsm-á -azhě' -azhě'í -azhó
or -á'í -ā'í -ó, f, shoelace
made of cloth or thread
tatá-i -yě, f, friendship
tātu, adj, hot
taū thoiki, v tr, to spill
taufik, m, ability (esp finan-
cial) *au* like English 'awe'
tāyār, adj, ready t thoiki,
prepare
tavū tā- -ái -vo, m, in *hāta*
tavū, palm of hand
táza, indecl adj, fresh
tēl, gen tēlái, m, oil
tēn, adv, now tēn áki,
immediately
tě'nīs-, gen -ái, f, tennis
tērū, crooked tērę áchíyě,
squinting eyes
těsh -i -g, f, roof see tal
thac-q'n -óni ónái -óno m,
carpenter
thacq'nó-i -yě, f, female of
carpenter caste
thäg- -i, m cheat defrauder
thägí- -vé -yěi yo, f cheat-
ing, fraud
thái, thv
thairí- -yě -véi -yo, f., ball
(*ai* short)
thákūr- -í -ái -ó, m barber
thály-ō' -ē (è) -ě'í -óvo, large
bag or basket
thām thoiki, to sweep
thām boiki, pass off (said of
sunshine from places, e g
hill tops)
thām-ū ē, m, fan, pankha
thān- -i, m complete roll of
cloth
than, prep, up to
thān thoiki, v tr, l ac, v tr
push
thapātu, adj, dull (colour,
light, star)
thār doiki, to fly
thāt-ū -ě, m, turban
thik- -ě' -ě'í -ó f, drop (of
water etc) thikék vái, a
little water see next
thikó-i-yě -yěi -yo f, drop
(of water etc) thikoyě
vayokī, to drop (water,
etc) in *thik* and *thikó* the
k is rather far back
thīs- -ě', f error t thoiki,
commit mistake
thōc-i, gen -ái, f, bhāng
thoikī, thām or thēm, thē'gās
or th'gās, v tr, do, make,
speak (language), cook
(bread etc) bear (son,
daughter, with word for
son, daughter as object)
tiki thē'yěk or thoikik, a

- cook *kē* (ám, ái) *thiga* to, for what (this, that) reason
ḡek hāni thiga to, because, since
thok -ũ -ě, nī hull
thřik-, gen -ái, m dirt
thū f, saliva t *thořki*, to spit
thu'k-i, gen -vá.i f saliva
thülēš -i, m Pinus Gerardiana or edible pine see *garóřli*, *yōzi*
thülü (řirst ũ narrow) thick, fat
thūn -č, f, pillar
thūr -ě' f, whip t *gř dořki*. 2 ac, to whip
thūrēā' *dořki*, 2 ac, to whip
Thūr-, gen -ái, name of village on Indus below Cilas
thürg -ó -ó or -ó.i, -óái -ovó, m bit in horse's mouth
thūrũ't-ũ -ě, m beak (ũ is ũ long)
thūrýořki, I l ac, v tr, open
třkāt -i -ái' -ó. m, ticket, postage stamp
třk-i -or -i, -yč -yěi -vo, f, bread, "capati"
třk -u č, m, spot
třlen -i. m, saddle
timořki *třmam* *timigásř*, II, endure
třn-, gen -ái m *třn* (the material)
třnu. sharp (knife, scissors, razor) bright (colour, light, star), clever
tiny *arř* -arě' -arě'i -aió, f brightness, sharpness, cleverness see last word
n not fully cerebral
třtřrũ, m, one of the two breasts
tob-á, gen. -ái, f. repentance t *thořki*, repent
tohmāt- gen -ái, f, blame, accusation t *sořki*, to blame, accuse
tolořki, I l ac, v t, weigh, measure
toltop-u -č, m, leavened cake of bread (made of anything but wheat)
tofān-, gen -ěi, generally *tofāněi* *ošřli* (see *ošřli*), storm, hurricane
tom- -i -ái -o, m., tree *cũnũ* t, shrub
tomũ, own Hindi *āpnā*
tōp -i, m, cannon
tór -i -vě -věi -vo. f, a cork handle of door or drawer
tór -ũ -ě, m. large unsmoothed bit of wood, stump
totá (h) m, parrot
trān, half *trān māzhā*. centre see *yun*, *sũri*, *rāřli* *čk ga* t, one and a half *ce ga* t, three and a half. *ce trān*. three equal parts
trān thořki. v tr. fire gun, arrow
trānř-ā' -ái' -ai' -aió or -avó, m, headman of village
tsairi -yě, m, sentry (*ai* short)
tsāk, standing t. *bořki*, stand. stand up t *bo*' wait a moment' t *tharóřki*, set upright, make stand
tsanál-ũ -ě, m, native trousers
tsandũr-a, gen -ái, m. Monday
tsāplā-i -yě, f. chapli (sandals)
tsār -ě, m, scratch (from nail, etc) t *bořki* get a scratch t *thořki*, v tr, scratch, tear
tshäg-ũ -ě, m, garden
tshānzā'r- -ě', f, before sunrise, time of first Muhammadan prayer

- tshèi, you
 tshír doik₁ (gen. rei), v tr, spl_t
 tshír (surd r) tshìrè or tshí'rè, f, row (of houses men, etc)
 tsho, you
 tshüpnòs, adj, 1 q chüpnòs, q v
 tshüt-ú' -úí -uvá'í -uvó, m, dwarf
 tshütóik₁ tshütám tshütílús, annoy used w sätí with, not w direct object
 tu (h), thou
 tük- -á'í, m mud (natural, due to ram) of tága
 tüküc'-í -e èi -o, f, phalanx of finger or toe
 tümäk- -í, m, gun
 tümär- -í, m, bag, amulet
 tū'n- -í-áí'-o, m, navel
 tūn, adj, tight
 tū'n-í-yè-yèi-yo, f, small bag or basket, (ū narrow)
 tür-ū† -üwé'† -üvà'í-uvó, f small dish
 tū'rüm- -í, m, bugle
 tūshār, many, very t dām many times
 tūshóik₁ tū'shèi tū'tu, II, be filled (esp of stomach)
 tūtá'k- -è' f, native clarinet
 tūtán- gen -è'í, m, darkness
 üchācaróik₁, I l ac, send, conduct, cause to arrive
 üch-acóik₁- -ā'cam -ā'tūs, II, arrive
 üch-ayóik₁ -ā'yam -ayí'gās, II, send, conduct, cause to arrive
 ücóik₁ ucó'm, II, run away
 üc-ü -è, m, tongs
 üd-í-yè (ú long), t, bolt
 cīmārí or cīmārā u, iron bolt jūkāi ü, wooden bolt u soik₁ or doik₁, fasten bolt
 üdü†, gen, úduvā'í, m, dust
 ükaséi, f, descent
 ükē'sí (è), f, descent
 ümar- -è-èi-o, f, age
 üméd- -è, f, expectation, hope ü thoik₁, to hope, expect
 unil₁ mā, pl ünilye mǎyāre f, wet nurse
 ünílú mǎlü, pl ünile mǎle, husband of wet nurse
 ün-yóik₁ -í'ām -yí'gās, II l ac, v tr, rear, bring up, nourish
 ünyóik₁ ü'ny-ām-ý'lus, II, be hungry
 urän- -í ä'í-ó m, lamb
 ürín-†, ürín† or ürín-í', -ä'í-ó kind of deer, wild sheep
 üs- -e-äi-o, f (ū is ü long), debt u aróik₁ borrow u müzhóik₁ or doik₁, discharge debt
 ušhāiy-ü-è, m, hare, rabbit
 üsāran- -í-èi-o, m debtor
 üskür- -e, f, kind of chat
 üspúk-í-yè t, kestrel
 üskün- -í, relative [fill
 üs-óik₁ -í'ām -í'gās, II v tr
 üspāü, tasty, delicious
 üstād- í, m, teacher
 üth, m, camel
 üthá'lü, adj, high, tall (of stature), loud (of voice) u masó thē†, loudly, with loud voice
 üthaly -ār† -arè' -arè'í aró, f, height
 ütharóik₁, I l ac, waken, rouse
 üthyóik₁ ü'thy-ām-ý'lūs, II, rise (esp from sleep)
 ütš- -í, m, spring of water
 üvā'l-ü, gen -āi, m, summer u háló'l, m, summer solstice

- üyan ar̄t̄ -arē' -arē'ı -aró, f, hunger
 üyā'nū, hungry
 üz-ü-ē, m, otter
 vād-a-ā'ıt̄ -ā'ı-ó, m, promise
 vāi-, gen -āi. m, water
 vāig-ā't̄ -āyē'-ā'ı-āyó, f ford, stream
 vālayāt-, (three syllables evenly accented) gen -āi, f, England, Europe, America
 vālēkīn, conj, but
 valóikı I l ac, bring
 vān- ı, m. pumpkin
 vapās, adv, back as m give back, come back
 -var ı, gen -yēi (surd ı), direction na v, in this direction ' ra v. in that direction ek ekā v towards each other
 vārīs- ı, m. heir
 vātā'n- ē' ē'ı ó, f, country native land also vāthān- ē' -ē'ı -ó, f
 vāva. noise v doikı, make noise, talk nonsense
 vāyāl-t̄, gen -āi, f, thirst
 vayal-ızhóikı -ı'zham -ı'dūs or -ı'lūs, be thirsty
 vāzır-, gen -āi, m, prime minister. Vizier, etc
 vāyóikı vām vātūs, come azái vāı v., trickle vāyoıkyēi ıshāra thoıki, to beckon vāi ēvēlü or bārīs, the coming year, next year
 vióikı vı'am vı'gās, v tr II, put in, insert, sow. fire (gun, etc) . nara v., throw down
 yachāl'tū, adj, mad
 yachāly-ar̄t̄ -arē' arē'ı -aró, f. madness
 yā'd- ēı, f, memory y thoıki, remember
 yāg -ı' -ıyē -ıyēı -ıyo, n, adj independent, uncontrollable (used esp of inhabitants of Yāgıstān, q v)
 Yāgıstān, country below Cılās, independent country owing allegiance to neither King nor Amır
 Yāhúd -ı -ıvē -ıyēı -ıyo, m, Jew
 yāki n, f, certainty
 yām -yqr, see yqr (q nasal)
 yanı, as if (not, as in Urdu, "that is")
 yāp, gen. yābāı f. water-course for irrigation
 vār- ı or varāı, friend (woman's yāı is her paramour)
 vār- g, f, female paramour
 vāt, prep. front of, before. ma jo y, in front of me büte jo y, previous to all, first of all
 yar̄t̄, adj., former, previous, next v chāk previous day
 yār̄f-ā -ā'ı -ā'ı -ó, m, raja's tax-gatherer or steward
 varóikı, I l ac, (causal of yayóikı), make walk or go
 yarı'nū, adj, former, next
 yarū'kü, former, next y mor, the former matter y chāk, the previous day
 Yāsān the district of Yāsin
 yayóikı yayām yā'tūs walk, go, come, circulate or pass (of coin) imperat yāı't̄ see yaróikı
 yēski, suitable
 yō, m, barley
 yōn-ı, gen -āı, m, winter see next word
 yonükü, adj., belonging to winter y hālō'l, winter solstice

- yqr (nasal vowel) yō'r-ə -āi-o f, large watermill · yāmvqr (nasal vowel) same declension), small handmill yōrāi or yām yōrāi bāt, stone of one of these azhīnū bāt, upper stone khīrīnū bāt, lower stone
- yōz-ı ē, f., seed of Pinus Gerardiana or edible pine
- yūlo (ū narrow and long), adj., apart, separate, y thoīki, to separate
- yum yū'm -i -ai -o, m, liver
- yun- ē -ēi o, f, moon yun pūri or pānzāi boīki be full moon · y kholı boīki, moon become small y. trān boīki, moon be half y shudı, moon has grown old
- yūparōīki, I I ac, reconcile, cause to be joined
- yūpōīki, I I ac, v tr, join
- yuwōīki, I, win
- zait-ū-ūvı-ūvā'ı-ūvō, m, farm servant who turns on or off water for irrigation
- zāk̄hmi, wounded z thoīki, to wound · z. boīki be wounded
- zā'khūm- -i or -ē, m, wound · z thoīki or doīki, to wound z boīki, be wounded
- zāmānāt- -ē', f, surety bail z. ginōīki or doīki, go bail
- zāmindār- -ı, m, farmer
- zamōīki, I 2 ac, strike, beat
- zāns-a-ā'ı', m, small brass pot
- zāngār'-, gen ā'ı, m, rust zāngārsē khegūn; rust has eaten it, it has rusted
- zārı- -vē -yēi -yo, f., excuse
- zārūrāt- gen -āi, f necessity
- zauzāk̄h ē, f or -ı, m hell
- zavār- -ı, m, pilgrim to Mecca
- zēlī, f, manner, kund kē z jek z, how, of what kind? ānē z, thus, of this kind
- zā zāru zavāı zāro, m, brother zavāı dı'ı niece (brother's daughter) zavāı pūc, nephew, (brother's son)
- zhāmc -ō' -ā're -ē'ı -ā'ıo, m, sister's husband, son-in-law
- zhānūb-, gen -ai, f, south
- zhāsa, m pl, geschwister brothers and sisters
- zabāt -ı -yē, f, medicine (word rare in Gilgit)
- zakalōīki, I ac, v tr, pull
- zās'ı thoīki, I ac, pull
- zēk, adj, lying down: z tharōīki, knock down
- zūk- -ē, m, kidney cf zhūk'ı
- zhil boīki, rise (of sun, moon stars) zhil bēi, east also *nl*
- zhūk'ı, f, touch z boīki, be touched z thoīki touch
- zīgū, adj, long
- zıafāt- -ē', f, feast
- zında, adj, living
- zındagāni- -yē -yēi -vo, f life
- zıt gen zıdāı, f, obstinacy
- zo zq'yi zq'vāı zq'vo or zq'yo, m, generally bēpāı zo, hybrid between yak and cow
- zōrāvāri- f, strength, tyranny
- zūn, -ē, f, little valley
- zūrūn-, gen -ā'ı, f, dunghill

ENGLISH-SINĀ VOCABULARY

For details of conjugation and declension etc, see the Sīna-English vocabulary c, s, z, indicate cerebral c, sh, zh, cerebral j is specially marked

†shows the low tone

- abandon phāt thoīkī
 abate tr, āpū thoīkī int
 āpū boīkī
 abide, bāyóŋkī (sit)
 ability, lāvákāt, f taufi'k, m
 able adj lāyĕk be a to, boīkī
 about, concerning, kāryo,
 hākēi, both with gen
 above, āzhĕ' azhĕ't
 absence, leave of, ijāzāt, f,
 chūtī, f
 absent, be, use ānī nūsh, is not
 here hāzīr nūsh, is not
 present
 abstain from, akō' rāchóikī w.
 jo from (ie keep oneself
 from) nē thoīkī phāt thoīkī
 absurd, fūzū'l, bēvākū'h
 absurdity, bēvākū'fi
 abundant, bódū, bō'dū
 abuse n (= gal), shāvē
 abuse v, kalyóikī, shāyĕ doīkī
 accede to, mánzūr thoīkī,
 manóikī
 accent, rayóikyĕi tariká,
 raniĕi tariká
 accept see "accede to"
 accompany, sātī būzhóikī
 account (story) cá'ga, f,
 shilō'k, f (financial), hīsā'b
 f
 accurate, see "correct"
 accusation, tohmāt', f
 accuse, tohmāt soīkī
 acid, adj, cū'rkū
 accustomed, be, adāt boīkī
 ache, v, shilayóikī
 acquaintance see "friend"
 acquit, bāri thoīkī · be acquit-
 ted, bāri boīkī
 acquittal bāri, f
 across, pār, re khīn, ra v arī
 act see "do," "make,"
 "work"
- action at law, nālīsh, f, davái,
 f bring a, same w thoīkī
 address (on letter), n, pá'ta, m
 adjourn, motal' chūróikī oī
 thoīkī
 adjust, bāndībās thoīkī
 admirable, mistū
 admit (permit entrance), ārūt
 valóikī · see "accede to"
 "accept"
 adornment, mīnĕlyā'rġ, f for
 the sake of a. mīnĕlyarĕ
 kāryo
 adultery, lāzhĕgáro, m
 advance, use mūchō', before-
 hand · (of money) pēshagi, f
 advantage, faidá, f
 adversity, dāmīzhā'rġ, f
 advertisement, ish'tihār, f
 advice (moral), kanā'ū m.
 nāsīāt, f. hīdayāt (opinion)
 sālā', f.
 advise kanā'ū or nāsīāt thoīkī
 advisable, be, avāzhóikī
 adze tāci, f
 affront to, beizāt thoīkī
 afraid be, bīzhóikī
 after, prep, adv, phātú,
 gātīsh
 afterwards phātūt
 afternoon, bālakāl, m
 aesophagus, dodū, m
 agam, phīn, phĕre, nē
 age, ūmar, f
 agree to, see "accede to"
 agreement, ĕkīār (surd t)
 air, ōshī, f.
 alas! hā'āfsō's'
 alert, shōn, hūshyā'r
 alight (of bird), poīkī
 alike, pārū'lū
 alive, jīnū, zīnda
 all, būtu pūu tamām
 allow, phāt thoīkī w infin,

- also permissive tense, as
báyō't, let him sit
- allowance, roziná, m
- almond, bādā'm
- alms, niáz, f
- along along with sātj, nalā
along (bank of river) kūlyo
- alone ěk bē (for bē†). ěkǎ'lú
- aloud see "loud"
- also, ga
- alteration, bādli, f
- although, ákhānā†
- altogether, khás
- always, dēzgo, hái chák
- am, hānūs
- among, mazhā
- amass, gātj thoíkj, já'ma
thoíkj
- amulet, tūma'i, m
- amuse khūsh) tharóíkj a
oneself tómu hío khūsh
tharóíkj
- ancient see "old"
- and, ga
- angel, m heaven, máláyik
on earth for man firí'shtá
a of death, jil gíněyěk
máláyik, his name being
izrail
- anger, rōs. f
- angry, rōs, khǎfa, khūsh w.
negative
- animal, haīwā'n. m
- ankle, gūlú tsū, m
- anna, á'na, f
- annoy, tshūtóíkj
- answer, jūā'b, m v, júāb
doíkj
- ant, phílí'l, f
- anxiety, sām̄ba. f, fikr or
fikēr, f, shōn, f
- anxious, sām̄bakis, fikrcān
- any, anyone, anything, any-
where, etc, no special word
either omit or use interroga-
tive w. ga, esp in negative
- clauses e g kojū ga nūsh,
is not anywhere kei dīshēr
ga nē not in any place
anyhow (without reason).
gücū
- apart yū'lo (u long and
narrow)
- apparent (visible), lēl†
- appeal (legal) āpí'l, f
- appearance, form, shākāl, f,
surāt f
- appease, shilóíkj
- apple, tree or fruit, phālā†.
m Adam's a, māñi, dodñi
māñi, f see "aesophagus"
- apricot (fruit), joróti, f
(tree), jui, f
- approve of, khūsh thoíkj,
pāsānd thoíkj
- are not, nūsh
- arch, m, dāt, m make a..
dāt phīroíkj
- arise, ūthyóíkj
- arm, shākū m armpit, gītí'tj
f armless, khūshū
- arms (military), samō'n, f
- arrange, bāndibās thoíkj
- arrangement, bāndibās, f
- army, sī, f.
- arrive. ūchacóíkj, ifayóíkj
cause to, ūchacaróíkj
ūchayóíkj, ifavaróíkj
- arrow, kōn, m
- article, see "thing"
- as if, yam
- ascend, àzhēt būzhótkj
- ascent, cokéi. f
- ashamed, see "shame"
- ask, question, khojóíkj de-
mand, bēchóíkj
- ashes, dal, m (surd liquid l)
- ass, jákū'n, m (cerebral j)
- assemble, mt gātj boíkj tr
gātj thoíkj
- assembly, jálsá, f
- assist, assistance, see "help"

- associate with, sobāt thoīk₁ aware, mā'lum (1 e known)
or use *sā't*, with a with
oneself, see ' mix "
- association with, sobāt
assuredly certainly, sūcu
astonish. hairā'n thoīk₁: be
a.-ed, hairān boīk₁, taāzhūb
boīk₁
- astonishment, hairā'nī, f
Astor (village), Āstōr f
- attach (Urdu lāgānā) soīk₁ be
a ed. sacóik₁
- attack, n hai, f, hāmālá, m
v, hai or hāmālá thoīk₁ see
jil†
- attempt, n. koshīsh f v,
koshīsh thoīk₁
- attend, be present, hazīr
boīk₁ a medically, bīlēn
thoīk₁
- attendance m, hazīr
- attention (care interest),
pārwā [thoīk₁
- auction lilām. f v tr., lilām
- aunt: father's sister, phapī†
mother's younger sister or
father's younger brother's
wife cūnī mā father's
elder brother's wife. bāri
mā wife of brother who
comes between father's or
mother's eldest and young-
est brothers is māzhīnī mā
- author (literary), lī'khéyēk,
līkhóik₁
- authority, ēkhtīār under a
tabedār the authorities,
sārkār
- autumn, sharō', m
- avalanche; of stones, bathā',
m. of snow, hīnāl†, f
- avarice, tá'ma. f
- avaricious, khāmtámá
- awake adj. shōn, húshyār
v t₁, shōn tharóik₁, uthar-
óik₁ v int. shōn boīk₁
- axe cātál, f (large) (small)
tābārzīn, f
- bachelor, gār nē thitū
- back (part of body), pitū, m
at waist, dā'ki, f
- back (again), phére, phiri,
vapās. see " behind "
- bad, khācū, khārāb b tem-
per, khācī mizāj
- bag, khāltā, m large, thālyō'
small, tú'ni f see " basket "
- baggage. āsbā'b, f, samān,
f see " load " " porter "
- bail (legal), zāmānāt f. go b,
zāmānāt ginóik₁ or doik₁
- balance (financial), bākī', f
- balances, cākāē, m pl.
- balcony. bāldr'† f see ver-
andah
- Baltistan, Palē'†, f
- ball, thairī, f football, lōtī,
f. of ata and ghī. lō'tū m
- bamboo nāgīc, f
- banjo. sitār, f
- bank of river, chūp, m
- banker, biāzh ginéyēk
- barber, thākūr m
- bare, nānū bareheaded, lū'tū
barefoot, nānū, nānū pā.
- bargain, saudá, f good b,
mīštī saudá
- bark of tree, dilu, to remove
b, dīlyóik₁
- barley, vō m
- barren (of tree), shónū. (wo-
man) shónī (land), khācū
(1 e bad)
- basin, cīlāmcī. f
- basket, karēi. f. big. thālyō':
small, túni, see " bag "
- battle, bīrgā', f
- bat (animal), tāltā'pān, or
mōre accurately, shomā'ī
tāltā'pān, m see " fox, fly-
ing "

- bazaar. *bāzār*, f
 be, *boīkī*, *āsōīkī*
 beak, *thuru'tū* m (middle ù long)
 beam of wood, *bōi*, f *kārī'*, f
 beans, French, *rabūn*,
 bear, n, *īç* (h), m
 bear, v, endure, *timōīkī* b child, *coīkī* without object or *thoīkī* w word for son daughter carry, *hūn thoīkī*
 beard *dāī*, f, see "shave"
 beat *sīdōīkī*, *zamōīkī* w whip, *thu'čā'* *doīkī*, *thur gi doīkī*
 beautiful *mīnēlī'ū*
 beauty, *mīnēlyār't*, f
 because *āušēi kā'ryo* (lit for this reason)
 beckon *vayō'īkyēi* *īshāra doīkī*
 become, be, *boīkī*
 bed (native), *khāt*, m (European) *pālān'*, m cross piece of wood at head or foot of b, *hūnā'ris* see "foot," "head" orient bed, *ga*, m
 bee
 before adv. prep. *mūçhō*. adv *mūçhōt*
 begin, *soīkī*, *shūrū'* *thoīkī*, *lamōīkī* (lit seize) mtr *shurū boīkī*
 beggar, *fākī'*, m
 behalf, on my behalf, *māī bagō'* see "for," "sake"
 behind, adv prep *phātú* adv *phātū't*
 behold, see "see" "look at"
 bell, *gārī*, f toll b, *bashōīkī* be tolled, *bashōīkī*
 below, *khīri* downwards, *khīri'ni khīn*
 belly, *dēr*, f (surd r)
 beloved, *shīldātú*
 belt (cloth), *dāk bōm*, f.
 beneath, see "below"
 bend, v tr, *kō'lu thoīkī* v. int. *kō'lu boīkī* bend for prayer *kō'lu boīkī*
 beseech, *mīnāt'* *thoīkī*, *mīnāt-zarī thoīkī* n (petition), *mīnāt*, f, *mīnātzarī*, f.
 beside, *kāçī* prep
 betray (take something by deceit), *hālāvōīkī*
 betrothal, *hār*, f (surd r) *hārkāt't*, f
 bet, n (stake in game), *hālī-bón't*, f
 between, *māzhā*
 beyond *pār*, *pār bē't*, *ravārī*, re *khīn* also *phātú*, as *āsēi kúyē zho phātú*, beyond our country
 bier, *tābūt*, m
 big, *börü*
 bigness, *bārīār't*, f
 bind *gānōīkī*, *tāk thoīkī*
 birch tree, *jōzi*, f : birch bark *jūš't*, m
 bird, *brīn* m, *jānāvār*, m little b. *cāi*, f special names are *ūspūkī*, f, kestrel *kāngūlī't*, f black throated ouzel *khākyē* eagle *kunūlī*, pigeon *kōtī* *kūnūlī*, f dove *jūn*, f, red-billed jackdaw *ūskūr*, f kind of chat *kākās*, m, chakor *būlbūl*, f, bulbul *bāvōsh* f, hawk *bāz*, f hawk. *lēs*, f, peahen *hārā'çān* m, f sparrow *gūn*, f, quail *shūnū'tēr*, m wren *kūā'ru*, m, vulture: other names are *būlēsh*, f. *rōz*, m
 birthday, *jālu dēz*, m
 bite, *jān thoīkī* (cerebral ?); (in sense of Panjabi *cābbh-*

- nā, eat such things as grain)
 capóiki
 bitter, cýťú
 black, kinú
 bladder (for swimming), máy-
 ūš'
 blame, v. tohmät' thoiki, or
 use word for fault, kúsūr,
 f gālati'. f blameless, use
 jēk kūsūr nūsh, there is no
 fault
 blanket, kāmā'lū, m
 bleat, bashóiki
 bless, bārkāt doiki
 blessing, bārkāt' m íázal, f
 bleed, lēl vayóiki, lēl níkhá-
 yóiki v name of part as
 ágúyèi, of the finger
 blind sevo, caká'lū
 blister, phó'pūs, m
 blood, lēl, m
 blossom, phūnar, f
 blow, v (with mouth) phū
 thoiki (of air) vayóiki
 blow, n, cqt f
 blue, nilū light blue sky
 blue, agái nilū
 blotting paper, sáicát, m
 blunder, galatí', f
 blunt (not sharp), phăt
 board (wooden) bítá'lū, m
 boastful, phūkílū, phúkēkis',
 cūti'lū, cūtekis'
 boat, kíshí, f
 body dīm m
 boil, n, pū'shí, f see "break
 out"
 boil v tr (used of liquids)
 káyóiki: int bí'ri váyóiki
 see "cook"
 bolt n ū'dí f (ú long) iron
 b, cí mā'ri udí cí mā'rā'í ūdí
 wooden b jukái ūdí v
 tr, ūdí doiki, ūdí soiki
 bone, āti, f
 book, kítab, f
 boot, būt, m see "shoe"
 bootmaker, see "shoe
 maker"
 bootlace, phārpit, f
 born, be, joiki, zhoiki
 borrow, ūs aróiki see "debt"
 both, baiē
 bottle botál, f
 boundary (in field, etc), dir.
 f bāná, m
 bow (for arrows) dānūť, m
 box, sándúk' f bāralík', m
 (small), dābá, m dābí, f
 boy, shūo, shūdārť
 bracelet kāvū, m
 brain, mátū, m [sōlū, m
 branch, bákū m (small),
 brass, hālizu rilť, m
 brave, híyē'lū, baħa'dúr,
 bādun see "courage"
 bray, see "ciy"
 bread, tiki, f (capati) capati
 f wheaten b, kistá, m
 non-wheaten, toltópu, m
 unleavened, shilák (adj)
 leavened, cūrkaí (genit)
 break, v tr. phūtóiki tār
 thoiki, kráp thoiki b m
 pieces táro tári thoiki b
 fast (at proper time) íptāi
 thoiki v int, phūtízhóiki
 break out (boil, eruption,
 disease), mħayóiki
 breadth, calyārť, f.
 breast, esp woman's cúci, f
 see "chest"
 breath, sā, f híš,ť f breath
 leave body, die, sa kábáz
 boiki, sāvū kabáz boiki
 breathe, sā váyóiki híšť
 thoiki breathe hard, be
 out of breath, sā sā thoiki
 híš híšť thoiki see "sigh":
 í m híšť is (ý long)
 breed (bring up, rear), ūnyóiki,
 ráchóiki

- bribe lík, f řshvát', f
 brick, listík', f
 bride, hílál', f
 bridegroom, hílělvō' m
 bridge, saŭ, f rope b gal, f
 bridle, gǎpi, f (ǎ long) leather
 halter, thūr'gō', m
 bright (colour, light, star),
 tīŋu, sǎnātū
 bring, valóikī, aróikī, atóikī
 b up, ūnyóikī
 brinjal, mōru bálúgān, m
 broad, cāiŋ
 bronze, lōlyu ril'f, m
 brooch (of brass) chámá, m
 (of mother of pearl), sádǎp',
 f
 broom, lǎyē'shī f
 brother, zā sister's husband
 zhámčō' wife's b. shariŋ
 brothers and sisters, zāsā,
 m pl full (brother) h'zhū
 (zā)
 brown, gūru
 brush, bŭrŭsh, m · v tu, khās
 thoikī
 bucket, pail, bāltiŋ, f
 buckwheat, ganāri, f
 bud (closed) shŭtŭkŭ, m ·
 (slightly open), throk bītu
 shŭtŭkŭ
 buffalo (male), sándá, m ·
 (female), māiŭš, f b calf
 (male), kátúo, (female),
 kátú
 bugle, tú'rŭm, m bí'gál, m
 build, doikī w word for edifice
 as object
 bulbul (bird), bŭlbŭl, f
 bull, dōnu, m
 bullet, đí'řŭ, m.
 bundle (of various things,
 cloth, etc) bokshá, m (of
 wood) bārŋ
 Buner, (district), Bŭnēr, f
 Bunji, (village). Bōzi, f
 burn. v tr (light lamp, fire,
 burn wood), lŭpóikī (burn
 wood), dǎvóikī set fire to
 house. gotě'zh agār soikī
 v int dazhóikī to be
 alight, burning, lŭpizhóikī
 Buro (village), Buró
 burrow, n, hālól, m
 burst, v. tr. phǎyóikī int
 phǎyóikī, phǎizhóikī
 bury (person), dǎfn thoikī
 (conceal) khátóikī
 busy, máshgŭl. komězh saci'ŋ
 on some business, jĕk
 komězh
 business, kqm, krqm, m see
 "busy"
 but, conj, lĕkŭn, ámma,
 mǎgār, válĕkŭn
 butter gī(h)ŋ buttermilk
 mal'ŋ, m see "ghī"
 butterfly, phátó, f
 buttermilk, see "butter"
 button ták (h), m
 buy, gāc ginóikī, sometimes
 gāc doikī i e pay the price
 by beside kǎcī. by means
 of gī · bv (of agent), use
 either active construction
 of verb, or passive par-
 ticle w agent, as māi
 mālŭs raitŭ, what was said
 by my father
 cabbage, gobí, f bānd gobi
 f see cauliflower
 cable, dǎrābī, f (r is half surd)
 cake (leavened. not wheaten),
 toltópu
 cage (of any cage), kǎfās, f
 calculate, āndáza thoikī
 calculation, āndáza, m
 calf, bātshār', m (female).
 bātshārě'i
 call, n., hō v hō thoikī
 camel, ūth, m
 canal, dǎlá, f

- can, see "able"
- candle, *bātí*, f
- cannon, *tōp*, m
- cap (SiŃā', for wearing), *khói*, f
- care, n. *shon*, f take care!
shon thē' khabardar!
- carpet, *sātrā'nji*, f
- carpenter, *thācqn'* female of same caste, *thācqnói*
- carriage, *tumtum*, *tāmtāmá* · *tongā*, *tāngā*
- carrier (porter), *barā'li*, m
- carrot *kacūn*, m
- carry, *hūn thoiki*
- cartridge *kartūsh* f
- case, in any (without special purpose), *gū'cū* (adj) : in that case (inferential), *to*, *ho*
- cash, *nākād'*, m
- cast, v tr. *phāl thoiki* cast away, *phāt thoiki*
- castrated, *kástí'* (h)
- castle, see "fort"
- cat, *būshu* female *būsh*
- catch *lamóiki*
- cattle, *gō dōng* m pl (sheep and goats) *lác*, m pl
- cauliflower, *phūl gobi*, f
- cause, *sā'bāb*, f
- cave, *khq*, m. *chārāi khq*, m
- ceiling, *tāl* (l liquid)
- celebrated *māshhūr*
- cemetery, *kābārīstān*, m
- centipede, *gālác*, f
- centre (of circle) *trān māzhā*
- certain, a certain one, *fālāni*
- certainly, that s so, *sīcu*
- certainty, *yākīn*, f
- certificate, *satifikēt* f
- cessation from work, *chūti*
- chaff (from coin etc) *grūp*, m pl (also sing)
- cham, *shānāli*, f
- chair, *kūsi'*, f
- chalk, *shéi māt*, f
- chamber, *got*, m. *cūnū got*, m.
- change, v tr, *badāl thoiki*
- chapli, *tsáplái* f
- chaprasa, *cāprāsí* m.
- charcoal, *kā'rg*, f pl one piece. *kāri*, f piece still burning, *kāru*, m
- charity, alms *niā'z*, f
- charm, n. (to be worn) *tūmār'*, m
- chat (bird), *ūskūr* f.
- chatter *bashóiki*
- cheap, *āpi gācāi*
- cheat, v tr, *thāgi doiki*, *firēb'* *doiki* n., (man) *thāg* see "deceive," "deceit"
- cheek, *hāróm*, f
- chenar tree *búc* (h), m
- cheese, *hāmicí*, f
- chest, *títírū*, m see "breast" epigastric region, *híai gutūtí* f.
- chew, *capóiki*
- chicken, *jóttū*, m
- Chilas, *Cilā's*, f native of C. *Boṭō'*, *Cilasí*, m
- chimneypiece (and fire-place), *bokhārī* f.
- chin, *chqm*, f
- Chitral, *Čācā'l*, f [sort out]
- choose, *tal thoiki* (also means cigarette, *sigarēt*, f
- cinder, *kāri* if black, *kāru* if burning
- cinnamon, *dālcin*, f
- circle, *bīdírū*, m
- circulate, of coins, see "com"
- circumcise, *bismon thoiki*
- circumcision, *bismon*, f.
- city, *shaihar*, f (*ai* short)
- civet, *mīshir'*, f
- claim, n, *davái*, f (esp legal)
- clarinet, *sūrūnā'i*, f. *tūtāk'*, f
- claw, *agúi*, f whole set of claws, *pānjá*,

clay, sum, m pale-coloured,
māṭī, f

clean, not dirty, sāfā' cere-
monially c., pāk see
"holv," "pure"

clever, tinu, calāk c piece of
work, ājāb hikmāt, f

clunate, āb hāvā, f

climb, nikhayōikī

clung, līs boikī

clock, gārī, f

clod (of earth), māthū'lū, m

cloth (a than of), thān, m
(pattu) rin, m chintz (Urdu
chit), phārāngī, f. see
"clothes"

clothe (oneself), chilē banōikī
(someone else), chilē bana-
rōikī

clothes, chilē, m pl. single
garment, chilū, m

cloud, āzū, m būrgālī, f
dumī, m

club (iron) dāfūs, m

cluck, v., at time of laying
eggs. kūk thoikī at other
times, bashōikī

coal burning bit, kāru, m
not burning, kāri f see
"charcoal," "cinder"

coarse (of cloth), phātōru

coat, kōt, m see "shirt"

cob (of maize) gārōlū, m with
grains off, shātū, f see
"ear"

cobweb, tālbūrāi hālō'l, m

cock, kṅkṅōcū, m

cocoanut, khōpa, m.

com, no generic term, see
'rupee' "anna" pass, cir-
culate (of com) būzhōikī,
yāyōikī

cold, adj shīdālū of food,
'shārāwū I feel c., ma cā
'bigās ma cā tharē'gī gāmūk,
ice also used, as māi hātī

gāmūk bigē, my hands are
ice, very cold tikīzh gāmūk
bādū, tikī gāmūk bilī, the
bread has become cold
shāzh gāmūk bādū shā
gāmūk bilū, the vegetables
have become cold see next
word

cold, having a, chūpnōs
catch c., chūpnōs boikī

collect, gātī thoikī jāma
thoikī be c-ed. gātī boikī,
jāma boikī [sārdār

colonel, sīo āfsār, sīo bōro, sīo
colour, rōn, m various-
coloured, cīcū

comb, n, kōnyī, f

come, wāyōikī, yāyōikī c.
out, nikhayōikī, (of nail,
sword from scabbard) tās
boikī come along! cē! see
"emerge"

comfort, madāra, m dilāsa,
m (for child) jul, f v. tr,
madāra doikī, dilāsa doikī.
(child) jul thoikī

command, n bāndēshī, f
hūkām, f v tr bāndēshī †
thoikī, hūkām thoikī

commend, see "praise"

compass, n kūtūbnāmā, f. :
(for Muslim prayer), kābāl-
nāmā, f

complaint (legal), ārzī, f
bring c., ārzī doikī

complainant, mudāī†

complete, pūru, tā mā m

conceal, khātōikī see "hide,"
"bury"

concert, māstikhō'ri, f

conceited, māstikhō'r, mā s

concern : thāi anisēr jēk hānū ?
thy this-in what is, what
business is this of yours ?
thāi jēk tālūk hānū ? (same
meaning)

- concerning, prep, hākēr with genit
condiments (for food), masala, f.
condition (state), hāl, f hālāt, f
conduct (cause to arrive), ifāyaróikī uchaṣaróikī uchayóikī
cone (pine or fire) šisu, m.
confess, manóikī, I 1 ac
confidence, itībār f ētībār, f see "depend"
confront, mūkābila thoikī
connection, see "concern," "concerning"
consider, see "regard," "think"
consideration see "partiality"
consolation, see "comfort"
console, see "comfort"
conversation, morkāl, m.
cook, v tr in pot, ranóikī (Panjabi rinnhnā) int. razhóikī (Panj rījhnā)
cook bread, etc. pazhóikī† (Panj pákhnā), thoikī, int pácóikī† (Panj pákknā)
cooked, rádū (in pot), pákū undercooked, amū
cook, n, hāsīri, m (i is long), tiki tháyēk, tiki thóikīk (European's), khānsāma
copper, lōlyo ril† m.
copy v writing, nākāl thoikī other things, pārū'lū boikī n, nākāl, f
cord, see "rope," "string"
cork, n., tóri, f kak, f.
corn, n. (on foot), mānyōr†, f see "wheat," etc.
corner, shūti†, four-cornered, caishūti, carkū'tu
corpse, kūnū, m. [sūcu
correct, adj, mistū, pūru,
cost, see "price"
- cotton, khāyās f
cough, khu f v khu thoikī, khu wāyóikī
count, kalyóikī
counterfeit khótū c rupee khótī rupāi
country kúī t mulk, f native c, above words and wátán' f wáthān f
courage, mūshēlá' f "brave"
court of justice (local), tasīl f
cousin, use "brother" "sister"
cow, gō, f
cowherd, pāyālu
cowhouse gūyāl' f
crack, n cāt, f v int, cāt poikī cāt būzhóikī, (or larger c). cāt boikī v tr, cāt paróikī, cāt hāróikī
craft, see "trade"
craftsmanship, húnār, f
crawl, (general), khās būzhóikī, dāl† būzhóikī (of child), dol doikī of snake, sūāk būzhóikī of man with no legs, dāl† būzhóikī
cream, shamāl†, m.
create (of God), dūlyóikī paida thoikī
Creator, paida Théyēk
creditor, kārz gínēyēk
creep, see "crawl"
cricket (game), kīrkīt, f
crocodile, grā†, m
crooked, kōlu tēru
crop, harvest, fāsāl, m.
cross, v, taróikī, II. tarizhóikī, II also words for "across" or "beyond" with būzhóikī take across, taróikī, I
crow, n, (bird), kā, m.
crow, v (of cock). ban doikī, bashóikī n (cock-crow), ban, f

- crowd bódū with word for
 people, men, etc
 cruel. bērahm, bētārs'
 cruelty. bērahmī f bētārsī,
 f
 crumb, (tikái) phūk m
 crush (both literal and of
 oppression). nǎóikī be c ed,
 mezhóikī
 cry, roikī of all animals,
 bashóikī
 crystal, bilāvār
 cubit, hāt, m.
 cunning. calāk
 cup (of whatever material),
 ciní', f
 curdle, see "milk"
 cure. v tr, mǐstū tharoikī.
 bīlēn thoikī, ilā] thoikī: see
 "treat"
 curse, cursed, lānāt curse
 you' tūt lānāt bōt
 curtain, párdá, m
 cushion (for head), onokīs, m.
 (for chair), khūlpācā', m
 small razai for ground),
 khīrikīs, m
 custom, col. f. adāt', f.
 cut, v. tr, cārāp thoikī, tār
 thoikī split, tshīr doikī
 cut in pieces, tāro tāri
 thoikī
 damage, nūksān', f.
 damp, ázū
 dance, n, nátē v, nátē doikī
 danger, dangerous (fear),
 bīzhaté'í
 Dard, see "Sina" the root
 "dard" is not used in
 Gilgit
 dark, darkness, tūtān, m
 dark half of lunar month,
 kātēs] , m.
 date (in calendar), tāri'kh,
 tāri'kh, f what date?
 kácāk tārikh ?
 daughter, di (h)†, f
 dawn, lüstiko sán, m (morning
 light) · dav is dawning, sán
 bulú
 day, dēz, m chāk m mid-
 day dāzō' f. half a d
 trān sūrī, f see "tomor-
 row." "yesterday" every
 day, hār chāk, dē'zgo
 dead mūū
 deaf kūtū
 dear (beloved) shīldātū (in
 price), bódī gā'cāi
 death māraṇ
 debt, ūs, f (ū is ū long)
 kārz, pay d, ūs mūzhóikī
 or doikī
 debtor, ūsā'ran, m
 deceit, dokhá, f fīrē'b, f.
 thāgí, f
 deceitful, jībagā'lū zhībagā'lū :
 hālvóikīk
 deceive, hālvóikī any word
 for deceit with doikī
 decide faisálá thoikī
 decision, faisálá, m
 decline, see "refuse"
 deep, gūtū'mū
 deer, māyārū, m (markhor),
 būm, m others, ūrin] m
 kīl, m rōz, m.
 defeat, n, shīkāst be defeat-
 ed, shīkāst khóikī
 defect, n, kásri, f
 defendant, mūdāilá, mūdāilá'í,
 m
 deformed (without one or both
 hands), khūshū
 defrauder, thāg, m.
 dejected, gāmgīn
 delav, n delayed, adj, chūt
 (adj)
 delicious, ūspā'ū, māzedār.
 īspā'vū
 delirious, bēkhābār bashóikī
 (ie talk deliriously)

- denial, inkār
 deny, inkār thoĩki, mŭnkĩr
 boĩki deuyug, mŭnkĩr
 depend depend upon, ėtibāi
 oi ĩtibāi, f. with *hami*, is, or
 thoĩki, do
 dependence, ėtibār. f ĩtibāi,
 f
 descend, khuit váyoĩki or
 bŭzhoĩki
 descent, ũkašė'ı, f. ũkė'şı, f.
 desine, rāk, f shōk, f ĩrāda.
 f adāt', f : v pásānd
 thoĩki, see "approve"
 sometimes kārı, f and
 khāvāl, f. properly mean-
 ing "thought" are used.
 kái dızhōĩki. to desire
 despise, jek nē kalyóiki
 destitute, licu
 destroy, bārbađ thoĩki be
 destroyed. báıbađ boĩki
 Devil, shėitān, m
 devilry, shėitāni, f
 dew, phŭts, m
 diarrhoea, see dysentery"
 die, miróiki sā (or sāvŭ)
 kabız boĩki
 difference, fā'rāk, f
 different yŭ'lŭ (first ũ nar-
 row)
 difficult, gırā'n. nārŭ (a very
 short) mŭshkil in straits,
 hėfā'
 dim (of sight), kām
 dig, okoyóiki
 direct (of road), sŭcu
 direction, khĩn, f tārı. in this
 d navarı, ravarı, ai khĩn,
 aıyavarı. aıyavarı khĩn,
 anavarı, anė khĩn. anavarı
 khĩn in what d kavarı
 for "from" this that
 what direction change final
 -rı to -ryo
 dirt, thřik
 dirty, cākřā'tŭ
 disagree manóiki w negative .
 naĩtıfāk boĩki
 disagreement, naĩtıfākı f
 disgrace, v tr., beızāt thoĩki
 disgraced, beızāt
 disguise oneself varāk bādāl
 thoĩki, sřk bādāl thoĩki
 dish, n (large), gŭđŭr', m
 pātı, f (*ā* long) (small),
 tŭrŭı f [óyki
 dismiss (servant, etc), nřkhāl-
 disposition, mızāı. f habit,
 hėtŭ f.
 displeased, nārā'z, khāfā
 divide, sāmıoĩki
 divorce, talāk, f v bathúyė
 doĩki, talāk doĩki
 do, thoĩki
 doctor, daktār', m
 dog, shŭ female, sōci shŭ
 see "puppy"
 door, dār, m
 double, dŭgŭ'nŭ (middle ũ
 long)
 doubt, shak f
 dove, see "bird"
 down, downwards, khřı,
 khřıtı adj downward
 khřı'nŭ
 dozen, dārjān
 draw, see "pull"
 dream n sācu f v. sācu
 pashóiki
 drink, pıoĩki
 drop, n thřik f, thřıkóı a
 drop of water (ıe a little
 water), thřıkėk vāı, m. : v,
 to drop (of water, etc),
 thřıkóyė váyoĩki see
 "trickle"
 dropsy, mŭlis, bādı, f.
 drum, dārān', f dāmāl m
 dry, v. tr, shŭvóiki become
 d, shushóiki adj shŭku
 shŭshıı

- duck, bārūs, m
 dumb, cātū
 dull (colour light, star)
 thapātū
 dung (of man, cow, dog),
 chikę, m pl (horse) shārgū,
 f eject d chikę or shārgū
 with doiki ma dārū būzhē-
 mūs (lit I am going out) I
 am going to relieve nature
 dunghill, zūrun, f
 dust, ūdū'j, m
 dwarf, n, mūzēlū, tshūtū' m
 dwell bayoiki (sit)
 dye, n rōn, m (n short) v
 tr, rānōiki
 dysentery ĩskārkē, m I have
 d, māi ĩskārkē būzhēn
 eagle, khākyē', m
 ear kōn m of maize (includ-
 ing cob) wheat, barley rice
 sīsū, m see 'cob,'
 "cone" ear of maize before
 formation of cob. shónú,
 sīsū m
 early, cal (in morning), cal
 būzhi
 earn, gatōiki see "earning"
 earnest money, sáya, f
 earning, n, kamāi, hātū
 kamāi
 earning, gās, f
 earth (soil) sūm, m the
 earth bīrdi, f
 ear'quake, būyā'l f
 ease (rest, etc), āram, sārpiť
 east, jil bēi, zhil bēi
 easy, sa'cū, asā'n, sārpiť
 eat, khoiki
 eclipse, grā, m
 edge, chúp, m edge of pre-
 cipice or height, bil (liquid
 l)
 effect, ā'sār, f
 effort kōshish f
 egg, hānē't (ē), f white of
 egg, shēū kilā', m yellow,
 hālizū kilā', m whole in-
 side. kilā'
 eight, ā eighth. āsmō'no
 eighteen astāē eighteenth,
 āstāēmō'no
 eighty carbvo (a as in French
 mal) eightieth. catbvo-
 mō'no
 eject. nūkhalōiki, kharīzh
 thoiki ejected, kharīzh,
 see "take out"
 elbow, bākhū'ni, f.
 electricity, bīli, f
 elephant, hāsto, m
 eleven. ākā'i: eleventh,
 ākāimō'no
 embrace, kūm boiki sā boiki
 emerge, ikhayōiki, nikhayōiki
 empty, phūskū
 enclosure, see 'pound'
 end, v tr. mūzhōiki, barōiki,
 phās thoiki phās boiki n.
 (point), chūp, m
 endure, timōiki
 enemy, gātō'nu, m. gāli'm,
 m dūshmán, m
 enmity, gāli'm, f dūshmāni,
 f
 England (Europe, America),
 etc) walavat
 Englishman (European,
 American), ānrē'z, fārān'
 enter, ārū būzhōiki or ārūt
 būzhōiki
 entertainment tāmasha
 entreat būyāt' thoiki ārz
 thoiki, fāryād' thoiki, mināt
 or minātzari thoiki
 entreaty, būyāt', f ārz, f
 fāryād, f mināt, f, mināt-
 zari, f
 entrust, hāvāla thoiki
 envy, gāt, f kinā', f
 epigastric region (hiāi) gūtūt,
 f

- equal, *sāmār'*, *pārū'lū*, fair (weather), *sāfā n*, *bēzi. f.*
bārābār fairy, *pāri*, f
 error, *this*, f. *kūsūr'* f *fakir. fākír m*
gālati, f see "fault" fall (*ḍiḥóikī*, *tām boīkī* · from
 escape, *mūcōḥkī* a height, *nāra būḥóikī*, *nāra*
 estimate, *āndāza*, m *vāyóikī* see "slip."
 Europe, see 'England' "alight"
 European, see 'Englishman' false, falsehood *khāltē'*, *gālat* ·
 even, adv, *ga* false (of man) *khāltēkis*
 evening, *shām*, m · in the e, not genuine, *khótū* (esp of
shamat' coins)
 ever, *kārē'* m neg sentences, family *sāpāyār*, † m
khās, kārē' fan *thā'mū*, m
 every, *hār* · everyone, *hār ēk* · fame, *kōṇēr*, m
 everything, *hār jēk* · famous, *māshhūr*
 evident, *cālā'†* far, *dūr*
 evil, adj, *khā'cū*, *khāiā'b* fare (price of ticket, etc),
 see 'sin,' "error," "fault" *kīráya*, f.
 ewe *ēzh*, f farmer, *grēstū*, *grīstū*, m ·
 exactly, as m exactly three, *kramōṇū*, m *zamīndār*, m :
ce akī f's servant for turning on
 example, *nāmūna*, m and off water in fields,
 (pattern) *zaitū*, m
 except, prep, — *jo bāgar'*, — fast, n, *iozá v mt*, *rozá*
jo óiḡ *gunóikī* end a f at proper
 exchange, *badāl thoīkī*, *dūma-* time, *iptār thoīkī* see
yaróikī "quickly"
 excuse, *zari*, f fat, n, *mī*, f adj *thūlū* (first
 exhausted, *poīkī*, *somóikī* ú narrow)
 expect, *ūmēd' thoīkī* fate *kīsmāt*, f *nāsip*, f
 expectation, *ūmēd' f* father, *mālu*, m · *bābu*, m f.
 expel, *nīkháloikī*, *kharīḥ* in law *shaur*, m
thoīkī fatigued, be, *somóikī*, *poīkī*
 expensive, *bódi gācái* fault, *kūsūr'*, f *aīb f khātá*,
 experience, *dāstinī* f *galatī*, t see "error"
 explam, *pārūzharóikī* fear v, *būḥóikī* be startled,
 extraordinary (strange), *ār boīkī* n · see "danger"
āzhōṇū, *āfāb* feast, *zāfaṭ'*, f
 eye, *āchi'*, f : *āsī'*, f. eye- feather, *phūrgū'* (h), m see
 brows, *āchikōṭe*, *āsikōṭe*, m "wing"
 pl eyelashes, *kūmḡ*, m pl feed, *khayaróikī* see "rear"
 (single hair, *kūmḡ*, m) female, *sōcī*
 eyelid, *āchīpātī*, *āspātī*, f fence, *shārāṇū*, m
 eyesight, *rāsh*, m fever, *shal†*, f get f, *shal†*
 face, *mūk* (h), *vāyóikī*
 faint, *sūs bóikī*, *behōsh boīkī* few, *āpē*

- field cēc (h). m bǎ'11 f.
 fifteen. pǎnzǎ'1 fifteenth,
 pǎnzǎimǒ'no
 fifty, dibyo ga dai fiftieth.
 dibyo gá daimòno
 fig. phāk (phāg), m fig-tree,
 phāgái tǒm, m
 fight kǎlǐ, f bǔgā', t
 (battle) see "quarrel" v
 birgā' thoikǐ (in battle)
 kǎlǐ boikǐ (quarrel)
 file (iron), n, mǔrmǔ', m
 (for making teeth in saw),
 chǎrgǎi f v tr, mǔrmǔ'
 doikǐ, chǎrgǎi doikǐ
 fill, see "full"
 find, see "obtain"
 fine, n, cǎti, t jǔ'1ǎm, t.
 jǔrmána, t (for missing
 fast or prayer). kǎfára
 fine (weather), bēzi f adj
 safā (e sky clear)
 finger, ágú f middle f,
 mǎzhǐ'nǐ ágú little f,
 khēh, f (khēh is an adj)
 finish, phás thoikǐ, baróikǐ
 khátam thoikǐ be finished,
 khatam boikǐ, phas boikǐ
 fire, agā'r. m set f to (house).
 (goté'zh) agā'r soikǐ fire
 (gun, etc) trán thoikǐ,
 móikǐ fire-place phǔpǔs,
 m bokhāri f
 fist, pǔmǔko f of all bǔtē
 jo vár
 fish, chí'mǔ, m
 fisherman, chí'mě lǎ'mayēk
 fist, mǔstǎk', m mǔth, m
 strike w fist, hát mǔth thē†
 doikǐ, or (instead of doikǐ)
 sídóikǐ or zamóikǐ, all w 2
 ac
 five, pói fifth, poimǒ'no
 flag ǎ'lǎm, f
 flame, gú, f
 flax hǔmǎn f.
- flax, prížy, m
 flint. cǎmǎk bát, m
 flood. sǎr, m (surd r) also
 means "lake"
 flour, ǎtǎ, m. pl ball of f,
 lōtǔ, m
 flower, phunǎi', f
 flute, tǎrú, f
 fly, v thǎr doikǐ
 fly, n, mǎsi' f
 foal, fátikēr', m f, do
 foam, fi'ne, m pl
 fold, v tr. sǎlǔtóikǐ, krǎp
 thoikǐ fold, n krǎp, t.
 see "wrinkle"
 following (next), phǎtǐ'nǔ
 foolish, tarádǔ, bēvákūi,
 bēǎ'kál f matter, abǒm
 moi, m see "mad"
 foolishness bēvákūi, f
 foot, pā, m f of mountain,
 tree, pillar etc gabū'n, m .
 (of 12 inches) tūt, m on
 foot, péádǎl a foot-rule.
 dǔfútǎ m . f of bed,
 pǎvón†, m (see "leg").
 cross piece of wood at head
 and foot of bed, hǔnǎ'ris,
 m
 football lōtǐ, f
 foi, kāryo
 forbid, manya thoikǐ
 forcibly, shát gi
 ford waigā† f (also means
 stream)
 forehead nǐlǎū, m
 forest jēl, m jāngál', m
 foreign, begáná, dǎinǔ see
 "strange"
 forget, amushóikǐ he forgot
 me, mǎi ǎmǔ'tǔ
 forgetfulness, ǎmǔshyāi †, f
 forgive, bǎkhšis thoikǐ bēhēl
 thoikǐ (only of God)
 forgiveness, bǎkhšis, f [m.
 fork (for eating, etc), cǎkár',

- torn, surāt f shākāl, f
 former. yarū'kū, mūchīnū,
 varī†, varī'nū
 fort, kōt, m
 forty, dībyo 'fortieth, dībyo-
 mō'no
 fortune (fate), nāsī'p t kīs-
 māt, f.
 foster mother (wet nurse)
 ūnīlī mā hei husband is
 ūnīlū mālu
 foundation, khúó m
 gabū'n, m
 four, car fourth carmō'no
 four cornered carkú'tu, car-
 shūti
 fourteen, condái fourteenth,
 condāmōno
 fowl, see ' hen ''
 fox (flying), tāltāpan, m
 fox, lō'í, f flying fox. tāltā-
 pan, m
 fraud, thāgi f see ' deceit,'
 ' deceive,' " defrauder ''
 free azát without payment,
 gū'eū
 freeze, gāmúk' bāzhóikj
 fresh, táza
 Friday, shukūi
 friend, shugūlū, m dōs, dōst,
 m ashnā. m yār, m f
 friendship, shūgūlyār†, f so-
 māi, f shūgūlā'í, f
 dosti(h) f ashnā'í†, f
 tatái, f
 frog, mánū'kū, m
 from, jo. zho
 front, m, mūchō' m t of,
 yār. mūchō'. cālā† front,
 adj, mūchīnū
 frost, kātí, f gāmúk', m.
 fruit mēvá, m phamūl (m
 Gilgit this means only dried
 fruit) fruitstone, hānī' f
 fruitful (of tree) pācū†
 full, saq fill, v tr, pūróikí,

ūsóikí, saq thoikí be filled
 tūshóikí full brother sis-
 ter, etc , hīzhū

fur, jāt, f.

future, m, phátūt

gaiter, patō' m

gamble, jua doikí, jua khēl

thoikí gambler. juabāz,

m , gambling, jua

game. see " play," ' hop,"

" wrestle "

garden, tshā'gū, m

garment, chūlū, m [thoikí

gather, gāti thoikí jāma

general (of army), sī'o sādār,

sī'o áfsár, sī'o bóro

generosity. shielé'í f

generous, shiē'lu

gentle (character), moī mīzājāi,

nārm mīzājāi gently ' shon

thē!

get (Udu milna) dok boikí

get up, see ' stand ''

ghara. see pot''

ghí. gí (h)† newly made ghí,

māska gí(h)† ball of ghí,

lōtū, m

gift, bākhsis, f. īnām

Gilgit Gilit

girdle, (cloth), dāk bō'ní

gul, mūlā'í, f

give, doikí causal, daróikí

glacier gāmúk', m (ice)

glass. shūsha m

glove, dás mozá, m

glow-worm. āgārdē'o. m.

glue, dōk(h), f kalé'í m

go būzhóikí, vāyóikí go,

come along' cē'

goat (male) mú'gār m ,

(female. aī collective, lāc

m pl wild g, shārā', m .

māyā'rū, m g herd,

pāvā lū

God, Dabū'n, m Khudā',

m by God' Khūdāvēkan

- gold, son
 goldsmith, *sqnyāi†*, m · *zārgār*,
 m
 gong, *gāri*, f.
 good, *mīstū*, *sho* of coin,
mīstū mīstū also means
 "in good health"
 goodness, *mīstīār†*, f *shīār†*,
 f
 goose, *hānza*, m
 Government, the, *sārkāi*, m
 adj *sārkāri*
 grain (in general) *qū*, m
 single grain, *kūlu*, m gram
 for horses, cattle *bāspūr*
 granddaughter (both sides).
pō'ci
 grandfather (both sides),
dā'dū
 grandmother (both sides)
dādī't, f
 grandson, *pōcū* m
 grape, *jāc*, f (cerebral j)
 vine *gú rbi*, f
 grass *kāc* f for pasture, car,
 f very short *jūt*, f
 grass green, *jūt nilū*
 grateful, *shūkārgūzār*
 gratitude, *shūkar*, f.
 gratuitous, *gūcū*
 grave, n, *kābār* f · g -yard,
kābārīstān. m
 graze, v tr, *carōiki* int
carōiki, *carīzhōiki*
 great, *bōrū*
 greatness, *bārīār†*, f
 green *nilū*, *jūt nilū* see
 "grass." "greens"
 greengage, *álubūkhāia*
 greens, *shā*
 grief, *gām* f *fīkr*, *fīkēr*, f
āfsōs, f
 grieve, v int, see "anxious"
 take huff. *phītik boīki*, ros
boīki
 grind (corn, etc), *pezōiki*
- grindstone, *pāli*, f grinding
 machine for sword, *cārku*.
 m
 gloom (native), *ashṭōn*. m
 for Europeans horses. *sāis*,
 m
 grow (increase in size general
 word), *bōrū boīki* of person.
dīm viōiki
 guest, *ōshu*, m
 gum (in mouth) *hāiats*, f
 (mucilage). *kalēl'* m
dōk(h), f
 gun, *tūmāk'* m g -powder,
bīlōn', m pl
hāj. n , *āyēr'*, f
 hair (or head), *jakū*, m :
chāmūyē, m pl (used for
 men's hair) (on body not
 head and face) *jāt*, f (of
 sheep, goats fur in general).
jāt f single hair *bālū* m
 see "beard," "moustache"
 half. *trān*, *cāk* m land pro-
 duce, *sāzhu*, m
 halt (stage) *bašt* f
 hammer. n, *hātōra*. m v
 tr *dāk thoīki*
 hand. n *hāt*, m see "left"
 "right" without one or
 both hands *khūshū* hand,
 v tr. *palōiki* h over,
hāvāla thoīki [rūmāl, f
 handkerchief, *lāspik'* f
 handle (of door drawer) *tōri*,
 f, *pharātī*, f of carpenter's
 tools axe, polo stick, golf
 club, racquet, etc), *dqñū*,
 m
 hang up *bāl thoīki*
 happiness *shūrvaī†* f
khūshī, f *khūshai* f (also
 good health) see "health"
 happy, *khūsh*, *khūshān* both
 also mean "in good health"
 see "health"

- hard, kūrū (first ũ very narrow), sākhat
 hare, ūshā'iyū, m
 harlot, kāncani, f male of same caste, dālū (ā long)
 harp, see "Jew's harp"
 harvest, fāsāl, m see "produce"
 hasten, lōkū thoīkī
 hatred (secret) kūs f see "enmity"
 hat (Sina), khóī, f
 hawk, bāyōsh, f bāz, f
 he, o, io, anū, nū
 head, sīs, m h of bed, sisōnṭ, m
 headman (of village), trānfā' m under him is bōrū m
 heal, v int, mīstū boīkī trans, see "cure"
 health, iahāt f mīstīārṭ, f khair, khairāt see "happ- py," "happiness," "good"
 heap, chot, m chīn, m
 hear, pārūzhóikī see "listen"
 heart h'ū m (1 is ī long)
 heaven bīhīsh, m see "sky"
 heavy, āgūrū
 hedge, see "fence"
 heel khūri, f see "hoot"
 height, ūthālyārṭ f
 heir, wāris, m
 hell, zauzāk, f daulōk, m jāhānnum m
 help, kūmāk', f mādat' f. v tr kūmāk' doīkī, mādat' doīkī
 hen, kārka'mūsh, f. henhouse kārka'mūshāī dūkūr', f
 hence, ānyo
 her (possessive), ēsāī
 here, anī, ānī, naī up to here, ānyēt thān to this side m this direction.
- anaṅvari, anē khīn
 hide (something), jāp thoīkī, nīlyóikī (oneself) līshóikī, ako nīlyóikī (someone), līsharóikī see "sprout"
 high, ūthā'ū
 hill (small), lāt, m thōkū, m see "mountain"
 hinder, ráthóikī be hindered, ráthīzhóikī
 Hindu, hīndū', m.
 hire, n, kīráya, f v tr, kīráyat gmóikī
 his, ēsāī
 hit (of gun, arrow, stone, etc.), sacóikī w 2 ac see "strike"
 hither, ānyēt
 hobble (horse etc) mūchīnē pāē gánóikī
 hole (large), āchūny, m (small), āchūmī small pit, dōkū, m animal's house, halōl, m
 holly, banī, f
 holy pāk h man, fākīr see "clean"
 home, at, gotēr' see "house"
 honey, māchī' f
 hoof, khūrū m see "heel"
 hop, contest m which man holds foot m hand and hopping tries to knock down opponent, bātsharō', doīkī seize heel for this purpose. bātsharō' lamóikī
 hope, see "expectation"
 horn, sīn, m
 horse āshpū, m see "mare": h -shoe, sārpn, m
 hospital, shāfakhāna, m. āspātāl f
 hot, tātu
 hour, gānta, m gāī, f.
 house, got, m European, baṅglā, m m enumerating

- houses in village, *dārī†*, doors, is used in the h, at home, *gotēt* h for sheep goats, *bā*, m, for cows, donkeys, *gūyāl'*, f
- how? *jēk zēli*, *kē zēli*, *khyē*, *jēk bē† jēk thē†*
- huff take a, *ros boik₁*, *phīt₁k boik₁*
- humble, *mōru*, *mānū'kūr*
- hundred *shāl* hundredth, *shālmō'no*
- hunger *ūyanār†*, f *nīrīnār†*, f
- hungry, *ūyānū*, *nīrānū* - be h, *ūnyōik₁*
- Hunza (district), *Hūnzā*
- hunt, n *dārū* f v, *dārū thoik₁* gone to h *dārūyēt* gou
- huqqa, *cīlīm*, f
- hurricane *tofān tofānēi ōsh₁*
- hurt, see 'pam'
- husband, *barāū*, m h of wet nurse, *ūnilū mālu*
- hut (thatched), *dūkūr'* f
- I, *ma(h)*
- ice, *gāmūk'*, m
- idle, *abā'tū* is sitting idle, *būi* be *bētūn* (lit having become an idol be is for *bē†*)
- idol, *būt*, m
- if, *āgar*
- ill, *gālī's*, *rogō'tū*
- illiterate, *īlam dastitū nūsh*, *raitū nūsh*
- illness, *rōg*, m (surd g) *rogotyār†*, f. *gālīzār†*
- immediately *tēn tēn ak₁'*, *ēk dām*
- imprison, *kāid thoik₁* imprisoned, *kāid*
- impure, *nājis*, *nāpāk*
- m. suffix -r, *māzhā'* m house, *gotēr'*, *gotēr'* *ārū* m the Sina or Urdu language, *Siṅār*, *Ūrduēr*
- mch, *ēnci*, f
- income, *gātnī*, f *āmdānī*, f
- incorrect, *gālāt'*
- independent (esp of frontier tribes) *yāgi*
- industrious (said of farmer) *grīstū*, *grēstū*
- infect (disease) *palizhōik₁* cause to infect, *palōik₁*
- informed, *khābār*
- ingrate, *nashūkār bāndā*
- ingratitude, *khācār†* f
- injure *nūksā'n thoik₁*
- injury, *nūksā'n* m
- inoculation, *hūdā'*, f
- inquest, see "inquiry"
- inquire, see "ask"
- inquiry (legal, police, etc), *tāikikā't*, m and f
- insect, *krī*, f
- insert (Urdu *dālnā*), *viōik₁*
- inside *ārū*
- inspect, *cākōik₁*
- instead of, *dishēr* w genit instruction, see "advice"
- insult, *beizāt thoik₁*
- intellect, intelligence, *ākāl*, f.
- intention *ālkhān*, f
- interest (on money), *bīā'zh*
- interpret, *tārjūmā thoik₁*
- interpretation, *tārjūmā*, f
- intoxicated (esp with conceit), *mas*
- iron, *cimēr*, m adj. *cīmārī* is not, *nūsh*
- it, same as "he" or "she"
- itch, *khāzū*, f see "itchy"
- itchy, be *khazhōik₁*, see "itch," "scratch"
- jackdaw, redbilled, *jūn*
- janitor, *cāprāsī*, m
- Jatt, *Jāt*, *ash-ton*
- jest, see, "joke"

- Jew, Yāhūdī
 Jew's harp, chān, f (n very short) play do. chān bashōikī
 jewel, hārḡ'n v. tr
 join, yūpōikī, līs thoikī gātī thoikī join hands in supplication, hātī bán thoikī see "collect"
 joint, n (in bodv, sugarcane, bamboo, etc) bān, m
 joke, n, hāvāi mor, m māskarāi mor, m māskarā, m. v, same words w thoikī
 joker, māskarābāz, m
 journey, sāfār, f v, sāfār thoikī
 judge āstomgār, m
 judgment āstōm, f see "justice"
 jug, cajūsh f
 juice, īspā, m rās, m see "delicious, "sweet sap"
 jump, priḡ doikī
 jungle, jēl m jāngāl, m
 just (in sense of just come here, etc), dūn†
 justice, īnsāf †. ādālāt, f see "judge" judgment"
 Kashmir, Kāshīrī† Kashmir, adj, Kāshīrī
 keep (rear, bring up), iāchōikī, ūnyōikī k birds, rāmōikī
 kernel, hānī f or to distinguish from stone of fruit, nē phūtītī hānī"
 kestrel, ūspūkī, f
 kettle-drum, dāmāl, m
 key, chē'ī†, f. (ē is ē)
 kick phācūtīyā' doikī (2 ac)
 kid, chāl† m.
 kidney zūk, m
 kill, marōikī for food, hālāl thoikī
 kind, manner, zēlī of this k, ādō' of that k., āyō' of what k, khyō
 kind adj., mēhḡrbān, mēhḡrbān kindness, mēhḡr. mēhḡi, f mēhḡrbāni, mēhḡrbāni. f
 king, rā, m see "queen," "prince" the King of England bādshā
 kiss, v, ma thoikī, bōtsī doikī n, ma. f bōtsī, f
 knee, kū'to, m
 knife, kūtēzh bāyōikī
 knafe, khātār' f khātāru m
 knock down, zēk tharōikī, nāra viōikī see "fall"
 knot, gūn, † (both in string and in wood) v tr, gūn doikī, gūnē doikī knot badly and confusedly so as to be difficult to unravel, gālatōikī to be so knotted, gālatīzhōikī
 know dāstōikī, sūyōikī
 knowing, āllm see 'learned'
 knowledge, ilām
 known, mālum
 knuckle bān, m see "joint"
 kotwal, chārbū, m caukī-dār, m
 labour, see "work"
 labourer, māzdūr, m
 lace (made of leather, shoelace, etc) phārpūt f (made of cloth, thread) tāsmā, f These words do not mean lace in the sense of Houton lace, etc.
 ladder, chē(h) f
 lake, large, sār, m (surd r) small, bārī, f (a long r) surd)
 lamb, ūrān, m
 lame, khūro
 lamp, native unlit, bati' f do lit, shā'ma lamp vessel, īskāmbū' m lamp-stand,

- shámadān, m English leopard, bāgbiārū, m
 lamp, lāltin, m lessen, āpú thoĩkī
 lance, nizá, f letter, cíthī', f khāt, m
 land, see "country" small letters (post), dāk, f
 piece of land, lúk level, adj, pārú'lū
 landlord, dabū'n, m levy, n., lēvi, m
 language, bas, f liar, khāltēkīs
 lantern lāltin, hātāi lāltin, m hek, lūsóikī, las thoĩkī
 large, bó'ru lid (vessel, box), khā'tū, m
 late, luteness, chūt m lie, n, khāltē't, f
 laugh, hāyóikī he down, v. jēk boĩkī (cere-
 law (Muhammadan), shōryāt' bral j), zēk boĩkī, gāl doikī
 f shārá', f also word for sleep
 lawcase, mūkdámá, f bring life, jil't, f zindagānī, f
 case against, nālīsh th jīkī, lift, hūn thoĩkī
 ārzī' doikī action at law, light, n., sán, m lo, m
 nālīsh, f, ārzī', f light, adj, (not heavy), lōkū
 lawful (food) hālāl light, adj (not dark). see
 lay down, chūróikī "bright"
 lazy, sūs light, v tr, (lamp, fire),
 lead, n, nan't, m lūpóikī be lit. lūpīzhóikī
 leader, sárdār, see "colonel." shámāi lūpī'zhēnēn, f
 "general" the lamps are lit agār lūpīzhēn,
 the fire is burning see
 leat, pā'tū, m (a long) "burn"
 leak, see "trickle"
 leap, see "jump"
 learn, sīcóikī lightning, becūs, m see
 learned, ālim, ūlam dāstītū, "electricity"
 ūlam rāitū like (similar), pārú'lū
 leather, cōm, m like v tr, khūsh thoĩkī
 leave, n, chūf', f rüksāt', lime (for building), cūna, m
 f ijāzát, f v tr phāt lme, kīs'ī, f draw l, kīsī'
 thoĩkī, chūróikī, līp thoĩkī vióikī
 take l, rüksāt boikī give link (m chain), large, kā'vū,
 l to go, rüksāt thoĩkī small, khīkīn', f
 leavened, cūrkaī see cake," lip, upper (āzhinū) ōtū, m
 "sou" l wheaten bread, lower, khīrī'nī) ōtī, f
 kīsta, m list, n, fērist, f
 left (not right) khábū. to the listen, kōn doikī see "hear"
 left, khabóm't literate, ūlam dāstītū, ūlam
 rāitū
 leg gan, f . l of bed, chain, little cūnú (first ū narrow),
 pā m upper l. (of body), kām a little, āpū, kholū
 phātālū, m, lower leg, live (dwell), bāyóikī
 gan, f livelihood, roziná
 lentils, bālāi. f . mazūr. f liver, yum, m (u is ū long)
 mūn f living, alive, jīnu, zīnda

- lizard, kīrkā'li, f.
 load, bārṭ, m (r surd)
 loaf (thin, flat) capáti, f
 lock (for door, box, etc)
 kú'luf m (second u narrow)
 loincloth, cakō'ti, f
 long, zī'gu
 look at, cākóikī· see " see "
 look for odoróikī
 lose, nā'yóikī be lost,
 nashóikī
 lot (drawing lots), kūrā, m.
 phāl, m draw lots, kūrā
 vóikī
 loud ūthā'lú māsō thēṭ (ē is
 è)
 louse, jūṭ, f
 love, cinóikī, shūl thoikī,
 mēhr or mēhār thoikī· n.,
 shūl, f mēhr, mēhār, f
 mūhābāt, f
 low, lātu adj
 lower, adj., khīrī'nū see
 "down"
 luggage, āsbāb, f.: samān, f
 lung, basṭ, f
 lying down zēk, jēk (cerebral
 j)
 mad, yachālītū, gādērū,
 dēvā'nū
 madness, yachālyārṭ, f . dēv-
 anyārṭ, f
 maize, mākā'i, f
 make, thoikī make some-
 thing out of anything, gī, as
 rīlṭ gī cīlim thēnēn, they
 make a huqqa out of brass:
 also genit as rīlāi cīlim
 thēnēn
 male, bī'rū
 man (homo), mánúzū, m
 (vir) mūshā, m young m.,
 cākūr jūān
 mane (of horse), ēspūr, f (ē is
 è)
 mange. runī'ṭ, f
 manger, mādú'r, f
 manner, zēli, f see " kind."
 " method "
 mantelpiece, bokhāi, f (also
 fireplace)
 manure, pas f
 many, bódū, tūshār so m,
 ácāk, āyāk how many,
 kácāk?
 march (day's), pācā' see
 " stage "
 mare, bam, f
 market, bāzār, f
 markhor, būm, m
 marriage, gār, f.
 marry, gār thoikī
 massage, v tr., cāpi thoikī
 see " rub "
 master (owner, etc, not
 teacher), dabūn', m
 masturbate, capóikī
 match (lucifer), káčāti, f
 matter (Urdu bāt), mor, m
 (r surd)· secret m, lītū
 mor, khālbāt mor
 mattress, shāpūs, m. small
 khīrikīs, m
 maund, mán, m. (about 82
 lb.)
 meaning, mātlāb, f
 measure, v tr., tólóikī
 meat, mos, m
 medicine, bīlēn zabāti, f
 dūā'
 meet, be obtained (Urdu
 mīlnā) dok boikī
 meeting jālsa, f assembly
 melon (musk), unripe, galātī,
 f, ripe, gāwūn', f . water
 m., buār'
 melt, v tr, bilyóikī int,
 bīlīzhóikī
 memory, yād, f see " remem-
 ber "
 mend, prayóikī
 menstruate, chīlēzh boikī

merchant, saudāgār
 mercury, pārbāt, m
 messenger, dūrāts, m
 method, tārikā see 'kind,'
 'how'
 mew (of cat), bashóiki
 micturate, mikę doiki
 midday, dázō', f midnight,
trān rāti, f it is midday,
dázō' bili, sūri dázō' bili
sūri trānēk āli
 middle (central), māzhinū m
 m, māzhā
 mild, mōru
 milk, duť, m . curdled m,
mūtu to curdle, tr mūcar-
óiki to become curdled,
mucóiki . unboiled m,
hānāu duť
 milk, v tr., chau thoiki
 mill (water), yqr, f millstone,
yōrái bāt, m handmill,
yām̄yqr, f (vowel in yqr is
 nasal)
 millet, cínť, f pl cině',
 millet harvest
 Minor (village), Mínōr
 mirror, āyīnū, m glass m,
bīlāvarāi (crystal) or shū-
shāi (glass) āyīnū, m.
 mischief, shētām, f.
 miser, khācē'lū
 miserliness, khācālāi, f.
 miss (of gun, arrow, etc), vē
šacóiki (2 ac)
 mist, (azāi) bürgālť, f dumť,
 m
 mix, v tr.. mīsóiki, mīshrāk
thoiki . be mixed, mīsizh-
óiki mīsóiki also means
 associate w oneself, bring
 into partnership
 mixed mīshāru
 Monday, tsāndú'ra
 money see "rupee," "cash,"
 "earnest"

monkey, shódū female, shódi
 moon, yun f month, māz.
 m mās. m half m, pāc
 dark half of m, kātēsť, m
 more (other than this),
mūtū more in addition to
 this, bāskū one month
 more. ēk māz bāskū one
 rupee more, ēk rupái bāskū
 morning, lūstaiki. f lūsti kāl,
 m cal būzhi very early.
lūstiki tūk, f time of
 prayer before dawn tshān-
zār, f adj. lūstikō',
lūstikū m light lūstikū
sán, shēū lo
 mosque, jūmātť, f māhzhūt.
 f
 mosquito, ph'cū, m
 moth, pranűť, m
 mother, ā'zhě, f mā, māli, f
 m in law, shās, f
 motor car, mōtargāt, m
 mount (horse) āshpēzh phāl
boiki
 mountain, chīs, f char, m
 mouse, shūn mānūyo (u vet v
 narrow)
 moustache, phūnē m pl
 mouth ā'i f mouthful (of
 solid food), lāp. f (of
 liquid), dāktť, f
 move (shake), v tr. lan
thoiki mť lan boiki
 much, bódū so m, ācāk,
āyāk how m, kācāk
 mucus, nasal, khūni' f
 mud (ordinary, due to rain).
tūk, m prepared by work-
 men tāgá, m
 Muhammadan, mūsalmān m
 Sunni, sūnni, khārizhi'
 (scornful term) Shuāh.
shia; rāfizi (scornful term)
 mulberry, marōc. f : m. tree
marōcāi tōm. m

- mule, kácár', m. kácár'ri, f.
 murder, n khūn, f
 mushroom, shūt, m
 music, (playing, native),
 hārip, tāmashá'
 my, mái
 Nāgr (district), Nāgīr
 nail (on body), nō'ry, m,
 other), kí'li, f iron n cīmā'ri
 kí'li wooden n. jūkái kí'li,
 kātái kí'li drive m n,
 doiki
 naked, nánū
 name, nom, m. good n,
 nāmūs', f v tr, nom
 chūróiki
 narrative, gāga, f. shilók', f.
 narrow, ērūtū
 native land, vātán, f vāth-
 án f
 navel, tūn, m
 near, káci
 necessary, dárkār be n,
 awāzhóiki
 necessity, see "need"
 neck, sák, m sótū, m (latter
 word preferred in case of
 women)
 need, zarūrāt', f
 needle, sūj, f
 neigh, bashóiki.
 nephew, sister's son sāv'uo,
 m. brother's son, zavái
 púc, m.
 nest, hālōl, m
 nettle, joimi, f
 never, khás nē, kārē ga nē,
 kārē nē
 new, nāwū
 news, khābār, f.
 next (following), phātinū :
 former, yarj, yarūkū,
 yarinū
 nib (of pen), pār, m. [etc
 nice, see "good," "beautiful,"
 mece (sister's daughter),
 sāvúi, f (brother's dau-
 ghter), zavái dīj, f
 night, rāti, f at night, rātyo
 rātyēt. midnight, trān rāti
 nine, naū ninth, naūmō'no
 nineteen, kūni(h)j nme-
 teenth. kūnimō'no
 ninety, carbyo ga dái nme-
 tieth, carbyo ga dái mō'no
 nipple, dūdū'ru m
 nit, lic, f
 no naya noone, kō nūsh
 nothing, jék ga nūsh, jēga
 nūsh nowhere kojni nē,
 kojni ga nē
 noise, gāugā, f. hīlīn, f krēú
 krū, f : vāva make n,
 same words with thoiki
 nonsense, talk, bashóiki,
 vāva doiki
 north, shumāl, f
 nose, nátū, m
 nostril, nátē zōli, f
 not, nē am, is, are not nūsh
 nothing, see "no"
 nourish, únyoiki khayaróiki
 now, tēn at this very
 moment. tēn akí a little
 while ago. kotāi
 nowadays, āsh bālā'
 nowhere, see "no"
 nurse, see "foster mother"
 O (vocative particle) vā āla
 (for men) vā. alí (for wo-
 men)
 oath, hun, f take an o, hun
 doiki I swear by the "pir"
 (sant) pīrēkan by God,
 Khūdāyēkan by the
 Qur'an, kūrānēkan by the
 faith, mānēkan
 obedient, tabedār
 obey (hūkām) manóiki
 obstinacy, zīt, f. rābāt, f.
 obstinate be, zīt thoiki, rābāt
 thoiki

- obtain, find, layóiki be o -ed,
dok boiki
obtainable, layek'
o'clock, bashē at five o . pōē
bashē what o . kácāk
bashēgēn ?
odour, gōn, m
of, suffix -āi, ēi plur. -o
officer, āfsār (civil or military)
see ' general,' " colonel "
often. bōdú dām, tūshār dām
official. see ' village " o over
small district, tasildār. m
oil, tēl, m
ointment. máhālyám
old pūrō'nu jā'rū (used only
of human beings or
animals) respectful words
used of human beings
mafēr (surd r). āstakāli
grow old (human beings
and animals), jarizhóiki of
moon, clothes, shūjóiki of
a long time ago, kádimi
on, upon. āzhē' suffix -zh
one, ēk
only. sírf, fākat
onion, kāshu, m
open, adj bātū v tr, thūr-
yóiki to o mouth. jāmi-
zhóiki adj. slightly o or
apart, as door, or two
boards not properly joined,
cēn† (ē is é)
opinion, sālā', f
opposite to calā' māi gotē'
calā', opposite my house
oppress. nioiki be o -ed ,
mezhoiki
or, ya
order, n , hukam, f . bandēsh†,
f v tr, hukam thoiki,
bandēsh† thoiki
ordinary, mamūli
orphan, jārō', m
other, mütü some other,
mütü jēk (something else),
mütü kō (someone else)
some other bird, animal.
mütü jēk jāngvār, harvān .
some other man mütü kō
mūshāk
otter, ū'zū, m.
ought, avāzhóiki, mistú
(good) Khúdaēt avādū,
God needed him, 1 e he is
dead see avāzhóiki m Sinā-
English vocab
our, āsēi
out, outside, dārú
owl, hūū, m
own. adj , tómu
owner dabūn' see " God "
pain feel pain, shilayóiki
adj. feeling pain, jūk, as
dīm jūk būlū, the body is
full of pain . gālsē dīm bōdú
jūk tharēgi, the wound has
made the body ache much
pain, n , jūk, f kārāt, f
palace, iāku, m
palate, tālu, m
palm (of hand), hāta tāvū, m
palpitate, dār dār boiki (said
of hio, heart)
pankha, thā'mū, m
paper kāgāz, f
paramour (female), jothi†, f
(male) yār,
parents, māmāḡ, m. pl
Pari Rangla (village), Pāri
Bānlā
parrot, totā' (h), m.
part, bāgu, m hīsā, m
partiality, jīhā'z, f tāráfdāri,
f. (good sense, zeal for
friends) nāñ, m
partridge, kākās, m (cakor)
pass, of coin, see ' coin "
pass off (of sunshine from
places), thām boiki
past, prep , dāpār

- pasture, n, rŭn, f see pigeon, kŭnŭh see "dove"
 "graze" under "bird"
- patience, sĀbŭr, f have p, pilgrim zavā'r, m to Mecca,
 sĀbŭr thoĭkĭ hĀjĭ, m
- pattern, nāmŭna m pilgrimage, to Mecca hĀjĭ, f
 pattĭ (gaiter) partō', m pillax, thŭn, f.
 pattu (cloth) rĭn, m pillau (food), pŭlā', m
 paw, see "claw." "foot," pine, see "tree"
 "hoof" pine-needle, su, f
- pay, n, tĀlĀb, f (surd b) v pipe (huqqa), cĭlĭm, f. smoke,
 tr, gāc doĭkĭ, rupāi doĭkĭ p, tāmākŭ piōĭkĭ
 p debt, ūs mŭzhōĭkĭ, ūs pistol, tāmāncā, f pĭstōl, m
 doĭkĭ see "sell" pit, dōkŭ' m
- pea, khŭkŭn, f pitv, nŭrĀiġ, f rāhām, f
 peach, cŭkĀnār, m place, n, diŝh, f v. tr,
 peacock (really peahen) lēs, f chŭrōĭkĭ, chŭbōĭkĭ, in p. of
 pear (fruit), small, piŝō, m dishēr' w genit
 large, shŭgŭrĭ, f. p tree, plain, n, mĀidān, m barren
 piŝōāi tōm, shŭgŭriāi tōm table land (Kashmiri
 pearl, mŭk (h), m. (ŭ narrow) karewa), dās, m. see
 pebble, bathŭ, f. see "plateau"
- peel, n, dilŭ, m (1 is 1 long), plaintiff, mudāiġ, m
 phōt, m. dilŭ is specially plateau, uncultivated, dās
 bark v tr. diġyōĭkĭ m see "plain"
- peg, see "nail" play v on instrument,
 pen, kĀlām, f bashōĭkĭ, I game, doĭkĭ
 penis (child's), cāi, f. in general hĀ'yē thoĭkĭ,
 penknife, cĀkŭ, m tāmashā thoĭkĭ be played
 people, jāk, m pl some instrument), bashōĭkĭ, II
 people, cĀk, m pl games : cricket, kĭrkĭt, f
 pepper, black, kashĭrĭ mārŭc, tennis, fĕnis, f polo, bŭlā'
 f red, lōlĭ mārŭc, f. m see "hop," "stake"
- perhaps, shayāt' pleasant (to taste), see
 permission, see "leave" "sweet" "tasty"
- perspiration, gĭrōm, f please, shŭryarōĭkĭ, khŭsh
 phalanx, m finger or toe, tharōĭkĭ, khŭshān tharōĭkĭ
 tŭkŭ'ci, f pleased, shŭryārġ, khŭsh
 petition, bŭyāt, f arz, f join khŭshān
 hands in p, hĀti bān thoĭkĭ pleasure, shŭryārġ, f khŭshĭ,
 pice, paisā, f f. khŭshān, f
 pickaxe, cĀk, f plough, n, hāl, m v, dōnŭ
 piece, tār, m bĀyōĭkĭ
 pierce (make hole), āchŭnŭ or plum, (aluca), gŭldāiŭġ, m
 āchŭnĭ thoĭkĭ ālubŭkhāra, m. mĀltakŭsh,
 m.
 pig, khŭk, m : sŭr, m pocket, cāndā m

- point, n , cūrū, m
 poison, biṣ, m
 police native police officer, chārbū, m
 polo, būlā', m polostick, būlā'āi dōnū m play p, būlā doīkī polo-ground, shāvrān, m
 pomegranate. danūṭ, m p-tree danū, f
 pond, see "lake"
 poor, gārīp, khūār, ajiz, mīskīn
 poplar, phāltṣa, m
 porter, cooly, barālī, m
 portion, see "part"
 post, n (letters), dāk, f
 postage stamp, tīkat, m
 postpone, motāl chūrōikī or thoīkī
 pot, large, for cooking dēk, f. small do, zānsā, m earthenware, gāiṭ f (Hindī ghārā) stone, large, balōs, m small do bālosī, f : a "lōtā," māshārbā : small water pot, sūrā'ī, f
 potstand (iron, with three legs), cānūl' m
 potato, ālu, m
 pound for cattle, fātāk, f
 pound; weight of two p, sēr, m
 poverty, gārībī, f : ājizī, f
 powder (gun-), bīlēn, m pl
 praise, n, (God), hāmād (person), sifāt, f v tr, hāmād thoīkī, sifāt thoīkī
 prayer, nimā'z, f 5 times of prayer, lūstīkī, f pīshīn, f. digār', f, or māzgār shām, f. khōftān', f note that shām, m, means simply "evening"
 pregnant, āgūrī, ūmēdvār
 prepare, tāyār thoīkī
 precipice (edge of), bīl (liquid l)
 present, n (Urdu tūhfa), gōrīn, m hāyōn, m
 preserve rachōīkī [ōīkī
 press, nīōīkī be p-ed, m zh-
 previous (day), yārṭ (chak) see "former"
 price, gāc, f.
 pride, bārīārṭ f.
 priest, (Shia), ākhūn', m (Sunni), maula', m (au long)
 prime minister, vāzīr, m.
 prince, king's son, gūshpūr, m
 print, chāp doīkī printed, chāp dīṭū
 prison, jelkhāna m
 prisoner, kāidī, m
 prize (stake), hālībōnṭ, f.
 produce, half of land p, sāzhū see "tenant"
 profit, faidā
 promise, kāṭṭ, f vāda, f ekrār, f. v tr., kāṭṭ thoīkī, vāda thoīkī, ēkrār thoīkī
 proper, mūnāsīb, lāzīm be p, avāzhōīkī
 property, jādāt, f
 proud, mās, māstīkhōr
 prove, sābut thoīkī
 puddle, bārū, m (a is long)
 pull, zakalōīkīṭ, zās thoīkī
 pull out (nail sword), tāś thoīkī
 pulse (in wrist, etc.), nār, f (surd 1) look at p, nār cākōīkī
 pumpkin, wān, m
 punish, sāzā doīkī
 punishment, sāzā', f
 punkah, see pankha
 puppy, khūkūr', m
 pure (water, oil, etc.) sisī'nū see "clean" "holy"
 purse (native cloth), phūtūn', m. (leather), bāṭuā m

- push, thān thoīkī
 put, place, chūōīkī, chūbōīkī
 put in, viōīkī p on (clothes)
 banōīkī, banarōīkī see
 "clothe" 𑀓ū long)
 quadruple, cargūnū (first ū is
 qual, gūn, f
 quarrel, v, phārkātōīkī, jāgra
 thoīkī, rābāt thoīkī, kālī
 boīkī, gāsh boīkī, abuse,
 v. tr., kalyōīkī
 n, phārkāt. kālī, f gāsh,
 f jāgra, m : kālī and
 gāsh are also adjj
 quarter (numerical), pāū m
 1 $\frac{1}{4}$, 3 $\frac{1}{4}$, etc, ēk ga pāū, ce
 ga pāū, etc 7 $\frac{3}{4}$, 9 $\frac{3}{4}$, etc,
 pāū kām ās, pāū kām dāi,
 etc 2 $\frac{1}{4}$ ser, du sēr ga pāū
 queen (raja's wife), sōnī, f
 question, see "ask"
 quench (thirst, hunger, etc),
 hārōīkī w word for thirst,
 hunger be quenched,
 bāvōīkī, būzhōīkī
 quickly, lōkū early, cāl
 quicksilver pārbāt, m
 quilt (padded, for chair horse),
 kūlpācā, m see "mattress"
 Qur'an, kūrān by the Q,
 kūrānēkaṇ
 rabbit, ūshaiṽū, m.
 rag, large, kālū, m long, lizī,
 f small, cirīpi, f
 railway train, see "train"
 ram, n, azū, m v, azū
 vāyōīkī
 rambow, bizon† f
 raise, hūn thoīkī
 raja, rā, m
 ram, karē'lū, m. dē'gēr, m
 rate, nī'rīk, f
 rations, rāsan
 ravelled, see "tangle"
 raw; uncooked, badly cooked,
 ā'mu unripe, of fruit, nilū
- razor sīrāu f
 read, ravōīkī
 ready tāvār
 reap lēc thoīkī, lōīkī
 rear (keep animals etc),
 ūnvōīkī, iāchōīkī birds
 rāmōīkī
 reason (without special r)
 gūcū "therefore"
 receipt, rasīd, f
 recently, kotāi† see "now
 a days"
 recognise, dāstōīkī
 reconcile yūparoīkī
 red, lōlyū, loilyū
 refusal, īnkār, f
 refuse, v, īnkār thoīkī,
 mūnkīr boīkī
 refusing, mūnkīr
 regard (as being such and
 such), kalyōīkī
 reject, phāt thoīkī, kharīzh
 thoīkī rejected, kharīzh
 see "take out"
 rejoice use 'happy' w boīkī
 relative, n, ūskū'n, m
 relieve nature, dārū būzhōīkī
 religion, māzhāb, f, dīn f,
 īmān, f
 remedy, ilāj, f, m
 remember, yād mucoīkī (w,
 nom of thing remembered),
 hīēzh thoīkī, yād thoīkī
 see "memory"
 rent, kīrāya, f
 repent, tobā thoīkī
 repentance, tobā, f
 report rabōt, f.
 request, see "petition"
 requisite, dārkār see "neces-
 sary"
 Resident in Gilgit, bōrū Sahīb
 or Sāb Assistant R in
 Cīlās, Mūlkī Sahīb or Sāb
 resign, īstīfā' doīkī
 resignation, īstīfā, m and f.

- resin, kalēl, m
 rest n ārām take a moment's r, sū thoīki, sū nīkhālōīki
 return, mt, pherōīki, II, tr, bring back, pherōīki, I phére arōīki, phére valōīki. send back, phére chanōīki also phīrōīki, phīri [m revolver, tāmāncā f pistōl, reward, inām
 rheumatism, gāsē, f pl get r gāsē dīzhōīki
 rib, prāshī, f.
 ribbon, fitá, f
 rice, briu, m cooked, bāt, m ear of, sīsu, m
 rich, povōnū daulātdár. see "wealth"
 ride (horse, etc), phál boīki (on horseback, āshpēzh)
 rifle, ráfālī, f.
 right, proper see "proper"
 right, not left, dāchīnū. dāsīnū to the r, dāsībóm†, dāchībóm†
 right, n, hāk, f
 rind phot, m dílu, m. (more often bark)
 ring, n, with stone, borōnū, without stone, khīkī'n, f
 ringlet, taru'ī, f
 ringworm, jāzi f.
 ripe, pákū unripe, nilu
 ripen, pácóīki†
 rise, ūthyōīki, hūn boīki of sun, moon, stars, jil boīki, zhu boīki
 river, sīn, f small, ga, m bātsāl, f váigā† f ga may be mere channel
 road, pōn, f
 roar, (lion tiger, etc) bashōīki, II
 rock, gr'ri, f (i is í long) kēn, f see "stone," "pebble"
 roof, upper, tēshī, f lower, ceiling, tál, m
 room (in house), got, m roomy, shīlu
 root, mūlī'†, f
 rope, bālī, f
 rotten, krīdū
 rough, chācārū
 round, adj., bīdirū (ī is í long) all round, on all sides, ūgāltāk
 rouse, see "awake"
 row (of men, houses, etc), jīn, f (cerebral j) tshīr, í (surd r)
 rub, pālyōīki, mālīsh thoīki r with hands, or feet manōīki, II
 rubbing, n mālīsh, m.
 ruby, lāl†, m
 run, hāē or hāi thoīki. r away, ūcōīki
 rupee, rupāī, f dābāl, f
 rust, zāngār, m be rusted, zāngarsē khēgūn (lit rust has eaten)
 sack, borí, f s holding one, two maunds, ēk māni, du māni borí
 sad, chūpūs, gāmgīn
 saddle, tilén, m v tr. tilén doīki
 Sai (village), Sāi
 sake, for s of kāryo, kāri
 salary, tálāb, f (b surd)
 saliva, thū, f thū'ki, f see "spit"
 salt, pāzhū' adj, pāzhūlitū salutation. salute n, jū, f : sālām, f v., to salute, do. with thoīki
 sand, sīgál, m
 sandal, tsāplāi, t
 sap, āsu, m rās, m
 sarcasm, cōdo, m
 Satan, shēitān', m

- satisfy (hunger), hāróiki (w. word for hunger) be s-ed (hunger), būzhóiki, báyóiki satisfied (hunger), saḳ
- Saturday, šhímshēr, m
- savage, jāngali
- save, mūzhóiki be saved, mucóiki
- saw, large, for two men, haráci, f. small, parnái, f
- Sazin (district), Sazin†
- say, rayóiki thoiki
- scabbard, agūl', m see "sword"
- scatter, phāu thoiki be s-ed, phāu boiki
- school, madrasá, f
- scissors, káci, f
- scoffing, códo, m
- scratch, n, on hand, etc, from nail etc., tsār, m v tr, tsār thoiki be s-ed, tsār boiki scratch in general, khanóiki, kāc thoiki see "itch"
- seal, móhar, m v tr, móhar doiki
- search, talásh, f of house by police, talashí f s. for, odoróiki, talash thoiki search (by police), talashí thoiki
- seat, v tr bayaróiki
- second, num adj, düm'no
- secret, adj, litu, khālbāt in secret, khālbātēr go aside, go apart. khālbāt boiki
- see, pashóiki
- seed of grain bi, m of other things gonō', m
- seer, ser (weight) sēr, m
- seize, lamóiki
- self, aki' for oneself, akōt'
- sell gāc doiki
- send, chanóiki
- sense, hōsh, f
- senseless see "unconscious," "senseless" . senseless
- work, abqm krqm
- sentry, tsairi, m (ai short) parā' m.
- separate, adj, yūlo set apart for oneself, chito v tr, same words w thoiki be s. ed, same words w boiki, also chíjóiki, chūzhóiki
- servant, sādār, m . naukār, m farm s for irrigation, zaitú, m.
- serve, see "service"
- service, sādari†, f . naukāri', f khīzmāt, f . serve, same words w thoiki
- set v int (of sun, etc), būrizhóiki, būr boiki set out, start, rāvān boiki
- set apart, (for oneself), see "separate"
- settled down, (from a long time back, said of old resident), kādimi
- seven, sāt seventh, sātm'no
- seventeen, sātāt . seventeenth, sātaim'no
- seventy, cēbyo ga dái . seventieth, cēbyo ga daim'no
- severe (character), khāci mīzājāi, sākhāt mīzājāi
- shade, shadow, cbizhot, f
- shake, v tr, lān thoiki . int lān boiki
- shame, lāsh, f. shārm, f
- share, n . bagō', m bāgu
- sharp (knife, razor, etc.), tīnu, (sword) bāt
- sharpness, tīnyār†. f see "sharp"
- shave (beard, etc.) (dāi, etc) . valóiki
- shawl, kār, f. very large khqn, m

- she, e(h) (*e* is *è*), *ie*, anë(h)
në(h)
- sheep, *ezh*, *f* fat-tailed,
bākta, *m* wild, *ürin*, *m*
sheephouse, *bā*, *m*
shepherd, *páyālu* (also goat-
herd, cowherd)
- Shiah, *shüá*, *Rāfízí* (derisive
word)
- shield, *dāl*, *f* *khāi*, *f*
- Shina, *Sinā man*, *Sin†*, *m*
Sina woman, *Sin† cèi*, *f*
Sinā man from Yāgīstān,
Sinākōçü *m* *Yāgīstān*
where inhabited by *Sins*,
Sināikü *Sinā language*, *sinā*.
sin† bas, *sinā bas*, *f.* *m* in
the *S* language. *sināi*
- shirt, *kütāni* (*ā long*) *f*
woman's chilü, *m* *English*
s, *kamiz*, *f*
- shiver, *dādār boikü* *be cold*,
cā boikü
- shoe, *paizār*, *f* *caplı tsāplāi*,
f. *grass-shoe*, *kāçeli* *Eng-*
lish s, *büt*, *m* *horse s*,
sārpü *m* *shoe lace*, *tāsmā*,
f.
- shoemaker *shotō'*, *m* *mōci*,
m
- shop, *hātí*, *f* *dukān'*, *f*
shopkeeper, *dukāndār'*, *m*
- short, *khüto* (different from
cünü, small)
- shoulder, *phyōlu*, *m* *phizhü*,
m *s-blade* (scapula)
phyāvü
- shout, *krüu*, *f* *v.* *krüu thoikü*
- show, *v* *tr*, *pasharóikü*,
cākaróikü see *Sina-Engl*
vocab
- show *n*, *tāmarshā*
- shrine, *āstān*, *m*
- shrub, *cünü tōm*
- shut, *adj*, *tām* *v* *tr*, (door,
etc), *tām thoikü* *shut up*,
- gañóikü*, *bānd thoikü* see
"tie"
- side (direction), *khin*, *f* *m*
this direction, *anaṅvari*
anaṅvari khin, *anë khin*. *m*
that *d*, *aiṅvari*, *aiṅvari*
khin ai khin or *ravari*,
ravari khin, *re khin* from
this *d*, *anaṅvayo*, *na varyo*,
etc from that *d*, *ayāvayo*,
ravayo, etc. *at* or *to* the
right, *dāsibóm†* *do left*
khabóm† *by side of*, *prep*,
dāpār *on other side*, *pār*
- sieve, *dältis'* *f*
- sigh, *haïs* *f* *deep s*, *shidá'lı*
haïs (lit cold *s*) *v*, *haïs*
thoikü
- sight (eyesight) *rāsh*, *m*
nāzır, *f*
- sign, *v* (write one's name),
dāskhāt thoikü
- sign, *n*, *ishāra*, *f.* *make s.*,
ishāra thoikü
- signature, *dāskhāt*, *m*
- silent, *mānükür*, *cük* *be s.*,
cük thoikü
- silk, *sıkim*, *f* (second *i* very
short) *white silk*, (native),
chūshı, *f*
- silver, *rup†*, *m.*
- similar, *pārü'lü*
- sin, *n*, *günā'*, *m* *v* *günā'*
thoikü
- Sinā*, see "Shma"
- sing, *gāē doikü*
- singing, *n*, *gāē*, *f*
- sinew, *nār*, *f* (surd *r*) *tendo*
Achilles. *jāva nār*, *f*
- sink, *v* (of sun, moon, etc, of
things in water), *bürizhóikü*
(see also "set") *v* *tr*,
büróikü
- sir, *jū*, *nāzür*
- sister, *sa*, *f* *full s*, *hizhı* *sa*
husband's s, *jāzē'*, *f* *wife's*

s , sarō'ni, f	brother's	soap, sabūn', f
wife, sa, f	brothers and	sock, jarāp. f (for chaplis)
sisters, zāsā, m pl		māsī', f
sit, bāyōikī, II	of birds	soil n , sūm, m
alight, poikī		soft. mauvo (au is half long),
six, sa	sixth samō'no	nārm
sixteen, sōi	sixteenth, soi-	soldering, kālālī, f
mō'no		sole (of foot), pāē tāl, m
sixty, cēbyo	sixtieth cēbyo-	solid, sārū
mō'no		solstice, hālōl' m
skin, qom m		s , ūvālu h
sky, agāi, f		winter s ,
slack (of rope etc). sōk		yonūkū h
slave, māristān', m		someone, use kō. who ? especi-
sleep, n , nir, f. (surd r, i very		ally m neg sentences
short) v soikī	put to	some others, kō . . kō
sleep. saroikī		(sing) some people. cāk
sleeve (of garment), hō'ī, f		something, use jēk, what ?
slip, sāk boikī, tās boikī, khās		son, pūc, m
boikī		son in-law,
slippery (place), sāk boikī		jāmcō', zhāmcō', m
(dish), tās boikī (dish),		song, gāē. f
tāltākūs		soot, shēiṭ, f
sloping bēsko (ē is è)		soothe (apprise), shilōikī
slow, slowly, adj . ābātū, chūt		soothe child, jul thoikī
(ū is ū long)		see
slowness, chūt, m		" comfort "
small, cūnū, khōlū	see	sort, v tr , tāl thoikī
" little "		soul, pranūṭ, m
smallpox, phoē, m pl	get s ,	rū(h) m
phoē nikhāyōikī		(ū is ū long) jilṭ f
smell, qon, m	v tr , sū	sound, n , shōno, m
thoikī		sour, cūrkū
smart, adj. (clever deceitful),		become s (of
calāk'		milk), phār boikī
smoke, n , dumṭ m : v		see
(s tobacco) tāmākū	piōikī	" curdle "
smooth, phicilū (ī is ī long)		south, zhānūb f
snake, qon, m		sovereign (com), āshīāpīṭ f
snatch away. lūōikī		sow, jalōikī, wiōikī v ,
sneeze, n , jī. f	v , jī	spade, bēl, f
thoikī,		spark, cūrtūi, ṭ f (with agārāi,
jī vayōikī		of fire)
snow, hīn, m		sparrow, harācān, m f
snuff (for nose), Pēshāvāri		speak, ravōikī
nāsvār', m . for mouth,		s. language,
Sinō nāsvār', m		thoikī
		spectacles, ānāk', m . cāsh
		ma', f
		speech. (Urdu bāt), mor, m
		(surd r)
		spend, kamōikī, kramōikī,
		khārāc thoikī

- spider, tālbūry, m
 spin, cārku katóiki, katóiki
 (note cerebral t)
 spinningwheel, cārku, see
 "grindstone"
 spill, taū thoíki, biróiki intr,
 bīrzhóiki
 spit, thū thoíki see "saliva"
 spleen (part of body) shom, f
 split, see "tear" tshir doíki
 spoil, khārāb thoíki
 spoon, khāpā'i, f
 spot, tí'ku, m
 spread (carpet cloth etc),
 dīsróiki
 spring (season), bāhā'r,
 bāhāraí khēn, f (of water),
 ūts, m
 sprout (of plants), nilizhóiki
 spy, jasū's, m
 squint, tēre achi'yē (crooked
 eyes).
 squirrel, shāci, f
 tab, khātarú or khātār†
 doíki, both w 2 ac
 stable, āshpālī†, f
 stage, halting place bas†, f
 day's march, pāra'
 stair, chīc(h), f
 stake (or bet in game), hālī-
 bōn†, f v ti, hālībon†
 thoíki
 stamp, postage tikát, m
 stand, ūthyóiki, hūn boíki
 stand' wait a moment'
 tsāk bo' (from tsāk boíki).
 rise from sleep, ūthyóiki
 to stand, v tr. tsāk thar-
 óiki
 star, tāry, m
 start, set out, rāvān boíki
 start, be startled, ār boíki
 state, condition, hāl, f hālāt,
 f.
 steal, cori thoíki [m.
 steel, fūlāt', for fire, cāmāk',
 steward. (raja's), bavārci, m
 taxgatherer. yārfa, m
 stick, kūnālī, f n,
 sting, n, cūrūt, f v tr, cūrūt
 thoíki
 still, yet, adv, dārūm
 stocks (for punishment), gūna
 put in s, gūna doíki
 stocking, jārap, f
 stomach dēr f (surd r)
 stone, bāt, m of fruit, hānī',
 f, or phūtīti hānī see
 "kernel" s in ring phitī
 f
 stony, khāvāshī, batakūsh
 stop, v tr, ráthóiki int,
 ráthizhóiki, see also
 "stand"
 stoop, kōlu boíki
 storehouse, (native), dānō',
 m. (Government), gūdā'm,
 f
 storm. tofā'nēi ōshī, f tofān
 story (narrative), shīlōk', f.
 cāga, f
 straight, sūcu he went s.
 sūcōzh gou
 straightness, sūcyār†, f
 straitened, hēfā'
 strange, stranger. dārī'nu,
 azhōnu lōgu "strange, ājāb
 see "foreign"
 straw, mūthūshē, m pl
 house for storing s, gūspur',
 f.
 street (of shops), bāzār, f
 strength, shāt, f kūrī, f
 (u narrow) shātilyār†, f
 highhandedness) with s
 or force, shāt gi. kūrūk thē†
 stream, see "river"
 strike, sīdóiki zamóiki s gong.
 bashóiki I: be struck (gong).
 bashóiki II, see "fist,"
 "whip," "knife"
 string, (twine), dūlū', m

- strong, *shā'tūl'ū*, m
 stumble, tam boiki, jārgān
 boiki stumbling, jārgān
 to let s, jārgān tharóiki
 stupid bēvakūf see "mad"
 stupidity, bēvakūfi, f
 suck, cūsoiki
 sugar, *shākār*, m · gūr, mīsrī,
 cim, khān expressing differ-
 ent kinds of s, are adjj.
 qualifying *shākār*
 sugarcane, no word It is not
 known
 suitable *yēski*, *lāyēk mūnā-*
šīb, *lāzim*
 summer, *ūvālu*, m s sol-
 stice, *ūvālu hālōl'*, m
 summit, *cūū'* m
 summon, hō thoiki
 summons (legal) *sāmān*, m
 sun, *sūri*, f put out m s,
sūrīzh wioiki see "set"
 "rise"
 Sunday, *adīt*, m
 sunshine, *sūri*, f
 Sunni, *sūnni*, m *khārīzhī*
 (derisive name used by
 Shiahs)
 surety, *zāmānāt*, t go s,
zāmānāt gmoiki or *doiki*
 Swat (district), *Suāt*, f
 swear, see "oath"
 sweep, *thām thoiki*, *khās*
thoiki
 sweet, *mōrū*, *talā*, *ūspāū*,
īspāvū, *māzedār*
 swell v, (of hollow thing as
 stomach) *pūsīzhóiki*, *pūsm-*
īzhóiki (of solid, flesh,
 bone, etc), *shūzhóiki*
 swift, *lōku*
 swiftness, *loikyár†*, f
 swim, *tām doiki* swimming
 bladder, *māyūs* f.
 sword, *khānār'*, f. unsheath
 s, *tās thoiki*
 tahsildar tasildār m
 table, *mēc*, f
 tableland (uncultivated), *dās ·*
 Kashmiri *kareva*
 tail, *phoco't*, m
 tailor, *dārzi*, m
 take, *gmoiki* t away, *hār-*
óiki t out *nīkhālóiki* t.
 off, *nīkhālóiki* take hold,
lamóiki t off (saddle,
 bridle), *hūn thoiki*
 talk, *rayóiki*, *mor thóiki* t
 nonsense, *bashóiki*, II
 tangle, v tr, *gālatóiki* · be-
 come t -d, *gālatīzhóiki*
 tape, *fitā*, f.
 target, n, *hāyón*, m · cān,
 f set up t, *hāyón* or *cān*
bayaróiki hit t, *hāyónēt*
 or *cānēt* trān *thoiki* hit
 centre, *hāyónāi* or *cānāi*
 trān *māzhā* (or *māzhanēt'*)
 trān *thoiki* · t practice, *cān*
māri, f
 tasty *māzedār* see "sweet"
 tax, *bāp*, f · *mamāla'*, f
 octroi t, *masū'l*, f t—
 gatherer (Raja's), *yārfā*, m
 tea, ca, f *ānrēzi* ca, f, a
 kind of tea taken without
 milk *Bāmbāi* ca, taken
 with milk
 teach, *sīcaróiki*
 teacher, *ūstād* m school,
maštār', *ūstād*
 teapot, *cajū'sh*, f.
 tear, n, *āsū*, m
 tear, v tr, *tsār thoiki*, *phāy-*
óiki, I be torn, *phāyóiki*, II
 teat (animal's, woman's
 nipple), *dūdūrū*, m
 tell, *rayóiki*
 temper, good tempered, *mīšti*
 or *nārm mīzājāi* bad
 tempered, *khāci* or *sākhāt*
mīzājāi

temperament, mizāj, f
 temple (near ear), kăpăstairi,
 f (ai short)
 ten, dái tenth, daimó'no
 tendo Achilles, jăvanār
 tent, güt, f
 tenant (land), sãzh̄u dáyěk
 (lit. giver of sãzh̄u, half, to
 the owner)
 tepid, bübü'lü (middle u is ü
 long)
 testimony, güá†, f
 tank, shúkār thoíkı
 thankful, shúkargüzār'
 thanks, shúkār, f
 that, o ıo see "he," "she,"
 "it"
 that, conj, ki
 their, äinēi
 then, inferential, to, ho
 thence, ā'lyo
 there, āli (i surd) up to
 there, älyēt thāñ
 therefore, anışē karyo. anısei
 säbāb gi see thoíkı in
 Sınā-Eng Voc.
 thick, thülü: of material
 things, phatōru
 thief, coritü, m
 thieve, cori thoíkı
 thigh, phatālu
 thin, tälünü (weak) äshāti'lü,
 äshā'tu
 thing, ciz, m.
 think, ärmā'n thoíkı, kái
 thoíkı khäyā'l thoíkı,
 sämbá thoíkı
 thirst, thirsty, väyäl†, f be
 thirsty, väyälzhóíkı
 thirteen, cōi · thirteenth,
 cōimó'no
 thirty, bī ga dái thirtieth, bī
 ga daimó'no
 this, anu(h), nu(h)
 thorn, kónü, m
 thou, tu(h)

thought, ärmān, f kar† f
 khäyāl', f , sämbá, f
 thousand, hăzār thousandth,
 hăzärmōno hundred thou-
 sand, läk -th, läkmó'no
 thread, gūni, f
 three, ce third, cemó'no
 throat, sq'tü, m Adam's
 apple, dodü, m
 throw, phäl thoíkı t. down,
 nāra wióikı
 thumb, ägü'to, m
 thunder, ägái küt, f
 Thur (a village). Thür
 Thursday birı'sfät, m
 thus, ane zēli, äcük, ädē, ädē
 zēli, äyē
 thy, thái
 ticket, tikät, m.
 tie, tak thoíkı, ganóikı
 tiger, dī(h)†
 tight, tün
 time, khēn f (ē is è) another
 t., mütü dām next t,
 äzhinü dām in the mean-
 time, äyākēr · time in
 "four, five, six times," etc,
 dām, m cöt f also
 gúnia what time is it?
 kácāk bashögēn?
 timid, bīzhātu
 tin, tin, m soldering, kälāi, f
 tired, be, somóikı
 to, prep, suffix -t
 tobacco, tāmāku m
 today, äsh see "tomorrow"
 toe, agúi, f big toe, ägü'to
 together, nalā' gätı (ä long)
 toll (bell, etc), bashóikı, I, be
 tolled, bashóikı, II
 tomato, cürkü bälügän, m.
 tomorrow, lüstaikı, day
 after t, cirin' fourth day,
 cōrın
 tongs, ūcū
 tongue, ıp, f (not used for

- "language," see ' lan-
 guage ")
 tooth, $\text{ḏ}q_n$. m back 't, $k\ddot{a}l$
 dq_n front t much'ny dq_n
 topsy, turvy, abqm see "up-
 side down"
 torch, lighted, $eal\ddot{o}'t$, m
 unlit, $l\ddot{a}i$, f
 torrent, torrent bed, *ga*. m
 touch, n, $zh\ddot{u}k\ddot{t}$, f v tr,
 $zh\ddot{u}k\ddot{t}$ thoik₁ be touched,
 $zh\ddot{u}k\ddot{t}$ boik₁
 tower, $sh\ddot{i}k\ddot{a}r$. f
 town, $shaihar$, f (a₁ short)
 townspeople, one's own, tom
 $h\ddot{e}t\ddot{a}i$ $\ddot{a}k$
 trade, craftsmanship (Urdu
 $h\ddot{u}n\ddot{a}r$), $h\ddot{u}n\ddot{a}r'$, f
 tradesman, $saud\ddot{a}'g\ddot{a}r$. m
 trading, n. *sauda*. f
 train (railway), rel, f (I surd)
 translate, $t\ddot{a}rj\ddot{u}m\ddot{a}$ thoik₁
 translation, $t\ddot{a}rj\ddot{u}m\ddot{a}$, f
 trap (one horse), $t\ddot{a}mt\ddot{a}m\ddot{a}$.
 two-wheeled covered, $t\ddot{a}ng\ddot{a}$
 travel, n. (for pleasure), $s\ddot{e}l$.
 f journey, $s\ddot{a}f\ddot{a}r$ v., $s\ddot{e}l$
 thoik₁, $s\ddot{a}f\ddot{a}r$ thoik₁
 treacherous, $h\ddot{a}lv\ddot{o}ik\ddot{1}k$
 treasure (private hidden),
 $b\ddot{i}rk\ddot{i}'s$, f (i is i long) Gov-
 ernment money in treasury,
 $kh\ddot{a}z\ddot{a}n\ddot{a}$ † [$z\ddot{a}n\ddot{a}$
 treasury (Government), $kh\ddot{a}$ -
 treat (medically), $\ddot{i}l\ddot{a}j$ thoik₁,
 $b\ddot{i}l\ddot{e}'n$ thoik₁
 treble, $ceg\ddot{u}'n\ddot{u}$ (first \ddot{u} is long)
 tree, tqm m names of
 plants as follows
 Abies Pindrau or Webbiana,
 $k\ddot{a}c\ddot{u}l$. f
 Pinus Excelsa cī (h). f
 cypress, $c\ddot{i}l'$ f
 mulberry, $mar\ddot{o}'c$, f
 Pinus Gerardiana, $th\ddot{u}l\ddot{e}s$, m
 its seed, $gar\ddot{o}'h$, f. $y\ddot{o}'z\ddot{i}$, f
 cedar, $ph\ddot{u}l\ddot{u}z$, m
 chinar, *Platanus Orientalis*,
 $b\ddot{u}c(h)$, m.
 poplar, $phalts\ddot{a}$, m
 willow, $b\ddot{e}u$ f weeping w
 $m\ddot{u}ch\ddot{u}'r$, f
 walnut, $\ddot{a}ch\ddot{o}i$, f see "wal-
 nut" in vocab
 pear, $p\ddot{i}s\ddot{o}'$, m $sh\ddot{u}g\ddot{u}r\ddot{i}$, f
 pea, $kh\ddot{u}k\ddot{u}n$. f
 peach, $c\ddot{u}k\ddot{a}n\ddot{a}'r$, m,
 pomegranate, $danu'i$, f . p
 fruit, $dan\ddot{u}'t$
 plum, $g\ddot{u}ldar\ddot{u}'$, m
 fig, $ph\ddot{a}k$, $ph\ddot{a}g$, m
 alu bukhara $m\ddot{a}ltak\ddot{u}sh$
 holly, $b\ddot{a}n\ddot{i}'$, f.
 olive, $k\ddot{a}'\ddot{u}$
 bamboo nagie f
 date palm, $kh\ddot{u}rma$, f
 tomato, $c\ddot{u}rk\ddot{u}$ $b\ddot{a}l\ddot{u}g\ddot{a}n$, m
 brinjal, $m\ddot{o}r\ddot{u}$ $b\ddot{a}l\ddot{u}g\ddot{a}n$, m
 wild rose, $s\ddot{i}n\ddot{a}i$, f.
 blackberry, $\ddot{i}shk\ddot{i}n$, f.
 dhatura, $d\ddot{a}t\ddot{u}'ro$, m
 bhang, $th\ddot{o}c\ddot{e}$, f
 onion, $k\ddot{a}shu$, m
 carrot, $kac\ddot{u}n'$, m
 henna, $sar\ddot{u}n$ m
 rose, $g\ddot{u}l\ddot{a}p$
 French beans $rab\ddot{u}n$
 a thorn with yellow wood,
 $sh\ddot{u}gl\ddot{u}$ f
 tremble, see "shake."
 "shiver"
 trial, (legal), $m\ddot{u}kd\ddot{a}m\ddot{a}$, f
 tribe, rom , † m
 trickle, ($az\ddot{a}i$) $v\ddot{a}j$ $v\ddot{a}y\ddot{o}ik\ddot{1}$
 leak (of house, roof), got or
 $t\ddot{e}sh\ddot{u}$ or $t\ddot{a}l$ $n\ddot{i}st\ddot{a}zh\ddot{o}ik\ddot{1}$ or
 $n\ddot{i}st\ddot{a}zh\ddot{o}ik\ddot{1}$ (got is house,
 $t\ddot{e}sh\ddot{u}$ upper roof, $t\ddot{a}l$ ceiling,
 under roof)
 triple, $ceg\ddot{u}'n\ddot{u}$ (first u is \ddot{u}
 long)

- tripod (iron for pots), cǎnūl, m.
trousers, (native), tsanálū, m (English), pátlūn, f
true, sūcu see "straight"
trunk (tree), díng, m base, gabū'n m
truth, sūcyārġ, f
try, v., kōshīsh thoíkĭ
Tuesday, āngārū, m.
turban, pásō'ġ, m thātū, m
turmeric (Urdu hāldī), halízĭ, f see "yellow"
turn, v tr. pheróíkĭ, phūóíkĭ I int, pheróíkĭ, phīróíkĭ, II, pher-phīr-izhóíkĭ, mǎřǎ'k boíkĭ, phār boíkĭ n, phār, f see "upside down"
twelve, bāi twelfth, baímǒ'no twenty, bī (h) twentieth, bimǒ'no
twig, gachi', f
twine, n. dūlū'
twilight (morning) shēū lo, m wist, pharāt thoíkĭ
two, du second, dumóno
udder chíri, f
ugly, khacū
unable be. dūbóíkĭ
uncle father's elder brother, bōrū mālu. m father's younger brother or mother's sister's husband, cūñū mālu mother's brother or father's sister's husband, māmū father's brothers between eldest and youngest are called māzhinū mālu
unconscious, sūs bēhō'sh, bekhābar
under, khīri, kūlyo
undercooked. āmū see "unripe"
understand. pǎrūzhóíkĭ
ungrateful, nashū'kār bānda. m
unlawful (especially food), hārām
unleavened (everything but wheat), shīlāk see "leavened"
unripe, green, nilū. see "undercooked"
up, upwards, ázhě', ázhět'. up to, thān
upon, suffix -zh, ázhě'
upright (literal sense) tsāk standstill, wait a moment. tsāk boíkĭ
upside down inside out, abq̄m foolish matter (Urdu ultī bāt), abq̄m mor, m turn upside down, phārān thoíkĭ
urine, mikę, m pl mō m
urinate, mikę doíkĭ
useless, fǎzū'l
valley (little), zūn, f
vari-coloured, cūcū
vein, nār, f (surd 1)
verandah, mūkhēā'nġ. f
very, bódū lāvū, tūshār m this v place. ē dishēr akí at this v time, tēn akí very well, all right. sho' mīstū!
vessel, see "pot"
village, hēt f kúĭ, f phārĭ, f (a long) v. official, tranfā, bōrū
villager, kuyōc. but this really means "inhabitant," "subject," kō rāñi kuyōc hānēt? what raja's people are you? fellow-villagers, tom hētāi jāk, tom phāryāi jāk.
vine, gúrbi, f see "grape"
vinegar, sífká m
visible, cālāġ, lēġ be v., lēġ boíkĭ, calāġ boíkĭ, pashi zhóíkĭ

have	èvëlēt,	bārīzēt	y, 'ici'	previous day, yar†
phātīnū	èvëlēr	or èvëlēzh	chāk,	m.
(or bārīzēr,	bārīzēzh),	the	yoke, nal,	m to yoke, nālēr
following y			doīkī	
yeast, cūrķū,	m	ātāi cūrķū,	you, tsho	
m.			young (man or woman),	jūán
yellow, hālīzū			y man, cākūr	y woman,
yet still, dārūm			cūmātkīr,	f.
yes, awá			your, tshēi	
yesterday, bāla	dav	before	zeal (for friends)	nān, f

KOHISTĀNĪ AND GŪRĒSĪ.

INTRODUCTION AND SYNTAX.

NOTE —K. and G stand for Kohīstānī and Gūrēsī respectively

Sins call their language sinēā jīb or sinēā mōzi in Kohīstān, the phrase in the Gūrēs dialect being sinā mōzi a speaker of the language is called Sin (fem the same) The adjective is sin or sūnkōcū in Kohīstānī and sinā in Gūrēsī

PRONUNCIATION.

Several points are worthy of attention.

Cerebral Letters.—c, ch, zh, j, are found both cerebralised and uncerebralised the cerebral forms are represented by c, ch, s, z and cerebral j In Kohīstān zh and j are often interchanged, especially after a vowel, as are z and cerebral j there is a tendency to prefer the fricatives zh and z after a vowel The sounds are made with the point of the hollowed tongue against the back of the hard palate

Examples

Kohīstānī lāc goats, ceī, three (cf ceī, woman) zā, brother jabāti, medicine (cerebral j) cākōnū, look jāmcōh, brother-in-law sisū cob of maize, cf shīshū, poplar sāsu, dream.

Gūrēsī cīcū, vari-coloured chaū, whip sēu, blind pās, wool . zā, brother . ci, thirty kēcūl, Abies Pindrau . mūchō, before . ich, n , bear

The cerebral letters n, t, d, r, are all common and cerebral l occurs in the Drās dialect

Another notable feature is the tendency partially to *unvoice a final vowel* and to *aspirate a final sibilant consonant* Words are frequently pronounced without this aspiration, and it is always dropped in inflection

Examples :—K. , bāk, bākh, cave; rock-hole kādāt. kādāth, how ṭakī, ṭakih, button bārkō, bārkōh, bag

G. ; ātēāt, ātēāth, you will bring . hāt, hāth, you are kyē, kyēh, why ānī, ānih here . dū, dūh two

The final *h* in all such words is liable to drop off when the emphasis is slight, and of course disappears with the inflection. Voiced letters are not aspirated in *G*, but are not infrequently aspirated in *K*. I think, however, that such aspiration is not constant. Thus we hear *lhaido* and *laido*, was obtained *gāda* and *ghāda*, in the river or at the river.

Indeterminate vowels — There are indeterminate vowels which vary sometimes in the same word, e.g. between *ē* and *ō*, *ē* and *ó*, *ī* and *o*, *o* and *u*. Thus in *Gūrēsī cēn*, sycamore, the *ē* appears to be normally between *o* and *ē*, sometimes becoming almost *ē* and sometimes *o*. In *G ich*, bear, the *i* is between *ī* and *o*. Such sounds are natural when found in connection with the cerebrals *c*, *ch*, *s*, *z* for these consonants tend to retract the front vowels *i* and *e*, and to lower the high *i*—all in the direction of *o*. They seem, however, to be of the essence of the language for we have them in the 3rd sing fut as *G āsoi* or *āsēi*, he will be *oi* or *ēi* he will come. *K kānoi* *kānei* quarrel *ašilo*, *ašila*, he was. We notice too that the fut 1st sing seems to end indifferently in *am*, *ām*, *ēm*, *ūm*, and *īm*.

Accents — The strong accents of the language should be noticed. There is no one rule which will decide on which syllable the accent should fall. The preference is to have it as near as possible to the end of the word. Infinitives accent the *ō* of the termination *-ōṇṇ*.

G. *garī'h*, watch (noun) *kāskī'h*, turban *shaka'r*, sugar *dumógū*, second *cí'di*, day after to-morrow *pashizhō'ṇṇ*, be visible *pashizhílos*, I was visible *khātos*, I ascended *yazā's*, I made to walk

K. *camát*, haste *hägúro*, heavy *takī'h*, button *bāndī'*, knuckle, joint *ājīṇṇ*, high, upper

The short vowel (here *u*) at the end of many words may be taken as a very short vowel often involving the lengthening of the vowel of the previous syllable. The *y* occurring in many *Gūrēsī* infinitives is often very faint, so *pashizhōṇṇ* and *pashizhyōṇṇ* do not greatly differ.

Epenthesis — There is not much epenthesis in the language, but a final *i* frequently affects an *a* in the previous syllable, thus in *K hānū*, is, becomes in the fem. *haini*, where the *ai* is pronounced like the *a* in English "man".

A long *ā* changes from *a* as in French *âme* *tâche*, to the *a* in French words like "page," "cave," e.g. *Kohistāni machāri*, bee, has an *a* of this nature. Sometimes a short *i* is introduced after the *a*, as *māchāiri*. Similar changes may be

found in the Gūrēsi dialect and some which can hardly be called epenthetical. We have *caikēā caikēāth* imperat and future 2nd plur of *cākyōṇu*, see, where we should have expected *caḱkēā caḱkēāth* of also *kātāri*, female mule plur *kātāiri*.

NOUNS

(Gūrēsi.)

Case—In Gūrēsi the genit suffix is sing masc -ō, sing fem. -ēi, plur -ē for both masc and fem. It changes according to the number and gender of the word qualified, but (unlike Urdu and Kashmiri) it never changes according to whether the qualified noun is nomin or oblique.

The dat suffix is -ṭa or -tē which is added also to adverbs. The accus is often the same as the nomin, if it has a suffix it is that of the dat. The so-called ablative is made with the preposition *zhō*.

The most interesting case is the instrumental or agent, which has two distinct forms, one ending in -ēi for use in the past tenses of transitive verbs, and the other in -sū used with all other parts of transitive verbs. The former seems to be Aryan. In the Roy As Soc's monograph on Northern Himalayan Languages I have adduced forms which resemble it. Cf *Bhādrāwāhi -ēi* for the plur agent, *Bhātēali* agent sing -ē and -ai, *Kāngri* agent sing. and plur. -ē. The latter reminds us of the Tibetan agent which ends in -s, and of *Jād* and *Nyāmkāt -sū*. I should not like to put forward any theory, but the double form suggests the presence of influences from two different families of languages. In the plur the agent becomes -ēizhi. In the sing. fem it generally ends in -ō, as *sāzō*, by a sister *sāsō*, by her. The first pers pron in the plur has -sū for both agents.

The prepos *āzhā'*, upon, appears to require that its object should add *zhi* before *āzhā*. Thus we have *sisazhi āzhā*, on the head *sāndūkazhi āzhā'*, on the box *gōzizh āzhā*, on the house. *āshpizhi āzhā'*, on the horse while for upon me, thee, him, us you, them we find *mō*, *tū*, *sēsī*, *bē*, *tsō*, *sanō* followed by -*zhi āzhā'*.

(Kohistāni)

In Kohistāni the gen. sing suffix is generally -ēi, plur -o. Neither of these is subject to change, no matter what the gender, number or case of the following noun may be.

The dat suffix is ṭa which may become rei in the plur but in ordinary conversation no change is made. As in the other

dialects it may be added to adverbs and prepositions with the general idea of direction to in time or space.

The preposition "from" is *ɔ*, *ɔ̃* or *zho*, the plural form being in practice the same, though sometimes said by the people to be *ɔ̃* or *ɔ̃ē*.

The two agent suffixes are -oi, -ei or -ī for the sing of the first, with -je or -jz preceded by a short vowel for its plur, the second being -su or -s for both sing and plur. In Kohistānī, however, the two forms are not kept so rigidly distinct as in Gūrēsī and in the case of nouns the second form is frequently employed for the first. With pronouns this is rare, the forms being as a rule distinguished from one another.

The accus is generally the same as the nomin.

The prepos *ājā*, upon, is added directly to the word without the addition of *zhi*, thus *gōzā ājā*, upon the house *sisā ājā*, on the head *āshpi ājā*, upon the horse *mō ājā*, upon me.

In both dialects many nouns make little difference between the sing and the plur, except in the genit and in the ending for the first agent. Even in the case of the agent the final *ɔ̃* or *ɔ̃* is so faintly pronounced in Kohistānī that often it is hardly audible. There is a tendency in actual speech to assimilate all short vowels.

Pronouns These do not call for much comment. The first person has three roots, *m-* in the sing, and *b* and *as-* in the plur. The root *b-* is found in the sing in Kāshmirī *boh*, while *m-* and *as-* are common in the Aryan languages of North India.

Interrogative pronouns are used also as indefinite pronouns, thus words meaning "who?", "what?" are used for "any-one" and "anything."

Adjectives ending in -u for the masc sing take -a in the masc plur and -i in the fem. both sing and plur. They do not change for case unless used as nouns. Adjectives ending in a consonant are indeclinable except when used as nouns. *Khūdāe Pāk*, God Holy, is treated as a single noun, the inflectional endings being added to *l'āk*.

Enumeration is by scores, and the numbers are very simple and regular. For ordinals *müğü* (K), or *mógü* (G) is added.

VERBS.

The conjugation of verbs is not difficult. It resembles that of the English verb in the fact that it is generally sufficient to know one or two parts in order to be able to conjugate the whole. The most noteworthy points are the existence of an organic

passive, the use of two agent forms, although only one is found in Gīlgītī Sīnā, and the fact that in all past tenses, whether transitive or intransitive, the verb changes according to the gender, number and person of the subject. It has not that passive construction common to many Aryan vernaculars in India whereby the verb changes according to the logical object which becomes the grammatical subject.

The infinitive ends in *ōṇ* the *ō* always receiving the accent. It is a verbal noun and may be declined like any other noun in *-u*, taking *-a* for the plur masc and *i* for the fem sing or plur. Thus we have —

K aī kom thōṇ mīstū, hānū, it is right to do this work.

mō pāshōṇārī gās, I went to look

tikī khōṇēi khēn nīsh, it is not the time for eating food.

nāmāz thōn bozhām ? shall I go to pray ? In this sentence the dative ending *-ra* is omitted.

The imperat. is formed by adding to the root of the verb *-é* for the sing and *-ēā'* for the plur, or is the same as the root for the sing and adds unaccented *a* in the plur — *ātē'*, *āṭēā'*, bring *hār*, *hāra*, take away. The root is found by omitting the ending *-ōṇ* of the infin.

According to accent verbs are divided into two main classes —

(1) Those which in the Put, Pres Ind, and Imperf accent generally the syllable following the root. They usually make the past in *-ās*.

(2) Those which in the Fut, Pres Ind and Imperf accent the root. They have slight contractions in some of the syllables after the root. Almost all intrans verbs belong to the second class. Some trans verbs also belong to it, but most belong to the first.

The future adds to the stem the following endings — *-ēm*, *-ām*, *-im*, etc., *-ē -oi* or *-ei*, *-ōn -ēāth* or *-āth*, *-ōn*. The short vowel of the first sing varies. When the infin is monosyllabic (not counting the final short *-u*), the verb is generally somewhat irregular as will be seen from the conjugations in the grammar, *zh* and *z* are apt to be interchanged in all verbs.

The future is in common use as a pres subj. This corresponds to Kashmiri, but Sīnā has greater flexibility than Kashmiri. Cf. the examples of conditional sentences given lower down. A table of the chief verbs exhibiting irregularity is appended. The irregularities are usually found in the formation of the past tense.

In Gūrēsī the pres. ind, imperf. and pres perf are as a rule a combination of two tenses more or less rapidly uttered, being respectively future with pres of verb subst, future with

past of verb subst, and past with pres of verb subst In Kohistānī these have been welded into single tenses, though their origin is obvious Thus we have ātīmūs, I am bringing, from ātīm hūs or hānūs ātāsū, I have brought, from ātās hūs or hānūs The imperf is derived from the pres ind, e.g. ātaṃsā. I was bringing

A future indicating doubt is expressed in K as follows — the continuative future by the future with bīlos, the simple 'will be' by the pres of the verb subst with bīlos, and the future perfect by the past with boi

hārei bīlū, he will doubtless be taking it away

hānū bīlū, it will doubtless be so

shūnīlū boi "Fēraṃgi hāṇa" thēto, lākīn pāshou ne boi, he will have heard that there are Europeans, but will not have seen them

The past of trans verbs ends in

G ās -ā -aū -rēs -iēth -iē

Instead of the first three we may have in verbs of the second class -yās, -iās, or -ēās, -yā, -iā, -ēā; -yaū, iaū or ēaū

K. -ās -ā -ou or -āu -es -eth -ege.

Verbs of the second class have for the first three

-yās, iās, -ēās. -yā, -iā, -ēā; you or -yāu, -īou or -īāu, -ēou or -ēāu

Fem -es -ege -egi -es -eth -ege in which the Gūrēsī and Gūlgīti pasts are combined

The intrans past normally ends as follows, the dialects being practically the same

G īlos -īlo -īlo or -īlū, -īlis -īlēth īli

Fem -īlyēs -īlyē -īli -īlyēs -īlyēth -īlyē

K -īlos -īlo -īlo -īlēs -īlēth -īlē.

Fem īlēs -īlē -īlē -īlēs -īlēth -īlē

The pluperfect in both dialects is the past with the past of the verb subst as ātās āsīlos, I had brought

A number of intrans verbs instead of -īl in the penultimate syllable have some other syllable, thus —G ōnū come ālos -līshyōnū, conceal oneself, litos dāzhōnū, burn, dādos sācyōnū, be attached sātos pāruzhyōnū, hear, pārūdos These words are almost identical with Kohistānī Others are K rōnū, crv, rōlos mīryōnū, die, mūs wāzōnū, descend, wātos nōshōnū, be lost, notos

Some verbs with trans meanings have past tenses of intrans form: in Gūrēsī some of them take the subject in the agent case

G bīzhyōṇṇ, fear, bīzhilos mēi bīzhilos I feared.
sīncōṇṇ, learn, sīncilos mēi sīncilos, I learned
pārūzhyōṇṇ, hear understand mēi pārūdos, I understood,
 heard

tāryōṇṇ, to cross, tārilos has subject in nom case
mōzhihōṇṇ, mōzhihīlos, finish, has both a trans and an
 intrans sense with nom subj

yāzhōṇṇ, walk or cause to walk, has yātos, walked, with
 subj. in nom case, and yazās caused to walk, with
 agent subj There is also a regular causal yāzhayōṇṇ

K shīcōṇṇ learn shīcilos

yāzōṇṇ, walk vātos vāzōṇṇ, cause to walk, yāzāyās
 To be finished is mūcōṇṇ mūtos, otherwise the above
 verbs are practically as for Gūrēsī

pānyōṇṇ, read, past pānyās or pānilos

Verbs ending in r(v)ōṇṇ are a little irregular. Those ending
 in -ar(y)ōṇṇ aryōṇṇ or aryōṇṇ usually have -ār in the
 future and go back to -ar, ar or ar in the past. They are
 mostly causals

G dī mairyōṇṇ, kill dī māiēm, dī mairēās dī for dē, conj
 partic of dōṇṇ, give, here means "strike"
pārūzh-airyōṇṇ, explain, -ārēm -arēās
dūzh-arōṇṇ, wash -ārēm -arēās

In K the same thing occurs, but the verbs are hardly so
 regular

būzh-āryōṇṇ, awaken, -yārām -ārēās
bud-yārōṇṇ, awaken -yārām -ārēās
pārūj-airyōṇṇ, explain, -ārēm arēās.
dī marōṇṇ kill dī māram dī mārās also without dī,
 also as follows

marōṇṇ, kill mārām mārās (cerebral r)
īkht-īrōṇṇ, mix -yārām -īrās
bākh-ārōṇṇ ride -ārām -arilos
cūk-vārōṇṇ stop (trans) -yārām -īrās
dīzh-ārōṇṇ, wash -ārēm -ārēās

PASSIVE

The passive is formed by adding -j or -īzh to the root of
 the verb. This is much commoner in the Kohistānī dialect
 than in the Gūrēsī

G ekyōṇṇ, look çākījōṇṇ or çākīzhyōṇṇ, be looked at

K sānōṇṇ, build, make, sānījōṇṇ, be made
māḥōṇṇ, kill māḥījōṇṇ, be killed

The passive is conjugated like an intrans verb and has its past in -ilos. as sāñjīlo, it was made

There is also a stative passive participle ending, in both dialects, in i'lū, which is declined like adjectives in -u -

sānilū, made phūti'lū, broken This corresponds to the Hindi passive partic. with huā, as bānāyā huā, made, in the state of having been made tōrā huā, broken An organic passive partic is found in many Aryan hill dialects as in north eastern Panjabi kaddhēādā ejected Cāmēālī hērōrā, seen

THE CAUSAL VERB

The normal causal form ends in -yōṇṇ In the simplest cases this is added with an intervening *a* (in Kohīstāni often without this *a*) to the root of the verb which is to be rendered causative

G cāk̄yōṇṇ, look at	cāk̄āvōṇṇ cause to be looked at or inspected
K cāk̄kōṇṇ	cak̄yōṇṇ and cak̄āvōṇṇ
G pash̄yōṇṇ see	pāsh̄āvōṇṇ cause to be seen
K pāsh̄ōṇṇ	pash̄yōṇṇ and pāsh̄āvōṇṇ
G sīncōṇṇ, learn	sīncāvōṇṇ teach
K sh̄icōṇṇ	sh̄īcyōṇṇ

Frequently the root of the causal is changed.

G khāzh̄vōṇṇ, ascend	khāl̄vōṇṇ cause to ascend
K ikh̄ izōṇṇ	ikhāl̄ōṇṇ
G vīzh̄ōṇṇ, descend	vāl̄yōṇṇ, cause to descend (ram etc, said of God)
K vāzōṇṇ	val̄ōṇṇ
G and K dāzh̄ōṇṇ, burn (intr.)	dayōṇṇ burn (tr)
G and K chīzh̄ōṇṇ, tear (intr.)	chīnyōṇṇ, tear (tr)
G and K sh̄ish̄ōṇṇ, be dry,	sh̄āk̄ārvōṇṇ, dry (tr)
G and K s̄ac(y)ōṇṇ, be attached	sōṇṇ attach
G and K p̄arūzh̄ōṇṇ, hear understand	G. p̄arūzh̄airvōṇṇ, K p̄arūzh̄-airyōṇṇ, explain.

AGENT PARTICIPLE

The agent participle corresponding to Hīndī and Ūrdū -wāla ends in -k, but the formation is not always regular. The most usual method of forming it is to add -ē'k to the root for verbs of the first class, and -ak unaccented for those of the second

G. and K cakēk, looker thēk, doer ātēk' bringer
and on the other hand we have

G khāzāk, descender from khāzhyōṇṇ yāzāk, walker,
from yāzhōṇṇ

khāk eater, from khōṇṇ is contracted.

In Kohīstāni the infin is used in this way in agreement
with a noun, as rāsōṇṇ mūshā, a keeper. camat thōṇṇ mūshā,
a man who hastens

CONJUNCTIVE PARTICIPLE

The conjunctive participle corresponding to the Hindi and
Urdu -kār or -ke is formed by adding -ē' to the root for verbs
of the first class and -i for the second. There are slight
irregularities

G. and K cakē', having looked thē, having done ātē
having brought. kūtē', having beaten

khāzī', having ascended: yāzī', having walked pāshī',
having seen gē, having gone, is formed from the root of the
past tense gās (bozhōṇṇ, to go)

COMPOUND VERBS

Verbs compounded with nouns and adjectives. As in Hindi
and Urdu, and to a greater extent than in Kashmiri, verbs
are joined to nouns and adjectives to express a single idea.
The commonest verbs used in this way are thyōṇṇ, do or make
(K thōṇṇ). dyōṇṇ, give (K dōṇṇ) bōṇṇ, become. Others
are oṇṇ, come vālyōṇṇ, bring down (K. vālōṇṇ) vāzhōṇṇ,
descend (K. vāzōṇṇ)

G. thātharai thyōṇṇ, trembling make. tremble

bish dvōṇṇ, twisting give, twist

lānā bōṇṇ shake (itr) lānā dyōṇṇ, shake (tr) lānā
(K lān) means shivering

āzū vālyōṇṇ (K. āzū vālōṇṇ) to bring down ram (referring
to God), to rain

K lāmān dōṇṇ swim.

dai vālōṇṇ, bring down beard, to shave

chigi vāzōṇṇ, sneeze descend, to sneeze (G. chm vāzhōṇṇ)

coṭ dōṇṇ, to strike.

Verbs compounded with other verbs — Verbs are compounded
in this way to express such ideas as ought, ability, knowing
how to

Ought — In Gūrēsī this is expressed by bozhī with the infin
bozhī, from bozhōṇṇ, to go, corresponds exactly to the

Kashmiri *gātshī*, from, *gātshūn*, to go · *bozhī dyōṇṇ*, one ought to give, it is necessary or right to give, Kashmiri *gāt-hī dyūn* cf Hindi *dēnā chāhiye*

In Kohīstānī some such word as *mīstū*, good, is used, as *dōṇṇ mīstū hānū* it is good to give

Ability — *bōṇṇ*, be able, with the infn G *tu vāzhōṇṇ nai bē*, thou art not able to walk K *mō yāzōṇṇ bom*, I can walk In K this is sometimes shortened, thus *mō yazaḥ bom*. I can walk, *tu bozhā bē*, thou canst or mayest go

Know How To — *dāstōṇṇ* (G and K), and *lāstōṇṇ* (K.).

G. *mōsū cak thyōṇṇ dāstēm*, *mōsu cak thyōṇṇ nai dāstēm*, I know how to dig, I do not know how to dig

K *mōs pāṅgār dōṇṇ lāstēm*, I know how to hobble (a horse) *tus dārū dōṇṇ na dāstē*, thou dost not know how to hunt.

PRONOMINAL SUFFIXES

Pronominal suffixes which are so fully developed in Kashmiri, and add so much to the difficulty of that language, are comparatively rare in Sinā I have not noticed them at all in Kohīstānī In Gūrēsī I have noticed them for the second sing and second and third plur. always to express an object, direct or indirect

<i>hū</i> , is .	<i>hūi</i> , is to thee	Kashmiri <i>chūy</i> from <i>chuh</i> , is
<i>hūou</i> , is to you	„	<i>chūva</i>
<i>hūkh</i> , is to them	„	<i>chūkh</i>
<i>kūtvōṇṇ</i> , to beat	<i>kūtēm</i> , I shall beat	
<i>kūtēmēi</i> , I shall beat thee	cf Kash	<i>māray</i> , I shall beat for thee
<i>kūtēmou</i> , I shall beat you	„	<i>māraṇṇ</i> , I shall beat you
<i>kūtēmēkh</i> , I shall beat them	„	<i>māraḥ</i> . I shall beat them

In Kash *māray* the suffix is dative, I shall beat thee is *mārāth*

INTERROGATIVE PARTICLE

When an interrogative sentence does not contain one of the ordinary interrogative words such as how when why where, etc., a special particle is often inserted The particle is *dā* in Gūrēsī and *lā* or *ē* in Kohīstānī Down the Indus from Cilas *ē* is commoner than *lā* which is hardly found These particles are sometimes used with the imperative and then have the effect of softening the abruptness of an order

- Ā mistū boi hō dā ? K. mistū hō ē, art thou well ?
 kokōe hā dā (ē), are there hens ?
 āshpi ātē dā (lā), bring the horses The force of dā or lā
 is that of English "will you," bring the horses, will
 you.
 mōsū tāmakū pim dā (ē) may I drink tobacco ? (i e
 smoke).

These particles may not be used along with an interrogative pronoun adjective or adverb.

CONDITIONAL CLAUSES

(Kohistāni)

(1) Of the form "if he eats this he will live", protasis and apodosis both future in sense Koh has protasis in past, apodosis future.

mō khyās to mīrīm', if I eat this I shall die

In a variety of this the pres ind. may be used in the protasis

hārō to hār, na hārō to phāl thē. if you are taking this (i e., if you wish to take it), take it, if you are not taking it, leave it "You" here is sing. If a plural is meant the sentence becomes hārathā to harā, na hārathā to phāl thēā the meaning being otherwise the same

sēsī hārō to hārtā, na hārō to na hārtā, if he is taking it (wishes to take it,) let him take it, if he is not taking it, let him leave it Hārtā is concessive, corresponding to Gūgīti hārot, hārotā

(2) Of the form "if he were to eat this he would die" or "if he had eaten this he would have died" These are not clearly distinguished In most Indian languages the context has to decide which sense is intended, and that in spite of the existence of forms which ought to decide the point without the context

The protasis has either (i) the past tense with the subordinate particle *to*, the past tense being deprived of its suffix, or (ii) the past tense uncontracted along with the past of *bōṇu*, to be used with *to*, in this case the past of *bōṇu* loses its suffix Strictly speaking the first of these should mean "if we were to do," etc, and the second "if he had done," etc

The apodosis has either the future with *bīle* (*bīle* being indeclinable), or the future with *to*. The former is commoner.

mō belā āl-to (or ālos bīl-to), sābsē mūṛa poisa dei bile, if I had come yesterday, the Sahīb would have given me a pice

āsē jabāṭī (cerebral) khēou bīl-to, bīsh ne mīrie bile (or ne mīrīzhēi to), if he had eaten the medicine, perhaps he would not have died

koe ga āl-to (or ālo bīl-to), poisa laizhī bile, if anyone had come, he would have obtained a pice

koe ga āl-to, mō thēm bile, if anyone had come, I should have done it

It will be seen that āl-to, bīl-to and bile are indeclinable. The form with simple āl-to may mean either "were to come," or "had come," while that with ālos bīl-to or ālo bīl-to must mean "if he had come," etc. bīl-to is contracted from *bīle* and to To, the particle of subordination plays an important part in all subordinate clauses

The following clauses will show the forms used for the different persons and genders

mō āl-to or ālos bīl-to, if I were to come or had come
 tu āl-to or ālo bīl-to, if thou wert to come or hadst come
 yo āl-to or ālo bīl-to, if he were to come or had come
 bē āl-to or ālēs bīl-to, if we were to come or had come
 tso āl-to or ālēt bīl-to, if you were to come or had come
 ye āl-to or ālē bīl-to, if they were to come or had come

To get the fem. one must change ālos ālo ālo ālēs alēt ālē into aḷīs aḷī aḷī aḷīs aḷīt aḷī, thus

mō āl-to or aḷīs bīl-to, if I (fem.) were to come or had come
 āl-to and bīl-to are not changed

TEMPORAL CLAUSES

(Kohīstānī)

"At the time of doing" is rendered by *khen* or *khm*, time, with the verb in the tense required by the sense

mō tīkī khyās khēnī (or khīnī), at the time that I was eating food. lit I ate food at-the-time

tso ālēt khēnī (or khīnī), while you were coming. lit you came at-the-time

khēn may be used with the infin

tīkī khōnāi khēn bīlū, bread eating-of time became, it is time to have food.

PURPOSE, CONTINGENT RESULT.

(Kohīstānī)

Purpose is expressed by the future with or without *bīle*. A connecting conjunction is not required. This construction does equally well for all purpose clauses whether in English *they are past or future*, the underlying idea is that they are always future with reference to the time of the main verb.

thūlo bātshō hālāl' thēā, bēsū khōn khūshāltea thōn, kill the fat calf that we may eat and be happy

tho mūrā kārē ga ēk lāch ga nī dā mō tomī somātā soi tōmashā thēm bīle, thou never even gavest me even a goat that I might make fun with my (same-age) companions.

The same construction is used to express contingent result. See the second sentence under the next heading—I am not worthy that people should say.

Purpose may also be expressed by the dative of the infinitive —

tiki khōnāra gou bread eating-for he-went, he went to have food

QUOTATIONS

(Kohīstānī)

The narratives well illustrate the use of the verb *thōnū*, do to indicate quotations. It is placed *after* the words quoted.

“*kānoi kyē thēt' thē, khojou*, ‘quarrel why ye made?’” having—said he asked, i.e. he inquired saying, why did ye quarrel?

mō laik no hōs “thēi pūch hū” thē jāksē razān, I worthy not am “thy son is” having-said people may say, i.e. I am not worthy that people should speak of me saying I am thy son.

shūnīlū boi “Fēraingī hāng” thēto pāshou ne boi heard he-will-be “Europeans are” having said, saw not will-be. he will have heard that (saying) there are Europeans, but will not have seen them. The loan-word *shūnīlū* from *shūnōnū*, *Ārdū sūnnā*, is striking. Like the more usual *pārūzhōnū*, it is considered intrans.

Kāshmirī Influence

The Gūrēs and Tīlī people are bilingual speaking both Kashmiri and Sinā. Their dialect has several points of resemblance to Kashmiri not found in Kohīstānī. The following may be noted

- (i) *bozh*₁, ought, from *bozhōn*₁, go corresponding to Kashmiri *gātsh*₁ from *gātshūn*, go as *bozh*₁ *cāk*₁*ōn*₁, one ought to look Kash *gātsh*₁ *wūchūn*
- (ii) The use, though to a very limited extent, of pronominal suffixes *hūi*, is to thee Kash, *chūy* (*hū*, is Kash *chūh*)
kütēmēkh, I shall beat them Kash. *mārākh*. (*kūṭēm*, I shall beat Kash *māra*)
- (iii) The partially adjectival nature of genitives, which change according to the number and gender of the nouns governed, but do not change for case The genitives in the Drās dialect of Sinā do the same
- (iv) The vocabulary has a few Kashmiri words not used in Kohistānī, as *sāra*, half more than, *sāra cār*, $4\frac{1}{2}$ Kash *sāda tsōr* *sāda*, quarter more than, *sāda āsth*, $8\frac{1}{4}$ Kash *swāda oth thānīh*, butter; Kash. *thāi* (Koh *gīh*) *kādūl*, bridge, Kash *kādūl* (Koh. *sēō*, *kārtūl*) the *r* in *prōn*₁ (Koh *pōn*₁) is also Kashmiri

A number of other words show the influence of Kashmiri

The Drās people are trilingual, speaking Pūrīk in addition to Sinā and Kashmiri This applies only to the Drās plain, further down the valley they cannot speak Kashmiri. In Drās one notices a sharply hissed *s* which is not unlike the Kashmir *ts*, though it has less of the *t* element

ACCIDENCE OF THE KOHĪSTĀNĪ DIALECT

NOUNS

Masculine

	Singular.	Plural
Nom	<i>māl-y</i> father	<i>a</i>
Gen	<i>-oi</i>	<i>-o</i>
Dat	<i>-ara</i>	<i>-ara, -are</i>
Prep	<i>-a</i> (<i>jo, jā, zho, kāci</i> , etc)	<i>-a</i> (<i>je jēi, zho, kāci</i> , etc)
Ag I	<i>-oi</i>	<i>-a jē, jā</i>
Ag II	<i>-asa āsa, -asū</i>	<i>-asa, etc</i>

The pronunciation of the prep *jo*, and of the final short vowel of Agent II is inconstant It is doubtful whether in ordinary speech anyone makes a difference between the sing. and plur. forms of *jo* and *ra*

Nom	<i>bāl-</i> , boy	<i>bālī</i>
Gen	<i>bal-ei</i>	<i>bal-o</i>
Dat	<i>-ara</i>	<i>-ūra</i>
Prep.	<i>-a</i>	<i>-ū</i>

		Masculine	Plural
	Singular		
Ag I	bāli	bālu jě, ja	
Ag II	bālsa etc	bāliṣa etc	
Nom	zā, brother	zār -ū	
Gen	zā-wei	-o	
Dat	-ōra	-ūrā	
Prep.	wā	-ū	
Ag I	-wi oi -wi	-ū jě, ja	
Ag II	-sa, etc	-ūsa etc	
Nom	rā, raja, king	rāj-i	
Gen	rāei	-o	
Dat	rāra	-ūrā	
Prep	rā	-ū	
Ag I	oi	-ū jě ja	
Ag II	rāsa etc	-is	
Nom	pūc-h	phē	
Gen	ei	phē-ō	
Dat	-ara	-ōra	
Prep	-a	-ō	
Ag I	-i	-ō jě, ja	
Ag II	sa, etc	phēsa, etc	
Nom.	gāh, ghāh, stream has	Gen gāei, ghāei	Dat gāra,
	ghāra, ghēra		
Prep	gā, ghā, ghē, and so on	Note also ghādā, in a stream	

Sometimes -k, -āk, is affixed to the root, in this case the suffixes are attached to the -k. For the meaning of this suffix see end of syntax of Gilgiti dialect. See examples in the Parable of the Prodigal Son. wātānakaṛa, for wātānara, to a country dēkānakei for dēkānei, of a servant. nokāraṛaṛa, for nokāraṛa, to a servant mūshyakei for mūshyāei, of a man.

		Feminine	Plural
	Singular		
Nom	soc-i, female	-i	
Gen	-ei	-yo	
Dat	-ira	-ara	
Prep	-i	-a	
Ag I	-yo	-aje	
Ag II	-isa etc	-isa, etc	
Nom	ce-i	cei	
Gen	-i	cō	
Dat	-ira	cōra	

Singular		Feminine.	Plural
Prep.	ce-i		cō
Ag. I	-i		cō je
Ag. II	-isa, etc		ceisa, etc.
Nom	mūlā-i		mūly-ái
Gen.	-i		-ō'
Dat	-ira		-áira
Prep	-i		-ái
Ag. I	-i		-ái jě
Ag. II	-isa, etc		-áisa, etc
Nom	sās, sister		sāzār-ü
Gen	sāz-ei		-o
Dat	-ūra		-ūra
Prep	-ü		-u
Ag. I	-u		-ü jě
Ag. II	sāssü, sāssa, etc		-üsa, etc

All nouns ending in *s* and *sh* inflect in *z* and *zh*.

Nom	mā, mother		mālār-ü
Gen	māl-ei		-o
Dat	-ara		-ūra
Prep	a		-ü
Ag. I	-o		-ü je
Ag. II	masa, mas, etc		-üsa, etc
Nom	āj-e -i, mother		āj-e
Gen.	-ei		-o
Dat	-ara		-ūra
Prep	a		-ü
Ag. I	-u		-ü jě
Ag. II	-ēs		-üs

PRONOUNS.

Nom	mō, mōh, I		bē
Gen	mei		ās-ō
Dat	mūra		-ūra
Prep	mō		-o
Ag. I	mōsu, mōs, mō		-ā. bēsü, bēs
Ag. II	mōsü, mōs		-bēsü bēs

The masc and fem. are the same except that in the nom pl and ag plur the fem has the additional forms *bā. bäsü*. As in the case of nouns the final *u* of the agent is frequently inaudible. It also interchanges with other short vowels. So with all other pronouns

Singular	Plural
Nom. tu, thou	tso
Gen thei	tsei
Dat tūṛa	tsora
Prep tū	tso
Ag. I thō, tūsū, etc	tsā, tsosú tc.
Ag. II tūsū, etc	tsosū, etc

The mas and fem are the same

Nom so, he, that, it, fem. sē	se
Gen sēsei	sān-ei
Dat sēsara	-ōra
Prep sēsi	-ō
Ag. I sosi sosa, etc	-a, sesa, etc.
Ag. II. sosa, etc	sesa, etc.

Except in the nom sing the masc. and fem. are the same.

Nom ā, that	ā
Gen aseī	āyīn-eī
Dat ās-ara	-ōra
Prep ā	-ō
Ag. I -ī, -a	āina
Ag. II -a	āsa

Masc and fem are the same.

Nom yō, fem ye, this	ye
Gen yēs-eī	yīn-eī
Dat -ara	-ōra
Prep -a	-ō
Ag. I -ī, -a	-a
Ag. II -a	yīsa

Masc and fem the same except in nom. sing

Nom nūh, fem nīh, he, she, it, etc.	nīh
Gen nūs-eī, fem nīs-eī	nīn-eī
Dat -ara -ara	-ōra
Prep -a a-	-ō
Ag. I -ī, -a -ī, -a	-a
Ag. II -a -a	nīsa

In the plur the masc and fem. are the same.

Nom ādau-, of this or that kind	ādei
Gen -eī	ādēaī-i
Dat. -ra	-ra
Ag. I. -i	ādēa
Ag. II -s	ādais

Similarly declined is *kādau* of what kind ? or of that kind which. In these words the *au* is almost like *aw* in English "awe."

Nom. *āsō*, that very

Gen. *āsō-sei*

Dat. *-sāṛā*

Ag. I. *-si*

Ag. II. *-sā*

For the plural one of the other demonstrative pronouns is used.

Nom. *anū*, that fem. *anī*

Gen. masc. and fem. *anusēi*, etc.

Nom. *kōi*, *kōe*, who ? anyone, someone

Gen. *kōs-ei*, fem. *kēs-ei*

Dat. *-ṛā* *-ṛā*

Prep. *-i* *-i*

Ag. I. *-i*, *-ā* *-i*, *-ā*

Indeclinable are *khaū*, who or what (interrog.) or which or what (relative) *jok*, *jo*, *zhok*, *zho*, *jei*, *zhei* all meaning "what ?", anything, something. The form *jei* or *zhei* appears to be the only form used before *gā*, even, also, as *jei gā ne ālo*, no one or nothing at all came. In this phrase it is used for both persons and things.

Also indeclinable are *akī* self (nom.) as in I myself, he himself, they themselves, etc. used for all the persons and both genders, *ācāk*, so much or many, *kācāk*, how much or many ?

khaū or *kōe mānuzei gōs hānu* ? what man's house is it ?

The genitives of nouns and pronouns have not the adjectival character which they have in so many Indian languages, but remain unchanged no matter what may be the gender, case or number of the word following, i.e. the word indicating the thing possessed

ADJECTIVES.

Adjectives are generally of the same form as nouns and are not declined for case unless when used as nouns. Those ending in *-ū* have fem. sing. in *-i*, masc. plur. *-ā*, fem. plur. *-i*

mīštū mānuzei gōs, a good man's house

khāci cei dī, a bad woman's daughter.

NUMERALS.

In the list of cardinal numerals the first in each case is the form used in Jalkot and the second that used in and near Cilas

1	hík or hĕk or ĕk	ík	50.	dībū or dībyō gā	dībīō gĕ dai
2.	dū	du		dái	
3.	ĕĕī	ĕĕ	53	dībū or dībyō gā	dībīō gĕ coi
4.	cār	car		cōī	
5	pōsh	pūch	60.	cōbyō :	ĕĕbī
6	sva	ṣa	63	cōbyō gā	ĕĕbīō gĕ ĕĕ
7.	sātt	sātt		cēī	
8.	āṣ	āst	70	cōbyō gā	ĕĕbīō gĕ dái
9	nāū ·	naū		dai	
10	dái	dāī	79	cōbyō gā	ĕĕbīō gĕ
11	akāī	ākāh		kūnih	ūkñī
12	bāī	baī	80.	carbyō	cārbī
13	cōī	coī	88	carbyō gā	carbīō gā
14	cālūndēī	caunde		āṣ	āst
15.	pānzilēī	pānzile	90	carbyō gā	cārbīō gĕ
16	sōēī	soi		dái	dái
17	sātāē	sātāī	98	carbyō gā	carbīō gĕ
18.	āstāē	āstā		āstāē ·	āstā
19	kūnih	ūkñī			
20.	bīh	bīh			
21.	bīh gā ik(h) or bīō gā ik(h) ·	bīō gĕ ik(h)	100	shāl	shāl
30.	bīh or bīō gā dái	bīō gĕ dái	103	shāl gā	shāl gĕ ĕĕ
31	bīh or bīō gā akāī	bīō gĕ ākāh		cēī .	
40	dībū or dībyō	dībo	200.	du shāl	du shāl
45	dībū or dībyō gā pōsh ·	dībīō gĕ pūch	1000.	zīr	zīr

Ordinal numbers are formed by adding mūgú (fem. mūgi, plur. mūgā, fem. mūgi) to the cardinals including the first: thus, second, dumūgū · first, hĕkmūgū 31st, bīō gā akāīmūgū.

half is hūrī. $3\frac{1}{2}$, cēī gā hūrī $1\frac{1}{2}$ hĕk gā hūrī, etc.

three-quarters is expressed by pau kām thus $5\frac{3}{4}$, pau kām ṣva

one-quarter by pau ājā, as $2\frac{1}{4}$ pau ājā dū.

Once, twice, ten times, etc are expressed by the words dām and wārī unchanged, as akāī dām, eleven times, wārī is less common, cōī wārī, thirteen times.

The idea of "each" in four, five each, etc., is indicated by the repetition of the number, as cōī cōī, thirteen each.

The suffix *-kik* may be added to even numbers, as *daikik*, ten. This may be connected with the suffix *-k* already alluded to. See full discussion at end of syntax of *Gilgiti* dialect. The number with *-kik* may be repeated as *daikik daikik*, ten each.

VERBS

VERB SUBSTANTIVE

Singular

Plural.

Present

<i>hūs</i> or <i>hānūs</i> , I am	<i>hās</i> or <i>hānās</i> , we are
<i>hū</i> or <i>hānū</i> , thou art	<i>hāt(h)</i> or <i>hānāt(h)</i> , you are
<i>hū</i> or <i>hānū</i> , he is	<i>hā</i> or <i>hānā</i> they are

Feminine

<i>hēs</i> or <i>hainēs</i>	<i>hēs</i> or <i>hainēs</i>
<i>hē</i> or <i>hainī</i>	<i>hēt(h)</i> or <i>hainēt(h)</i>
<i>hī</i> or <i>hainī</i>	<i>hē</i> or <i>hainī</i>

The *ai* in the fem. is pronounced like the *a* in 'man' but a little tenser.

Past

<i>asīlos</i> , fem. <i>-ēs</i>	<i>-ēs</i> , fem. <i>do.</i>
<i>-o</i> , <i>-ē</i>	<i>-ēth</i> ,, ,,
<i>-o</i> ,, <i>-ē</i>	<i>-ē</i> ,, ,,

The first letter (*a*) in the plur. and in all the fem. resembles the *a* in 'man'. The *ī* is between *ī* and German *u* (short).

TRANSITIVE VERB

ātōnū (sometimes *ārōnū* or *ādōnū*), to bring

The accent is on the second syllable throughout the verb except where otherwise indicated. This is the characteristic of verbs of the first class. The second class accents the root and consequently contracts some of the endings. There is little difference between the two classes.

Imperat. <i>tūsū ātē'(h)</i>	<i>tsosū ātēā'</i>
Fut. <i>mōsū āt-īm</i>	<i>bēsū -ōn</i>
<i>tūsū ē</i> or <i>ādē</i>	<i>tsosū -ēā'th</i>
<i>soṣā -ēi</i> or <i>ārēi</i>	<i>sesā -ēn</i>

In *-ēi* the *ē* is often German *o*. (short). Concessive, only 3rd sing. and plur. *ātetā*.

Pres. Ind. <i>mōsū āt-īmūs</i>	<i>bēsū -ōnās</i>
<i>tūsū -eīū</i>	<i>tsosū -ēā'thā</i>
<i>soṣā -eīū</i>	<i>sesā -enā</i>

	Singular.	Plural.
Imperfect	mōsū āt-ā-mūsa tūsū -ēa sosā -ēa	bēsū -ōnūsa tsosū -ēatha sesā -ēna

The accent is on the first syllable in the 1st sing., otherwise on the second.

The imperfect may also be formed by combining the fut with the past of the verb subst ātīm asīlos, etc

Past	mō āt-ās thō -ā sosi -ou, -āu (some- times -oa)	āsā -es tsā -eth sānā -ege
------	--	----------------------------------

Fem. āt-es -ege -egi -es -eth -ege.

I doubt whether there is any real difference between final unaccented *e* and *i* in this or the next tense

Pres. Perf	mō āt-āsū thō -oū sosi -oū	āsā -ēsā tsā -ēthā sānā -ēnā
------------	----------------------------------	------------------------------------

Fem. āt-ēsē -ēni -ēni -ēsē ēthē -ēni

The pluperfect is formed by joining the past to the past of the verb subst. mō ātās asīlos. I had brought

Conjunctive Participle, ātē, ātētā or ātēto, having brought
Agent ātēk, bringer This may also be expressed by the infn. used as an adj in agreement with a noun, as ātōnā mūshā, a bringing man, bringer.

PASSIVE.

The passive is made by inserting *vj* or *izh* after the root. The verb is then conjugated regularly as in intrans verb. It is probable that often the idea of such a verb is middle rather than passive

ātījōnū to be brought ātījām, I shall be brought ātījīlos, I was brought. ātījīlos is conjugated like asīlos

A passive partic is formed directly from the active verb by adding -ilū (plur -ila fem sing and plur. ili) to the active root.—

ātīlū, having been brought, brought

hārōnū, take away (verb of class II)

One or two parts will be sufficient Accent on 1st syllable except where shown

	Singular	Plural.
Imperat	hār	hāra
Concessive	hārtā	
Future	hār-ēm	-on
	-e	-āth
	āi	-ēn
Pres Ind.	hār-amūs	-onās
	-ō	-aṭhā
	-o	-ēna
Pres. Perf	hār-amūsa	-onūsa
	-ā	-aṭha
	-ā	-ana

Past hārēās, etc regular like āṭās

Subjects of intrans. verbs are in the nomin, those of trans are in Agent I for past tenses and in Agent II for other tenses. In Kohīstāni Sinā Ag II is frequently used instead of Ag. I.

bozhōnu, go

Imperat	bo(h)	bozha
---------	-------	-------

Future regular as for hārōnu above so with Pres. Ind, and Imperf

Past	gās	gēs or gyēs
	gā	gēth or gyēth
	gou	gē or gyē
Fem	gēs or gyēs	gēs or gyēs
	gei or gyei	gēth or gyēth
	gē or gyē	gē or gyē

ōnu, come

Imperat	ē(h)	yā
Fut	ēm	ōn or ün
	ē	yāth
	oi	ēn
Imperf	ēmūsa	ōnūsa
	ēa	ēātha
	ēa	ēna.

The occurrence of cerebral n in 1st plur. fut and imperf is interesting

Past ālos reg. like asīlos.

Fem aīl-īs -ī -ī -īs -īth -ī

thōnu, do make.

	Singular	Plural.
Imperat.	thě(h)	thěā'
Fut	thēm thē thoi	thōn thěā'th thěn
Past	thās thā thou	thes thet thēgě
Conj Part	thē, having done	Agent thēk, doer

pyōnu, drink.

Fut.	pīm pie pie	pion piāth pīn
Past	pīās pīā pīou	pēs pēt pēga
Fem	pē-es -e -e -es -et -egı	

khōnu, eat

Fut	khùm khā khā	khon khāth khon
Past	khy-ās -ā -ou	khi-ēs -ēth -ēga

siōnu, recognise.

Fut	si-ōm -ōī -ō	si-ōn -āt sīn
Past	siās sī siōu	sēs sēt sēga

miryōnu, die.

Fut.	mīriém, mīrizhēm, etc	
Past	mū-os -o -o	mū-es -et -e

bōnu, be, become

Conj partic boi, bē, having become

Singular		Plural
Fut. bom or bam		bōn
bē, bēāī or boi		bēāt
bei, bēā or boi		bēn or bān
Past bīlos, etc.		
	byōnu, sit	
Fut bēm		beōn
bē		bēāt
bei		bēn
Past bētos or bēthos	plur bētes, bēthes, bētyes or bēthyēs	
Fem. bēt- or bēth-	or bēty- or bēthy-es	-e -ī -es-eth -e

līkhōnu, write

Fut līkhēm &c ,	
Imperf līkh-emūsa	-ōnūsa
-ēa	-yātha
-ēa	-ēna

Accent on second syllable except in 1st sing. when it is on first Note cerebral *n* in 1st plur.

Past līkhyās

The following list gives the conjugation of the principal verbs which may cause difficulty On the whole the verbs in Sina are easy The parts given are infin , future and past

	Infinitive	Future.	Past
arrive,	īph-ōnu	-om	-ālos
angry, be,	roj-ōnu	-ām	-īlos
ascend,	ikhā-thōnu	-thām	-tās
ask, beg,	lūkh-ōnu	-ām	-ās
attach (Urdu	s-ōnu and	-ēm	-ās
lāgānā)	ṣay-ōnu	-ēm	-ās see " be detained "
awake (trans.)	būzh-āryōnu	-yāram	-ārēās
and (intr)	būd-yārōnu	-yāram	-ārēās
	būd-yōnu	-yām	-īlos
begin (Urdu	lom-ōnu	-ām	-īlos
lāgā).			
boil (trans)	rūn-ōnu	-ām	-ēās intr rūnī- zhōnu
born, be	jōnu	jūm	jālos
break (intr.)	chīj-ōnu	3 s -ī	3 s. chido
burn (trans)	dāy-ōnu	-ēm	-ās
(intr)	dāzh-ōnu	-im	dados
bury, see " in- sert "			

	Infinitive	Future.	Past.
cold, be (person)	cōṇṇ	cēm	cāilos
and	cūzh-ōṇṇ	-ām	-īlos
conceal (oneself)	līsh-ōṇṇ	-am	līṭos
cook see "boil"			
cross,	tār-ōṇṇ	-īm	-īlos
cry,	rōṇṇ	rām	rōlos
decline, set of			
sun, etc.	būr-ōṇṇ	-ām	-īlos
descend,	vāz-ōṇṇ	-am	vātos
descend, use to,	vāl-ōṇṇ	-īm	-ās
detained, be			
stick,	sācōṇṇ	sācām	sātos (Urdu lāg-nā, see 'attach.')
die,	mīr-yōṇṇ	-īēm-izhēm	mūos
explain,	pārūj-airyōṇṇ	-ārēm	-arēās
fall,	pōṇṇ	pom	pōlos
fear.	bīzh-ōṇṇ	-ūm	-īlos
finished be,	mūc-ōṇṇ	-am	mūtos
forget,	āmū-shōṇṇ	-shām	-tos
full, be	pūjōṇṇ	pūjām	pūnos
	tūsh-ōṇṇ	-ām	tūtōs
	pūr-ōṇṇ	-ām	-īlos
give,	dōṇṇ	dēm	dās
grnd,	pez-ōṇṇ	-ām	-īās
hear, understand	pārū-zhōṇṇ	-zhām	-dos
hungry, be,	ūn-yōṇṇ	-yam or	-ānīlos
kill,	mārōṇṇ	māram	mārās
	mārōṇṇ	mārām	mārās
keep, rear,	rāch-ōṇṇ	-am	-ās
laugh	hāzhōṇṇ	hāzām	hāzilōs
learn	shic-ōṇṇ	-ām	-īlos The first is almost u
lick	līk-ōṇṇ	-ūm	-yās
lose	nāy-ōṇṇ	-ēm	-ās
lost, be	nōsh-ōṇṇ	-ēm	notos
love	cīd-ōṇṇ	-īm	-ās
	cīn-ōṇṇ	-īm	-ās
look	çāk-ōṇṇ	-ēm	-ās
massage	mon-yōṇṇ	-ūm	-ēās
mend	pāyōṇṇ	pēām	pāyās
mix	īkht-īrōṇṇ	-yarām	-īrās
obey	mān-ōṇṇ	-ēm	-ās
obtain	lhaunṇ	lhām	lhās

	Infinitive	Future.	Past.
obtained, be	l(h) aīzh-ōnu	-ām	-īlos or laidos
	hāsh-ōnu	-ām	-īlos
play	not ōnu	-ām	-īlos
put on (clothes)	bon-ōnu	-ām	-ēās
put in, see "insert"			
read	pān-yōnu	-yim	-yās or -īlos
read, say	rāz-ōnu	-im	rājyās
reap	lōnu	lim	lās
rear, see "keep"			
ride	bākh-ārōnu	-ārām	-ārīlos
rise	ūth-ōnu	-im	-īlos: see also "ascend"
run away	ūc ōnu	-ām	-ūtōs
scratch	khān-ōnu	-im	-ās
see	pash-ōnu	-ēm	-ās
seize	pyōnu	pēm	piās
set, of sun, etc., see "decline"			
sew	sīōnu	sim	sīās
show	cākay- and pā- shay-ōnu	-ēm	-ās
sleep	sōnu	som	sutos
sow	jāl-ōnu	-ēm	-ās j almost zh
stop (intr)	cūk-yōnu	-yām	-yīlos
(trans)	cūk-yārōnu	-yārām	-īrīās
strike (intr)	bāsh-ōnu	3rd sing bash-ei, -i bashou	
swell	phūrāj-ārōnu	-arām	-īlos
take away	hār-ōnu	-ēm, -ām	-ēās
	gm ōnu	-ām	-ēās
tired, be	som-ōnu	-ām	-īlos
understand see "hear"			
walk	yāz-ōnu	-ām	yatos imperat. yās yāza
., cause to	yāz-ōnu	-ēm	-āyās
warm oneself	tāpīzh-ōnu	-ūm	-īlos
wash	dīzh-ārōnu	-ārēm	-ērēās
write	līkh-ōnu	-ēm	-yās

Comparison of the past tense in Gilgiti, Kohistāni and Gūrēsi verbs. Those which in Gilgiti belong to the 1st conj and make their past in -ē'gās, égās, correspond to the 1st class verbs in Kohistāni and Gūrēsi which make the past in -ās,

while the verbs of the second class in Gülgiti making the past in -i'gäs correspond to the verbs of the second class in the other two dialects making their past in iäs, -ëäs or -yäs. Gürësi drops the y of the infin. before the ending

First Conjugation

Gülgiti	Kohistāni	Gürësi
past in -ë'gäs -e'gäs	-äs	-äs
çäkar-óiki, cause to look	çäkay-önü	çäkay-önü
çäk-óiki, look	çäk-önü	çäk-yönü
cün-óiki, love	cün-önü	cün-yönü
d-óiki, give	d-önü	d-yönü
aṛ-óiki, bring	át-önü	át-yönü
day-óiki, burn, kindle	day-önü	day-önü
jal-óiki, sow	jäl-önü	zhäl-yönü
khoj-óiki, inquire	khoj-önü	khoj-yönü
lay-óiki, obtain	lhaunü, past lhäs	
loiki, reap	l-önü	ly-önü
man-óiki, agree, obey	män-önü	mány-önü
mar-óiki, kill	mär-önü	mär-önü
näy óiki, lose	näy-önü	nay-önü
pashar-óiki, cause to see	páshay-önü	páshay-önü
pray-óiki, mend	páy-önü	pray-önü
s-óiki, attach	s-önü	s-önü · past sōäs
th-óiki, do	th-önü	thy-önü
val-óiki, bring	väl-önü cause to descend	valy-önü cause to descend

Second Conjugation

past in -i'gäs	-iäs, -ëäs, -yäs	-iäs, -ëäs, -yäs
çan-óiki, send	chñ-önü -iäs	cün-yönü -iäs
gin-óiki, take	gin-önü -ëäs	gñ-yönü -ëäs
här-óiki, take away	här-önü -ëäs	här-yönü -ëäs
khan óiki-dig	khän-önü -äs	kän-yönü -yäs
likh-óiki, write	lñkh-önü -yäs	likh-yönü -yäs
man-óiki, message	mon-önü -ëäs	mon-yönü -ëäs
pash-óiki, see	pash-önü -äs	pásh-yönü -äs
pez-óiki, grnd	pēz-önü -iäs	pēz-yönü -äs
pi-óiki, drink	pyönü pñäs	pyönü pyäs
räch óiki, keep	räch-önü -äs	räch-yönü -äs
rän-óiki, cook	rñn-önü	
si-óiki, sew	si-önü -äs	si-önü -äs
süy-óiki, know, recog- nise	si-önü -äs	si-önü -äs
vi-óiki, insert, put in	vñ-önü -äs	v-yönü -yäs

The regularity of the correspondence between the Gilgiti conjugations on the one hand and the Kohistānī and Gūrēsi on the other is striking. The following are exceptions or apparent exceptions

khōikī khēgās, eat	kh-ōṅṅ -yās	kh-yōṅṅ -yās
--------------------	-------------	--------------

We should expect K and G khās, but this verb has several irregularities.

pārūzhar-ōiki, explain	pārūjar-ōṅṅ	pārūzhar-yōṅṅ
past -ēgās	-ēās	-lēās

This is explained by the fact that in K and G verbs in -rōṅṅ, -ryōṅṅ often have the past in -lēās or -lās. cf. Koh būzhāryōṅṅ and būdyārōṅṅ, to awaken, which have the past in -lēās, ikhttarōṅṅ, mix -lās see Introd for further examples

The pasts pashās and rāchās (K and G) are not unnatural, for a y is hardly audible after *sh* and z and similar letters. The only real exception appears to be K khānās dug, where we should expect khānyās. It may be due to error.

The verb for "say". Gilgiti rayōiki, Koh. rāzōṅṅ. Gur rāzhōṅṅ, is irregular in all dialects.

ADVERBS.

The following are the principal adverbs

TIME.

when ? kārē'	day after that lā ga icizī
when, kārē', to	in the morning, locākyo,
now: cē	dovēko
afterwards, pātō'	by night, rātō
always, zāp, hāmēsha	by day, sūryō
to-day, āsh.	this year, anu kāl
yesterday, byālā	next year, cā kāl
yesterday morning, bēla(h)	year after next, lā ga cā kāl
day before yesterday, mūsīn	last year. patīn kāl
chāk	year before last, mūsīn kāl
day before that. lā ga mūsīn	year before that, lā ga mūsīn
chāk	kāl
to-morrow, dōci	ever, zāt kārē'
day after to-morrow, icizī	never, zāt. kārē' with negative
icizī	

PLACE

where ? kōṅṅ, kūdi	whither ? kōjri, koinera and
where, kōṅṅ, kūdi	words for "where?"
whence ? kōnyo	there, adei, adi, sāda

thence, adō sādō	behind, pātō adj pātīṇu
up to there, ādaḥ dān. sāda	towards behind, pātōraḥ
dāñ	upwards, ājāraḥ, ājāraḥ, ūthāla-
thither, see " there "	raḥ, gūsharaḥ, omaraḥ (and ājā,
here, nādaḥ, āni, inā	ūthāl, om, gūsh), the adj.
hence, nādō, inō, ānīō	for " upper " or " high "
up to here, nādaḥ dāñ, ānī dān,	being ājīt, ājīṇu, gūshīt
inā dān, etc	gūshīṇu, omit, omīṇu, ūthā-
out, dārō	lit, ūthālīṇu
near, ēle, ēl	downwards, khāri, khāraḥ
far, dūr	lhatī, lhataraḥ the adj be-
to this side, ōi, ōraḥ ūraḥ	ing khārīt, khārīṇu, lhatīt,
adj. are ūrit ūrīṇu	lhatīṇu
before, mūchō adj mūsīṇu	beyond, pār. pīri, pīraḥ, with
in front, bāsh	adj pārit pārīṇu
towards the front, mūchōra	

OTHER ADVERBS

why ? kyē(h)	hālā
very, lā fem lai	often, tūshār dām
therefore, āsē'gi	again, phīri
thus, ādāth, adē'ī	also, ga, gā, gē
how ? kādāth	no, not, ne, na
slowly, chūthē	then (inferential), to
quickly, lōkē, lōka, lōkō, jūṇa,	

PREPOSITIONS

to, ra	behind, pātō adj pātīṇu
up to, dān, bījīshṭu	for, for sake of, kīria
from, jo, zho	across, pār
with, along with, soi (o short) .	among, māzhā, mājā
personal pron with soi take	concerning, bārābār (w. genit)
the forms mā, tū, so, āsō,	like shān (w genit)
tsō, sānō	beside, kāci, ēle, ēl, di
in. āzho, ājō, dā	before mūchō adj mūsīṇu

CONJUNCTIONS.

and. ga, ga, gē	but, lākīn
-----------------	------------

They are usually dispensed with.

TEXTS

The Death of the Raja

rājī wāttī Gīlītō gē shāvārān dārō būlā dēgē
 rajas descended Gilgit-from, and parade-ground in polo gave,

jālsa thēgē rāsān dou sārkāre, rozīna, cā,
 assembly made rations gave Government, daily-allowance, tea,

shākār, kokōi, hānē dou, bāgshish dou; Giltē rāsā būlā
 sugar, hens, eggs gave bakhshish gave; Gilgit-of raja polo

dou, tām bilo āshp. rā gou khari, āshp dītū āzhā,
 gave, fallen became horse, raja went below, horse fell above,

rā mūō, pātō khātēgē sārkāre sārpaī dou sāsei
 raja died, after they-buried, Government gifts gave his

pēōra, chīñōū sārpaī - Gīlt mūtōra (yīnōra) sārpaī
 sons-to, sent gifts (to) Gilgit, others-to (these-to) gifts

thou, pātō rājōra rūskāt dou, toma toma gōzara
 made, after rajas-to leave gave, own own houses-to

gē
 they-went

The Quarrel kāñoi

kāñoi bilī naiīb tāsildāra di gē, ārz
 Quarrel became, Naib tahsildar near they-went, petition

thēgē “sānā kāñoi thēgē” naiīb tāsildāri cāprāsī
 they-made “they quarrel made” Naib tahsildar orderly

chīñōū, sē hārīou, khojou “kāñoi kyē
 sent, them he-took-away, he asked “quarrel why

thēt?” thē khojou “āshpū yōra gou,
 ye-made?” having-said he-asked. “Horse barley-to went,

sāsei kiria kāñoi thēs” rājou “shāīdāni
 that’s sale quarrel we-made” He-said “witnesses

hā ē?” “shāīdāni nūsh.” rājou
 are (question)?” “Witnesses not-are” He-said

“shāīdāni nūsh, thei cōt hāī” rūpai daikik,
 “witnesses not-are, thy lie is” Rupees ten

gīñōū jūrūm’, sāzā dou, cūṭa dou, rūksāt
 he-took fine, punishment he-gave blow he-gave leave

thou.
 he-made (i e he dismissed them).

The Prodigal Son

ək mūshvākei du pē asile cūññ pūcih tomā būbāra
 one man-of two sons were, small son own father-to
 rājou:— “O mālu, jok thei mālei issa mūra ək
 said — “O father, what thy property-of part me-to comer
 (ōṇa hū) mūra dē” sosi tomā māl bagē
 (coming-is) me-to give” He own property having-divided
 sesei bā'gō sesēra dou. apaḥā dēzūja cūño bāl tomā
 his division him-to gave Few days-from small boy own
 būta māl jama thētā dūr vātāṇakara
 all property collected having-made far country-
 (or vātāṇara) gou, asidei gētā khāci khāci komi
 to went, there having-gone evil evil work
 thē tomise māl būti viou se māl būti
 having-done own property all buried That property all
 khārc thē mūtoa ase mūluk dārō lā
 spent having-made finished That country in very
 śhātīlū kāht ālo so nērūnū boi mīryōṇu ja
 strong famine came he hungry having-become dying in
 ālo. to cil dārō ālo rāzhou “mei māla di
 came When sense in came he-said “my father near
 kācāk māzdūri hāṇa, sese dēr sēk thē
 how-many labourers are, they stomach full having-made
 tiki khōṇa, mō āṇa nērūnū boi mīryōṇi
 bread are-eating, I here hungry having-become dying
 dās (or bīlos), to mō ūthi tomo māla
 gave (I e began) (or became) so I having-risen own father
 pātō bozḥam to sei di rāzūm — “mō Khūdāe pāka
 after will. go, then him near will-say — “I God holy .
 jo nālāt (or lānāt) bīlos. tu jo ga nālāt bīlos
 from cursed became, thee from also cursed became
 cē mō laik no hōs “thei pūch hū” thē jāksē
 now I worthy not am “thy son he-is” having-said people
 rāzān mō tomo ək dēkāṇakei (dēkānei) dīsh dārō
 may-say me own one servant-of place in
 chūrē” so dūr asīlo (or ēā) to sesei māloi pashou,
 leave.” He far was was-coming so his father saw,
 hāi thē gou gē kānir thou pūci rājou
 running having-made went and embrace made. Son said

'mō Khūdāe pākā jo nālāt bīlos, tu jo ga nālāt
 "God holy from cursed became, thee from also cursed
 bīlos, cē mō laik no hōs "thei pūch hū" thē
 became, now I worthy not am "thy son he-is" having-said
 jāksē rāzān" māloi noūkarū sei rājou 'mīstē mīstē
 people may-say." Father servant with said 'good good
 poce ātētā nīṣarē būnēā, hāgū dā hānūselo
 garments having-brought him-yo put-on, finger in ring,
 peora paezār, thūlo bātshō' ārētā hālāl thēā,
 feet-to shoes, fat calf having-brought lawful make (i.e. kill),
 bēsū khōn, khūshāltea thōn, meī āū pūch mūo
 we may- eat, joy may-make my this son died
 cē jeni ālo nōtau laido." sēsei bārū pūch
 now alive came, was-lost, was-obtained" His big son
 dōīlī dā asilo, to gozērē ālo, to dārān' bāshōnei
 field in was when house-to came, then drum beating-of
 hāvās shūnī'lo, ēk nokārākāra hō thē tapōs
 noise heard, one servant-to hulloos having-made inquiry
 thou "jok bile?" sosē rājou "thei lē'kho zā ālo
 made "what became?" He said "thy little brother came,
 māloi sēsei kria thūlo bātshō' hālāl thēāū
 father his sake fat calf lawful caused-to-be-made
 āsēgi cē mīstū khācū laido" so ros
 for-this now well evil was-obtained." He angry
 bīlo, āzhōra ne bozhe; sēsei mālū dārō gē
 became, upwards not was-going, his father out having-gone
 shīcaunī lomī'lo. pūcī rājou "cākē mō ācāk kāl khīzmāt
 to-teach began Son said "see I so-many years service
 thēs, thō mūrā karē ga ēk lāch gā nī dā, mō tomī
 did, you me-to ever even one goat even not gave, I own
 somāṭa soi tōmashā' thēm-bīle" māloi rājou "pūch
 companions with fun may-make" Father said "so
 tu hāmēsh mō soi hō, jok meī hō se thei hō, khūsh
 thou always me with art what mine is that thine is. joy
 thōnī gē khūsh bōnī mīṣti bēi, thei āū zā mūo cē
 to-make and joyful to-be good is. thy this brother died, now
 jeni ālo, nōtau laido"
 alive came. was-lost was-obtained"

Notes

“ *thēi pūch hū* ” *thē jākšē rāzān*, that people should speak saying (*thē*) “ he is thy son ”

Mistē mistē poce, not “ very ” good garments but various good garments. The repetition of the word gives a distributive, not an emphatic sense.

mistū khācū laido · *mistū khācū* means simply *mistū*, good or well.

A comparison of the above texts with the paradigms of the grammar will illustrate the fact that little attention is paid to unaccented vowels *a*, *e* and *i* seem almost interchangeable ; similarly *o* and *u* are used indifferently

THE GŪRĒSI DIALECT.

NOUNS.

	Singular	Plural.
Nom	zā, brother	zā-rŭ
Gen	zaō	-rō
Dat	zāta	-rōta
Prep	zā, zaū	-rō
Agent I	zauēi	-rēi ^{zh} i
Agent II	zāsŭ	-rŭsŭ
Nom	bāl, boy	bāl
Gen	balō	bāl-ō
Dat	bālatā	-ōtā
Prep	bāl	-ō
Ag I	bālēi	-ēi ^{zh} i
Ag II	bālsŭ	-sŭ

māl-ŭ, father Gen -ō Dat -ŭta Prep -ŭ Ag I -ēi
Ag. II -ŭsŭ

sās, sister Gen sās-ō Dat -ŭta Prep -ŭ Ag I -ō
Ag II sāsŭ Plur. sāsā or sāsārŭ, etc Ag II sāsārāsŭ

gōs, house Gen gōzō in the house, gōz, gōzi on the
house, gōzi āzhō'

Nouns ending in s, sh and ṣ inflect in z, sh and z, respectively

PRONOUNS. (Fem same as masc except where indicated.)

Nom	mōh, I	bē, we	Fem bēā
Gen	myō	āsō	
Dat	mōtē	āsōtē	
Prep	mō	bē	bēā
Ag I	mēi	bēsŭ	bēāsŭ
Ag. II	mōsŭ	bēsŭ	bēāsŭ
Nom.	tŭ, thou	tsō	Fem tsā
Gen	tĥō	tsō	
Dat	tūtē	tsōtē	
Prep	tu, tŭ	tsō	
Ag I	tĥō	tsāi ^{zh} i, tsēi ^{zh} i . tsānēi ^{zh} i	
Ag II	tŭsŭ	tsōsŭ	tsāsŭ
Nom	so, he, that, it . fem. sē	so	Fem sā
Gen.	sēsō	sānō	

	Singular	Plural
Dat	sosěťě	sánōťě
Prep	sosī. sos	sánō
Ag. I	sasěī fem sasō	saněīzhi
Ag. II	sōsū	sesū, sosū

With the prep āzhā, upon the word zhi is prefixed, and the pronouns take the following forms mō, hē, tū, tsō, sēsī, sanō, e g tsō zhi āzhā, upon you

Demonstrative

Nom	ā, that	ā fem avā'
Gen	āsō	āsō · ayazhā-nō
Dat	āsěťě	anōťě -nōťě
etc		Ag I aněīzhi -něīzhi etc
Nom	<u>zhō</u> , this. he fem	
	<u>zhě</u> , <u>zho</u>	<u>zhe</u>
Gen	<u>zhě-sō</u>	<u>zhě-no</u>
Dat	-sěťě	etc m and f the same
Prep	-se	except in nom sing
Ag I	-sěī	
Nom	nūh, he, that	nīh fem něā
	fem nīh	
Gen	nīs-ō	nīn-ō nēan-ō
Dat	-ěťě	etc etc
Prep	-e	
Ag I	-ěī	-ěīzhi -ěīzhi
Nom	anō, this	Fem anīh Gen. āděō
Dat	ētě etc	

kōi, who ? masc and fem the same Gen kē-sō Dat -satě Prep -ī or -sī Ag I -sāī from whom kēīzho near whom, kēsī kāci or kēī dhi
zhok, what not declined

Genitives change according to the gender and number (but not the case) of the noun qualified, i e possessed, e g
myō, my w masc sing. noun myō fem sing. mēī pl
masc and fem mēh

āsō. of that, has āsō, āsēī. āsēh, and so for the others

NUMERALS.

1	ėkh	4	cār
2	dūh	5	pōsh
3	cē	6	śah

7 sātt	40 dūbbīūh
8 aṣṭh	45 dūbbīū gē pōsh
9 nau	50 dūbbīū gē dai
10 dai	54 dūbbīū gē cōdēi
11 akāi	60 cēbbīūh
12 bāi	67 cēbbīū gē sātt
13 coi	70 cēbbīū gē dai
14 cōdēi	78 cēbbīū gē āstāih
15 pānzūlēi	80 carr biūh
16 sōi	84 carr biū gē cār
17 sāttāih	90 carr biū gē dai
18 āstāih	99 carr biū gē kūñih
19 kūñih	100 shāl
20 bih	106 shāl gē sah
23 bi gē cē	300 cē shāl
30 cī or bi gē dai	330 cē shāl ge cī
33 bi gē coi	

It should be remarked that the word cī, 30, is not employed in 31, 32, 33, etc. For these 20 and 11, 20 and 12, 20 and 13 etc., must be used as bi gē ākai, etc.

cār, four, doubles the r when a word follows carr mogū, fourth, carr biūh, 80

The final h occurring in some of the above numbers is dropped when followed by another word

ORDINALS

Ordinal numbers are formed by adding mogū (f mogi: plur. mogā, f mogi) to the cardinal after the first thus cī mogū 30th. first is cālūkū

Half is bāgai 1½ ěk gē bāgai or sārā ěkh 4½ carr gē bāgai or sārā cār

A quarter over is rendered by sādā, as sādā pōsh, 5¼ sādā bih, 20¼. These words sārā and sādā are derived from Kash-miri

“Times” as in four times, five times, etc., is expressed by cot or dām: carr dām or cot, four times pōsh dām or cot, five times. Dām and cot are not declined in these expressions

Distribution, as three each: four each, is expressed by the repetition of a number, as cē cē, three each

VERBS.

VERB SUBSTANTIVE.

hōs, I am
hō
hū

hās
hāth
hā

Fem	haīs or hēs haī or hē hī	haīs or hēs haīth or hēth haī or hē
-----	--------------------------------	---

ā₂hyōnu, be.

Fut	āsīm, I shall be āsē āsēi	āsōn āsāth āsēn
Past	asūlos, I was asūlo asūlo	asilēs asilēth asilī
Fem	asīlyēs asīlye asīlí	asīlyēs asīlyeth asīlyē

For the present the verb subst given above is used

With intransitive verbs the ordinary nom case of nouns and pronouns is used for the subject, with trans verbs Agent I is used for past tenses and Agent II for the other-

āt₂yōnu, bring.

Imperat	tūsū atēh	tsōsū atēā
Fut	mōsū atīm tūsū atē sōsū, atēi, atoī	bēsū atōn tsōsū atēāth sesū atēn
Pres. Ind	mōsū atīm hōs tūsū atēi hō sōsū atēi hū	bēsū atōn hā- tsōsū atēāt hāth sesū atēn hā
Imperf	mōsū atīm asulo- tūsū atē asūlo sōsū atēi asūlo	bēsū atōn asīlēs tsōsū atēāt asilēth sesū atēn asilī
Past	mēi atās thō atā sasēi atāu	bēsū atīēs tsā ₂ īzhī atīēth sā ₂ nēīzhī atīē
fem	mēi atyēs thō atye sasō atīh	bēāsū atīēs tsā ₂ nēīzhī atīēth sā ₂ nēīzhī atīē
Pres. Perf	mēi atās hōs thō atā hō sasēi atāu hū	bēsū atīēs hās tsā ₂ īzhī atīēt hāth sā ₂ nēīzhī atīē hā
fem	mēi atyēs haīs, etc	
Plupf	mēi atās asūlos thō atā asūlo sasēi atāu asūlo	bēsū atīēs asilēs tsā ₂ īzhī atīēt asilēth sā ₂ nēīzhī atīē asilī
fem	mēi atyēs asīlyēs, etc	

Participle *ātē*, having brought

Agent *ātēk*, bringer

cāk̄yōnu, look, is conjugated like *ātyōnu*, except that in the fut 2 plur *it* has *caikēāth* instead of *cākēāth*, and in the imperat plur *caikēā* for *cākēā*

		<i>thvōnu</i> , do	
Imperat	<i>thēh</i>		<i>thēā</i>
Fut	<i>thēm</i>		<i>thōn</i>
	<i>thē</i>		<i>thēāth</i>
	<i>thā₁</i>		<i>thēn</i>
Past	<i>thās</i>		<i>thiēs</i>
	<i>thā</i>		<i>thiēth</i>
	<i>thāū</i>		<i>thiē</i>

Participles *thē*, having done *thēk*, doer

		<i>pyōnu</i> , drink	
Imperat	<i>pī</i>		<i>piā</i>
Fut	<i>pīm'</i>		<i>pīōn</i>
	<i>piē</i>		<i>piāth</i>
	<i>pī</i>		<i>piēn</i>
		<i>khōnu</i> , eat	
Imperat	<i>khē</i>		<i>khȳā</i>
Fut	<i>khōm</i>		<i>khōn</i>
	<i>khā</i>		<i>khāth</i>
	<i>khā</i>		<i>khōn</i>
Past	<i>khȳā_s</i>		<i>khīēs</i>
	<i>khȳā</i>		<i>khīēth</i>
	<i>khȳāū</i>		<i>khīē</i>
tem sing	<i>khȳēs</i> , <i>khȳē</i> , <i>khī</i> ,		plur same as masc.
Agent	<i>khāk</i>		

INTRANSITIVE VERBS

The past tense is on the model of *asūlos*

In all tenses the subj is in the nom case

		<i>bozhōnu</i> , go	
Fut	<i>mō bozhēm</i> <i>bozhīm</i> , etc like <i>ātīm</i>		
Imperat	<i>tū bo</i>		<i>tsō bozhā</i>
Past	<i>mō gās</i>		<i>bē gēs</i>
	<i>tū gā</i>		<i>tsō gētł:</i>
	<i>so gā</i>		<i>sō gē</i>
Partic	<i>gē</i> , having gone		
		<i>ōnu</i> , come	
Imperat	<i>ēh</i>		<i>yā</i>
Fut	<i>ēn</i>		<i>ōn</i>

Fut	ē	yāth
	ēī, oi	ēn
Past	ālos	ālēs
	ālo	ālēth
	ālū	ālē
fem	ālyēs	ālyēs
	ālē	ālyēth
	ālī	ālyē

mīryōnū, die

Fut	mīryzhēm	
Past	mūos	mūēs
	mūo	mūēth
	mūū	mūē

sōnū, sleep

Imperat	sē	sā
Fut.	som	sōn
	sē	sēāth
	soi	sēn
Past	sūtos	sūtēs
	sūto	sūtēth
	sūtú	sūtē

byōnū, sit

Imperat	bē, bēī	bēā
Fut	bēm	byōn
	bē	bēāt
	bēī	bēn
Past	bētos	bētēs
	bēto	bētēth
	bētū	bētē
fem	bēt-yēs	bētv-ēs
	-yē	-ēth
	-ī	-ē

bōnū, be able, become

Imperat	bō	bā
Fut.	bom	bōn
	bē	bāt
	boi	bēn
Past	bīlos, etc	
fem	bilyēs, etc	

CONJUGATION OF VERBS

To conjugate most verbs it is sufficient to know the future and past. The following table will be useful.

arrive, iphy-ōṇṇ	-om -ālos		
ascend, khāzh-yōṇṇ	kha'zīm khātos	imperat	khās khāzā
„	cause to, put on clothes,	khāl-yōṇṇ	-ēm -ās
attach, (Hīndī lāgānā)	sōṇṇ sōēm sōās		
attached, be (Hīndī lāgnā),	sācyōṇṇ	sācēm	sātos
born, be, zhōṇṇ	zhom zhālos		
burn (intr)	dāzhōṇṇ	dāzhīm	dādos
bury, insert,	vyōṇṇ	vīm	vyās
cold, be (person)	čāyōṇṇ	čaēm	čaīlos
conceal oneself,	lišh-ōṇṇ	-ēm	lītos
cross (river, etc.)	tar-yōṇṇ	-ēm	īlos
descend, vazh-yōṇṇ	va'zēm	vātos	
„	cause to, take off clothes,	val-yōṇṇ	-ēm -ās
detained, be (Hīndī ārnā),	sūcyōṇṇ	sūcēm	šūtos
explain,	pārūzh-air-yōṇṇ	-ārēm	-airēās
fall,	pōṇṇ	-pōm	-pōlos
fear,	bizh-yōṇṇ	-ēm	-īlos. Subject in Agent case, although the past is in intrans form
finish,	mōzh'izh-ōṇṇ	-ēm	-īlos
forget,	amūshōṇṇ	amō'shēm	amōtos
grind corn,	pez-yōṇṇ	pē'zīm	pēzā's
hear, under-stand,	pārū-zhyōṇṇ	-zhēm	-dos. Subject in Agent case. See "explain"
hungry, be	uny-avōṇṇ	-aiēm	-ā'īlos
keep, rear,	īāch-yōṇṇ	ēm	-ās
laugh,	hazh-yōṇṇ	hāzēm	hazīlos
learn,	sinc-ōṇṇ	-ēm	-īlos. Subject in Agent case
lick,	lik-yōṇṇ	-ēm	-yās
light, be (not dark),	iozh-ōṇṇ	-ēm	-īlos
lose,	nay-ōṇṇ	-ēm	-ās
lost, be	nāsh-yōṇṇ	-ēm	notos
love,	cil-yōṇṇ	-ēm	-ās
look,	čāk-yōṇṇ	-ēm	-ās
massage,	mon-yōṇṇ	-ēm	-ēās
mend,	pray-ōṇṇ	-ēm	-ās
obey,	mān-yōṇṇ	-ēm	-ās
preserve,	bācāv-izhōṇṇ	-izhēm	-īlos
read,	pay-ōṇṇ	-ēm	-ās
read, say,	razhōṇṇ	rāzēm	razhās
reap,	lyōṇṇ	lēm	lās

scratch,	kān-yōṇu	-īm	-yās
see,	pāsh-yōṇu	-ēm	-ās
sew,	sīōṇu	sīm	s:ās
show,	cākay-ōṇu	-ēm	-ās See ' look ''
-	pāshay-ōṇu	-ēm	-ās See " see "
sow,	zhāl-yōṇu	-ēm	-ās
strike (intr of 10'clock, etc)	bāzhōṇu	bāzhei	bazilo
take away,	hār-yōṇu	-ēin	-ēās
tear (intrans)	chi zhōṇu	-zēi	-do
tired, be	sāmyōṇu	sō'mēm	samilos
visible, be	pāshūzhōṇu	ēm	-ilos See all "
walk,	yā-zhōṇu	-zīm	-tos imperat yas, yāza
warm oneself (at fire etc)	tapūzh-ōṇu	-ēm	-ilos
wash,	duzh-aryōṇu	-ārēm	-yairēā-
write,	līkh-yōṇu	-ēm	-yās

See note at end of similar list of conjugations in Kchīstāni Dialect.

ADVERBS

TIME

when ? kāṇa	day after tomorrow, cidi
when, kāra	yesterday, bēlāh
now, kōtā	day before yesterday, byālē
afterwards, pātō	in the morning, lōstēi
always, zap, dēskau	by night, ratō
today, āsh	early, cāl
tomorrow lōstē	by day, suryō
	never, zāt na zāt na

PLACE.

where ? kōn	above, āzhā'
where, kōn	upwards, āzhātā
whence ? kōno	out, dārō
whither, kōṇatā	near, ēl
there, āḍi, sāḍa	far, dūr
thence, āḍō sādō	before, mūchō
up to there, āḍa dān, sāḍa dān	to the front, mūchōtā
thither. See " there "	behind, pātō
here, nāḍa āṇi ṇa	towards behind pātōtā
hence, nādō, āṇiō. inō	beneath, khārī
up to here, nāḍa, dān, āṇi	
dān, ṇa dān	

OTHER ADVERBS

why <i>kyēh</i> , <i>zhokaīti</i>	slowly, <i>chūti</i>
very, <i>lā fem lāi</i>	quickly, <i>lóko</i>
therefore, <i>anī ļaīti</i>	often, <i>tūshār dāmē</i>
how ? <i>zhokaīti</i> , <i>kadāiti</i>	again, <i>phārē'</i> , <i>bāra</i>
no, not, <i>naī, ve</i>	

PREPOSITIONS.

The principal prepositions are the following Some are also adverbs

of, suffix <i>-ō</i>	upon, above, <i>āzhā</i> , generally
to, <i>-tā, -tē</i>	<i>-zhi āzhā</i>
from, <i>zhō</i>	in, <i>āzhō</i>
with along with, <i>sai, sāti</i>	before, <i>mūchō</i>
„ instrumental, <i>gih</i>	behind, after, <i>pātō</i>
for the sake of, <i>kāri (w fem gen)</i>	across, <i>pāri</i>
beside, <i>kāci</i>	among, <i>māzhā</i>
	about, concerning, <i>kāri</i>

CONJUNCTIONS—

are usually dispensed with
and also *g*

TEXTS.

THE DEATH OF THE GILGIT RAJA

razhı vattı Giltō gē shaharatē thópē
 Rajas descended Gilgit-from and city at polo
 die, jaśa thiē karā'ı
 gave (played), assembly made faie (travelling-expenses, etc.)
 daū sarkārēi, rozina', cā, śhakat kokōi, hanē'
 gave Government daily-allowance, tea, sugar, hens eggs
 daū, bākcāsh thau Giltō rash thopē dēi
 gave, bakhshish made Gilgit-from raja polo will-give
 asūlu, brān bilū aśhap, rash
 was (i.e. was playing) stumbling became horse raja
 satū khari, aśhap satū āzhā rash müū,
 was-attached below horse was-attached above Raja died
 pātō khatīē Sārkārēi sārpaı daū sēsēi
 afterwards they-buried Government gifts gave his
 balōtē, cinēau sarpāı Giltı, zhēnōtē gē thau sarpāı,
 boys-to, sent gifts to-Giltı these-to also made gifts,
 pātō razhōtē rüksāt thau tōma tōma gōzōtē gē
 afterwards rajas-to leave made, own own houses-to went

Notes

rash satū khari Hindi rājā nice lagā satu from sācyōnu,
 Hm lāgnā rüksāt thau gave leave to depart, dismissed

THE QUARREL

kănēi bilı silı, Naib dı gē, phāıyād
 Quarrel become was Naib-Tahsildar near they-went, complaint
 diē "sanēizhı kănēi thiē naibēi cāprās
 gave "they quarrel made." Naib-Tahsildar orderly
 cañıaū, sänō häııaū, khozhaū 'kănēi kvē thiēt?"
 sent, them took-away, asked "quarrel why ve-made?"
 'ashpi pölē silē yōzhı, saısēizhı kănēe
 'horses fallen were barley in, that-for (therefore) quarri
 thiēs" rāzhaū 'sacı hā dā?" sacı
 we-made" He-said 'Witnesses are (question)?" Witnesses
 nüsh rāzhaū 'sacı nüsh. thō phēr hū"
 are-not He-said "Witnesses are-not, thy falsehood is"

ropaē da dai gīnēaū jūrūm sazā daū, kūtaū,
Rupees ten ten he-took fine, punishment gave, he-beat,
rūksāt thaū
leave made

Notes.

bīlī sīlī, for bīlī asīlī, had become
cañīaū, for cñīaū, sent This shows the indifference about
short vowels

pōlē silē, for pōlē asīlē, had fallen, i e had gone Like the
Panjabī pai gāē . Panj paīnā Hīndī pārṇā
hā dā, are there ? dā marks a question
da dai, for dai dai ten each

KOHISTĀNĪ AND GŪRĒSĪ VOCABULARY

Words belonging to the Gūrēsī dialect are placed after those used in Kohistān and Cilās and are distinguished by having G prefixed to them A colon separates them . In a few cases K is prefixed to Kohistānī words to avoid mistake

Abbreviations d dōṇṇ, dyōṇṇ, give th thōṇṇ, thyōṇṇ, do : b bōṇṇ, be For conjugation of verbs, see accidence under ' Verb.' Names of trees, plants, shrubs and flowers are given at the end of vocabulary names of birds under ' bird.'

able, be bōṇṇ . G bōṇṇ	age, ūmūr, f. G ūmūr, f
about, bārābār w gen G	agree, mānōṇṇ G mānyōṇṇ
karī w. fem gen	air, oṣhī, f. : G oṣh, f
above, ājā. āzhā G azhā	alive, see ' living'
see " up "	all, būṭā . G būṭā [w mf
abuse, n, shavē G lēkh,	allow, dōṇṇ w mf G dyōṇṇ
lēkēh, f v, shawē d G	allowance, daily, rozīnā'. m
lēkh chunyōṇṇ	G rozīnā', m
accompany soi bozhōṇṇ G	almond. bādā'm, m G
sāti or soi bozhōṇṇ	bādām', m
account (financial), n, hisāb.	alms, give Khūdāe kīria d.
m., kālōn, m G hisāb, m.	G bārā Khudāī dyōṇṇ
accurate. shyō, pūrū G sīoh	alone, akālū G ēkh
across, pāi G pari see " be-	also, gē, gā G gē
yond "	always zap, hāmēsh G zap,
[thyōṇṇ	deskāū
act, v thōṇṇ . G thōṇṇ,	among, mājā G māzhā
after, pātō G pātō	amulet, tavīs, f táid. f
afternoon, (early) pēshī f	ancient, pōṇṇ G prōṇṇ
(late) māzgār	and, gē, gā G gē
afterwards, pātō G pātō	angry, roṣ, khūsh w neg G
agam, phīrī, bā G phārē'	khūsh w neg
bāra	

- ankle, gūh, m G gūh, m
anna, āna, m G tan-kūh, pl
-kūh
ant, phīlīlī. f G phīlīlī, f
apple, palō', m. G palō', m
Adam's do, hānī'. f : G
doddū, m.
apricot trec, jārōtī f fruit,
jārōtū. m G fruit (dried)
phātōr, m
arm, shākī, f G shākū, m.
armpit, gītī, f G gītī, f
arrive, ūsācōṇṇ G iphyōṇṇ
ascend, ikhāzōṇṇ G khāzh-
yōṇṇ cause to a, ikhālōṇṇ
G khālvōṇṇ. see "rise"
ascent dāikī, f
ashamed, lāsh b, shārum b
G shārūm b.
ashes, dāl, m phūlāzhi, f
G dāl, m
ask, tāpōs th. khōjān th,
khojōṇṇ G khōjān th,
khozhyōṇṇ
ass, jōkūn, m (cerebral j),
zak-ūn. f-ūnī G zāk-ūn,
pl -ūnih f -ūnī, pl do
assembly, jālsa, m 'G jālsa,
m convene a. jālsa thōṇṇ
G jālsa thyōṇṇ
assist, mādāt d G mādād d
assistance, mādāt, m G
mādād, m
attach (lāgānā), sōṇṇ G sōṇṇ
aunt, father's sister phīpī, f.
G phīpī, f. mother's sister
(younger) cūnī āje, (older)
bārī āje G (both) māsi, f
father's brother's wife, cūnī
āje, f G pecānī. elder do,
bārī āje G bārī āzhe f
mother's brother's wife,
phīpī, f. G phīpī, f
autumn, shārō', m.
await, use "sit." "remain"
"look," etc
awaken, (trans.) būdyārōṇṇ,
būzhārōṇṇ : G būzhāryōṇṇ
(intrans) būdyōṇṇ G hūsh-
yār b
awake, hūshyār G hūshyār
back, lower, dakaṭī, f G
dakaṭī, f upper, dāki, f,
dāka, m (! dāka, m.
bad, khācū, (of coin) khōtū
G khācātū, (of path) pash,
wōkha
bag, bārkhōh, m. mairī, f, (of
skin) bārū, f G bārkhōh, m
baggage, būki, f G bāi, m
ball, thōkī, f G thōki, f.
balsam, kāndroi, f
bamboo, bās, m G baēs, m
barber, thakūr, m G naid.
m
bare nonū G nonū see
"naked"
bark, v, bashōṇṇ G bash-
yōṇṇ
bark, n, of tree, dilū, m G
dilū, m
barley, yō, m s G yō, m pl
barren, shōnū, (of woman)
shōnī G shōnū, shōnī
basket, tokūrī, f
bat (animal), thātāpī, m G
hū, m
be, bōṇṇ G bōṇṇ, āshyōṇṇ
(ā'sim asūlos)
beak, notū, m. G nō'ttū see
"nose"
bear, n, ic G ich, pl īeih (i
almost o)
bear, v, see "carry"
beard, dāi, f. G dāi, f.
beat, v dāgōṇṇ, kūtonṇ G
kūtyōṇṇ
beautiful, sōṇṇ G sōṇṇ
become, bōṇṇ G bōṇṇ
bed, (native) shēn, m (Euro-
pean) pālāñ, m G cārpa
f.

- bee, mächāri, f G bīārī
 beehive, mächī gūn : G mächī
 krān see "honey"
- before, mūchō G mūchō
 forwards. mūchōra G mū-
 chōtā adj fr. mūchō. mū-
 sīṇu (s and ch sometimes
 interchangeable)
- begin (Urdu lāgā) lomōṇu
 (trans) shūrū th (intrans)
 shūrū b
- behind, pātō G pātō towards
 b, pātōra G pātōtā
- behold see "look," "see"
- belly, dēr, f (swelled b, táp)
 G dēr f
- below, see "beneath"
- beneath, khāri G khāri see
 "down"
- bend, G (trans) táp th
 (intrans.) táp b
- berry, kü, m G külu, m
- beside, kací G kaci
- beyond, pār, piri, adj, pärit,
 päriṇu towards b piraṇā
 G beyond pār, towards b.
 päraṭā
- betrothal, dēvā', m. lūhāl,
 m. G nalapīh, f betroth,
 nalapī th
- bier, shānū, m G tābūdā, m.
- big, bārū G bārū
- bind, gāronu, gānōṇu G gān-
 yōṇu
- birch, (tree) jōṇi, f (second j
 cerebral), (bark) jus, m G
 (tree) zhōzi, f (bark) zhūs,
 m.
- bird, bin. m. G zhanavār,
 m names of birds in Kohī-
 stāni are—cēā, pl cēī, m
 wagtāl kāgūli, f black-
 throated ouzel shīār
 drongo ūskūū, m, kind of
 chat kākkās, m, chakor
 kūrūli, f, pigeon others are
- rōz m. bülāsh, f dātū,
 m tīkai, f kāmāiri, f.
 bācā'cō, m. bülbūli, f,
 bulbul, see "cock," "hen"
- bite, v, cāpōṇu G cāpyōṇu
- black, kinū G konū (o almost
 u)
- bleat, bashōṇu G bashyōṇu
- bless, God's blessing, bārkāt
 d G bārkot d man's
 blessing, G dāh th
- blessing, bārkāt, m G bārkot,
 m (o almost ē)
- blind sēu, f sei G sēu, f sei
- blister phopūs m hāt yōr, m
- blow (wind), dōṇu, bozhōṇu
 G dyōṇu
- blue, nilū G nilū
- body dīm, m G dīm, m
- boil v tī (cook) rúnōṇu G
 (water) biri atyōṇu int
 rúnzhōṇu G biri b
- boil, n, māgālō, m
- bone, atī, f G atī, f
- bonfire, G alāū
- book, khītāb, f G katāb, f
- boot būt, m. (leather chapli)
 tsapī f kōiri, f (long boot)
 G būt m tsapī, f korī
 (grass chapli) see "shoe"
- horn be, jōṇu. be zhōṇu
- both bei G bēga
- bottle bōtāl m G bōtāl, m
- bowl, n, kātōri, f G kātōru,
 m
- box, sāndūk, m (very small)
 dābāh, m G sāndūk, m,
 dābāh, m
- boy, bāl, m G bāl, m
- branch, bālkū, m G bakū, m
- bread, tīkī, f G tīkī, f
- break, trans, phūtōṇu G
 phūtyōṇu
- breast sinā' m G sinā',
 m (woman's) cūci, f G
 mammū, m

breath, G sā, f.
 breathe, G sā ōṇṇ
 bridge, soū, sēū, m, kārṭūl,
 m. G kādūl', m
 bridle, gābī', f · G lāyō'm, f
 bright, lūpō G lūp
 bring, ātōṇṇ G ātyōṇṇ b
 out, ikhālōṇṇ G khālyōṇṇ
 broad, shilū shilā
 broom, lojšū, f
 brother, zā, m G zā younger
 brother, zātoḥ, m sister's
 husband, ǰāmcōḥ, m G
zhamacōḥ wife's brother
shairī'h, m G shāirih
 bucket, bātī, f G bāltīn, f
 buckwheat ganāiti, f
 buffalo, sāndāḥ, m, fem
maīsh G maīshā, (young,
kāth) fem māīshī'
 build, dōṇṇ (give) G lādyōṇṇ
 bulbul, būlbūlī, f
 bull, bhāk, pl bhākī G dōṇṇ
 burn, (trans) dayōṇṇ. (intr)
dāzhōṇṇ G dayōṇṇ, dāzh-
ōṇṇ
 burrow, n, hālōl, m G hālōl,
 m v, hālōl th G hālōl
 th
 bury, khātōṇṇ, vyōṇṇ G
khātyōṇṇ, vyōṇṇ
 butter, gih, m G thanīḥ, f
 butterfly, phōpāl, m G
phātō, f
 button, tāk, m takī'h, f G
takī'h, f
 buy, gmōṇṇ G gīnyōṇṇ see
 "take"
 calf, bātshō', m. G bātshōu,
 m note sh, not sh
 call, v, hō th G ē th
 camel, ūt, m G ūth, m
 can, see "able"
 candle, see "lamp"
 carpenter, chan m. dūrūz-
gār', m, G chān, f. chanó

carry, hūn th G hūn th . m
 both n and t are alveolar
 case, m any, without special
 reason, guci.
 cast away, phāl th G phāl
 th
 cat, pushā, f., pūshī G gaī-
zhū, f, pushī
 cataract waterfall, chār, m
gāhūr m chūm, m see
 "rapids"
 catch, piōṇṇ, rātōṇṇ G
rātyōṇṇ
 cattle. (cows and bulls) gō, m
 pl G gō, m pl (sheep
 and goats) lāch, f. G lāch
 f see "bull" "cow,"
 "goat," sheep"
 ceiling, tāl, m. G tāl, m
 chamber, room, gos, m G
gos, m see "house"
 chaprasi, orderly, cāprāsī G
cāprā's
 cheek, mūkh, m G mūkh, m
 chew, cāpōṇṇ G cāpyōṇṇ
 child, bāl, m G bāl, m.
 chin, dāi, f (see "beard")
 G mosūtī f
 cigarette, sigārēth, m G
sigārēth m
 cudei, kāṛṇ, m G kāṛṇ, m
 circumcise, sūnātū biaunū G
khātānāl khālyōṇṇ
 circumcision, G khātānāl, m
 claw, ōr, m G nōr, m.
 clean, sām G sīōḥ
 clever, cālākh G cālāk
 cloth, pācu, m. G pācu, m
 clothes, Kohīstāni poce
 cloud, āzū, m G āzū, m
 verb, āzū wyōṇṇ w. word for
 "God" understood as sub-
 ject · G āzū wyōṇṇ pink
 cloud. lūzī, f. G lazī', f,
 this is used with dāzhōṇṇ (G
dāzhyōṇṇ), burn or shine, or

- with dayōṇṇ, to cause to burn; in the latter case "God" understood is subject
- coat, sīnābān' m very long. silū, chīlū, m. (ī is ī long). G sīnābān', m. chīlū, m
- cob, of maize sīso, m see "cone"
- cock, gūkh-ū, pl -ūī kokō' G kok-ō', pl -ō'ī
- cold, n, chaū, m G cāvū, m. be cold (person), cōṇṇ, cūzhōṇṇ G cavōṇṇ
- collect, iātōṇṇ jāma th G jāma th
- colour, of mixed, cīcū G cīcū
- come, oṇṇ. G oṇṇ come out or up, khāzhōṇṇ G khāzh-yōṇṇ come down or come off (of clothes), nikhāzōṇṇ see "ascend," "descend"
- command, hūkūm, f v, hūkūm th G hūkūm, f hūkūm th
- conceal oneself, liṣhōṇṇ G liṣhyōṇṇ
- cone (of tree), siso, m G haiōlī, f.
- convolvulus, pipī m
- cook; boil meat, etc, rūnōṇṇ bread, etc, thōṇṇ G thyōṇṇ. n. lāngri, m : G khānsamā'n [m
- copper, tāmbāh, m. G trām,
- corn, for eating, gum m. G gūm, m.
- corn, on foot, kūlū, m (see "berry"), vayō', m
- correct, pūrū
- cotton, plant and wool mahālūc', m.
- cough, khū, f G khūzī, f khū oṇṇ G khūzī oṇṇ
- course, of, G ta zhok bei what else?
- country, mūlak', m, vātām m. : G mūlūk', m
- cow, gaū G gāū, pl gāvē crack, v int. phāilū b G trāñ b.
- crooked, khīgiriṇṇ : G khīniriṇṇ crookedness, khīgriār, f.
- cross, v. tarōṇṇ. G taryōṇṇ
- crow, kāh, m. (k far back like Arabic q) G kāh, m
- cry, rōṇṇ rōṇṇ b G hēwī d cry, n., G hēvī, m
- cup, phulī, f
- cursed, nālāt, lānāt
- cushion, for sitting, bīthī, f. for head, ūnō, m G ūnō, m
- damage, nūksān, m G noksān m
- danger, bilī, f. khātarā Dard. see "Shma"
- darkness, thāp, m G thāp, m
- daughter, diḥ, pl dīzhār G diḥ, pl dīzhār
- dawn, cāl, m, lō, m. G lō. m v, cāl or lō b. G lō b.
- day, chāk m. dēs. pl dīzī. m every day, hār chāk, hār dīzī by day, suryō' G day, chāk, m, dēs, pl dīzī, m by d, suryō'
- dead see "die"
- deaf, kūto G kūtū
- dear, loved, cidātu G shū-dātu in price, girā G drogū
- death, mārg. m
- deceit, chāl, m G phirēb. m.
- deceive, chāl th G phirēb d
- decide phāisāla th G phāisāla th
- decision, phāisāla, m. G phāisāla, m
- decline (sun, stars, etc), see "set"

- deer, māvā'ro, m G hanō'-l,
pl -li, m
deep, gūtūm G gūtūm
descend, vāzōṇu (imperat,
vās vāza) G vāzhyōṇu
(imperat. vās vāza) : cause
to d, vālyōṇu : G vālyōṇu
descent, khārara (lit. down-
wards), m G vāzōn, f.
detained, be, stick, sacōṇu
G sacyōṇu, bān b
die, mīryōṇu G mīryōṇu
difference, fāiāk, f G phārək,
m
difficult, gīrān, shātīlū. kōr
G mūshkīl
difficulty, G mūshkīl
dig, cak th, khayōṇu G cāk
th
direction, khīn, f
dirty, tikhlitū
disappointed, be, mārāk' b
do, thōṇu G thyōṇu
doctor, dāgdār, tābib G
dāgdār, hākīm
dog, m shū, pl shūi. fem
sōcī shū G m shū, pl shūi.
fem sōcī shū
door, dār m : G dār, m
doubt, shāk, m G shāk, m.
downwards, khāri, khārara
adj. khārit, khāriṇu G
khāri
draw, hpōṇu, zīk th G
lipyōṇu
dream, n, sāsu, m. G sācu,
m. : v, sāsu pāshōṇu. G
sāsu pāshyōṇu
drink, pyōṇu. G pyōṇu
drop, thūk m : G thūk, m
drum, dārān, m sound (int
of drum), bashōṇu
dry, v. tr, shākāronu G
shākāryōṇu. int, shishōṇu
shishyōṇu
dry. adj, shūkhū
dumb, cāto. G cātū
dust, ū'dū, ū'dūm, m : G
ūdūh' m.
ear, kún, m G kon, pl kōṇi,
m.
early (in morning), locākyo :
G cāl
earth, soil, sū, sum, m G
mōṭṭi, f.
east, nūrkhāta (? nūr, light
and khato, ascend)
easy, āsān G āsān
eat, khōṇu, (passive) khāji-
zhōṇu. G khōṇu
edge, of knife, bank, chūp
m G knife, mukh, m,
bank, huch, m
egg, hānū, m. G hān-ō', pl
-ē', m
eight, āṣ : eighth, āsmūgū : G
āsth āstmogū
eighteen, āstāē eighteenth,
āstāēmūgu G āstāih, āṣṭāi-
mogū
eighty, carbyō eightieth,
carbyōmūgū G carrbiūh,
carrbiūmogū
elbow, thūkūrī, f G bakhūn
gāth
elephant hātī, m : G hāstū,
m
eleven, akāī eleventh, akāī-
mūgū G ākāī, ākāimogū
embrace, n, kānīr v, kānīr
th
empty, phūshku, tīsh G
phūshu [m
end, pomt, of stick, etc., chūp,
enemy, dūshmān
English, āngriṣ, fērāng see
"European"
equal, sāmār w gen., bārā-
bār G bārābār
European, fērāng, pl. fērāngī,
sābsē, sāhīb G sāhī-b, pl
-bi

- evening, bās, m, makhām, few, āpū, pl āpa, āpāhā G
 m in the e, bāsara āpū, pl āpē, āpa
 makhāmara : G shām, m. : field, dōjli, f
 in the e, shāmtē fifteen, pānzilēi fifteenth.
 ever, zat kāre' G zāt pānzilēi-mūgū G pānzūlēi
 every, hār · e one, hār jei e pānzūlēimōgū
 thung hār jēk G hār zhei, fifty, dībyō ga dāi fiftieth,
 hār zhēk dībyō ga dāmūgū G
 evil, khācū, ūrānā G khā- dūbbiū gē dāi. dūbbiū gē
 cātū dāmōgū
 expel, G khāle vyōnū fig (tree), phagū'i f (fruit),
 explain, pārujaironū G pāru- phagū kūl m ; see
 zhairyonū "berry"
 eye, āsi, f G āchi, f eyelid, fight, n. kāñēi, f : G kānoi,
 papāi, f : G nāni, f eye- kāñēi. f v, kāñēi th
 brow, ruzi, f G āchpōt kānoi th
 face, mūkh, m G mūkh, m fine, n, sāz, pāpā, jūrūm, m
 see 'cheek' [m G jūrūm, m
 fair, n, mēlah, m · G mēlah, fine, adj, (weather), bīzōn, f
 fall, nārā bozhōnū, wazī d to be f bīzi b G bīzi b
 G pōnū stumble and fall, finger, hānūi, f. G ānūi, f
 tām b G brān b finish v, tr, mājōnū, bārōnū
 fan, see 'pankha' int, mūcōnū G mōzhī-
 far, dūr G dūr zhōnū for both
 fare. G karāi, f fire, hāgarū, m G phūh
 fast. n, rozāi, f G rozāh, m. first, hēkmūgū G cālūk-ū,
 v, rozāi bōnū (sit) · G rozā fem -i
 byōnū. end of fast, n., G fish, chūma, m : G chūma, m
 iptār to end fast (at proper fist, mūstāk, f G mūstāk, f
 time), iptār th Hīndū five, pōsh · fifth, pōshmūgū.
 fast, G phākā (Persian G pōsh, pōshmōgū
 fāqa) flax, mēzīr, m
 fat, kūtār, thūlū : G thūlū flea, pīza m · G prīzū m
 father, mālu G mālu. father- flour, phuk, m. āṭa, m
 in-law, G shāir flower, phūnū, phūru m ·
 fault, ūrnāi, f. G kūsūr, m. G pushū, m.
 fear. n., pāra', m. G prāh, fly, v, bhār d G tali' d
 m v, bizhōnū G bizhōnū fly, n.. G māch-i', pl -ē'
 female (of animal), sōc, sōci, foal, bhēn : G kyōru
 pl sōci G sōc, sōci, pl sōci foam, phīn, n. G gavūr', f
 fern, hātīr, m fold, v, tā th, tol th. · G tā
 festering sore, māgālō, m th.
 fever. shāl, f G tāb, m. foot, paī, m G pā, m leg
 get f., shāl w. sācōnū (sācōnū of bed, chair, etc., pāyā, m :
 sācēi sētū, Urdu lāgnā) · G G khōru on foot, paīdah'

- G end of bed (not head),
payōn
food (lawful), hālāl G hālāl
(unlawful), hārām (car-
rion), mürdār G hārām,
möldār
for, see "säke"
forcible, see "strong"
forehead, tālu, m G nīlā',
m
forget, amūshōnu G amū-
shōnu
forgive, māf th G māp th
former, müsīnu
formerly, khās
forty, dibyō · fortieth, dibyō-
mū'gū G dübbūth dübbū-
mógū
four, cār fourth, earmū'gū
G cār, carmógū
fourteen, cāhū'ndēi four-
teenth, cāhündēimū'gū · G
cōdēi, cōdēimógū
free, without payment, guci
freeze. sōr b G sōr b · see
"frost"
friend, sómo: one of same
age, sámāt, somāt · G
(friend), shūli [m
Friday, jūma, m G zhūmā',
front, in, bāsh see "before"
frost, sōr m G sōr, m see
"freeze," ice"
fruit, mēw-ā pl -ā'ī, m.
full, tūtū, pūnu, pūrī'lo G
sək, pūrē'
garter see "patti"
garden, bāg, m. († bāg, m
gay see "happy"
ghara (earthen-ware pot), gāi,
gāi, pl gē, f ē as in French
père
genuine, rišhtēā
ghī, ghī, m G this year's,
thanīh, f last year's, ghī,
m
gift, sārpāē, bāgshīsh, f G
sārpāē, bākcāsh, f
girl, mūlāi, cēi G mūlā-i,
pl -ē
give, dōnu, pālōnu G dyōnu
glacier, kābūkh, m G hīnāl,
f (snow)
go, bozhōnu G bozhōnu
see "walk," "ascend,"
"descend," "foot"
goat lāch, f, āi, pl ai, f
(small) chatilū, m. G
mūgār, pl -ī m, chatilū,
m
good, māṇānēi gōra, mīstū,
of corn, khārā (indechn-
able) G mīstū, siōh,
siōhtū
God, Khūdā'ī · G Khūdā'ī
gold, sonū m G son, m
government, sārkā, m G
sārkā, m
gown (long), man or woman's,
silū, chilū, m G chilū, m
grand-daughter (both sides).
pōci G pōci
grandfather (both sides)
dādu G dādu
grandmother (both sides),
dādi G dādi
grandson (both sides), pōcu
G pōcu
grape, see "vine"
grass, kāc, m. · G kāch, m
grave, kābr, m G gōr f
graze carōnu
green, nilū G nilū
grind (corn), G pezōnu
grow, bārū b G bārū b
gun, tūmāk', tūbāk', m. G
tūmāk', m
hail, n, āir, m v, āir d G
oyēn, f · oyēn vālyōnu
hair, (human), bālū, m.: G
zhakū', m (goat's), jāt, f.
G zhāt, f

- half, hūrī, hōrī 1½, hēk gā
 hūrī 2½, du gā hūrī G
 half, bagái 1½, ěk gē bagái.
 sārā ěk 2½, du gē bagái,
 sārā du
- hand háth m G háth, m
 hang, v tr, bál th hung up,
 bál thilū
- happy khūsh G khōsh
 hard (not soft), kūrū G
 kūrū
- haste, n, camat G camat . v.,
 camat th G camat th .
 see 'quickly'
- hat, (native), khói, f G (Euro-
 pean), tupih, f. (native).
 khói, f
- he, so, yō, ā, nūh G so zhō,
 ā, nūh
- head, sīs, m G sīs (i almost
 u) h of bed, sīsōn, m
- health, n, kher, f in good h,
 mištū G siōh, khāir, mištū
- hear, pārūjōnū G pārūzhōnū
 see "understand"
- heart hió, hiú, m G dil, m
- heat, v tr, táto th G táttú
 th
- heaven, asmān, m
- heavy, hágúro G ěsh
- heel, thūri, f G thūri, f
- hen, kokó-i pl -e G kokó-i,
 pl -e
- hence, nádō. inō, ānīō G nadō,
 inō, ainīō
- here, náda, ma, āni . G náda,
 ma, āni up to here, nádā
 dán, ma dán, āni dán . to
 this side, ōr, ōraṛa, ūraṛa
 adj, ūrit. ūrinū : G up to
 here, náda dán, ma dán,
 āni dán
- hide, see "conceal"
- high, ūthā'lo, ūcāt . G ūthalā'
 see "up"
- hill, khūn, m . G khonn, m
- hive, see "bee"
- hobble, v tr, pāngār d. .
 hobbled, pāngār dilū
- hole, ásūn m in rock, bāk .
 G hole, bōn, m
- hoot, pā, pō, m . khōrū m
- horn, sīn m G sinū, m. v
 tr., G šiné d.
- horse, āshp, (female), sōci āshp
 G āshap, sōci āshap man
 with horses, ashpe khavān
 āshpavālū
- hot, tato G táttú
- house, gos, m (European),
 bānla, f. G gos, m.
- how, kádāth G zhokáitī.
 kadáitī how much, kácāk,
 kácā G kácāk
- hundred, shāl hundredth,
 shālmū'gū, G shal, shālmógū
- hunger, G ūnyāl. f, used also
 for thirst To distinguish,
 insert word for food, as bai
 ūnyāl; bai is rice
- hungry, be, nūrnilōnū, ūn-
 yōnū. adj. nērunū G
 unyōnū
- hunt, v, dārū d. dāru th.
- hurt, n, gāl f G gāl, f to
 be hurt, gāl bozhōnī. G gāl
 sacyōnī see 'pain'
- husband, mūshā (man),
 bārēō' G bārēū married
 second time whether first
 wife living or not, G orō'dū
 f, mō, mōh . G mōh
- ice, sōr, m G sōr, m see
 'frost'
- in, māzhā, dūra (inside),
 azhō G āzhō
- independent (used of Frontier
 tribes), yāgi the g is pro-
 nounced far back near place
 of Arabic q
- incorrect, gālāt'
- inquire, tāpōs th see "ask"

- iron, *cīmār*, m G *cīmēr*, m
it, see "hc," "she"
joint (in limb, in bamboo or
sugar-cane) *bān*, m G
ban, m. see "knuckle"
journey, *sāfār* m v, *sāfār*
th G *sāphār*. m *saphār*
th see "travel"
jump, n. *āl*, m v, *āl d* G
prik. f. *prik d*
jungle, *jēl*, *zāñāl*, m G
zhēl, m
just, adv (Urdu *zārā*), *shīnā*
keep, rear, *rāsōṇṇ*, *chūrōṇṇ*
G *rāchyōṇṇ*
key, *chāi*, f G *chāi*, f
kid *chāl* G *chāl* see "goat"
kill, *mārōṇṇ*, *mārōṇṇ* G *mār-*
ōṇṇ kill for food, *hālāl* th
G *hālāl* th
king, *rā bādshā* G *rash*
kiss, *bōcī*, f v, *bōcī d* G
mācī, f. *mācī* th
knee, *kūtū*, m G *kūtū*, m
knife, *katār*, f penknife.
cūnī katār, f G *katār*, f.,
cūnī katār, f
know, *dāstōṇṇ*, *lāstōṇṇ* G
dāstōṇṇ
knowing, *ālīm*
knowledge *khābār*, m
knuckle or joint in limb, *bān*,
m, *bāndī*, f G *ban*, pl.
ban, m
lake, *sār* m G *sār*, m
lamb, *urān*, m G *ūrān*, m
see "sheep"
lame, *khūrū* G *khūrū* walk
lame, G *shāk* th.
lamp, *dāmā*, m. (very small),
devā, m G *battī*, f
land, fields, etc, *sūm*. m,
dautār f see "country"
late, adj and adv, *chūt* G
chūt
lateness *chut*, m G *chūt*, m.
laugh, *hāzhōṇṇ* G *hāzhōṇṇ*
law, Muhammadan, *shīryāt*, f.
law case, *mūkaddīma*, m go
to l, *mūkaddīma* th G
mūkaddīma m *mūkaddī-*
ma th bring case against,
G *nāhsh* th *pharyād* th
lazy, *nārās*, *tākūru*
leaf, *pāthṇ*, m G *pātū*, m
leap, see "jump"
learn, *shicōṇṇ* G *sīcōṇṇ*
see "teach"
leather, com m G com. m. :
leave, n., *rūskāt* G *ruksāt*, m.
v, *phāt* th G *phāt* th
left (not right), *khabinṇ*, *khā-*
bāddī, *kīnī* leftwards, *khā-*
bīnī, *khābāddī* or *kīnī* with
khīn (f direction) G (left),
khā, f *khai*
leg, *phash*, f G *pā* pl. *pē*,
m lower i (below knee),
dōnī, f G *dōnī*, f leg of
bed, see "foot"
leopard, *dī*, m G *dī*, m
level *hāvār*
liek, *likōṇṇ* G *likyōṇṇ*
lie, falsehood, *cōt*, m G *phīr*,
m . tell l., *cōt rāzōṇṇ* G
phīr rāzhōṇṇ
lie, v *sōṇṇ* (sleep) G *sōṇṇ*
lift, *hūn* th . G *hūn* th (n and
t, alveolar in both cases)
light, n, G *sān*, m. to be l.,
rozhōṇṇ to light. *lūpyōṇṇ*
light (not heavy), *lōkṇ* G *lōkṇ*
lightning, *bī'cūs*, m G *br'cūs*,
m there is l. *bīcūsā dēn*
hē [m
liquor, *shārāb*, m G *shārāb*,
little (not big), *cūnū*, *khūtū*,
lēkhū see "short" G
cūnū (not much or many),
āpa G *āpū* a little, *K hīlā* :
little by little, *māza māza* :
G *māzha māzha*

- ve . dwell, phāt b G byonu .
 (sit) : exist, G zhōnu see
 " born, be "
- living, alive, jūdu, jenoī G
 zhōnū
- lizard, kikāl, m. G cīrpis. f
- load, bōki, f G bār. m
- lock, jā'ndro, jā'ndra m G
 kū'lūph, m.
- long, adj, zīgū G zīgū
- look, cākōnu G cākūyōnu
 cf " see "
- lose. nāyōnu G nayōnu lost,
 be, nōshōnu G nāshōnu
- love, cidōnu, cidātū th. G
 cīnvōnu, shidātū th loved,
 cidātū G shidātū
- mad, bākḥūd G mātu
- mail, letters, dāg, m G dāka,
 m mail carrier, K dāgī',
 m
- maize, makāi, f G makāi, f
 see " cob "
- male (of animal), bire G bir
 man (homo), mānūzū m
 G mānū'z, m (vir), mūshā,
 pl mūshē' G mūshā'. m.
- manner, in what manner
 (Ūrdū jis tārah), khaū
 shānēi, kādāth see " how ? "
- many, tūshār G tūshār see
 " much "
- marmot, tīrru, m
- marriage zīal G kāsh
 marry (give in marriage), zīal
 th. G kāsh th (be married),
 zīal b G kāsh b (ie mar-
 riage has become, etc)
- massage, v tr, cāpi th G
 monyōnu
- match, lucifer, tilī, f G tūl-,
 pl -ye, f
- meaning, mātlāb', m G
 mātlāb', m
- measure, tolōnu G tolyōnu
- meat, mōs, m G mōs, m
- medicine, jabāti, f. (cerebral
). zabāti, f G zabāti, f
 see " powder "
- memory, yād, m
- mend, pārōnu G pravōnu
- mew (of cat), bashōnu G
 bashyōnu
- midday, dazō, f G dazō, f
- milk dūtṭ dūth m G dūtṭ,
 dūth. m v tr, chaū th.
 G chaū th.
- mill yōs, f G yōs, f. mill-
 stone yōzēi bāt, m G
 yōzabāt, m
- mist, āzū, m G kāurīh, m
- mix, ikhtirōnu G mishāk th.
- mock, hāzhē th G hāzhē th. :
 see " laugh "
- Monday, dushūmba, m G
 tsandarār, f
- money see " rupee "
- monkey, G vandūr, m
- month, mōs, pl mōzi, m.
 G mōs, pl mōzi, m Names
 of months are as follows —
 Apr - May, bēsāk, m G
 vaik May - June, jēth,
 m G zēth, m June -
 July, hār, m G hah, m :
 July - Aug. bāshākāl m :
 G shāvun', m Aug -
 Sept. bā'drō, m G
 badirē'th, m Sept - Oct,
 asū' m G āst, m Oct -
 Nov., kāttāk, m G
 kārtik m Nov - Dec.,
 māgār. m G mūzōr, m.
 Dec - Jan, pō, m G pō,
 m Jan - Feb, māg, m.
 G māg, m. Feb - Mar.,
 phā'gān, m . phagun'.
 m Mar - Apr, cētār, m
 G tsī'thēr, m
- moon, yūn, f G yūn, f
- morning, m the m, locākyo .
 G lōstēi, lōstā

mosque, jūmāt, f
 mosquito, moī, f G moī, pl
 mōē. f
 mother, āje, mā G māh m
 in law, shās G shvās
 mountain, kōr, m G cis, f
 mouse, mūzoi f G mūzai, f
 moustache, phūḡa, m pl G
 phunḡa. m pl
 mouth, mūkh m G āzi m
 much, tūshār, lā fem lai G
 tūshār, lā, fem lāi see
 "manv"
 mud, cicūl cicāl, m G cicēl,
 m
 mulberry, marō'ch, f G
 marō'ch, f
 mule kācērī, f G katūr-ū,
 pl. -a f -i, pl kataīri
 mushroom, shīthīlī f G
 shīntīlī f
 my meī G myō
 nail, (iron), mēkh, f G mēkh-,
 pl -ē'. f (in hand foot),
 nōh, m G nōr, m
 naked, nonū G nonū
 name, nōm, m G nōm, m
 near, ēl ēlē G ēl
 necessity, see "need"
 neck, sāk, m. G sōnū, m
 sakh, m
 need, zārurāt f G zāruiāth,
 t
 needle sū, f. G sūw, f pine
 needle, K bhūr m
 neigh, bashōnū G bashyōnū
 nephew, brother's son, hūr-
 ū'ch G hūrū'ch sister's
 son, sazū' G sazū'
 nettle, jōmī, f G zhōmī, f
 never, kārē' or zāt w nega-
 tive G zāt w negative
 new, nō G nā
 news, khābār, m. G khābār,
 f.
 niece, brother's. hūrcoi G

hūrūch f sister's daughter,
 sazui f G sazui f
 night, rāti, f G rāti, f by
 night. ratō' G ratō'
 uine, nā ninth, naumūḡū G
 nau naumōḡū
 nineteen kūnīh nineteenth,
 kūnimū'ḡū G kūnīh, kūni-
 mōḡū
 ninety carbyō ḡa dāi nine-
 tieth, carbyō ḡa daimū'ḡū.
 G carībīū ḡē dāi carrbīū ḡē
 daimōḡū
 nipple, cūci, f G mammū, m
 no. na or a peculiar click G
 na, na see "no one,"
 "not," "nothing"
 noise, kirū', m G krurvē, f.
 pl
 no one, kōe ḡa na, jeḡa na. G
 zhei ḡē nai (or without ḡa,
 ḡē)
 north, qūtūb, m
 nose, notū, m G nōttū, m
 not, na nai, ne, ni G na.
 (there) is or are not, nīsh,
 nūsh G nūsh
 nothing. jeī ḡa na, some-
 times pronounced jḡa na
 G zhei ḡē nai (often pro-
 nounced zhēna nai also
 without ḡa, ḡē
 now, cē G kōtā
 oath, sūḡān', sūḡūn', f. G
 kāsām. m take oath, K
 sūḡān d
 obey, (hūkūm) mānōnū G
 hūkūm mānyōnū hūkūm
 is m
 obstinate rābār th zidd th
 obstinacy, rābār, zidd. m
 obtain, lhaunū be obtained,
 lhaizhōnu, lai'zhōnu, hāsh-
 ōnū
 odour, ḡōnn, m G ḡōnn, m
 often tūshār domī G tūshār G

- dāmē see in Grammar
‘time’ under numerals
- old, pōṇu Ḡ prōṇu. (person,
animal), jāṛū Ḡ zharú
on, see “upon”
- one, hēkh, ēkh Ḡ ēkh
only, ykhá’ttū (á almost as a
in “man”) Ḡ fākát’
- or, tā, yā either or, tā
.. tā, yā yā
- order, see ‘command’
- orderly, see “chaprasi”
- orphan, jāró’, m Ḡ zhur-ó’,
fem. -óí
- other, mütü Ḡ mütü
- out, outside, hūcū, dārō out
of (Ürdū. mē se), májō Ḡ
outside, dārō
- ought, use mīstü good Ḡ
bozhi, impersonal w infn
- our, āsō Ḡ āsō
- own (pron), tomā Ḡ tom
- pain, gāl, f Ḡ shilā’, m, gāl,
f. see “hurt”
- palm, of hand, sole of foot,
tāli, f Ḡ tā, hatá tā, m.
(used even for sole see
“sole”)
- pankha (fan), cīg, m
- parade ground, shāvārān
- parrot, totāh, m Ḡ totāh m
- part, issa, hīssa, m Ḡ hīssā’h,
m
- patience sábar, m Ḡ sábur,
m have p, sábar th Ḡ
sábur th
- patti (cloth gaiter), patā’, pl
pātē’, f Ḡ payō’ pl do.,
m
- pattu (rough tweed), pātūh.
m. pamālu, m.
- paper kāgāz, m
- paw, pā, m Ḡ pā, pl pē,
m
- pay, nōkāri’, f Ḡ tālāb, m
- pea, mōzār, m (also used for
dāl lentils) Ḡ khukēṇ, m.
(ē almost a)
- peach (tree and fruit), āro m.
Ḡ (fruit), tsēnān (tree)
tsēnān tom, m.
- pear, taṅgū, m Ḡ tān m
pear tree, taṅgū tom, m Ḡ
tan tom, m
- pearl, Ḡ móktā, m
- pen, kálām, m Ḡ kalām, m
- people, jāk, m pl
- perhaps, bīsh (1 almost a)
- perspiration, hūlak, m. Ḡ
hūlūkh, m.
- piece, pēsā’, m Ḡ paīsā’, m.
- piebald, eicū bicū Ḡ āblakh’
- pig, khinzir m Ḡ zhelō shū
(jungle dog)
- pipe (huqqa), e’līm, f : Ḡ
e’līm, f
- pitv, āfsōs, m Ḡ āpsūs, m
- place n, dīsh, f. Ḡ dīsh, f
- place, v chūrōṇu (lit to
leave) Ḡ chorōṇu
- plain, mēdān, m dās, m
(table-land)
- play, v. notōṇu Ḡ tsūkē’
th p game, donu Ḡ
dyōṇu
- pleasure (will), mārziḥ, f. Ḡ
mārziḥ, f happiness khū-
shī, f Ḡ khūshī, f
- plough, n, hāl m Ḡ hāl,
m v, hāl d Ḡ hāl d
- poison, bīs, m Ḡ bīs, m
- polo, būlā m Ḡ thópē play
do būlā d Ḡ thópē d.
- polostick, būlā m Ḡ
thópē
- pomegranate (tree), danū f
(fruit), dānū. m
- poor, khwār gārib neither
poor nor rich, mīnhāl,
ūzārḥā (ā almost like a in
“fall”)
- post, letters, see “mail”

- pot, see "ghara"
- potato, ā'lu, m. G ā'lu, m
- poverty, kīmānī', f G ājāzī', f
- powder, jabātī, (cerebral), zabātī, f . G zabātī f see "medicine"
- praise, n , hāmād, m G hāméd, m v , hāmād rāzhōṇu G hāméd th
- prayer. nimā'z, f G nimā'z, f , dāh, m v ., nimā'z th G nimā'z th five times of p., K cāl or lō bīlo, pēshī, māzgār, makhām, māskhūtām These correspond to the Panjabi sārgī, pēshī, dīgār, shām, khūftā (or kūftā) at the time of evening p , makhāmāṛā
- prepare, tēār th G tajār th
- present, n., bākhsīs, f G bākcāsh, f v . bāgshōṇu
- preserve (keep) rāchōṇu . G bācawvōṇu be preserved, rāchijōṇu G bācāvīzhōṇu
- price, kimāt, mul, m. G kimāt', m
- priest (Muhammadan), mōhlā', m
- print, cāp th be printed, cāp b. printed, adj , cāp thilū
- pull. zik th lipōṇu . G cip-yōṇu, lipyōṇu
- pumpkin, tokū, m
- punish, sāzā d . G sāzā d
- punishment, sāzā, m . G sāzā, m
- puppy, khūtrō, m G kūkūr, m
- put on (clothes), bonōṇu
- quarrel, see "fight"
- quarter, pāo 1 $\frac{1}{4}$, 2 $\frac{1}{4}$, etc , pao ājā hēk, pāo ājā du, etc . a ser and a quarter, pāo ājā sēr rupee and quarter, pāo ājā rupāi. 3 $\frac{1}{4}$, cē pāo. 1 $\frac{1}{4}$, 2 $\frac{1}{4}$, etc pāo kām du, pāo kām cē, etc . G 1 $\frac{1}{4}$, 2 $\frac{1}{4}$, etc . sāḍā ěkh, sāḍā du, etc
- quickly, jūnā, hāllā, lōkā, lōko lōkē . G lōko
- rain, āzū, m G āzū, m v , āzū vālōṇu G āzū vālyōṇu The subject of the verb is "God" understood
- ram, kārāh. m . G kārāh, pl kārāi. m
- rapids of river, chār. m. gāhūr m . chum, m
- rat, mūzū. m G mūzū, m
- rations, rāsān
- read, pārōṇu G payōṇu, rāzhōṇu (last meaning to read aloud)
- ready, tēār G tajār
- reap, lōṇu : G lyōṇu
- reason. without special, guci
- red, lilū G lōlū
- rejoice, khūsh b G khūsh b
- rent, karāi, f
- resin, kalēl, m. kēl, m. . G kalēl, m kēl, m
- rice (uncooked) bū, f G brim m . (cooked), bū. f G bai, f
- rich, wādān
- ride, bākhārōṇu G pānyōṇu-īm-ās
- right (not left), dāsūṇū, dārištīnū to the r , dāsūni khīn G right, dāchīmū
- ring, nānsēri, f , hānusélo, m : G vazhī, f
- rise get up, hūn b G hūn b. of sun, stars, etc . jil b , ikhāzōṇu, ūthōṇu G zhil b see "ascend"
- river, sīn, f , dāryā, m. G sīn, f
- root, cīrī-s, pl -zē' f G chīrī-s, pl. -zē'. f.

- rope, bāh, f G bāh, pl bāhī
run, hai th ūcōṅṅ (run
away) G dārbākē th
rupee, rupāi, f G ropai. f
saddle, pālō, m G pālōn,
m saddle-cloth, G tōkōm,
m saddle, v, G pālān-
yōṅṅ
sake, for s of, kīra w, gen .
G kāri w. fem gen
saliva, thuk, f G thūki, f
salt, luni, f G lūn, f
sap, voi, m (1 e water) G
pai, m
satisfied, tūtū be satisfied,
tūshōṅṅ (Panjabi rājgnā)
see "full" (batār, f
Saturday shāmba, m G
sav. razōṅṅ G razhōṅṅ
scissors, kēncih f G mēkh-
rā'z, f.
scorpion, G bich, m
scratch G kānyōṅṅ
search, n, tālāsh m G
tālāsh, m v., tālāsh th
G tālāsh th.
second, dumū'gū G dumōgū
see, pāshōṅṅ G pāshyōṅṅ
see "look"
seed, bih, m G bih, m
seize, ratōṅṅ, pyōṅṅ G rāt-
yōṅṅ
self, akī for oneself, ākōṛā
-ell, mūli d G kriṅyōṅṅ
send, chīnōṅṅ G cīnyōṅṅ
separate, chāḷā, chāḷā chāḷā,
mūsō pātō (one m front of
the other) v, chāḷā th,
mūsō pātō th
-ervant, nokār', m farm s,
dekā'n G servant, naukār,
m
serve khīzmāt th
service, khīzmāt, f
set (sun, stairs, etc), burōṅṅ
G būr b
seven, sātt seventh sāt-
mū'gu G sātt, sātmo'gū
seventeen sātāē seventeenth,
sātāēmū'gu G sātāih, sātāi-
mo'gū
seventy, cōbyo ga dāi seven-
tieth, cōbyo ga daimūgū
G cēbbiū gē dāi, cēbbiū gē
daimogū
shade, chāsh, f G shēhēlū, m
shake. v tr lān d v mtr,
lān b G lānā d, lānā b
shame, shāram, f. G shārūm,
f
sharp (not blunt), tinū. G tinū
shave (beard), dāi vālōṅṅ G
zhakū th ; dāi th
she sē, ye nīh G sē, zhē,
zho, nīh [dūpātī, f
shawl, loi, f, tsādā'r, m G
sheep ēsh, f G ēsh, f
Shin Shina (Sīn, Sīnā) a Sīn
(peison), sīn, pl sīni, fem
sīn, pl sīnoi G dārd-ā, pl
-ā'ī, fem dārda bāi, pl dārda
bāē, also sīn, fem sīn adj.,
sīn, sūnkōcū G sīnā the
Sina language, sīnēā jib, f
sīnēā mozi f pl. G sīnā
mozi, f pl., dārdāō mozi, f
pl In sīnēā the *a* is almost
English "aw" in "awe",
m *ɳb* the *b* is not fully
vocalised In G sīn the *i*
tends towards ē
shiver thārthār b G thā-
tharai th
shoe, paczār see "boot"
shop, hātih, f, wān, m
short, khūtū see "little,"
'small'
shoulder, phīzhu, phījū, m .
G mithizhu
show. pāshayōṅṅ, çākayōṅṅ .
G pāshayōṅṅ, cakayōṅṅ
see "look," "see"

- shrine, jārāt, f.
 shut, v tr, dōṇu, dilū th
 adj., dilū (passive part of
 dōṇu)
 shrub, mūthū, m
 side, on this side, ānāth G
 ānāzhī on that side,
 ādāth G ādāzhī on what
 or which side? kādāth?
 G kādāzhī? : see "here,"
 "there," "how," "thus"
 silver, rūp, m · G rūp, m
 sm gonā', m G gonā', m
 v, gonā' th · G gonā' th
 gonā' khāzhīyōṇu
 sing, gai d G gae d see
 "song"
 sister, sāś, f G sāś, f
 husband's s, zhazē', f.
 G zhazē', f brother's wife,
 zāthī'.f G zathī'.f wife's
 s, sarōṇi. husband of do,
 sarōṇi G wife's s, sarōṇi
 sit, byōṇu be seated, bētū
 b · G sit. byōṇu
 six, svā sixth, svāmū'gu
 G sah, samógū
 sixteen, sōēi, soi sixteenth,
 sōēmū'gū; soimū'gū G sōi,
 sōimógū
 sixty, cōbyo, cēbīo sixtieth,
 cōbyomū'gū, cēbīomū'gū
 G cēbbīūh, cēbbīumógū
 skin, cūm, m bag made of
 skin, bārū. f
 sky, agái, f G anái f
 sleep, n, nīsh, f G nīsh, f
 v, sōṇu G sōṇu
 slip, zár b, khās b G zár b
 slip and fall. didi b G
 dīrī b see "fall"
 slippery, picilū, tāltasō' G
 tāltasō'
 slowly, chūthē. G chūti
 small, cūṇū, lēkhū, khūtu
 (short) G cūṇū
 smart, cālāk' G cālāk'
 smoke, dūm, m G dūm, m
 snake, jīlrā, jāndrā, zhon,
 m G zhon, m
 sneeze, u, chigi, nich, f ·
 G chīn, f v, G chīn
 vāzhīyōṇu
 snow, hinn, f G hinn f · v,
 hinn valōm G hinn val-
 vōṇu the subject is
 "God" understood
 snuff, nūsāī, f G nāsvar, m.
 soap, sābūn, f G sābīn', f.
 sock, paitō'h m, mozā'h m ·
 G māssih f
 soft, mhoū G nār'ūm
 sole of foot, tāli, f pao hātā
 tā see "palm"
 someone, koi, koe jei, zhei :
 G koi, zhei
 some, nāk
 something, jēk, jok, zhēk,
 zhok, jo, zho, jei zhei G
 zhēk, zhei
 son, pūch, pl pē G pūch pl
 pē son-in-law, jāmcōh,
 m G zhamacōh, m
 song, gai, m (ai as "a" in
 "man") G gae, m
 south, nilāo m
 sow, G bī zhōlyōṇu bih is
 seed
 speak, see "say"
 spend, khōnu (ie eat), kharác
 th G kharīc
 spill, nāṛa d intr, nāṛa
 bozhōṇu
 spit, thū th G thū th see
 "saliva"
 spoil, v tr cáq báq th,
 khārāb th G khārāb th.
 int, cáq báq b, khārāb b.
 G khārāb b
 spot, tiku, m G tikū, m
 spring (of water), uts, m G
 uts, pl utsi, m

- spring (season), bāzōḍu, m
in s, bāzōṇu
stand, cokū b G cokū b
see "stop"
star, fārēi f G tāru
steal, cori th G cori th
stick, n., kündārīh, f. G kün-
āl, f
sting, v, čāpōṇu, cūrūt th
G cūrūt th
stomach. sec "belly"
stop, cūkyārōṇu, hīsār th.,
cokū th intr, cūkyōṇu,
cókū b, hīsār b G intr,
hátkāu th
stone, bātt, m. G bātth,
pl bātti stone in ring,
K gāmāi, f
straight, sūzu G sūcu
strawberry, tūndāl, m
stream, n, gāh, ghāh, m G
gāh, pl. gāih, genit gāzhō,
m. see "river"
strength, shātt, f exert s,
shātt th
stretch (oneself), zīkīzhōṇu
karē khālyōṇu
strike, dāgōṇu, cot d G
kūtyōṇu: s by throwing
something, bādgi d., G
bādgi d intr (said of
watch, gong, hour, etc),
bashōṇu: G bazhōṇu
strong, tinu, shātīlū, kūrū,
tāk'arū, qāwī forcible
(said of a suitable word),
qāwī
sugar, shākhār, m G sha-
kar', m
sugarcane, tōs, m
summer, vālu, m. G vālu, m
sun, sūri, f G sūri, f. sun-
shine, do [vār
Sunday, īkshūmba, m G at-
swallow, v, gūrūt th · G gū-
rūt th sweep loishu th khās th
see "broom"
sweet, rāzā'lu G ispā'
swell, phūiājārōṇu
swim, lāmān' d
table, tēpū, m · G mēz m
(ē almost o)
tail, lamūto, m G lamōtu, m.
tailor, dārzi', m G sutsi', m
take, ginōṇu G ginyōṇu in
gmōṇu i is like i in Eng
'hit.' but longer take
down or off (Ūrdū ūtārnā,
nīkālnā), nīkhalōṇu take
away, hārōṇu G hāryōṇu
tax, hoshār, m.
teach, shicāyō'nu G sincā-
yō'nu see "learn"
tear, v tr chinvō'nu v. intr.
chīzhō'nu': G chinyōṇu,
chīzhō'nu
tear (in eye), āchū, m G āṣū,
m
teat, dūnū, m G mammū m
tenant (in land., dēkān, m
also used for farm servant
tent, tāmbū', m G gūth,
pl gūthē', f
ten, dái tenth, daimū'gū
G dái, daimógū
thank, shūkārāt th G shū-
kar th
thanks, shūkārāt, m G shū-
kar
that, ā nūh G ā, nūh
theft, cori, f. G cori, f
thence, adō, sādō G ādō,
sadō
there, adei, adī sādā G ādī,
sadā up to t, adā dān,
sādā dān G ādā dān, sādā
dān
therefore, āsē'gū G anīkaiṭi
thick (cloth), phātōṇu
thief, cōr, m · G cōr, m
thieve, cori th G cori th.

- thigh, phātālū, m G phatālū,
m
- thin (person), āshattū, lit
weak cloth, talūṇu
- thing, tsiz, m
- thirst, ūlyāl, f G ūnyāl, f *
(means also hunger, there-
fore sometimes voi ūnyāl,
water thirst)
- thirsty, be, ūlyāl saḥōṇi
- thirteen, cōī thirteenth, cōī-
mū'gū G coi, coimógū
- thirty, bīō ga dái, bī ga dái
thirtieth, bīō or bī ga dai-
mū'gū G cī, bī gē dái
cīmógū, bī gē daimógū
note that in G, 31, 32 are
bī gē ākāi, etc , not cī gē
ēkh, etc
- this, yo G zho
- thorn (big), kōn, m (small),
kōr, m G kōn, pl kōṇa
- thousand, zir thousandth,
zīrmū'gū
- thou, tu G tū
- three, cēī, cē third, cēimū'gū,
cēmū'gū G cē, cēmógū in
G the ē is almost o
- thread, gūnī, f G dōm m.
- throat ṣotū, m G sottū, m
- thunder, n., hāgāi gūth, m
G ānai gütē' (pl of güt) to
thunder hāgāi gūt d G
ānai gütē d. (ānai gütē is
nom to verb which is there-
fore plur)
- Thursday, pānjshūmba, m
G brīstvār, f
- thy, thei G thō
- tie, gārōṇu
- time, khēn, vākāt, m , sāt
(a short t.). time in once,
twice, three times, etc ,
dām, ḍom, vārī G cott,
dām : all these words
generally undecined see
- “ often ” in a short time,
K sātāzhi, sātāji (1 e sāt
and jī zhi sāt is for Ūrdū,
Arabic sā'at
- tin (material), tsets, m a tin,
tim m
- tired, be, somōṇu G samōṇu
to, rā, dī G tē, dī
- tobacco, tamā'kū, m G
tamā'kū, m.
- to-day, āsh G ash
- to-morrow, dōci day after t,
icīzi, icīzi day after that,
lā ga icīzi G to-morrow,
lōstē day after t, cīdi
- tongue, jib, f. G zhib, f
these words not used for
“ language ”
- tomato, bhatṅgār (used also
for brinjā)
- town, khār, m G shahar, m
travel, n., müspāri, f v,
müspāri th t for pleasure,
go for walk, n , sēl, f .
v , sēl th see “ journey ”
- traveller, müspār, m.
- tree, tom, f , tobū, m G
tom, f
- tremble, see “ shake,” “ shi-
ver ”
- trousers, tsanā'lū, m , shār-
vālu, m G tsalēn m
- true, dān G hāk
- truth, dān, m. G hāk, m .
tell t , dān razōṇu G hāk
rāzhōṇu
- Tuesday sēshūmba, m G
bonvār f. [f.
- turban, lātī'h, f G kāsī'h,
- turn, v tr , phīrōṇu G phīr-
yōṇu int, K and G phīri
bozhōṇu or oṇu
- twelve, bāī twelfth, bāī-
mū'gū G bāī bāimógū
- twenty, bīh twentieth, bī-
mū'gū G bīh, bimógū

- twist, bēthōṇu G bish d.
two, dū second, dumū'gū
G dūh, dumō'gu
udder, chīri, f G chīri, f
uncle, father's brother, picā' ·
G picī' mother's brother, *
mamū' G mūmu' father's
sister's husband, phūpā
G pophā' mother's sister's
husband, kakā' G masā'
understand, lūshōṇu, pārū-
jōṇu G pārūzhyōṇu see
"hear"
up, upwards, ājarā, ājarā,
ūthālarā, gūsharā omārā:
there are two adjj from
each of these. ājinu, ājit,
ūthālinu ūthālit, gūshīnu,
gūshīt, omīnu, omīt G
āzhātā up to, dān G dān
upon, ājā G āzhā
vein, rāgāh, f G nār, pl
nārē, f
verandah māndū, m
very, lā, fem lai (ai as a in
"man") lārū, fem lārī G
lā, fem. lāi
vessel (cooking), bōn, m G
bōn, m [gāō, m
village, kōt, m G kui, f,
villager, kotōcu G kuiōch
vine, zhāc, f grape, zhācēi
kūl, m.
visible, be, lēl b., pāshīzhōṇu
G pāshīzhōṇu
wages, mōzdūri, f G mazūri,
f, tālāb, m
wagtail, cēā, f
walk, yazōṇu G yāzhōṇu
cause to walk, yazōṇu G
yāzh-ōṇu, -īm, -ās, and
yāzhāy-ōṇu, -ēm, -ās see
conjug in accidentence
wall, (stone), kūr, f (wood),
kābār, m., dabōr, f bītkōr,
f boundary w. hūch, m
warm oneself (at fire, etc), G
tāpīzhyōṇu : see "hot"
wash, dizhārōṇu : G duzhāi-
yōṇu wash oneself, tām d
G tām d.
wasp, bēri, f.
watch, timepiece, ŋ, gēntā',
m. G garī', f
water, voi, m G voi, m.
watercourse, yāb, f
waterfall, see "cataract"
we, bē · G bē, fem bēā
weak, rūlu, kāmzōr
Wednesday, carshūmba m
G bodvār, f
week, sātđizi, f G sātđizi, f
weep, see "cry"
well (in good health). see
"health"
wet, adj. bī'lado
west, qībla, m
what? jok, zhok, jēk. zhēk,
jo. zho, khaū, jei, zhei G
zhēk, zhok, zhei what
(relative), the same words
wheel, pāl, m
when? kārē', khaū khēn G
kārā. when (relative), the
same words and K to
whence. kōnyo, kūđiō G
kōno
where, kōṇa, kūđi G kōn.
where (relative), the same
words
whip, kā'tārū, m. G chaū, m.
whistle, v, siū th G šōki
th
which (relative and interr),
khaū
white, shyō, fem shēi
whiten, shyō th.
whither, kōri, kōmērā and
words for where : G kōṇaṭā
whither (relative), same
words
why, kyēh G kyēh, zhokaṭi

- widow, *kagūni* G *kavūni*, y
mōnd, f
widower, *kagūnu*, m G
kavūnū
wife. *cei*, f . G *coi*, f one
twice married, G *orō'di*
wine, *mo*, m G *shārāb*, m
winter, *yōdu*, m G *yōdu*
in winter, *yōn* G *yōnu*
with, along with, *soi*, *sēi* G
sāti, *soi* with (instrumental),
gih
witness, *shaidānū*, m G
sāc, m
woman. *cei* G *coi*
wool. *pas* f. G *pas*, f
wood (log of), *mūnda*, pl
mūndi, m. : firewood (piece
of), *kāthū*, pl *kāthā* G
kātu, pl *kātē*, m. (general
word), G *tōri*, f.
word, *moš*, pl. *mozi*, f , *lūgāt*,
f G *mos*, pl *mozi*, f
work, *kom*, m G *krom* m
world, *sūm*, m , *dunyā*, f
wrinkle, *khīci'* f G *gyēn-i*,
pl *'yē*, f
wrist, *bān*, m . see " joint "
G *gūlūtū* m (middle *ū* is ū
long)
write, *likhōnu* G *likhyōnu*
yak, G *yākh*, pl *yākhī*, m ,
fem. *sōci* *yākh* . hybrid
(yak and cow), *zoi*, pl *zōyi*,
fem *zomō'*, pl. do
yawn, *jāmijōnu* I am yawn-
ing, *mō* *jāmijlū* *hū* I
yawned, *mō* *jāmijulos* G
n., *hāi*, f v , *hāi* *ōni*
year, *kāl*, m . this y *ānū*
kāl next y , *cā* *kāl* . y.
after next, *lā* *gā* *cā* *kāl* .
last y , *pātīn* *kāl* y before
last, *mūsīn* *kāl*: y before
that, *lā* *gā* *mūsīn* *kāl*
yes, *ō*
- esterday, *byālē* G *byālē* y
morning, *bēlā'h* G *bēlā'h* ;
day before y , K *mūsīn*
chāk day before that, *lā* *gā*
mūsīn *chāk*
yoke, *yū*, m G *nāl*, f to
yoke, *yū* *sōnu* G *nāl* *sōnu*
you. *tso* G *tsō*, fem *tsā*
young see " little " also G
shūlūtū *Ūrdū* *jāvān*, K
lūgū boy or girl, *cākūr* .
y. of animal, K *phālu*
your *tsēi* G *tsō*
Trees *Abies* *Pindrau* or *Web-*
biana *kachūl* m G
kācūl, m
acacia (small thorns, twigs
used for toothbrushes).
phūlā, m
amlok, *āmlūk*, m
birch, (tree), *jōjī*, f. (second j
cerebrai) (bark), *jūs*, m :
G (tree), *zhōzi*, f (bark),
zhūs, m
cedar, *phūlūzū*, m : G *diva-*
dār, m
chestnut, *ashūnu*, m
cypress, *chīlīh*, f G *chīlīh*
f
dhrek, *lāgān*, m its berry,
lāgānēi *kūlu*, m.
fig, *phagū'i*. f fruit, *pha-*
gū'i *kūlu*, m
holly, *bānī'*, f
maple, *cēn*, m G *cēn*, f
medlar, *tangōr*, m
mulberry, *marōch*, f G
marō'ch, f
oak, *jārīn*, m
olive, *kāo*, m
peach, (tree and fruit), *āso*,
m . G (fruit), *tsēnān*
(tree), *tsēnān* *tom*, m
pear, *tāngū* . (tree), *tāngū*
tom, m G *tān*, m , *tān*
tom, m

Picea Morinda, roī. f.	G	walnut, ačhói, f.	G	achói, f.
rōi. rēi, f		willow, byō, f	G	beī, f
Pinus Excelsa, pāī bīch	G	Shrubs: bhang, bhāng	G	bon
cīī, f.		dhatūra, shāndō,	m.	
Pinus Longifolia, cīh, f	G	henna, zārūn,	m	
cīī, f.		ivy, bīrīn,	m.	
plum (wild), sāzīn its berry,		thorn w. yellow wood		
sāzīnēī kūlū, m		shūglū, m.		
pomegranate, (tree), dān'ui,		Flowers rose ladīn, gulāb,		
f. (fruit) dānū, m		m other wild flowers and		
poplar, shīshū, m,	G	plants are G bazārbān, m,		
phrats, m		hopól, m, pālāngūst, m,		
Prunus Padus, bārit, m.		photō'ni f, zhūn m		

THE DRĀS DIALECT

Spoken by Sins between the Zoju Lā and Kārgil on the way to Leh. It closely resembles Gūrēsī and Kohīstānī, and a separate account of its syntax is not necessary. It has two sounds which I have not noticed in Gūrēsī, viz cerebral l and g. The former I have not heard in Kohīstānī.

NOUNS

	Singular	Plural
Nom	āshp-, horse	-i
Gen	-o	-o
Dat	-īřě	-oiřě
Prep	-i	-o
Ag I	-ēi	-ozhā
Ag II	-īsū	-osū
Nom	zā brother	zā-rū
Gen	zāo	-ro
Dat	zauālě	-rūrě
Prep	zaua	-iŭ
Ag I	zauēi	-rūzhā
Ag II	zāsú	-rūsū

pus, son, has Dat pucalě

babo, old man, father, has Gen babo Dat baběřě

Nom	sās, sister	sazār-ě
Gen	sàz -ō	-o
Dat	-ūrě	-ŭřě
Prep	-ŭ	-ŭ
Ag I	-o	-ŭzhā
Ag II	sässě	-ŭsŭ

Nom	azh-ī, mother
Gen	-au
Dat	-īřě or -ěřě
Prep	-ī or -ě
Ag I	-ō
Ag II	-ěsě

} No plur from this root.

kon, ear (on body) plur koni

dona, tooth plur. donni

PRONOUNS.

	Singular		Plural.
Nom	nūh, I		be, we
Gen	myō		áso
Dat	mōlé, mōrě (also mūlē mūrě)	(also	ásolě, ásorě
Prep	nō (also mū)		áso
Ag I	mī		ásōzhā
Ag II	mōsū (also mūsū)		bēsū
Nom	tū, thou		tsō, you Fem tsā
Gen	thō		tsō tsō
Dat	tulě, turě		tsolě, tsorě tsorě
Prep	tu		tso tsō
Ag I	thō		tsozhā tsanúzhě
Ag II	tusě		tsosě tsāsě
Nom	so, he fem se		sě, they
Gen	āso		sěso
Dat	āsěřě		sěsěřě
Prep	āsě		sěsě
Ag I	sěsi		sanozhě
Ag II	sosě		sěsě

Fem nom sing is *se*, otherwise the fem does not differ from the masc. The *ts* in the second plur. is like a sharply hissed *s*. The *t* element is faint and the accoustic effect is almost like *ss*.

The syllable *-sě* after a vowel is often pronounced *-zě*.

Before the preposition *nāla*, with, the suffix *-si* is added to the root, as *āshpisi nāla*, with a horse. The other words declined above take the following forms *zauasi*, *pucasi*, *baběsi*, *sázŭsi*, *azhĭsi*, pronouns *mōsi*, *ásosi*, *tŭsi*, *tsosi*, *āsosi*, *sěsĭsi*. Thus *ásosi nāla*, with us *āsosi nāla*, with him.

The prep *pātĕnobo*, behind, has the same construction, and we have *tŭsi pātĕnobo*, behind thee *mōsi pātĕnobo*, behind me: *zauasi pātĕnobo* behind the brother.

The prep *āzhā*, upon, is added directly to the root *āshpĭ* *āzhā*, on the horse *gōzā āzhā*, on the house *sĭsa āzhā*, on the head.

The accus. has generally the same form as the nom. This is the case with the words given above except *pus* which has accus. *pucā*.

The genit. is used as an adj., and changes for gender and number of noun possessed, but not for case. Thus, we have *myō*, my, when agreeing with a sing. masc. noun. If the noun possessed is fem., it becomes *mĭ*; if plural *myě* or *mě* for both.

masc and fem Similarly for the other pronouns we have —
 āso, our, āsēi, āsē thō, thy, thēi the tsō, your, tsēi, tsē
 āso his, āsēi, āsē sēsō their, sēsēi, sēsē, and for nouns —
 āshpo, of a horse, āshpēi, āshpe, and so on.

DEMONSTRATIVE PRONOUNS

	Singular	Plural
Nom	anū, this	ani
Gen	anū-sū	anī-no
Dat	-sērē	-norē
Prep.	-sē	-no
Ag I	sēi	-nozha
Ag II	-sē	-sē
Nom	zho, this	zhē
Gen	zhe-sū	zhē-no
Dat	-sērē	-norē
Prep	-sē	-no
Ag I	-sēi	-nozhe
Ag II	zhosē	-sē

The Ag II in these two pronouns distinguishes number by the change of vowel, the sing being anūsē, zhosē, and the plur anīsē, zhēsē

anū or adū, this has Gen āsu Dat āsērē Prep āsē Ag I āsēi, Ag II āūsē

Nom	pērao, that (over there)	pēra-o
Gen	pērā-sū	-no
Dat	-sērē	-norē
Prep	-sē	-no
Ag I	-sēi	-nozhe
Ag II.	-sē	sē

INTERROGATIVE PRONOUNS

koi, who ?, makes Gen ke-so, Dat -sērē, Prep -sē, Ag I kyēsēi, Ag II kōēsē

Indeclinables are zhok, zhēik, what ?, kācā, kācāk, how much or many ?, also ācā, ācāk, so much or many

bēga, both, is distinct from bē ga, we also.

būrā, būrē, all when used with a noun or pronoun takes the case endings, as Ag II. be būrāsē, we all, not bē-sē būrā

ADJECTIVES.

The only adjectives which change for the gender and number of the noun qualified are those which end in -ū, they have masc sing -ū, fem sing -i, m pl -ē, f pl -i

None change for case. Adjectives used as nouns are of course declined as nouns

Comparison — There are no comparative and superlative forms. Comparison is expressed by means of the preposition zho, from, thaí, with the positive

Thus, siō, good mō zho siō, better than I būrā zho siō, better than all, best

• VERBS

VERB SUBSTANTIVE.

	Singular	Plural.
Present	haūs, I am	hās
	haū	hāt
	haū	hā
Fem	hāis	hāi hāi hās hāt hāi
Past	āsīl os	-ēs
	-o	-āth
	-o	-eh
Fem	āsīl-(y)is	-(y)ī -ē -(y)is -(y)ith -(v)e

arōny, bring.

Note the letter r (not r as in other dialects)

Imperat	arēh	arēā
Conj Part	arē, having brought	
Fut	ar-ām	-ōn
	-ē	-ēāt
	-ēi	-ēn
Pres. Ind	arām haūs etc, regular	Fem arām hāis
	or contracted, thus —	
	ar-āmūs fem -āmēs	-ōnās fem do
	-āū	-āi -ēāt
	-ēū	-ēā -ēn
Imperf	arām āsīlos, etc, regular	Fem arām āsīlis, etc
Past	ar-ās	-is
	-ā	-it
	au	i or -yi
Fem	ar-ēs	-ēs
	-ē	-it
	-i	-i
Pres Perf	ar-aūs	-ēās
	-aū	-ēāt
	-aū	-ēā
Plupf	arālos, etc like āsīlos	

khōṇṇ, eat

		Singular		Plural	
Imperat		khah		khā	
Fut		khūm		khōn	
		khā		khā̄t	
		khā		khōn	
Pres Ind.		khūmūs	khaũ	khaũ	khōnās khā̄t khōna
Past		khyās		khīs	
		khvā		khīt	
		khvaũ		khī	
Fem		khyēs	khyē	khī	plur same as masc

thyōṇṇ, do.

		Singular		Plural	
Imperat		thē		thēā	
Conj Part		thē	having done		
Fut		thēm		thōn	
		thē		thēā̄t	
		thēi		then	
Pres. Ind		masc	fem	masc	fem
		thēm-ūs	-ēs	thōn-ās	-ās
		thəũ	thai	thē-ā̄t	-aīt
		thēũ	thai	thēn-a	-i
Past		thās		this	
		thā		thīth	
		thāu		thī	
Fem		thēs	thē	thi	plur same as masc

dyōṇṇ, give

		Singular		Plural	
Imperat		dēh		dvā	
Fut		dēm		dōn	
		daũ (fem. dai)		dēā̄t	
		dēi, dēũ (f dēi, dēm)		den	
Pres Ind		masc	fem	masc	fem
		dēm-ūs	-ēs	don-ās	-ās
		daũ	dai	dēā̄t	dēaīt
		dēũ	dai	dēn-a	-i
Past		dās. like thās			

				gyōnu, take		
		Singular		Plural		
Imperat	g ^h nh			g ^h na		
Fut	g ^h na ^h u					
Past	g ^h nās					
Pres Perf	g ^h va ^h ōs					
Plupf	g ^h vā ^h ōs					
				photyōnu, tear		
Fut	photēm	Past	photas	Plupf	photilos	
				pālānyōnu, saddle		
Imperat	pālān ēh	-ēā	Fut	-ēm	Past	-ās
				pyōnu, drink		
		Singular		Plural		
Imperat.	p ^h h			pēā		
Fut	p ^h im			piōn		
	piē			peāt		
	piē			p ^h in		
Past	pēās			p ^h is		
	pēā			pit		
	pēau			pie		
Fem	pvēs	pie	p ^h i	plur	as for masc	
				ōnu come		
Imperat	eh			yā		
Fut	ēm			ōn		
	ē tem āi			vāt		
	ōi ēū fem ēni			ēn		
Pres Ind	masc	fem		masc	fem	
	ēm-ūs	-ēs		ōn-ās	-ās	
	aū	āi		yāt	yaīt	
	ēū	āi		ēn-a	-i	
Past	ālos or ātos	both like	āsīlos	fem	āl(y)is or	
	āt(y)is					
				bozhōnu		
Imperat	boh			bozha		
Fut	bozh-ām			bozh-on		
	-ēsh			-āt		
	-i			-en		
Past	gālos	like	āsīlos	fem	gālyēs, regular except	
				3rd sing	gyēh	

another form is--

	<u>gās</u>		<u>gyēs</u>
	<u>gā</u>		<u>gyēth</u>
	<u>gā</u>		<u>gvē</u>
fem	<u>gyēs</u>	<u>gyē</u>	<u>gyei</u>

plur as for masc

mīrvōṇu, die

Imperat	<u>mīrīsh</u>		<u>mīrīzhā</u>	Fut	<u>mīrīzhēm</u>
Past	<u>mūs</u>		<u>mūīs</u>		
	<u>mū</u>		<u>mūth</u>		
	<u>mū</u>		<u>mū</u>		
Fem	<u>mū-īs</u>	-ī	-ī	-īs	-īth -ī

khāzhōṇu, ascend

Imperat	<u>khās</u>		<u>khā'zā</u>			
Conj Part	<u>khāzī</u> , having ascended					
Fut	<u>khāz-ām</u>		<u>khāz ōn</u>			
	-e		-āt			
	-ēī		-ēn			
Pres Ind	masc	fem	masc	fem		
	<u>khāz āmūs</u>	<u>-āmēs</u>	<u>onās</u>	<u>-onās</u>		
	<u>-aū</u>	<u>-āī</u>	<u>-āt</u>	<u>-aīt</u>		
	<u>-ēū</u>	<u>-aī</u>	<u>-ēna</u>	<u>-ēni</u>		
Past	<u>khāt-ūs</u>		<u>khat-ēs</u>			
	-o		ēt			
	-o		-ē			
fem	<u>khāt-yīs</u>	-yī	-ī	-yīs	-yīt	-yī

vāzhōṇu, descend

Past vātūs fem vaityīs otherwise like khāzhōṇu

rāzhōṇu, say

Conj Part	<u>rāzī</u> , having said	Fut	<u>rāzām</u>
Past	<u>rāzh-ās</u>	<u>rāz-īs</u>	
	-ā	-īt	
	-au	-ī	

Fem rāzh-ēs -ē rāz-ī -īs -īt -ī In the past zh becomes z before ī

dīzhōṇu, fall, stick to (Ūrdū gīrnā, lāgnā)

Fut	<u>dīzham</u>
Past	<u>dītos</u> fem. <u>dītīs</u>

muchyōṇṇ, go (Ūrdū cālnā)

Imperat much-ēh' -ā'
 also simply ceh cā (not cā) Forms from this root are
 not found in other parts of the verb

Fut muchēm
 Past muthīlos

byōṇṇ, sit

Imperat bēih bēā
 Fut bēm byōṇ
 bē byāṭ
 bēi ben

Ptes Ind	masc	fem	masc	fem
	bēm-ūs	-es	byōṇ-ās	-ās
	byaū	byaī	byāṭ	byaīt
	bvaū	bvai	ben-a	-i

hūtyōṇṇ, rise

Imperat hūṭē'
 Fut hūṭēm Past hūṭīlos

bōṇṇ, be, become

Past bīlos bīles
 bīlo bīlet
 bīl bīl

Fem bīlās bīlā bīl plur. as for masc tu koi bīlo, who
 are you ?

ležhōṇṇ, be obtained, meet (Ūrdū mīlnā)

Fut lezh-āṇ, -īm lezh-ōṇ
 -ēsh -āt
 -ī -ēn

Past lādos fem lēdvīs

The construction of this verb is remarkable. It takes the
 dat like the Ūrdū mīlnā and yet agrees in person and gender
 with the word which is in the dat case. Thus we have—

morē paisa lezhīm I shall get a pice. A literal transla-
 tion of this in Ūrdū would be mujhe paisa milūgā
 myō bārēo morē lēdvīs, my husband met me. Literal
 Ūrdū · mērā shauhār mujhe mīli

One might try to explain this as meaning "I got me my
 husband" but this use of the dat is not otherwise found in the
 language, moreover the word for "my" would have to be not
 myō, my, but tomā own, Ūrdū āpnā

NUMERALS.

1 èk(h)	20 bí(h)
2 du	21 bí gə èk(h)
3 cē	30 cī
4 cār	32 bí gə būāi
5 pōsh	40 dūbyō(h)
6 šā(h)	45 dūbyō gə pōsh
7 sāt	50 dūbvō gə dāi
8 āšt	58 dūbyo gə ástāi
9 naū	60 cē byō(h)
10 dāi	63 cē byō gə cē
11 ākāi	70 cē byō gə dāi
12 būāi	74 cē byō gə cōdēi
13 cōi	80 caī byō(h)
14 cōdēi	87 caī byō gə sāt
15 pānzulēi	90 caī byō gə dāi
16 sōi	96 caī byō gə sōi
17 sātāi	100 shēl. shyēl
18 āstāi	300 cē shēl
19 kūnī(h)	619 sa shēl gə kūnī(h)

half is bāga!

ADVERBS.

Thē, the Conjunctive Partic of thyōny, 'to do,' is used to make adverbs generally of manner, as—

om thē, in an upward manner, upwards

khār thē, in a downward manner, downwards

TIME

kaiē when?	ásh, today
kārē, when	lōstā, tomorrow
kotē, now	byélā, yesterday

PLACE

anī, here	kōn, where
anēō, hence	om, upwards
anī dāk, up to here	khār, khāri, down, downwards
adī there	on the ground
adēō, thence	dūr, far
adī dāk, up to there	ēlē, near
kōn where?	mūchōrē, forwards

OTHERS.

lāo, verv fem lāi	boché'. vey much
-------------------	------------------

dā, interrogative particle Another word dā is a conjunction,
or

PREPOSITIONS

mēzhě, in front of	gě, with (instrumental), by
müchō, in front of	means of
dāk, up to	āzhā', upon
zhō, zhoto, from, than	nāla, along with
-rě, -lé, to	pātēnobo, behind
	-o, -ō, from

CONJUNCTIONS

gā, gě, and also dā, or

Translation of the Sentences of the Linguistic Survey of India

- 221 thō nōm zhok iāzna ? thy name what are-saying-they ?
what is your name ?
- 222 anī āshpirē kācā barızı bīl ? this horse-to how-many
years became (are) ?
- 223 anēō Kashmīri dak kācāk dūr hāi hence Kashmir up-to
how-much far is ?
- 224 thō babo gōze kācāk pē (or pus) hā ? thy father's
house-in how-many sons are ?
- 225 āsh mü dūro ālos yāzi today I far-from came having-
walked
- 226 myō picō pucalē anīsu mulāi aīs my uncle's son-to this
woman we brought, we married this woman to my
uncle
- 227 shō āshpo palōn gōz haū white horse's saddle house-
in is
- 228 āshpi pālānēh horse saddle, saddle the horse
- 229 mī anīso (or āso) bāla lāo (or boché) kutās I this boy
much beat
- 230 kōro khāna āzhā las dī thēna (or thēū) sadī hill's top
upon sheep (or goats) he-is-making-graze there, i e
he is grazing them
- 231 āshpi zhe bīāi khari bēi haū horse upon tree under
sitting he is
232. āso zaua zhoto āsēi sās bāri hāi his brother from (i.e.
than) his sister big is, i e is bigger
- 233 anīso mūl haū dū ropāe gě bagai its price is two rupees
and a-half
- 234 myō mālo cuno gōzē bīāū my father little house-in is-
sitting (living).
- 235 anī ropāi dēh āsērē this rupee give him-to
236. anī ropāe āsī zho arēh these rupees him from bring

- 237 āsē sēōtē kūtē rāzhǔ gē gánēh him well having-beaten
rope with bind
238 smǔ zhō woi arēh river from water bring.
239 mō zhō mēzhe mēzhě (oi mūchō mūchō) cēh me from
in-front in-front walk
240 tūsī, pātēnobo kēso bāl ēō ? thee behind whose boy is-
coming ?
241 thō kēse zhō muli gyālo ? thou whom from with-price
hadst-taken (it) ?
242 pērāo gāmo vāṇāvālī zhō mī muli gyālos that village-
of shopkeeper from I with-price had-taken (it)

Notes.—222 barızı plu of barış see next note 227 gōz
from gōs nouns ending in s, sh, s, inflect in z, zh, z 237
rāshǔ gē gē of instrument, Gūrēsī gīh 239 mēzhě mēzhé,
mūchō mūchō repetition shows distribution in time or space.
Here it means “ keeping in front all the time ”

VOCABULARY

after, pātēnobo	cock, kokō see ‘ hen ’
along with nāla	come, ōṇṇ
also, gā gē	cow, gāo
am, haūs	daughter, dī(h)
and, gā, gē	descend, vāzhōṇṇ
any one, koi	die, miryōṇṇ
anything zhok, zhēik	do, thyōṇṇ
are, hās, etc	dog, shǔ female do, sōci shǔ
ascend, khāzhōṇṇ	down, downwards khārī, khār
ass, zakūn	drink, pyōṇṇ
back, n, dāki	duck, bātāk’
back, adv, pātēnobo	ear (on body) kon plur koni
bad, āsako	eat, khōṇṇ
be, become, bōṇṇ	eight, āst
beat, v, kūtyōṇṇ	eighteen, āstāi
before mēzhě, mūchō	eighty, cai byō(h)
behind, pātēnobo	eleven, ākāi
big, bāro, bāiū	eye, āchē’
both, bēga	face, mūk
boy, bāl	fall, dīzhōṇṇ
bring, arōṇṇ (not r’)	far, dūr
brother, zā	farmer, zōmindār
bull, dōṇṇ	father, māi, māli, mālo
buy, gyōṇṇ see ‘ take ’	female, adj sōci
camel, ūth	fifteen, pānzulēi
cat pīshu. female do., sōci	fifteen, dūbvo gā dāi
pīshu	fire, phū(h)

- five, pōsh
 toot pē, m
 torty, dūbyō(h)
 four, cār
 fourteen, cōdēi '
- from, zho, zhoto, suffix -o or -ō
 front, in f of. mēzhē, mūchō
 girl, mulai, f
 give, dyōṇu
 go. bozhōṇu, vāzhōṇu, much-
 yōṇu go', cē, cēh : plur cā
 (not cā)
 goats and sheep, lās, m
 God, Khūdāi, Ālla
 gold, sōn, m
 good, sīō, sīōtū
 graze, trans, dī thyōṇu
 ground, on the khāri
 half, bāgāi, bagai
 hand, hāt(h), m
 he, so
 head, sīs, m
 hen, sōci kokō' see 'cock'
 hence, anēō
 her, genit, āso
 here, ani up to h, ani dāk
 hill, kōr see "mountain,"
 "summit"
 his, āso
 horse, āshp, m
 house, gōṣ m
 hundred, shēl, shyēl
 husband, bārēō, m
 I mū(h)
 ill I am, shūlūmūs
 interrogative particle, dā
 iron, cīmēr, m (surd r)
 it, so fem se
 lip, ōtā, m.
 little, cuno
 make, thyōṇu
 male, bīrū
 man, mánūzū, m
 many, same as "much." q v
 means, by m of, gē
 meet, lezhōṇu
 mother azhe, azhi, f. ma(h).
 f
 mountain, khān, m see
 'hill,' 'summit'
 much see 'very' how m or
 many, kácā, kácāk so m
 or many, acā, ācāk adv,
 bochē'
 my, myō
 name, nōm, m
 near, ēlē
 neck, zhakū, m
 nine naū
 nineteen, kunī(h)
 ninetv. car byo ga dāi
 nose noto, m
 now, kotē
 obtained, be, lezhōṇu
 old, zhauo
 on āzhā'
 one, ēk(h)
 or, dā
 our, āsō
 own, adj, tomā
 pice, paīsa m
 price, mūl m
 rain, mē
 rainbow, bīzōnū m
 raise, v, hūtōṇu
 river, sin, f
 rope razh
 rupee, ropāi, f
 saddle, n, palōn, m v tr,
 pālāvōṇu
 Satan, Shētān m
 say, rázhōṇu
 see, pashvōṇu
 seven, sāt
 seventeen, sātāi
 seventy cēbyo ga dāi
 she, se
 sheep and goats, lās, m
 shepherd, páyālo, m
 shop, wan, m
 silver, rūp, m
 sister, sās f

sit, byōṇṇ	tongue, <u>zh</u> ip f
six sa(h)	tooth, dona, pl donni, m
sixteen, sōī	twelve, búai
sixty cēbyō(h)	twenty, bī(h)
son pus, m	two du
stick to, dī <u>zh</u> ōṇṇ	up to, dāk
stomach <u>đ</u> ēi f (suid r)	upon <u>á</u> zhā
summit, mountain, khǎn, m	upwards, om, <u>á</u> zhā
see "hill"	very, lāo fem lāi see
take, gvōṇṇ see "buy"	"much"
ten, dāi	village, gām, m
than, <u>zh</u> o <u>zh</u> oto	walk, vā <u>zh</u> ōṇṇ see "go"
that, perao see "this"	was, ásilos
their sēsō	water, voi, m
thence, adēō	we, be
there, adı up to there, adı	what, <u>zh</u> ok, <u>zh</u> ēik
dāk	when?, when, kárē
they, sē	where? where, kōn
thirteen, cōī	white, <u>sh</u> o
thirty, cí(h)	who? koi whose? keso
this, anu aũ, adũ, <u>zh</u> o see	with, along with, nála in-
"that"	strumental, gē
thou, tū see "you"	woman acēi, f mulái, f
three, cē	year, barıs, m
thy, thō see "your"	you, tsō your, tsō see
tie, gǎnvōṇṇ	thou," "thy"
to, -rē, -lē	young, <u>sh</u> ūūt