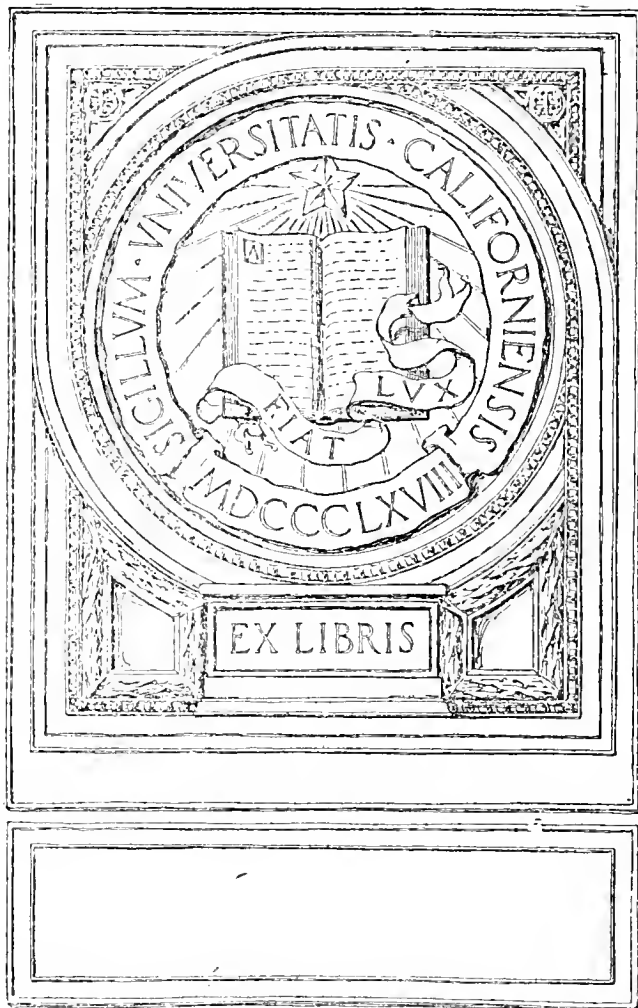


UC-NRLF



B 4 021 270

GIFT OF  
HORACE W. CARPENTIER













11/4  
Asiatic Society Monographs,

VOL. XII.

---

THE  
LANGUAGES OF THE NORTHERN  
—  
HIMALAYAS,

BEING

STUDIES IN THE GRAMMAR OF  
TWENTY-SIX HIMALAYAN DIALECTS.

BY

THE REV. T. GRAHAME BAILEY, B.D., M.A., M.R.A.S.

LONDON :

PUBLISHED BY THE ROYAL ASIATIC SOCIETY,  
22, ALBEMARLE STREET, W.

1908.



## PREFATORY NOTE.

A FEW words are necessary in order to explain how Mr. Grahame Bailey's valuable collection of monographs appears in its present form.

In the year 1905 it was brought to the notice of the Council of the Royal Asiatic Society that he had prepared sketches of a number of dialects spoken in the Pañjāb hills between Simla and Murree, for insertion in the local District Gazetteers then being prepared for the use of officials. Each sketch was intended to be printed as an independent section of the appropriate volume of a series which would not easily be accessible to students in Europe; and the Council, considering that their publication in a connected shape would form a book of no little scientific value, represented the facts to the Pañjāb Government, with the suggestion that, if the type were still standing, a sufficient number of copies should be struck off for that purpose. As it happened, some of the type had been broken up, but the Pañjāb Government most liberally supplied the Society not only with sheets of the entire work, reprinting what was necessary, but also with sets of several sketches prepared by Mr. Grahame Bailey on other occasions, the whole being so arranged that, with the Author's Preface, it forms one convenient volume.

Owing to some sections of the book having been printed off before it was decided to publish them in this form, the pagination of the volume is not continuous from end to end, but the Table of Contents given in the Preface is so arranged as to render it easy to find the particulars of any required dialect.

The scientific world owes a debt of gratitude to Mr. Grahame Bailey for the preparation of these sketches, and to the Government of the Pañjāb for its liberality in placing them, in a printed form, at the disposal of the Royal Asiatic Society.

G. A. GRIERSON.



## PREFACE.

This volume is a collection of studies printed at various times. It has not been possible, therefore, to have continuous pagination. *Studies in Northern Himalayan Dialects* was the first to be written; it was privately printed in 1902. Sketches of ten dialects were printed in 1905 with a view to their being incorporated in the forthcoming Gazetteers of the Simla States, Camba State and the States of Maṇḍī and Sukēt. Lastly, notes on seven dialects in Kuḷū and Jammū State together with a Sāsī Vocabulary have been printed in 1906. It will be noticed that notes on the Pāḍarī dialect of Jammū State occur in two different parts of the volume. This is due to the fact that the type of the *Studies* mentioned above had long ago been broken up, and I was unable to cut out, as I should have wished, the couple of pages on Pāḍarī, printed in 1902. They have perforce been permitted to stand. A much fuller account of this interesting dialect will be found in Part III.

The following Table will show at a glance the contents of the volume:—

	<i>Page.</i>
<b>I. <i>Dialects of the Simla Hills and Kuḷū</i>, pp. i-iii, 1-65.</b>	
Introduction to the Simla Hills Dialects	... i
Grammar of Bāghāṭī	... 1
"    "    Kiūṭhālī	... 11
Notes on Eastern Kiūṭhālī	... 21
"    "    Kōṭ Khāi	... 23
Grammar of Kōṭ Gurūi	... 25
Introduction to the Kuḷū Dialects	... 35
Grammar of Outer Sirāji	... 37
"    "    Inner Sirāji	... 44
"    "    Saīnjī	... 52
"    "    Kuḷūi	... 57
<b>II. <i>Dialects of Maṇḍī State</i>, pp. i, ii, 1-17.</b>	
Introduction to the Maṇḍī Dialects	... i
Grammar of Maṇḍēālī	... 1
Notes on North Maṇḍēālī	... 11
"    "    Chōṭā Baṅghālī	... 16

III. *Dialects of Camba and Jammū States and Sāsī Glossaries, pp. i-vi, 1-103.*

Introduction to Camba Dialects	...	...	1
Grammar of Camēālī	...	...	1
„ „ Bhaṭṭēālī	...	...	17
„ „ Curāhī	...	...	27
„ „ Lāhulī	...	...	37
Introduction to Bhadrawāhī, Bhaḷesī and Pāḍarī	...	...	53
Grammar of Bhadrawāhī..	...	...	57
„ „ Bhaḷesī	...	...	68
„ „ Pāḍarī	...	...	76
Introduction to Sāsī Glossary	...	...	85
Glossary of Original Sāsī Words	...	...	91
„ „ Borrowed and Disguised Sāsī Words	...	...	97
Appendix	...	...	100
Grammar of Paṅgwālī	...	...	101

IV. *Studies in Northern Himalayan Dialects, pp. 1-72* ...

Prefatory Note	...	...	1
Grammar of Gujurī	...	...	3
Notes on Tināuli	...	...	12
Grammar of Dhūṅḍī or Kaiṛālī	...	...	15
„ „ Punci	...	...	24
Notes on Pāḍarī	...	...	33
Grammar of Sirājī (Ḍōḍā Sirājī)	...	...	36
„ „ Rāmbanī	...	...	46
„ „ Pōguli	...	...	51
„ „ Kishṭawārī	...	...	61
Note on the grammatical resemblance of Sāsī to other dialects	...	...	70

V. *Dialects of Kāṅgrī District, pp. i, 1-53.*

Introduction to Kāṅgrī and Gādi or Bharmaurī	...	...	i
Grammar of Kāṅgrī	...	...	1
Kāṅgrī and Gādi Songs	...	...	12
Grammar of Gādi	...	...	19
Kāṅgrī and Gādi Glossary	...	...	42

It will be seen that these twenty-six dialects cover a considerable portion of the northern and north-western part of the Himalayas. All but two of them are in the strictest sense hill dialects. Gujurī is not confined to the mountains, but as Gujurs in the plains have a



tendency to speak the language of the people among whom they dwell we must go to the hills if we wish to study their dialect in its purity. Gnjurs in the hills, however widely separated, all seem to speak the same dialect.

Sāsi is spoken in the plains, but it seemed advisable to print here the Sāsi Glossaries. They are of great philological interest, as indeed are all secret vocabularies. There are many such vocabularies in the Panjāb, some of them frankly criminal, but it is not easy to get any knowledge of them. The tribes who speak them are often migratory, and in any case it is difficult to attain to such terms of intimacy with them as will induce any of their members to impart the secret of their speech. That friendship with them will ultimately lead to the breaking down of the barrier of concealment one may readily believe. As a case in point I may mention that for two or three years I have known a tribe of monkey-trainers, conjurers and bear-dancers (Qalandar and Madāri). Quite recently they have laid aside their reserve and initiated me into their language and rites and customs.

The hill dialects, twenty-four in all, give a somewhat comprehensive view of the speech of the Himalayas from the south of Simla to beyond Murree. Three of them, with two sub-dialects, belong to the Simla States region, four to the Kuḷū sub-division of Kāngrā, one with two sub-dialects to Maṇḍī State, two to Kāngrā proper, one of these, Gādī or Bharmaurī, being extensively spoken also in Camba, four belong to Camba State (excluding Bharmaurī just mentioned), eight to Jammū State (including Puchī), and, lastly, two to the country round about the hill station of Murree.

It should be noted that *Sirājī* in Jammū State has no connection with *Sirājī* in Kuḷū. The word *Sirāj* means simply *hill*, and *Sirājī* means *belonging to the hills or hilly*. The Jammū *Sirājī* might be called, *Dōḍāli* or *Dōḍī* or *Dōḍā Sirājī* from Dōḍā, a large village in the *Sirāj*, the headquarters of a Nāib Tahsildār. It is picturesquely situated high up above the Cināb.

This work has been almost entirely pioneer work. I do not know that a grammar of any of these dialects has previously been published. In Camēali portions of the Bible have been printed (see Camba Introduction, p. vi); a Maṇḍēali reading book lithographed in a form of the Tākri character was issued some years ago. Dr. Jukes, the Medical Missionary in Kōṭ Gurū, tells me that a portion of the Book of Common Prayer was printed a considerable time ago in Kōṭ Gurū. I have, however, failed to obtain a copy.

In the case of Kāngrī and Gādī, I have contented myself with thoroughly revising the late Mr. O'Brien's notes, and adding to the

grammar and vocabulary. I regret that the type of these two dialects is different from that of the rest.

It will be seen that all the dialects treated of in these pages are Aryan with the one exception of Camba Lāhūli. This dialect very closely resembles Maucāṭi, spoken further up the Cināb between the border of Camba and the junction of the Candra and Bhāga rivers. I sent the MS. proof of the grammar and vocabulary and prose specimen of Camba Lāhūli to Dr. Sten Konow of Christiania. He writes:—"I think that Lāhūli is a characteristic Tibeto-Burman language, if you except the use of pronominal suffixes with verbs." Of this feature he says:—"It *can* be Aryan, but I think it more probable that it is to be explained by the supposition of an old Muṇḍā substratum."

The greatest possible interest attaches to the linguistic process by which one language shades off into another. This process is illustrated very fully by the grammatical phenomena of the dialects under review. Several of the Jammū dialects show the steps between Kashmiri and Panjābi, those between Camba and Simla show a number of Rājasthāni affinities. Various dialects show connections with Hindī, Urdū or Lahndā. In addition to all this there are gradual changes by which a dialect merges into the one geographically next to it. This is amply exemplified in the chain of dialects from Simla *viā* Kulū or Maṇḍi to the Bānihāl Pass or Kisṭāwār. The whole subject is fascinatingly interesting.

I have endeavoured to make the representation of pronunciation rigidly accurate. This has entailed considerable labour. Only those who have tried to reproduce with absolute accuracy the nuances of pronunciation found in a language which has never been reduced to writing can understand what it means. In order to catch exactly the sounds produced by various speakers not only must one listen with unflinching care, but one must lay aside all prepossessions derived from a study of other dialects. It is dangerous to *infer* the pronunciation of a word in any new dialect. The value of the services of a literate speaker of a hill language is often lessened by his unconscious tendency to assimilate his words to some better-known literary form of speech.

A word or two must be said about the system of transliteration. In the Kāngri and Gādī dialects the system adopted by Mr. O'Brien was adhered to, and it was not possible later on to alter it. It is the common Hunterian system as found, for example, in Platts's Grammar. In the rest of the volume the practice of British Oriental Societies has been followed—*c* stands for the sound of *ch* in *child*, and the corresponding aspirate is represented by *ch*, a doubly curved line above a vowel is used for nasal *n*; *ṅ* represents the sound of *ng* in *singing*; *sh* and *zh*

stand for *sh* in *shout* and *z* in *azure*. In *sh* and *zh* the two letters are pronounced separately.

A few additional signs have been adopted:  $\acute{i}$  is the sound half way between *i* and  $\bar{i}$ ; *u* italicised in a word in ordinary print, or left in ordinary print in an italicised word is the sound half way between *u* and  $\bar{u}$ ; *eu* under similar conditions stands for the shortened form of the *eu* in the French *douloureux*; *ai* under similar conditions is a shortened *ai*; *ai* in turn is a mixture of the English *a* in *man* and *ai* in *aisle*;  $\bar{e}\bar{u}$  (under ordinary type conditions) is long *eu*, and  $\bar{e}\bar{u}$  represents two distinct vowels *e* and *u*.

It should be mentioned that the words *Kāçmīr* and *Kāçmīrī* have been transliterated as they are generally pronounced, *Kashmīr* and *Kashmīrī*.

Ḍhūṇḍi or Kaiṛāli, found round about Murree and in the adjoining parts of the Hazāra district in the North West Frontier Province, is a dialect of Lahndā, a language spoken widely over the Western Panjāb and North West Frontier Province. To Lahndā also belong Tināuli, but poorly represented in these pages, and Punchī, the speech of probably at least 150,000, possibly 200,000, people in Punch State, which is subject to Jammū and Kashmīr. Many of the summer inhabitants of Murree come from Punch, and a number of Punchī coolies were employed in connection with the Tibetan Expedition.

Four dialects are connected with Kashmīrī and deserve very close study. Kishtawārī on the S.E. of Kashmīr proper greatly resembles Kashmīrī; and Kashmīrī is well understood in Kishtawār. Pōguli, south of the Bāuihāl Pass, a few miles south of the head waters of the Jihlam River, is not intelligible to Kashmīrīs; nevertheless the resemblance between Kashmīrī and Pōguli is considerable. Further removed is Rāmbanī, which is contiguous to Pōguli on the south. When we come to Dōḍā Sirājī, which lies between Kishtawārī on the east and Pōguli and Rāmbanī on the west, we are in doubt as to whether we should class it with Kashmīrī or connect it with the group of dialects next to the south which belong to the Ḍōgrī or Panjābī system. On the whole it is better to consider it as belonging to Kashmīrī.

Bhadrawāhī, Bhaḷēsī and Curāhī form an interesting group and have much in common with each other. They are intermediate forms of speech bridging the gulf between Panjābī or Ḍōgrī and the Kashmīrī system.

Curāhī gives place on the east to Pangwāḷi, a dialect which I greatly regret not having had opportunities of studying. Pangwāḷi is closely allied to Pāḍarī. (See III, p. 101). On the south Curāhī gives way to Camēāḷi and Bhaṭēāḷi, the latter of which is a dialect of Ḍōgrī. Ḍōgrī itself, spoken by people in Jammū State, is one of the main dialects of Panjābī. Camēāḷi is replaced by Bharmaurī or Gādī on the east, while

south of Cambā State we have the Kāngrī and Maṇḍēālī dialects, to the east of them the Kuḷū group, and to the south and south-west of them the dialects of the Simla States. It is in Camēālī and the Kuḷū and Simla dialects and also in Gujūrī and the Sāsī dialect that we notice that interesting similarity to Rājasthānī which points to some very close historical connection in bygone centuries. We may hope that ere long philologists will be in a position to shed light on these ancient national and tribal movements.

Of the many linguistic tasks in the Panjāb which await accomplishment two appeal specially to me. One is the completion of the study of hill dialects in the province. Towards this end I have written notes, which are at present in manuscript, of about a dozen dialects and half a dozen sub-dialects, all in or near the Simla States, and hope, as opportunity offers, to go on working at others. The second task is the compilation of a Panjābī Dictionary to be supplementary to existing dictionaries of the language. This, however, is a task which will require the enthusiastic toil of many collaborators.

All philologists interested in the Panjāb will look forward with eager expectation to the appearance of the Panjāb volumes of the monumental Survey of the Languages of India being brought out by Dr. G. A. Grierson, C.I.E. When those appear the Panjāb will be linguistically a new country to us.

To Dr. Grierson and to Mr. H. A. Rose, C.S., I am under a deep debt of gratitude for their unflinching interest and encouragement in my work. Without their encouragement it would never have been undertaken.

In pioneer effort of this description one cannot hope to avoid mistakes. I shall be very grateful to anyone who will indicate to me any errors that may have occurred.

In conclusion, may I express the hope that those whose work or leisure gives them opportunities of coming in contact with unknown or little known forms of speech will not only use their opportunities for the study of such dialects as they may hear spoken, but will also minister to the advancement of philology by printing notes of the information obtained. Not a few Government officials and others have retired with valuable notes in their possession, notes which have never seen the light and are now lost beyond recall.

T. GRAHAME BAILEY,  
*Wazirābād,*  
*June 18th, 1906.*

## ERRATA.

- |      |    |        |           |        |  |
|------|----|--------|-----------|--------|--|
| I.   | P. | i,     | line      | 20     | for 'except' read 'leaving untouched.'               |
|      | "  | "      | "         | 21     | delete 'with.'                                       |
|      | "  | "      | "         | "      | for 'Nahan' read 'Nāhan.'                            |
|      | "  | ii     | "         | 17     | " 'ḍhillā' ,, 'ḍhillā.'                              |
|      | "  | iii,   | omit last | para., | and see III, vi, 4th para.                           |
|      | "  | 4,     | line      | 16     | for 'after' read 'before.'                           |
|      | "  | 5      | "         | 9      | " 'rīṇā' ,, 'rīṇā.'                                  |
|      | "  | 17     | "         | 19     | " 'chēōri' ,, 'chēōṛī.'                              |
|      | "  | 18     | "         | 11     | " 'launū' ,, 'lauṇū.'                                |
|      | "  | 19     | "         | 6      | " 'ṭharau' ,, 'ṭhārau.'                              |
| II.  | P. | ii,    | line      | 12. 21 | " 'Dhar' ,, 'Ḍahr.'                                  |
|      | "  | 10     | "         | 2      | from foot for 'hattīwālē' read 'hattīwālē.'          |
| III. | P. | ii,    | line      | 11     | after <i>h</i> insert 'preceding an accented vowel.' |
|      | "  | "      | "         | 14     | " 'appears' '(before an accented vowel).'            |
|      | "  | iii    | "         | 13     | for 'right' read 'nearly.'                           |
|      | "  | vi     | "         | 22     | " 'ēū' read 'ēū.'                                    |
|      | "  | 4      | "         | 26     | " 'kudha' read 'kudhā.'                              |
|      | "  | 8      | "         | 2      | from foot for 'khāṇā' read 'khāṇā.'                  |
|      | "  | "      | last      | line   | for 'baṇaṇā' read 'baṇāṇā.'                          |
|      | "  | 10,    | line      | 17     | " 'dhāi' read 'ḍhāi.'                                |
|      | "  | 11,    | last      | line   | " 'on' read 'ox.'                                    |
|      | "  | 17-26, | headings  | "      | 'Bhaṭṭālī' read 'Bhaṭṭālī.'                          |
|      | "  | 29,    | line      | 6      | from foot for 'kidhēō' read 'kidhēō.'                |
|      | "  | 33,    | "         | 5      | for 'Jammū' read 'Jammū.'                            |
|      | "  | 38-51, | headings  | "      | 'Lāhulī' read 'Lāhulī.'                              |
|      | "  | 40,    | line      | 12     | " 'dawn' read 'down.'                                |
| IV.  | P. | 9,     | line      | 1      | " 'bētkī' read 'bēṭkī.'                              |
|      | "  | 9      | "         | 13     | " 'bi' read 'bī.'                                    |
|      | "  | 15     | "         | 1      | " 'KARĪĀLĪ' read 'KAIRĀLĪ.'                          |
|      | "  | 33     | "         | 16     | " 'ghōṛā' (2nd time) read 'ghōṛē.'                   |
|      | "  | 41     | "         | 11     | " 'hens' read 'maize.'                               |

- V. Introduction last two lines should read—'The fondness of Gaddīs for *kh* is the more remarkable in that nearly all hillmen find it difficult to say *kh* and can say only *kh*.'



# DIALECTS OF THE SIMLA HILLS.

BY

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

---

## INTRODUCTION.

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

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurūī has in addition a neuter form *tēth*, which is almost identical with the Kashmīrī *tath*.

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

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghāṭī,

*I am not* is *nīh āthī*, in Kiūṭhali it is *nīh ānthī* (or *ānthī*), and in Kōṭ Gurūi *nīh ainthī*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihndā.

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

Baghātī-speaking people seem to avoid using the letter *h*, nearly as much as Italians; thus we have *aṭṇā* return, for Hindi *hatṇā*, *aul*, plough, for *hal*. Frequently, too, when in Hindi there is a consonant compounded with *h*, in Baghātī it is separated from the *h* by a vowel, as in *gōhrā* horse, for *ghōrā*; or the *h* may be omitted as in *dillā* lazy, Hindi *dhilā*, Panjābī *dhillā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindi. It is difficult, for example, to say where the verb 'be' is *ōṇā* or *ōhṇā*, or the verb 'remain' *rauṇā* or *rauhṇā*. The Stative Participle, as *rīṇādā*, 'in the state of having fallen,' is of the same form as in Bhaṭṭālī, spoken in the south-west of Camba. Thus *gōādā*, 'in the state of having gone,' *rōādā* (*rōhādā*) 'in the state of having remained,' correspond to Bhaṭṭālī *gōādā*, *rēhādā*.

Kiūṭhali has most of the grammatical features of Baghātī. The fact that it is spoken so far east as Kōṭ Khāi, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, *dzōṇu*, is interesting in being like Pōguli, *zapnu*, Jammū Sirāji *zabṇō*, Kiṣṭawārī, *zabunū*, Kashmirī, *dupun*.

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

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

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahārī, without specifying the dialect.



Nearly all the rest claimed to speak Panjābī, except in Baṣṭahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhōṭiā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmaurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshī, the language of a single isolated village in Kulū called Malāṇa, and with Lāhuḷī, a language which has four dialects—three spoken in British Lāhuḷ and one in Camba Lāhuḷ.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. *u* is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). *ǐ* is a sound midway between *ĩ* and *ī*. Similarly *u* italicised, occurring in a word in ordinary type, denotes the sound half-way between *ũ* and *ū*. Printing difficulties account for the clumsiness of some of these signs.

T. GRAHAME BAILEY,  
Wazīrābād.

January 30th, 1905.



## SIMLA HILL DIALECTS.

### I. BAGHĀṬĪ.

#### NOUNS.

##### *Masculine.*

##### Nouns in -ā

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhṛ-ā horse	-ē
G.	-ē rā	-ē rā
D.A.	-ē khē	&c.
Loc.	-ē manjhē	
Ab.	-ē dō	
Agent	-ē	
Voc.	-ēā	-ō

##### Nouns in a Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ē	-ē
Voc.	-ā	-ō

##### Nouns in -ī.

	<i>Sing.</i>	<i>Plur.</i>
N.	hāthī, elephant	hāthī
G.D.A.L.Ab.	,, rā, &c.	,, &c.
Ag.	hāthī-ē	hāthī-ē
Voc.	-ā	-ō

##### Nouns in -ū.

	<i>Sing.</i>	<i>Plur.</i>
N.	īndū, Hindu	īndū
G.D.A.L.Ab.	,, &c.	,, &c.
Ag.	īndūē	īndūē

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

*naū*, name, has G. &c., *naūā rā*, &c., Plur. the same.

## Baghāṭī.

## Feminine.

## Nouns in -i

	<i>Sing.</i>	<i>Plur.</i>
N.	dī, daughter	dī-ā
G.D.A.L.Ab.	dī-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē
Voc.	-ē	-ō

## Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ-ā
G.D.A.L.Ab.	baiḥṇ-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē

## Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.	bōbb-ō, elder sister	bōbb-ō
G.D.A.L.Ab.	-ō rā, &c.	-ō rā, &c.
Ag.	-ōē	-ōē
Voc.	-ōē	-ēō or oēō

	gāē, cow	
N.	gā-ē	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē

The word *janā*, man, is sometimes used curiously as a mere expletive, e.g.—*Sē janē rupayyē*, those rupees; *tēs janē garā manjhē*, in that house.

## PRONOUNS.

	<i>Sing.</i>		
	1st	2nd	3rd (he, she, it, that) ēh, this
N.	aū	tū	sē ēh
G.	mērā	tērā	tēs rā, f. tēārā ēsrā, f. iā rā
D.A.	mākhēsē, mākhē,	tākhēsē, tākhē	tēs khē f. tēā, &c. ēs, &c. f. iā
L.	mā manjhē	tā, &c.	tēs, &c. „ „ „
Ab.	man dē	tan	„ „ „ „
Ag.	mōē	tōē	tōnnē f. tōē ēnnē, f. iē

<i>Plur.</i>				
N.	hamē	tumē	sē	ēh
G.	māhrā	tārā, tāhrā	tinnā rā	innā rā
D.A.	hammā khē	tummā, &c.	„ &c.	„ &c.
L.	„ manjhē	„	„ or tinnē	„ or innē
Ab.	„ dē	„	„	„
Ag.	hamē	tumē	tinnē, f. tiunī	innē, f. innī

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

	<i>Sing.</i>	<i>Plur.</i>
N.	kūṇ, who ?	jō, who
Obl.	kōs (with rā, &c.)	jēs,
Ag.	kūṇīē	jēnnē

*kōi*, anyone. Ob. *kōs*. Ag. *kūṇīē*.  
*kāh*, what. Ob. *kannī*.

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

#### ADJECTIVES.

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

Adjectives in *-ā*. N. Sing. Masc. *-ā*. Ob. *ē*.

Pl. *-ē*, indecl. Fem. *-ī*, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

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

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

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
īshā, like this	tīshā, like that	kīshā, like what	jīshā, like which
ītnā, so much or many.	tītnā, so much or many.	kītnā how much or many.	jītnā, as much or many.

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

For Numerals see list of words.

## ADVERBS.

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

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

(Time.)	(Place.)
hibbī, now	ētthī, here
tēs wakt, then	tētthī, there
kabbē, when ?	kēi, kētthī, where ?
jabbē, when	jētthī, where
āz, to-day	ētthī khē, up to here
kaḷkā, to-morrow [morrow	ētthī dē, from here
pōrshū, the day after to-	hubbā, up
cauthē, the day after that	hundā, down
kal, yesterday [terday	nāṛē, near
pōrshū, the day after yes-	dūr, far
cauthē, the day before that	āōkā, in front
kabbhē, ever, sometimes	pachkā, behind
kabbhē na, never	bīhtrē, inside
kabbhē kabbhē, sometimes	bālrē, outside

Others are—*kannī khē* or *kiññī*, why ? *iā bātā rī tūrī*, for this reason ; *hā* or *āhō*, yes ; *nāh*, *na*, no ; *sullē*, well ; *stābī*, quickly.

## PREPOSITIONS.

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

pōrē, parlē kanārē, beyond	tēri tūrī, about thee
ōrlē kanārē, on this side	hammā jīsha, like us
pandē, pānde, upon	tīnnā rē kanārē, towards them
hēthē, below	tēs dē picchē, after or behind it
tūrī, up to	tēsre girdē, round it
mā kāē, beside me	tārī barabbarī khē, equal to you
., sāthī, with me	mandē sawā, apart from me
tēsri tūrī, for him	

CONJUNCTIONS.

tē, and ; par but ; jē, if ; cāhē although ; yā, or.

VERBS.

*Auxiliary.*

Pres.	I am, &c.	össū össō össō össū össō össō.
Pres. Neg.	I am not, &c.	nīh āthi, indecl.
Past	I was	thā (f. thī) thā thā thē (f. thī) thē thē.

*Intransitive Verbs.*

*rīrnā fall.*

Fut.	rīṛ-ūē -lā (f. -li) -lā -ūē or -mē (f. -mī) -lē (f. -li) -lē.
Imperat.	rīṛ rīṛō
Pres.	rīṛ -ū -ō -ō -ū -ō -ō.
Impf.	Pres. with thā (f. thī) in Sing. and thē (f. thī) in Plur.
Cond.	I would fall or have fallen, rīṛ-dā (f. -dī) Sing. ; -dē (f. -dī) Plur.
Past	rīṛ -ā (f. -ī) -ā -ā -ē (f. -ī) -ē -ē.
Plupf.	rīṛ -ā thā ; pl. rīṛē thē, &c.
Participles, &c.	rīṛērō, having fallen ; rīṛdē ī or rīṛdē ī sār, on falling ; rīṛādā, f. rīṛādī in the state of having fallen ; Urdū, girā huā ; rīṛdē, while falling ; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

*Ōṇā, be or become.*

Fut.	ōūē	öllā, &c.
Imperat.	ō	ō
Pres.	ōū ō ō	ōū ō ō
Cond.	ōndā.	
Participle	ōērō, ōndē ī, ōṇēwālā, &c.	

*Auṇā, come.*

Fut.	āūē	aulā, &c.
Imperat.	āō	āō
Pres.	āū	āō, &c.
Cond.	aundā	
Past	āyā f. āī pl. āē	
Participle	āērō, aundē ī, āyādā (f. āīdī, in the state of having come) auṇēwālā, &c.	

## Jāḡa, go.

Fut.	jaūē	jāllā	jāllā	jammē (f. jammī) &c.
Cond.	jāndā ;	Past gōā		
Participle	jāērō,	gōādā, &c.		

## Rauḡā, or rauḡā.

Fut.	raūē	raulā	raūē or raumē, &c.	
Pres.	rōū or rauū	rō	rō, &c.	
Cond.	raundā			
Past	rōā			
Participle	rōērō, rōādā, &c.			

## Transitive Verbs.

ḡippā, beat, like rīḡnā except in Past.

Past	Agent case of subject with ḡippā which agrees with object pl. ḡippē, f. ḡippī.		
Plupf.	Agent case of subject with ḡippā thā.		

The passive is formed by using ḡippā with the required tense of jāḡā, go : aū ḡippā jaūē, I shall be beaten. The passive, however, is rare.

The following are slightly irregular :—

khāḡā, eat Past khāyā

pīḡā, drink „ pīyā

dēḡā, give „ dittā

lauḡā take, Fut. lūē. Pres. laū lō, &c. Past lōā

bōlnā, say, Past bōllā, used with Agent case

karnā, do „ kiyā

jāḡḡā, know „ jāḡā

āḡḡā, bring „ āḡā

lēuḡā, bring, and lējāḡā, take away, are conjugated like auḡā, jēḡā.

## Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, aū rīḡā karū (compounded with karnā, do).

I continue to fall, aū rīḡdā rau (compounded with rauḡā, remain).

I am in the act of falling, aū lay rōā rīḡdā (compounded with layḡā, stick, rauḡā, remain).



The difference of cases in the Impf. and the Past is illustrated in the following :—

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

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g., *tēsre kitāb rakkhīdī ṣssō yā nāh āthī*, has he placed the book or not? *Kōsrē ṣllī rakkhīdī*, someone will have placed it, but *kūṇīē rakkhī ṣllī*, someone will have placed it, *hammā dūi jaṇē ri kitāba rakkhīdī ṣssō*, we two men have placed the books.

bāpū, father.	rich, bear.
ammā, mother.	sih, leopard.
bāyyā, brother.	gadhā, ass.
bōbbō, sister (older than person referred to).	sūr, pig.
baiḥ, sister (younger than person referred to).	murg-ā, cock.
bagōr, son.	-ī, hen.
dī, daughter.	barā-l, cat. (male).
mālik, husband.	-lī, ,, (female).
chēōrī, wife.	ūt, camel.
jaṇā, man.	gijjā, kite.
juāṇas, woman.	hāthī, elephant.
bagōr, boy.	bāth, hand.
munni, choṭī, girl.	lāt, foot.
guāl, shepherd.	nāk, nose.
cōr, thief.	ākkhī, eye.
gōḥr-ā, horse.	mūh, face.
-ī, mare.	dānd, tooth.
bōld, ox.	kān, ear.
gāē, cow.	bāl, hair.
mhaṣh, buffalo.	mūṇḍ, head.
bakr-ā, goat.	jibh, tongue.
-ī, she-goat.	pēt, stomach.
chiltū, kid.	piṭh, back.
chēl-ṭī, -lī, ,, (female).	piṇḍā, badan, body.
bēḍ, sheep.	kitāb, book.
kutt-ā, dog.	kalam, pen.
-ī, bitch.	manjā, bed.
	gaur, house.
	daryāō, river.

khōlā, stream.  
 ṭibbā, hill.  
 madān, plain.  
 bāgṭī, field.  
 roṭī, bread.  
 pāni, water.  
 kaṇak, wheat.  
 kukkṛī, maize.  
 dāl, tree.  
 gāō, village.  
 shaihr, town.  
 baṇ, jungle.  
 macchlī, fish.  
 bāt, path.  
 phal, fruit.  
 shakār, meat.  
 dūdh, milk.  
 aṇḍā, egg (large).  
 annī, ,, (small).  
 giū, ghi.  
 tēl, oil.  
 chā, buttermilk.  
 dīn, day.  
 rāt, night.  
 sūraj, sun.  
 jūn, moon.  
 tārā, star.  
 paṇ, wind.  
 barkhā, rain.  
 daū, sunshine.  
 andhī, storm.  
 bārā, bōjh, load.  
 bīj, seed.  
 lōhā, iron.  
 caṅgā, sōhṇā, good, fine.  
 burā, bad.  
 baḍḍā, big.  
 chōṭā, small.  
 ḍīllā, lazy.  
 akalwālā, hushyār, wise.  
 siddā, foolish.  
 painnā, sharp.

uccā, high.  
 sōhṇā, beautiful.  
 burā, ugly.  
 ṭhaṇḍā, cold.  
 tattā, hot.  
 miṭṭhā, sweet.  
 sāf, clean.  
 tēār, ready.  
 kamti, less.  
 bhautā, more.  
 oṇā, be.  
 aṇṇā, come.  
 jāṇā, go.  
 bēṭhṇā, sit.  
 laṇṇā, take.  
 dēṇā, give.  
 rīṇā, fall.  
 uṭhṇā, rise.  
 kharā oṇā, stand.  
 dēkhṇā, see.  
 khāṇā, eat.  
 piṇā, drink.  
 bōlṇā, say.  
 suttṇā, sleep, lie down.  
 karnā, do.  
 rauṇā, rauhṇā, remain.  
 ṭīṇā, beat.  
 mārṇā, kill.  
 pachāṇṇā, recognise.  
 paṭṭṇā, paṭṇā, arrive.  
 daur dēṇī, run.  
 maṭṭhṇā, run away.  
 baṇāṇā, make.  
 rakkhṇā, place.  
 bulaṇṇā, call.  
 miṇṇā, meet.  
 sikhṇā, learn.  
 paṛhṇā, read.  
 likhṇā, write.  
 marnā, die.  
 sunṇā, hear.  
 aṭṇā, turn.

aṭṣērō auṇā, return.  
 baiḥṇā, flow.  
 larṇā, fight.  
 jitṇā, win.  
 ārnā, be defeated.  
 bijṇā, sow.

auḷ bāṇā, plough.  
 khḷāṇā, feed.  
 piāṇā, give to drink.  
 suṇāṇā, cause to hear.  
 cuṇā, graze.  
 tsārnā, cause to graze.

NUMERALS.

*Cardinal.*

1— <u>ēk</u> .	40— <u>cāḷi</u> .
2— <u>dō</u> .	47— <u>santāḷi</u> .
3— <u>tīn</u> .	49— <u>ōṇunjā</u> .
4— <u>cār</u> .	50— <u>panjāh</u> .
5— <u>pānj</u> .	51— <u>akunjāh</u> .
6— <u>chē</u> .	52— <u>bunjāh</u> .
7— <u>sāt</u> .	55— <u>pacunjāh</u> .
8— <u>āṭh</u> .	57— <u>satunjāh</u> .
9— <u>nau</u> .	59— <u>unāhaṭh</u> .
10— <u>das</u> .	60— <u>shāṭh, sāṭh</u> .
11— <u>giārā</u> .	67— <u>satāhaṭh</u> .
12— <u>bārā</u> .	69— <u>unhattar</u> .
13— <u>tērā</u> .	70— <u>sattar</u> .
14— <u>caudā</u> .	77— <u>satattar</u> .
15— <u>pandrā</u> .	79— <u>unāsī</u> .
16— <u>sōḷā</u> .	80— <u>ashshī, assī</u> .
17— <u>satrā</u> .	87— <u>satāsī</u> .
18— <u>aṭhārā</u> .	89— <u>niānwē</u> .
19— <u>unni</u> .	90— <u>nabbē</u> .
20— <u>bish</u> .	97— <u>satānwē</u> .
27— <u>satāi</u> .	99— <u>narīnwē</u> .
29— <u>unatti</u> .	100— <u>shau</u> .
30— <u>tish</u> .	1,000— <u>hazār</u> .
37— <u>saṭi</u> .	100,000— <u>lākh</u> .
39— <u>untāḷi</u>	

*Ordinal.*

paihlkā, 1st.  
 dujjā, 2nd.  
 tijjā, 3rd.  
 cauthā, 4th.  
 panjwā, 5th.

chaṭūā, 6th.  
 satūā, 7th.  
 dasūā, 10.  
 paihlki bārē, first time.  
 dujji bārē, second time.

## Ordinal.—contd.

addhā, half.	ḍāī, $2\frac{1}{2}$ .
paṇḍe dō, $1\frac{3}{4}$ .	ḍēḍh, $1\frac{1}{2}$ .
sawā dō, $2\frac{1}{4}$ .	sāḍḍē cār, $4\frac{1}{2}$ .
ēk pāīā, $\frac{1}{4}$ .	

1. Tērā kāh nañ ḍossō? What is thy name?
2. Ēs gōhrē rī kitnī ummar ḍōllī? What will be the age of this horse?
3. Ētthī dē Kaṣhmīrā tūrī kitnā khē dūr ḍōllā? From here to Kashmir how far will it be?
4. Tērē bauā rē garē kō bēṭṭē ḍossō? In thy father's house how many sons are there?
5. Añ āz baṛī dūrā dē haṇḍērō āyā. To-day I have come walking from very far.
6. Mērē cācē rā bagēr tēsri bōbbō sāthī biāhdā ḍossō? My uncle's son is married to his sister.
7. Māhrē ṭhē safēd gōhrē rī jin ḍossō. In our house the white horse's saddle is.
8. Tēsri piṭṭhī pandē jin gūrō. On its back fasten the saddle.
9. Mōē tēsre bagērā khē baṛā ṭippā. I beat his son very much.
10. Sē uccē ṭibbē pāndē gāī aur bākri lagrōā tsārnē. He on the high hill is grazing cows and goats.
11. Sē tēs ḍālā hēṭhē gōhrē pandē bēṭhrōā, or bēṭhādā ḍossō. He under that tree is seated on a horse.
12. Tēsra bāyyā aṇṇī baiṇā dē baṛā ḍossō. His brother is bigger than his sister.
13. Tēsra (tyēsra) dām ḍāī rupayyē ḍossō. Its price is two and a half rupees.
14. Mērā bāpū tēs jaṇḍ chōṭṭē garā manjhē rau. My father lives in that small house.
15. Tēs khē (tyēs khē) ēh rupayyē dēdēō. Give him these rupees.
16. Sē jaṇḍ rupayyē tēs dē lau lauṇē. Take those rupees from him.
17. Tēs khē ain ṭippērō rashshī sēī banhdēō. Having beaten him well, bind him with ropes.
18. Kūē maujhē dē pāṇī nikālō. Draw water from the well.
19. Mandē aggē aggē cal. Walk before me.
20. Kōsrā bagēr tan picchē auṇḍ lagrōā? Whose boy is coming behind you?
21. Sē tummē kōsdē mullē lōā? From whom did you buy it?
22. Gāwāñ rē ēkki baṇṇē dē. From a shopkeeper of the village.

## II. KIUNṬHALĪ. [Kiṭṭhalī.]

### NOUNS.

#### Masculine.

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ē
G.	-ē rō or rā	-ē, &c.
D.A.	-ē khē or hāgē	&c.
Loc.	-ē dā	
Ab.	-ē dā or hāgō	
Ag.	-ē	
Voc.	-ēā	ō ō

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

#### Nouns in a Consonant.

N.	gauhr, horse	gauhr
G.D.A.L. Ab.	gaur -ō rā, &c.	gaur-ō, &c.
Ag.	-ē	-ē

#### Nouns in -ī.

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

#### Nouns in -ū.

N.	bīn-cū, scorpion.	-cū
G.D.A.L. Ab.	-cū rā, &c.	-cū rā, &c.
Ag.	-cūē	-cūē
N.	bā-ō, father.	bāō, &c., as Sing.
G.	-ō rā	
D.A.	-ā khē, bā hāgē	
L.	-ā dā	
Ab.	bā hāgō, bāā dā	
Ag.	bāwē	
	nā, name is indecl.	

## Feminine.

## Nouns in -ī.

N.	bēṭ-ī, daughter	-ī
G.D.A.L. Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē
Voc.	-īē	-īō

## Nouns in a Consonant.

N.	bēuḥṇ, sister	bēuḥṇ
G.D.A.L. Ab.	bauḥṇ-ē rā, &c.	bauḥṇ-ē, &c.
Ag.	-ē	-ē
N.	gā-uī	-uī
G.D.A.L. Ab.	-uē rō, &c.	-uē, &c.
	-ūiē	-ūiē.

## PRONOUNS.

## Sing.

	1st	2nd	3rd (he, she, it, ēh, this that)	
N.	š	tū	sē	ēh
G.	mērō, mērā	tēr-ō,-ā	tēs (f. tēssau) rā	ēs (f. ēssau) rā
D.A.	mē khē, or mē tē khē, or tē	tē khē, or tē	„ „ khē	„ „ khē
L.	„ dā	„ dā	„ „ dā	„ „ dā
Ab.	„ dėau	„ dėau	„ „ dėau	„ „ dėau
Ag.	mōē	tōē	tinie f. tēssē	iniē (f. issē).

## Plur.

N.	hamē	tumē, tussē	sē	ēh
G.	māhrō	tumāhrō	tihn-au (f. -ī) rā	ihn-au (f. -ī) rā
D.A.	hamō khē, or hamō	tussō khē, or tussō	„ „ khē or tihnau	„ „ khē
L.	„ dā	„ dā	„ (f. -ī) dā	„ „ dā
Ab.	„ dėau	„ dėau	„ „ dėau	„ „ dėau
Ag.	hamē	tussē, tumē	tihn-ē, f. -iē,	inē, ihuē f. ihniē

Kiūṭhalī has, like all neighbouring dialects, a feminine form for the oblique of the pronouns *sē* and *ēh*.

*kuṇ*, who ? obl. *kōs*, ag. *kuṇiē*, ag. pl. *kūnnē*.

*jō*, who, obl. *jōs*, ag. *jūniē*.

*kōi*, anyone, someone, obl. *kōs*, ag. *kuṇiē*.

*kāh*, what ? obl. *kōnnī*.

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

---

#### ADJECTIVES.

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

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

*Demonstrative*, *iṣhu*, like that or this ; *itn-ō, -ā*, so much or many.

*Correlative*, *tishu*, like that or this ; *titn-ō, -ā*, so much or many.

*Interrogative*, *kishu*, like what ? *kitn-ō, -ā*, how much or many.

*Relative*, *jishu*, like which ; *jitn-ō, -ā*, as much or many.

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

For numerals see list of words.

---

#### ADVERBS.

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

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

(Time.)

*ēbi*, now.  
*tēs wakt*, then  
*kōddē*, when ?  
*jōddē*, when  
*āj*, to-day  
*dōtē*, to-morrow  
*pōshūē*, day after to-morrow  
*tsauthē*, *cauthē*, day after that  
*hijō*, yesterday.  
*phrēdzō*, day before yesterday

(Place.)

*itīā*, *ēthiā*, here  
*tētīā*, *pōriā*, there  
*kātīā*, where ?  
*jētīā*, where  
*ētthē*, *tāī*, up to here  
*ēthiau*, from here  
*ūbhā*, up  
*ūndhā*, down  
*nēūrē*, near  
*dūr*, far

(Time.)	(Place.)
tsanthē, eanthē, day after that	gaūkā, in front
kōbbē, ever, sometimes	pichaūkā, behind
kōbbē na, never	withku, inside
kōbbē kōbbē, sometimes	baiṇḍku, outside

Other are *kōē*, why; *ēthri tēz̄*, for this reason; *āh*, yes; *nīh*, na, no; *shīgā*, quickly.

---

#### PREPOSITIONS.

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

paṇḍku, beyond	tēsri tāī, for him
aṇḍku, on this side	tēri tāī, about thee
pāndē, upon	hamō jēhā, like us
mūlē, below	tinā rē kanārē, towards them
bicc, mānj ṭhē, within	tēs pichaūkā, after or behind it
tāī, up to	tēsre ālē duālē, round about it
māē gō khē, beside me	tumāhrē barabar, equal to you
māē sāthī, with me	māndēā binā, apart from me

---

#### VERBS.

##### *Auxiliary.*

Pres. I am, &c., ōssū or ū, ōssē or ai, ōssō or ō or ū or ā  
 ōssū or ū ōssō, ōssō or au

Pres. Negative, I am not, &c., nīh ānthī indec.

Past. I was, &c., Sing. thīā or thā (*f.* thī) Plur. thē or thīē (*f.* thī)

##### *Intransitive Verbs.*

##### *rīrnū fall.*

Pres. Cond. If I fall, &c., rīṛ -ū -ē -ē -ū -ō -ō

Fut. rīṛ -ūā -ōlā -ōlā -ūmē -ōlē -ōlē

Impr. rīṛ rīṛā.

Pres. Ind. rīṛ -ū -ē -ō -ū -ō -ō

Impf. The same with thā in Sing. and thē in Plur.

Past Cond. I should fall, rīṛ -dā, *f.* -dī, Plur. -dē, *f.* -dī

Past Indic. rīṛ -ā, *f.* -ī. pl. -ē, *f.* -ī.



Pres. Perf.	rīrā, &c., with ū ai ā ū ai ai
Plupf.	rīrā thā, f. rīri thī, &c.
Participles	rīrēau, having fallen; rīrā hundā, in the state of having fallen, rīrdē, while falling; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

*ōhṇū*, be or become.

Fut.	ōh-ūmā or -ūā -ēlā -lā -mē -lē -lē
Cond. Past	hundā.

*auṇū*, come.

Fut.	āūmā āwēlā āōlā āūmē āōlē āōlē
Impr.	ā ā
Pres. Ind.	āū
Past Cond.	aundā
Past	āyā

*ḍēuṇu*, go.

Fut.	ḍēūā
Impr.	ḍē ḍēau
Pres. Ind.	ḍēū
Past Cond.	ḍēundā
Past	ḍēūā

*rauhṇu*, remain.

Fut.	rauhūmā rōhēlā rauhā rauh-umē -lē -lē
Impr.	rauh rauh
Past Cond.	rauhndā
Past	rōhā

*jāṇū*, go.

Fut.	jāūmā jēlā jāōlā, &c.
Past	gōā

*Transitive Verbs.*

*kaṭēlṇū*, *pīṭṇu*, beat, almost exactly like *rīṇu*.

Impr.	kaṭil kaṭēlau.
Past.	kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf.	agent case with kaṭēlā ā f. kaṭēli au, Pl. kaṭēlē ai.
Plupf.	„ „ „ kaṭēlā thā, &c.

The Passive is formed by using the past participle *kaṭēlā* with the required tense of *jāṇū*, go; *kaṭēlā jāṇū*, be beaten. But it should be observed that the passive is not at all common.

The following are slightly irregular:—

<i>khāṇū</i> , cat,	Past <i>khāyā</i>
<i>pīṇū</i> , drink	„ <i>pīyyā</i>
<i>dēṇū</i> , give,	Fut. <i>dēumā</i> or <i>dēmā</i> . Past <i>dittā</i>
<i>lauṇū</i> , take,	Fut. <i>laūmā</i> . Past <i>lōā</i>
<i>bōlṇū</i> ,	Past <i>bolā</i> with agent case
<i>kōrnu</i> ,	„ <i>kēū</i>
<i>jāṇṇū</i> , know,	Past <i>jāṇā</i>
<i>lēauṇu</i> , bring ; <i>lauī jāṇu</i> , take away,	are conjugated like <i>aunū jāṇū</i> .

Compound Verbs.

Habit, Continuance.

I am in the habit of falling, *ā rirē kōrū* (compounded with *kōrnū*, do).  
He continues to fall, keeps on falling, *sē rīrdā rōhā lāgē hundā* (compounded with *rauṇu*, remain, *lagṇū*, stick, *ōhṇū*, be).

Notes on Verbs.

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

The Infinitive in *-ṇū*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nīh dēṇā*, I have not to give a rupee *tēsrē cīsh pīṇī*, he has to drink water.

The Negative form of the auxiliary is noteworthy ; *ā nīh ānthī*, I am not ; *mōē nīh kēū ānthī ai*, I have not done ; *tōē nīh ēhrū* or *ēhrā ānthī*, thou has not done.

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

(i) With the Infinitive *mērē bāē rē nīh dēṇū*, my brother has not to give, = in Panjābi-Urdū, *mērē bhāī nē nēhī dēṇā* ; *tēsrē cīsh pīṇī*, he has to drink water.

(ii) With a participle, *māhrē nīh dēndō*, we cannot give, = *ham sē nēhī diyā jātā* ; *tērē nīh dēundō ānthī*, thou canst not go ; *mērī bauṇē rē kitāb nīh pōrhī*, my sister cannot read the book. These forms of the participle appear to be passive ; this is confirmed by the variations which we meet with in the eastern portion of Kiūṭhal State ; *dēundō* there becomes *dēwīdō*, *dēndō dēīdō*, *pōrhī pōrhīdī*.

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

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

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

The ending of the infinitive is either *-ṇu* or *ṇū* indifferently. After *r* or *ṛ* (or *rh* or *ṛh*) *ṇ* is usually changed to *u*.

bāō, father.	gīṇḍā, cat (male).
ijī, mother.	braiḷi, ,, (female).
bāē, brother.	ūṭ, camel.
bēūhṇ, sister.	panchī, bird.
bagēhr, son.	ludh -ē, -i, kite.
bēṭi, daughter.	bāthī, elephant.
khōsm, husband.	bāth, hand.
chēōri, wife.	lāt, foot.
ṭhiṇḍ, man.	nāk, nose.
chēōri, woman.	ākkhē, eye.
bagēhr, boy.	mūh, face.
bēṭi, girl.	dānd, tooth (front).
guāl shepherd.	dar, ,, (back).
cōr, thief.	kān, ear.
gōhr -ā, horse.	bāl, hair.
-i, mare.	mūṇḍ, head.
bōld, <i>beu</i> ld, ox.	jībh, tongue.
gāuī, cow.	pēt, stomach.
meuīsh, buffalo.	piṭh, back.
bākr -ā, goat (he).	kitāb, book.
-i, ,, (she).	kalam, pen.
bēhd, sheep.	mānjā, bed.
kukk -ar, dog.	gauhr, house.
-ri, or -rē, bitch.	daryāō, river.
baṇāē, rich, bear.	nau, stream.
sīh, leopard.	pāhr, hill.
gādhā, ass.	jubar, plain.
sōr, pig.	khēc, field.
kukkṛ -ā, cock.	nauz, nandzō
-ē, -i, hen.	rōṭi, ṭūktuka } bread, food.

cīsh, water.  
 gihū, wheat.  
 kukkṛī, maize.  
 dāl, tree.  
 gāō, village.  
 bīṛ, city.  
 bauṇ, jungle.  
 māchī, fish.  
 bāt, way.  
 pḥal, fruit.  
 ḍalkī, meat (for eating).  
 ḍaggā, ,, other, *e.g.*, of cow,  
 horse.  
 dūdb, milk.  
 āṇḍā, egg.  
 ghū, ghī.  
 tēl, oil.  
 chāh, buttermilk.  
 thēū, thing.  
 daihrū, day.  
 rāt, night.  
 sūraj, sun.  
 jūṇ, moon.  
 tārā, star.  
 bāgur, wind.  
 pāṇī, rain  
 daū, sunshine.  
 tuāṭh, stormy wind.  
 bāhrā, load.  
 pajāhr, load of grass, firewood.  
 bīj, seed.  
 lōhā, iron.  
 tsōzzarō, good, beautiful, clean.  
 kutsōdzō, kutsadzō, bad, ugly,  
 ignorant.  
 bōrō, big.  
 mhāṭhō, small.  
 ḍalīdvī, lazy.  
 āklēālā, wise.  
 shīgā, swift.  
 pauñō, sharp.  
 ucṭā, high.

shōllā, cold.  
 tātō, hot.  
 guḍlā, sweet.  
 tēār, ready.  
 thōrō, little.  
 bhaurī, much.  
 ōḥṇ, be, become.  
 auṇ, come.  
 jāṇ, go.  
 beṭhṇū, sit.  
 launū, take.  
 dōṇū, give.  
 rīṇū, fall.  
 uṭhṇū, rise.  
 kharā raulṇū, remain.  
 dēkhṇ, see.  
 khāṇū, eat.  
 pīṇū, drink.  
 bōlṇū, say.  
 dzōpṇū, speak.  
 sutṭṇū, sleep, lie down.  
 kōrnū, do.  
 rauhṇū, remain.  
 mārṇū, kill.  
 pachāṇṇū, recognise.  
 jāṇṇū, know.  
 puḍṇū, arrive.  
 dauṇū, run.  
 baṇauṇū, make.  
 rakkhṇū, place.  
 bidṇū, call.  
 phābṇū, meet.  
 shikhṇū, learn.  
 pōrṇū, read.  
 likhṇū, write.  
 mōrnū, die.  
 shuṇṇū, hear.  
 ōṭṇū, turn.  
 urē ōṭṇū, return.  
 bauṇū, flow.  
 gōḍṇū, fight.  
 jitṇū, win.

hārnū, be defeated.  
 đēnē jānū, go away.  
 bijnu, sow.

anh! bāhnu, plough.  
 tsungnu, graze.  
 tsungauņu, cause to graze.

---

NUMERALS.

*Cardinal.*

1— <u>ēk</u> .	18— <u>tharāu</u> .
2— <u>dō</u> .	19— <u>unni</u> .
3— <u>caun</u> .	20— <u>bish</u> .
4— <u>tsār</u> .	27— <u>satāi</u> .
5— <u>pānz</u> , pānjh.	29— <u>unatti</u> .
6— <u>tshē</u> .	30— <u>tih</u> .
7— <u>sāt</u> .	37— <u>saīti</u> .
8— <u>aṭṭh</u> .	39— <u>unṭāli</u> .
9— <u>nau</u> .	40— <u>tsāli</u> .
10— <u>dash</u> .	47— <u>saītāli</u> .
11— <u>gairō</u> .	49— <u>ununzā</u> .
12— <u>bārō</u> .	50— <u>pajāh</u> .
13— <u>ṭērō</u> .	57— <u>satunjā</u> .
14— <u>tsaudō</u> .	59— <u>unāhaṭ</u> .
15— <u>pandrau</u> .	60— <u>sāht</u> .
16— <u>sōlau</u> .	100— <u>shau</u> .
17— <u>sattrau</u> .	

*Ordinal.*

paihlā, 1st.	satuā, 7th.
dūjjā, 2nd.	dashuā, 10th.
ciā, 3rd.	—
tsauthā, 4th.	āddhā, $\frac{1}{2}$ .
panjuā, 5th.	paunē dō, $1\frac{3}{4}$ .
chaṭṭhā, 6th.	

1. Tērā nā kāh ā? What is thy name?
2. Ēs gōhrē ri kētni ummōr au? How much is this horse's age?
3. Ēthiau Kashmīrā tāi kētnō dūr au? How far is it from here to Kashmir.
4. Tērē bāo rē gauhrē kētnē chōṭū au? In thy father's house how many sons are there?
5. Āj ā barī dūrō dau hanḍčau āyā ū. To-day I from very far have walking come.

6. Mērē tsātsē rā bagēhr tēsri bauhṛē sāthi bēhā hūdā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhṛē rī dzīn an. In the house is the white horse's saddle.

8. Tēsri pītṭhē pāndē dzīn kōshō. On his back bind the saddle.

9. Tēsra bēṭā mōē bēghē kaṭēlā. I beat his son very much.

10. Sē āssō dāhrō pāndē mhevīshē gāui dzāgau. He on that hill is grazing buffaloes and cows.

11. Sē tēs dālō mūlē gōhṛē pāndē bēṭhā hundā ā. He under that tree is seated on a horse.

12. Tēsra bāē appi beṇṇē dā bōḍrā. His brother is bigger than his sister.

13. Ēsrō mōl dāhē rupōyā. Its price is two and a half rupees.

14. Mērō bāō tēs mhāṭhṛē gauhrō dā rauhō. My father lives in that small house.

15. Ēskhē ēh rupōyē dēau. Give him these rupees.

16. Sē rupōyō ēs hāgō mē lau. That rupee take from him.

17. Tēskhē biyē pītēau rōshī sāthi bannhō. Having beaten him much tie him with ropes.

18. Kūē dā cīsh āṇā. From the well draw water.

19. Māndē gāōkē tsalō. Walk before me.

20. Kōsrō bagēhr tē dēau pachōkā hāṇḍō? Whose boy is walking behind thee?

21. Tōē kōs hāgō sē mōllē lōā? From whom didst thou buy that?

22. Gā dā ēkkī dukāndārō dā. From a shopkeeper of the village.

## EASTERN KIŪŦHALĪ [Kiŭṭhali.]

Nouns are declined as in Kiŭṭhali proper.

### PRONOUNS.

The following slight differences are found :—

	1st.	<i>Plur.</i> 2nd.	<i>Sing.</i> 3rd.
N.	āō	tūō	
G.		tūarō	f. tēō rā
D.A.	āō khē, āō	tūō khē, tūō	
Ag.	āē	tūē	tēnnē f. tē

1st. pers. pron. sing. has *mū* for *mā*.

*kuṇ*, who? Ag. *kuṇē*.

Verbs are almost identically the same.

*auṇū*, come, makes past *ājjā*.

*beshṇū*, sit, past *bēshā*.

*pīṭṇū*, beat, pres. perf. *pīṭū* or *pīṭā au*.

*khāṇā*, eat, past, *khāyā* or *khēū*.

*dēṇā*, give, past, *dittā* or *dittū*.

*dzopṇū*, say, speak, past, *dzōpū*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nīh dēndō* (Kiŭṭhali), Eastern Kiŭṭhali has *māhrē nīh dēīdō*, for *tērē nīh dēundō ānthī*, *tērē nīh dēwīdō ānthī*, for *mēri bauṇē rē kitāb nīh pōrhdī*, *mēri bauṇē rē kitāb nīh pōrhīdī*, see note, p. 16.

The following Numerals are different :—

5—panj.	30—tīsh.
6—tshau.	37—saītīsh.
8—āṭh.	39—untālis.
10—daush.	40—tsālīsh.
11—gērō.	49—uncās.
27—satāīsh.	50—pajās.
29—nōttīsh.	

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

3. *Ēthau Kashmīrā tāī kēṭṇō dūr au?* From here to Kashmir how far is it?

4. Tērē bāc rē gauhrē kētņē (or kau) tshōtē au ? In thy father's house how many sons are there ?

5. Ādz š baṛē dūrō dau hāṇḍēau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōtō tēsri bauhņē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tēsri pītthē pāndē (or gaihrā) dzin kōshō. On his back bind the saddle.

9. Tēsra bētā mōē bēghē piṭā. His son I beat much.

10. Sē ēō dāhrō gaihrā meuīsh gāō dzāgau. He on that hill is grazing buffaloes and cows.

12. Tēsra bāē apņi beuņē dau bōrā. He is bigger than his sister.

17. Tēskehē biyē piṭēau rōshī bānnhō. Having beaten him well tie him with ropes.

18. Kūē dau cišh ṭālō. Draw water from the well.

19. Mūdē gāōkē tsalō. Walk before me.

20. Kōsrō tshōtū tādēau pāchō hāuḍō ? Whose son walks behind you ?



## KŌṬKHĀĪ.

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

### NOUNS.

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

	<i>Sing.</i>	<i>Plur.</i>
D.A.	gōhr-ē kē	as Sing.
Ab.	-ē āgō	”

*kē* being used for *khē* and *āgō* for *hāgō*.

---

### PRONOUNS.

#### *Sing.*

	1st.	2nd.	3rd.	ēh, this.
N.	ā			
G.			<i>f.</i> tīssau rō	<i>f.</i> īssau rō
D.A.	mū kē	tā kē	tēs kē, <i>f.</i> tīssau kē	
Ag.	mō	tō	tēnnē, <i>f.</i> tīssē	ēnnē, <i>f.</i> īssē

#### *Plur.*

N.	ē, aimū, ēū	tūē		
G.		tūaurō, tūaurō	tīnau rō	īnau rō
D.A.	āō kē	tūō kē		
Ag.	ē	tūē	tīnē	īnē

---

### ADVERBS.

#### (Time.)

jīshō, to-morrow.  
 pōrshē, day after to-morrow.  
 pōrshē, day before yesterday.

#### (Place.)

itthā, here.  
 ētthā, these.  
 kirkā, where ?

## VERBS.

*Auxiliary.*

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

*kaṭēlṇū*, beat.

Fut. kaṭēl -ūlā -ēlā -ōlā -umē -ōlē -ōlē

The Impf. usually prefers the following form :—

Impf. ā tā kaṭēlū, tū kaṭēlā tā, sē kaṭēlō tā, ē tē kaṭēlū,  
tuē tē kaṭēlō, sē tē kaṭēlō.

Plupf. mō kaṭēlā tā, &c.

The Vocabulary of the Kōṭkhāi dialect is almost the same as that of Kiūṭhal or Kōṭ Gurū, agreeing sometimes with one and sometimes with the other. *Shāṇā* is see or look, *bīūjṇā*, rice, *pāṭṛī*, field, *shēlā*, cold, *dēs*, sun.

### III. KOTGURŪ.

#### NOUNS.

##### *Masculine.*

##### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	
G.	-ēō, f. -ēai	-ai
D.A.	-ē lai	as Sing.
Loc.	-ē dē, dī	"
Ab.	-ē kā	"
Ag.	-ēyai	"
V.	-ēā	" ēō

##### Nouns in a Consonant.

N.	gauh -r, house	
G.	-rō	as Sing.
D.A.L. Ab.	-rā lai, &c.	"
Ag.	-rai	"
V.	-rā	" -rō

##### Nouns in -ī.

N.	hāth-ī, elephant	
G.	-iō	as Sing.
D.A.L. Ab.	-ī, &c.	"
Ag.	-iai	"
V.	-iā	" iō

Nouns in -ū, such as *bīncū*, scorpion, *īndū*, Hindu, are declined like nouns in -ī.

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

##### *Feminine.*

##### Nouns in -ī.

N.	tshōt-ī, girl	
G.	-iō	as Sing.
D.A.L. Ab.	-ī, &c.	"
Ag.	-iai	"
V.	-iyē	" iyō

## Nouns in a Consonant.

N.	baih-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇī, &c.	"
Ag.	-ṇai	"
V.	-ṇē	"

*gāō*, cow, has G. *gāwō*, Ag. *gāwai*. Plur. the same.

## PRONOUNS.

*Singular.*

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mū	tū	sau	jau
G.	mērau	tērau	tēhrō, tēūau, <i>f.</i> taiau, <i>neut.</i> tētthau	ēhrau, <i>f.</i> aiau
D.A.	mū lai	tā lai	tēū lai, <i>f.</i> taiā lai, <i>neut.</i> tētth lai	ēū lai, <i>f.</i> aiā lai
L.	mū de	tā de	„ dē „ dē „ „ dē	„ dē „ dē
Ab.	mū kā	„ kā	„ kā „ kā „ „ kā	„ kā „ kā
Ag.	maī	taī	tinī tai	ēūē, ai

*Plural.*

	1st	2nd	3rd	(jau, this.)
N.	hamē	tumē, tūmē	sai	jai
G.	māhrō	thārō	tinaū	inau
D.A.	hamā lai	tumā lai	tinā lai	inā lai
L.	„ dē	„ dē	„ dē	„ dē
Ab.	„ kā	„ kā	„ kā	„ kā
Ag.	hamē	tumē	tinē	inē

*Sing.**Plur.*

N.	kuṇ, who?	dzuṇ, who	kuṇ	dzuṇ
G.	kaurō	dzaurō	kaurō	dzaurō
D.A.L. Ab.	kauā, &c.	dzauā, &c.	kauā, &c.	dzauā, &c.
Ag.	kuṇī	dzuṇī	kuṇiyai	dzuṇiyai

*kōi*, anyone, someone; G. *kōsiū*, Ag. *kuṇī*.

*kai*, what? G. *kiūwō*.

Other pronouns are *kīch*, anything, something; *dzuṇ kuṇī*, whose-  
ever; *dzuṇ kīch*, whatsoever.

## ADJECTIVES.

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

Comparison is expressed by means of *kā* or *thakū*, used with the positive:—*hātsau*, good; *ēh thāka hātsau*, better than this; *sōbhī kā hātsau*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>aiṇō</i> , like this or that	<i>taiṇō</i> , like this or that	<i>kaiṇō</i> , like what?	<i>dzaiṇō</i> , like which
<i>ētrau</i> , so much or many	<i>tētrau</i> , so much or many	<i>kētrau</i> , how much or many?	<i>jētrau</i> , so much or many

## ADVERBS.

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

The following are the most important adverbs other than adjectives:—

*(Time.)*

*ēbhī*, now.  
*tēbhī*, then.  
*kēbhī*, when?  
*jēbhī*, when.  
*āz*, to-day.  
*kālē*, to-morrow.  
*pōrshē*, day after to-morrow.  
*cauthē*, ,, ,, that.  
*hīdzē*, yesterday.  
*phōrōz*, day before yesterday.  
*thanōrōz*, ,, ,, that.  
*kēbhī*, sometimes, ever.  
*kēbhī na*, never.  
*kēbhī na kēbhī*, sometimes.

*(Place.)*

*īndhī*, here.  
*tīdhī*, there.  
*kīdhī kīi*, where?  
*jīddhī*, where.  
*īndhā tāī* up to here.  
 ,, *lē*, hither.  
*īndhā*, from here.  
*hūbhī gāsh*, up.  
*hūndī*, down  
*nēḍḍhī* near.  
*dūr*, far.  
*āgdē*, in front.  
*patshā*, behind.  
*bitre*, inside.  
*bāhrē*, outside.

Others are *kīlai*, why; *ēthī tāī*, for this reason; *hātse kōrē* or *hātsē gidhī*, well; *shīgrē*, rapidly; *ō*, yes; *nā*, no.

## PREPOSITIONS.

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

pārshā, beyond.	tēri tāī, about thee.
ārshā, on this side.	hāmā sāhī, like us.
māndzhā, mājnhā, within.	tināu bilē, towards them.
gāē, upon.	tētthau phērē, after that.
tāī, up to.	„ phēr, round about that.
mū kāē, beside me.	tumā barābarī, equal to you.
„ sōnghē, with me.	mū chādēau, apart from me.
tēū lē, for him.	

## Conjunctions.

ā ōr, and	ēthī tāī, because
pōr, but	jilai ki, although
dzai, if	jaiṇō, as if.

## VERBS.

## Auxiliary.

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

## INTRANSITIVE VERBS.

## lōṭṇau, fall.

Pres. Cond.	lōṭ-ū	-ā	-ā	-ī	-ā	-ā
Fut.	loṭ-mū	-ā	-ā	-mē	-ā	-ā
Imperat.	lōṭṭ	lōṭṭau.				
Pres. Ind.	Same as Pres. Cond.					
Impf.	The same with tau (f. ti) in Sing. and tai (f. ti) in Plur.					
Past Cond.	Sing. lōṭ -dau, Pl. -dai, f. -dī.					
Past Indic.	Sing. loṭ -au, Pl. -ai, f. -ī.					
Plupf.	Same with tau, &c.					
Participle	lōṭyo, having fallen; lōṭdā (indec.) while falling; lōṭau aundau, in the state of having fallen; lōṭṇēāīā, faller or about to fall.					

Some common verbs have slight irregularities.

*aunau, auhnau*, be, become (the *h* is generally omitted).

Past Cond. *aundau, auhndau*.

Past *ūhau (ūau) f. ūhi, &c.*

*āṇau*, come.

Pres. Cond. or Indic. *āñ ā ā āī āō ā.*

Fut. *āmñ, &c.*

Imperat. *ā āō or āau.*

Past Cond. *āndau.*

Past *āau, Pl. āē, f. āī or āē.*

*ḍēuṇau*, go.

Pres. Cond. or Indic. *ḍēū ḍēwā, &c.*

Fut. *ḍēmñ*

Imperat. *ḍēō ḍēō*

Past Cond. *ḍēuundau*

Past *ḍēūau, Pl. ḍēūai, f. ḍēui.*

*rauhṇau*, remain.

Past Cond. *rauhndau.*

*jāṇau*, go.

Past Cond. *jāndau.*

Past Indic. *gau, f. gēī, Pl. gēē, f. gēi.*

#### TRANSITIVE VERBS.

*mārṇau*, beat, conjugated almost exactly like *lōṭṇau*.

Imperat. *mār mārau.*

Past Indic. *mār -au, (Pl. -ai, f. -i), with agent case of subject mārau agreeing with object.*

Plupf. *mārau tau, with agent case of subject, mārau tau agreeing with object.*

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

The following are slightly irregular:—

*dēṇau*, give, Past, *dīṇau*.

*kōrṇau*, do, „ *kīau*.

*jāṇṇau*, know „ *jāṇau*.

*āṇṇau*, bring „ *āṇau*.

*khāṇau*, eat; *pīṇau*, drink; *laiṇau*, take; *bōlṇau*, say; *nīṇau*, take away, are regular.

## COMPOUND VERBS.

*Continuance, State.*

I continue to fall, *mũ lōtdau rōhū* or *rauhū*, (compounded with *rauhṇā* remain).

I am now in the act of falling, *mũ lōtdau lāgō aundau*, (compounded with *lagṇā*, stick, and *aṇau*, be).

*Notes on Verbs.*

*jāṇau*, go, is used only in composition, *marāu jāṇau*, be killed; *ḍēui jāṇau*, go away.

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

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tēūē nēhṣṣ pōrhdī*, he cannot read this book; *mērē nēhṣṣ ḍēundau*, I cannot go. See note under *Kiūṭhali*.

bāb, father.

ī, mother.

bāē, brother.

dāī, sister (older than speaker).

cēī, beihṇ, sister (younger than speaker).

chōṭ -ū, tshōṭ -ū, son.

-ī -ī, daughter.

rāṇḍ -ū, husband.

-ī, chēōṛī, wife.

dzōṇā, mōrd, man.

chēōṛī, tshēōṛī, woman.

chōṭ-ū, boy.

-ī, girl.

phuāl, bakrālā, shepherd.

tsor, thief.

gōhr-ā, horse.

-ī, mare.

bōld, ox.

gāō, cow.

mhaiṣh, buffalo.

bākr-au, he-goat.

-ī, she-goat.

bēhr, sheep.

kūk-ar, dog.

-rī, bitch.

rīch, rīkh, bear.

sīh, leopard.

gādhau, ass.

sūr, sungar, pig.

murg-au, kukkhr-au, cock.

-ī -ī, hen.

brail-ā, cat (male).

-ī, ,, female.

ūṭ, camel.

ciūkh-ū (f-ī), little bird.

cakraī, kite.

shaiṭā, f. shail, fox.

hāthī, elephant.

hātth, hand.

lāt, foot.

nāk, nose.

ākkh, eye.



mñh, face.  
 jāt, mouth.  
 dānd, tooth.  
 kān, ear.  
 shrāl, hair.  
 mūṇḍ, head.  
 dzíbh, tongue.  
 pēt, stomach.  
 pitth, back.  
 jiū, body.  
 katāb, book.  
 kōlm, pen.  
 mānjā, bed.  
 gauhr, house.  
 darēō, river.  
 gāhr, stream.  
 parbat, dāhr, hill.  
 madān, plain.  
 khēc, field.  
 rōṭi, bread.  
 pāṇi, water.  
 gihñ, wheat.  
 tshāli, maize.  
 būṭ, tree.  
 graū, village.  
 shaihr, city.  
 baun, jungle.  
 matshī, fish.  
 bāt, way.  
 painḍau, path.  
 phōl, fruit.  
 māss, meat.  
 duddh, milk.  
 pinni, egg.  
 gēō, ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 daihrō, day.  
 rāc, night.  
 daihrō, sun.  
 dzōth, moon.  
 tārā, star.

bāgur, wind.  
 pāṇi, rain.  
 dau, sunshine.  
 dzōrē bāgur, stormy wind.  
 bāhrtau, load.  
 bēdḍau, seed.  
 lōhā, iron.  
 hātsau, bitau, good, beautiful.  
 riāu, bad, ugly.  
 bōḍḍau, big.  
 mhāṭrau, hōknau, little.  
 sust, lazy.  
 hoshēwārau, wise.  
 mūrakh, ignorant.  
 painau, sharp.  
 utstau, high.  
 shēlau, thāṇḍau, cold.  
 naitau, hot.  
 guḷūau, sweet.  
 sāphau, clean.  
 cāṇ, ready.  
 hōknau, little.  
 bauhrī, much.  
 auṇau, be, become.  
 āṇau, come.  
 ḍēuṇau, go.  
 bēshṇau, sit.  
 dēṇau, give.  
 lōṭṇau, fall.  
 laiṇau, take.  
 ūzṇau, rise.  
 khōrau auṇau, stand.  
 dēkhṇau, see.  
 khāṇau, eat.  
 piṇau, drink.  
 bōḷṇau, say.  
 sutṇau, sleep, lie down.  
 kōrnau do.  
 rauhṇau, remain.  
 mārṇau, beat.  
 jāṇṇau, knōw, recognise.  
 pūjṇau, arrive.

bāṅṅau, rnu.  
 bāḡē ḡēuṅau, run away.  
 cāṅṅau, make.  
 ḡāṅṅau, place.  
 bēḡṅau, call.  
 phāḡṅau, miḡṅau, meet.  
 shikḡṅau, learn.  
 pōḡḡṅau, read.  
 likḡṅau, write.  
 mōḡṅau, die.  
 shuṅṅau, hear.  
 ōḡṅau, turn.  
 ōḡēō āṅṅau, return.

bauhṅau, flow.  
 jhēḡṅau, lōḡṅau, fight.  
 jitṅau, win.  
 āṅṅau, be defeated.  
 ḡēui jāṅṅau, go away.  
 baṅṅau, sow.  
 aul jōcṅau, plough.  
 khēuṅau, cause to eat.  
 paṅēuṅau, cause to drink.  
 shuṅāuṅau, cause to hear.  
 tsōḡṅau, graze.  
 tsuraṅṅau tsārṅau, cause to graze.

---

 NUMERALS.

*Cardinal.*

1—ēk.  
 2—dōē.  
 3—caun.  
 4—tsār.  
 5—pānj.  
 6—chau.  
 7—sāt.  
 8—atḡḡ.  
 9—nau.  
 10—dōsh.  
 11—gairā.  
 12—bārā.  
 13—tērā.  
 14—tsaudā.  
 15—pōndra.

16—sōlā.  
 17—sōttrā.  
 18—ḡhārā.  
 19—ṅī.  
 20—bi.  
 27—satāi.  
 29—ṅōtti.  
 30—ti.  
 37—saḡti.  
 39—untāli.  
 40—cāli.  
 100—shau.  
 1000 hazār.  
 100,000—lākkh.

*Ordinal.*

paihlau.  
 dūsrau, dūjjau.  
 ciau.  
 tsauthau.  
 pānjiau.  
 chauiau.  
 sātiau.  
 dōshiau, 10th.  
 paihli bēḡā, 1st time.

dujji phērē, 2nd time.  
 ādhau, half.  
 paṅē dōē,  $1\frac{3}{4}$ .  
 sāvā dōē,  $2\frac{1}{4}$ .  
 ḡāhē,  $2\frac{1}{2}$ .  
 dēoḡḡ,  $1\frac{1}{2}$ .  
 sāḡhē tsār,  $4\frac{1}{2}$ .  
 ēk pāō,  $\frac{1}{4}$ .

As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are *dōē biē*, *caun biē*, *tsār biē*, &c., or the word *kōrī*, score, is used.

## SENTENCES.

1. Tērō nañ kē ā ? What is thy name ?
2. Ēū gōhrēai kai umar ā (āsā) ? What is the age of this horse ?
3. Īndā kā Kashmirā tāñ kētrō dūr āsā (ā) ? From here how far is it to Kashmir ?
4. Thārē bābē gauhrā di kētrē tshōtū āsā ? In your father's house how many sons are there ?
5. Mū āz baṛi dūrō hāṇḍēō. I to-day from very far have walked.
6. Mōrē cācēau tshōtū tēhrī baiṇṇī sōṅgē baiūau anudau āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhrīai zīn āsā. In the house the white horse's saddle is.
8. Tēūi (tēhrī) piṭṭhē gāē zīn kōshō. Upon his back bind the saddle.
9. Mañ tēūē tshōtū dē bauhrī tōē lāē. I have beaten his son much.
10. Sau dāhrā gāē ḍogai bākri tsārā. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pāṛē gōhrē gāē bēshau aundau āsā. He under that tree on a horse is seated.
12. Tēūau bāē aṇṇī baiṇṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēūau mōl ḍāhē rupayyē āsā. Its price is two and a half rupees.
14. Mērau bāb mhāṭrē (hōknē) gauhrā di rauhā. My father in the little house lives.
15. Ēū rupayyē tēū lai dai. These rupees to him give.
16. Sai rupayyē tēū kā ōrā lai au. Those rupees from him bring.
17. Tēū hātsē gidhī piṭṭēō rōshī gidhī kōshō. Having beaten him well bind him with ropes.
18. Kūē kā pāṇī gāṛau. Take out water from the well.
19. Mñkā āgdi (āgdē) hāṇḍau. Walk before me.
20. Kaurō tshōtū tumā pā āndau lāgō aundau ? Whose son behind you is walking ?
21. Sau tumē kauā kā mōl laiō ? From whom did you buy that ?
22. Grāuē ēk bāṇiē kā. From a shopkeeper of the village.



# THE DIALECTS OF KULU.

BY

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

## INTRODUCTION.

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

Kuḷū proper may be said to contain four dialects: Outer Sirāji spoken in Outer Sirāj, that is in the southern portion of the Sirāj Taḥṣil; Inner Sirāji spoken in Inner Sirāj or the northern part of the Sirāj Taḥṣil; Saṅji spoken in the Saṅj Valley which enters the Bēas Valley from the east; and lastly Kuḷūi, which is spoken in the northern part of Kuḷū proper. There is also a Tibeto-Himalayan dialect called Kanāshī, spoken in the village of Malāṇā in North Kuḷū and nowhere else.

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

In Outer Sirāji *ability* is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirāji the ordinary Present Participle seems to be used.

Outer Sirāji very closely resembles Kōṭ Gurūi, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in —*əau*, the Dative in *lai*, the Ablative in *kē*, and the Locative in *dē*.

In Inner Sirāji the forms are *vā* for the Genitive, *bē* for the Dative, *lērā* for the Ablative, and *mōnjē* for the Locative.

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

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

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

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

T. GRAHAME BAILEY.

March 3rd, 1905.

## OUTER SIRĀJĪ.

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

### NOUNS.

#### *Masculine.*

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā	-ē
G.	-ēau f. ēē	as Sing.
D.A.	-ē lai	"
Loc.	-ē dē	"
Ab.	-ē kē	"
Ag.	-ē	"

#### Nouns in Consonant.

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

#### *Feminine.*

#### Nouns in -i.

N.	shōṛ-i	as Sing.
G.	-iō	"
D.A.L.Ab.	-i lai, &c.	"
Ag.	-iē.	"

#### Nouns in Consonant.

N.	bhēḍ, sheep	...
G.	bhēḍō	...
D.A.L.Ab.	bhēḍā lai, &c.	...

baiḥṇ, however, is declined as follows:—

N.	baiḥṇ, sister	baiḥṇ-i
G.	baiḥṇ-iō	as Sing.
D.A.L.Ab.	-i lai, &c.	"
Ag.	-i	"

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ē or ēh, this
N.	hũ	tū	saur, ōh	ē, ēh, au
G.	mērō	tērō	tēūō <i>f.</i> tēssō	ēūō <i>f.</i> ēssō
D.A.	mūlai	tālai	tēū lě tēā lě	ēū lě ēā lě
L.	mūdē	tādē	„ dē „ dē	„ dē „ dē
Ab.	mukhě	tākhě	„ khě „ khě	„ khě „ khě
Ag.	maĩ	taĩ	tēi tai	ēūē ai

*Plural.*

N.	hāmē	tummē	saĩ	ē, ēh
G.	mbārō	thārō	tīn-ō	īn-au
D.A.	ham-ā lai	tum-ā lai	-ā lě	-ā lē
L.	-ā dē	-ā dē	-ā dē	-ā dē
Ab.	-ā kē	-ā kē	-ā kē	-ā kē
Ag.	-ē	-ē	-ē	-ē or -nē.

*kuṇ*, who? G. *kaurō*, Ag. *kuṇī*.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in *-ō -au* or *-ā*. These take *-ē* for the Plur. and for the Obl. Sing., and *-ī* for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule: thus *ghōṛēau* or *ghōṛēō*, of a horse, Obl. *ghōṛēē*; *bēṭlīau*, of a woman, Obl. *bēṭlīē*.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>
iyō, like this	tīyō, like that	kīyō, like what?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many?

Comparison is expressed by means of the Ablative case, as, *shōbhlē*, beautiful; *mūkhě shōbhlo*, more beautiful than I; *sōbbī kē shōbhlē*, more beautiful than all, most beautiful. The pronoun *ēh* has a form *īdō*, *īdō shōbhlē*, more beautiful than this.

## ADVERBS.

Most adjectives can be used as adverbs, in which case they agree



with the subject of the sentence. The following are a few very common adverbs, other than adjectives :—

( <i>Time.</i> )	( <i>Place.</i> )
ēbbē, now	idhī, here
tēbbē, then	tidhī, pōrē, there
kēbbē, when ?	kidhī, where ?
jēbbē, when	jidhī, where
kāllā, to-morrow	
pōrshē, day after to-morrow	
tsauthē, „ „ that	
hīj, yesterday	
phōřz, day before yesterday	
tsauthē, „ „ that	

---

PREPOSITIONS.

lai, lē, to	tainī, up to
kē, from	sanġē, with
dē, in	āġō, in front of
gai, upon	pitshū, behind

---

VERBS.

*Auxiliary.*

Pres. I am, &c.	ā and ũ	ā	ā	ā	ā	ā
or	āssā (āsā)	āssā	āssā	āssa	āssā	āssā
Neg.	āthī with negative particle.					
Past	tau f. tī	Pl. tē f. tī				

*Intransitive Verbs.*

**pōřnu, pōřnō, fall.**

Fut.	pōř-ū	-ā	-ā	-ū	-ā	-ā
Imperat.	pōř	pōřā				
Pres. Ind.	same as Fut.					
Past Cond.	pōř-dau	Pl. -dē f. -dī				
Impf.	Fut. with tau (tē, tī)					
Past Ind.	pōř -au	f. -ī	Pl. -ē		f. -ī	
Plupf.	pōřau tau					
Participle	pōřēkōřē, having fallen					

**ichṇō**, come.

Regular except in Past.

Past Ind.    āō    *f.* āī    Pl. āē**ḍēuṇu**, go.

Fut.            ḍēū    ḍēwā    ḍēwā, &amp;c.

Imperat.      ḍēū    ḍēwā

Past Cond.    ḍēundau

Past Ind.      ḍēūō   *f.* ḍēwē    Pl. ḍēwē**jāṇu**, go.

Fut.            jāū

Imperat.      jā      jā

Past Cond.    jāndau

Past Ind.      gau     *f.* gauī      Pl. gauē**rauhṇu**, remain.

Fut.            rauhū or rauhā

Past Cond.    rauhndau

Past Ind.      rauhau ( -ī -ē )

**baithṇu**, **baishṇu**, sit.

Regular.

Imperat. has **baishī**, sit thou, as well as the other forms.*Transitive Verbs.***tsīkṇū**, beat, like *pōṛnū*.Past Ind.      Agent case of subject with *tsīkau* which agrees with obj.**khāṇu**, eat.

Past Cond.    khāndau

Past Ind.      khāau

**dēṇō**, give.

Past Ind.      dēnau

**lēṇu**, take.

Fut.            laiū

Past Ind.      laiau

**kōṛnu**, do.

Past Ind.      kiyau

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

*mēre nēhī ḍēundō* or *mēre bhōlē nēhī ḍēundō*, I cannot go.

*mēre ēh kitāb nēhī pōṛhdī*, I cannot read this book.

This participle, it will be observed, is given a passive sense.

The Infin. is used to express necessity, as :—

*mũ källā dēunu*, I have to go to-morrow.

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

The feminine forms of the 3rd pers. pron. and of *ē*, *ēh*, this, are, as in other Kuḷū dialects, found in Outer Sirājī.

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

bāb, father.	kukh-ī, hen.
īj, mother.	brail -au, cat (male).
bhāi, brother.	-ī, „ (female).
baiṇ, sister.	ūṭ, camel.
dāi, elder sister.	hōtthī, elephant.
cōi, younger sister.	hāth, hand.
shōr-ū, son.	khūr, foot.
-ī, daughter.	nāk, nose.
raṇḍū, husband.	akkhī, eye.
chēōri, wife.	muh, face.
jōṇā, mōrd, man.	jāt, mouth.
bēṭli, woman.	khakkh, corner of mouth.
shōr -ū, boy.	dānd, tooth.
-ī, girl.	kānn, ear.
phuāl, shepherd.	shrāl, hair.
tsōr, thief.	mūṇḍ, head.
ghōr -ā, horse.	dzībh, tongue.
-ī, mare.	ḍhaṇ, pēt, stomach.
bōḷd, ox.	piṭṭh, back.
gāō, cow.	dziū, dēhī, body.
maīshī, buffalo	katāb, book.
bākr-au he-goat.	kōlm, pen.
-ri, she „	māndzau, bed.
bhēḍ, sheep.	ghōr, house.
kūk-ar, dog.	daryāō, river.
-ri, bitch.	gāhḍ, stream.
bhāhī, baṇāō, bear.	dzōt, hill-top, pass.
barāg, leopard.	dhār, hill.
sīh, „	sōrlau, dōl, plain.
gādhau, ass.	khēc, field.
sūr, pig.	rōṭi, bread.
kukh-lai, cock.	pāṇi, water.

kōṇak, wheat.  
 tshöllī, maize.  
 būt, tree.  
 grañ, village.  
 bazār, town.  
 baun, jungle.  
 dzōṛkī, machli, fish.  
 bāt, way.  
 phōl, fruit.  
 māss, meat.  
 duddh, milk.  
 pīnnī, egg.  
 ghēō, ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 dhair, day.  
 rāc, night.  
 dhairō, sun.  
 dzuth, moon.  
 tārā, star.  
 bagurī. paun, wind.  
 pāñī, rain.  
 dhuppō, sunshine.  
 bhāran, load.  
 bēdzau, seed.  
 lōhau, iron.  
 bitau, good.  
 nikkau, bad.  
 bōṛau, big.  
 hōtshau, little.

sulai, lazy.  
 öklēālau, wise.  
 nikāmmau, ignorant.  
 tshēkau, swift.  
 ticchau, sharp.  
 uchtau, lofty.  
 shōbhau, beautiful.  
 shēlau, dzadau, ṭhaṇḍau,  
 cold.  
 naitau, tātau, hot.  
 guḷūau, sweet.  
 rāmlau, clean.  
 thōṛau, little.  
 khassau, much.  
 ichṇō, come.  
 ḍēuṇu, jāṇu, go.  
 bēṭṭṇu, bēshṇu, sit.  
 lēṇō, take.  
 dēṇō, give.  
 pōṛṇu, fall.  
 khāṇu, eat.  
 jhūṭṇau, drink.  
 bōḷṇu, speak, say.  
 kōṛṇu, do.  
 rauṇṇu, remain.  
 tsikṇu, beat.  
 dzāṇṇu, know.  
 ḍēwē jāṇu, go away.  
 āṇṇu, bring.  
 nīṇu, take away.

---

 NUMERALS.
*Cardinal.*

1—ēk.	9—nau.
2—dōē.	10—dōss.
3—caun.	11—giārā.
4—tsār.	12—bārā.
5—panz.	13—tērā.
6—tshau.	14—tsaudā.
7—sāt.	15—pōndrā.
8—atṭh.	16—sōḷā.

## NUMERALS—continued.

## Cardinal.

17—satārā.	60—shath.
18—ṭhārā.	67—satāṭh.
19—ṇī.	69—uṇhōttar.
20—bī.	70—sōttar.
27—satāī.	77—satōttar.
29—ṇōtti.	79—uṇōshī.
30—tī.	80—ōshshī.
37—saṭī.	87—satōshī.
39—ṇutāī.	89—ṇāṇuē.
40—cāī.	90—nōbbē.
47—sataī.	97—satānuē.
49—nūnjā.	100—shau.
50—padzā.	200—dōē shau.
57—satūnjā.	1,000—hazār.
59—nāṭh.	100,000—lakkh.

## Ordinal.

1st, paihlō.	6th, tshauīau.
2nd, dujjō.	7th, sātian.
3rd, ciyō.	10th, dōssian.
4th, tsauthō.	50th, pōdzāriau.
5th, panjiō.	

## SENTENCES.

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

6. Mērē bābūō shōrū tēnē baiṇī saṅgē baiḥūō aundan āsā. My uncle's son is married with his sister.

7. Ghōrā dē shittē ghōrēē zin āsā. In the house the white horse's saddle is.

17. Tēū shōbhlō kōrē tsikṇu rāshī kōrē bāndhṇu. Beat him well and bind him with ropes.

19. Mū āgō hāṇḍ. Before me walk.

20. Kaurō shōrū tā pitshu hāṇḍdō lagō aundō? Whose son behind thee walking comes?

## INNER SIRĀJĪ.

### NOUNS.

#### *Masculine.*

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā	-ē
G.	-ē rā, rau	as Sing.
D.A.	-ē bě	„
Loc.	-ē mōnjē	„
Ab.	-ē lērā.	„
Ag.	-ē	„
V.	-ēā	-ēō

#### Nouns in Consonant.

N.	ghōṛ, house	ghōṛ
G.D.A.L.Ab.	ghōrā rō, &c.	as Sing.
Ag.	ghōrē	„

#### *Feminine.*

#### Nouns in -ī.

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

#### Nouns in Consonant.

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

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	iō, this.
N.	hā	tū	san	iō
G.	mērau	tērau	tēū rā ( <i>f. tēssā rā</i> )	iū rā ( <i>f. ēssā rā</i> )
D.A.	mā bě, mā	tā bě	.. bě, tēū, <i>f. tēssā</i>	.., bě, iū, <i>f. ēssā</i>
			bē	bē

L.	mā mōnjē	tā mōnjē .	tēū mōnjē, f.	tēssā iū mōnjē, f.	čssā mōnjē
Ab.	„ lēṛā.	„ lēṛā	„ lēṛā, f.	tēssā „ lēṛā, f.	čssā lēṛā
Ag.	maī	taī	tīū f.	tēssō	iū f. čssō

*Plural.*

N.	hāmmē	tōmmē	tēā	iā
G.	mhārau	thārau	„ rā	„ rā
D.A.	hāmā bē	tōmmā bē	„ bē	„ bē
L.	„ mōnjē	„ mōnjē	„ mōnjē	„ mōnjē
Ab.	„ lēṛā	„ lēṛā	„ lēṛā	„ lēṛā
Ag.	hāmmē	tōmmē	tēā	iā

*Singular.*

*Plural.*

N.	kūṇ, who ?	dzūṇ, who ?	kōṇā	dzēā
G.D.A.L.Ab.	kās ran, &c.	dziū rā, &c.	kās ran, &c.	„ rā, &c.
Ag.	kūṇi	dziū	kūṇi	dzēāē

Others are *kē*, what ? *kitsḥ*, anything, something.

ADJECTIVES.

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

Comparison is expressed by means of *kā*, than as, *rāmṛō*, good, *iū kā rāmṛō*, better than this, *sōbbḥi kā rāmṛō*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>
iēṛā, iēḥṛā, like this	tēṛā, tēḥṛā, like that	kēṛā, kēḥṛā, like what ?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many

ADVERBS.

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

*(Time.)*

*(Place.)*

iēbbā, now  
tēbbē, tēbrē, then  
kēbrē, köddō, when ?

iṇdī, iṇdhī, here  
pār, there, on the other side  
köndī, kauī, where ?

(Time.)

jēbrē, jōddō, when  
 āz, to-day  
 shūī, to-morrow  
 pōrshī, day after to-morrow  
 tsauthē, day after that  
 hīdz, yesterday  
 pharz, day before yesterday  
 tsauthē, day before that  
 kōdhī, sometimes, ever  
 kōdhī na, never  
 kōdhū kōdhū, sometimes

(Place.)

jauī, where  
 indhī tāṇī, up to here  
 indhā kā, from here  
 ūjhē, up  
 ūndhē, down  
 jēhā, in front  
 patshēā, behind  
 whītar, inside  
 bāgē, outside

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

## PREPOSITIONS.

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

pār, on that side	māē sōṅghā, with me
wār, on this side	īūrī tāṇī, for him
mōnjē, within	tēri tāṇī, about thee (or for thee)
taiṇī, tāṇī, up to	māī jēhau, like me
paraundē, upon	īārī tāṇī, towards them
thāī, below	
mā dēṛē, beside me	

## VERBS.

*Auxiliary.*

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

*Intransitive Verbs.*

pōṛnau fall.

Pres. Cond.	pōṛ	-ū	-ē	-ē	-ū	-ā	-au
Fut.	pōṛul	-au	-au	-au	-ē	-ē	-ē
Imperat.	pōṛ	pōṛā					
Pres. Ind.	pōṛdau	f. pōṛdī	Pl. pōṛdē				
Past. Cond.	the same						



Impf.	pōrdau thī, &c.
Past Ind.	pōrū and pōrau f. pōrī Pl. pōrī
Pres. Perf.	pōrū āsā
Plupf.	pōrñ thī
Participle	pōrīkōrī, having fallen, pōrñwālā, faller, about to fall

Some verbs show slight irregularities.

**hōṇau**, be, become.

Fut.	hōlau
Pres. Ind.	hundā
Past Ind.	hōū Pl. hōī

**ihṇō**, come.

Pres. Cond.	ihñ
Fut.	ihñlau or ihlau (or iñlau, ilau) ihlau ihlau ihñlē or ihlē ihlē ihlē
Imperat.	ich ichā
Pres. Ind. } Past Cond. }	ihndau
Past Ind.	āō
Participle	ihñwālā, comer, about to come

**nāṇā**, go.

Fut.	nañlau, &c.
Imperat.	nāā or nāsh, Pl. nāā
Pres. Ind., &c.	nāndau
Past Ind.	nāṭhau

**jāṇā**, go.

Fut.	jañlau jāllau, &c.
Pres. Ind.	jāndau
Past Ind.	gan, f. gauī Pl. gauē

**rauhṇā**, remain.

Fut.	rahñlau rauhlan, &c.
Pres. Ind.	rauhndau
Past Ind.	rauhū

**bēshṇā**, sit.

Past Ind.	bēṭhau
-----------	--------

*Transitive Verbs.*

**tsikṇā**, beat, like pōrnau.

Past Ind.	Agent case of subject with <i>tsikau</i> which agrees with object.
-----------	--

Some of the following common verbs are slightly irregular :—

		<b>khāṇā</b> eat.
Pres Ind.	khāndau	
Past Ind.	khāū	
		<b>dīṇā</b> , give.
Fut.	dēūlau	
Pres. Ind.	dīndau	
Past Ind.	dīnnau	
		<b>laṇā</b> , take.
Fut.	laūlau	
Pres. Ind.	lanīndau	
Past	lauū	
		<b>bōlṇā</b> , speak.
Past Ind.	bōllū	
		<b>kōrnā</b> do.
Past Ind.	kōrṇ	

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

To express being in the act of doing a thing *lāgō* (from *lagṇā*, stick) is used. *īō lāgō rōṭī khāndō*, he is eating bread; *hā thī rōṭī khāndō lāgō hundō*, I was eating bread.

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

The word *bhī*, meaning 'again,' 'after that,' Hindī, *phir*, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sāsīs.

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

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

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

bāb, father.	bēṭṛī, woman.
īj, mother.	mard, man.
bhāī, brother.	bēṭṛī, woman.
dāī, elder sister.	shōr <sup>u</sup> , boy.
bhīṇ, younger sister.	shōr <sup>i</sup> , girl.
shōr <sup>u</sup> , son.	phuāl, shepherd.
shōr <sup>i</sup> , daughter.	tsōr, thief.
mard, husband.	ghōṛā, horse.

ghōrī, mare.  
 bōḷd, ox.  
 gā, cow.  
 mihāsi, buffalo.  
 bākr-ā, he-goat.  
     -i, she-goat.  
 bhēd, sheep.  
 kutt-an, dog.  
     -i, bitch.  
 ghāi, bear.  
 barēag, leopard.  
 gādhā, ass.  
 sūr, pig.  
 kukk-aṛ, cock.  
     -rī, hen.  
 barēāḷ-au, cat (male).  
     -i, .. (female).  
 ūt, camel.  
 hāthī, elephant.  
 hāth, hand.  
 pair, foot.  
 nāk, nose.  
 ācchī, eye.  
 mūh, face.  
 dānd, tooth.  
 kaṇēṭ, ear. (lobe of ear ?)  
 shrēāḷ, hair.  
 muṇḍ, head.  
 dzibh, tongue.  
 pēṭ, stomach.  
 piṭh, back.  
 sarir, dēhī, dziū, body.  
 katāb, book.  
 kalam, pen.  
 māndzau, bed.  
 ghar, house.  
 daryā, river.  
 gāhḍ, nauē, stream.  
 sarāj, hill.  
 nīhaḷ, plain.  
 khēc, field.  
 rōṭṭī, bread.

pāṇī, water.  
 kaṅk, gīhū, wheat.  
 tshalli, maize.  
 buttā, tree.  
 grā, village.  
 bazār, city.  
 būn, jungle.  
 mācehī, fish.  
 bāt, way.  
 phōḷ, fruit.  
 māss, meat.  
 duddh, milk.  
 dānnā, egg.  
 ghī, ghīū, ghi.  
 tēl, oil.  
 tshāi, buttermilk.  
 dibārō, day.  
 rāc, night.  
 dihārō, sūraj, sun.  
 dzōth, tsānaṇī, moon.  
 tārā, star.  
 bāgur, wind.  
 pāṇī, rain.  
 dhūppā, sunshine.  
 bhārā, load.  
 bēdzā, seed.  
 lōhā, iron.  
 shōbhā, rāmṛā, good, beautiful.  
 būrā, bad.  
 bōṛau, big.  
 hōtshau, little.  
 sust, nist, lazy.  
 satāz, wise.  
 māṛau, foolish, ugly.  
 tshēkā, swift.  
 ticchā, sharp.  
 uchṭā, lofty.  
 shēḷā, cold.  
 niātā, nigghā, tātā, hot.  
 mīṭṭhā, sweet.  
 shittau, white, clean.

thōṛā, little.  
 bauhū, much.  
 ciṭṭhā, black.  
 bhēṭṇā, be obtained.  
 ihṇō, come.  
 nāṇā, go.  
 bēshṇā, sit.  
 lauṇā, take.  
 diṇā, give.  
 pōṛnan, fall.

khāṇā, eat.  
 jhṭṇā, drink.  
 galāṇā, speak, say.  
 bōlṇā, speak, say.  
 kōrnā, do.  
 rauhṇa, remain.  
 tsikṇā, beat.  
 dzāṇṇā, know.  
 āṇṇā, bring.  
 nīṇā, take, take away.

---

 NUMERALS.

*Cardinal.*

1—ēk.  
 2—dūi.  
 3—cēṇ.  
 4—tsār.  
 5—pāudz.  
 6—tshau.  
 7—sāt.  
 8—āṭh.  
 9—nau.  
 10—döss.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—tsauūdā.  
 15—pōndrā.  
 16—sōlā.  
 17—satārā.  
 18—ṭhārā.  
 19—ṇih.  
 20—bih.  
 27—satāi.  
 29—nōtri.  
 30—tri.  
 37—satōtti.

39—añtuāḷi.  
 40—tsāli.  
 47—sāttāḷi.  
 49—añūnjā.  
 50—padzā.  
 57—satāūnjā.  
 59—añāṭ.  
 60—shāṭh.  
 67—satēāṭ.  
 69—uṇhattar.  
 70—sōttar.  
 77—satōttar.  
 79—añēāshī.  
 80—ōshshī.  
 87—satēāshī.  
 89—nau ūē.  
 90—nōbbē.  
 97—satēānū.  
 99—naukrā.  
 100—shaukrā, shau.  
 200—dūi shau.  
 1,000—hadzār.  
 100,000—lakh.

*Ordinal.*

1st, paihlō.  
 2nd, dūjjō.  
 3rd, cīyō.  
 4th, tsauthō.

5th, pandzau.  
 6th, tshōṭhnā.  
 7th, sōtūā.

## SENTENCES.

1. Tērā naū kē? What is thy name?
2. Ēū ghōṛē rī kētrī ummar hōi? How much is the age of this horse?
3. Īndhā kṣ Kashmīr tāṇi kētrā dūr? From here how far is Kashmīr?
4. Thārē bābā rē ghōrē kētrē shōhrū? In your father's house how many boys are there?
5. Hṣ āz bauhū dūrā kṣ haṇḍī āō. I to-day from very far have walking come?
6. Mērē cācē rē shōhrū rā biāh iūri bēṭi sōṅghā. My uncle's son's marriage is with his daughter.
7. Ghōrē shittē ghōṛē rī zīu. In the house is the white horse's saddle.
8. Īūri piṭṭhī paraundē (uppur) zīu kōshā. On his back bind the saddle.
9. Maī iūrō bētā bauhū tsikū. I beat his son much.
10. Sō sarājā rē dzātā uppur bhērā tsaraundō. He on the hill's top is grazing sheep.
11. Sō iū būṭē thāṣ ghōṛē paraundē bēṭhā hundō. He under this tree on a horse is seated.
12. Tēūrō bhāi apṇi bhīṇā kṣ baurau. His brother is bigger than his sister.
13. Ēūiā mūl dhāi rapauī. Its price is two and a half rupees.
14. Mērō bāb iū hōtshē ghōrē rauhudā. My father lives in this little house.
15. Ēū bē ēā rapauī dē. Give these rupees to him.
16. Ēū lērā ēā rapauī lauī lau. From him take these rupees.
17. Ēū rāmṛē kōri tsiki lau rāshī kōri bōndhī lau. Beat him well and bind him with ropes.
18. Kōā kṣ pāṇi kāṛhā. Draw water from the well.
19. Mṣ kṣ jēhṣ tsālā. Walk in front of me.
20. Kāsrā shōhrū tōmā patshēṣ āō? Whose son is coming behind you?
21. Ēō cij kāsā lērā mūllē āṇi? From whom did you buy this thing?
22. Grṣ rē dukāndārā lērā. From the shopkeeper of the village.

## SAINJĪ.

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

### NOUNS.

#### *Masculine.*

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ēr	as Sing.
D.A.	-āb	„
Ab.	-ē āgā	„
Ag.	-ē	„

#### Nouns in Consonant.

N.	ghar, house	as Sing.
G.	ghar-ār	„
D.A.	-āb	„
Ag.	-ē	„

#### *Feminine.*

#### Nouns in -ī.

N.	bēṭī, daughter	as Sing.
G.	bēṭī-r	„
D.A.	-b	„
Ag.	-ē	„

#### Nouns in Consonant.

N.	bhīṇ	...
G.	bhīṇ-ār	...
D.A.	-ab	...
Ag.	-ē	...

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	
N.	haū	tū	sō	ēō, this
G.	mērā	tērā	tūrā, f.	tēssā rā ēū rā f. ēssā rā
D.A.	maū bhē	tābhē	tēūb	tēssāb ēūb ēssāb
Ab.	maū āgā	tā āgā	tēū āgā	tēssā āgā ēū āgā ēssā āgā
Ag.	mōē	tauē	tēōē	tēssē ēūē ēssē

## PRONOUNS.

*Plural.*

N.	āssē	tūssē	tēā	ēā
G.	mhārā	tharā	tēārā	ēārā
D.A.	āssāb, āsāb	tūāb	tēāb	ēāb
Ab.	āssā (āsā) āgā	tūā āgā	tēā āgā	ēā āgā
Ag.	āhē	tūssē	tēāē	iāē

## ADVERBS.

*(Time.)*

ēbrē, now  
tēbrē, then  
kēbrē, when ?  
jēbrē, when  
ādz, to-day

*(Place.)*

ēkkhē, here,  
tēkkhē, there  
kauī, where ?  
jauī, where  
ēkkhā kahā or kauhaū, from  
here

*kidzu*, why ? *mhītar*, inside ; *baṛā*, very much, agrees with its noun or pronoun. It is to be distinguished from *baḍḍā*, big, which is not used as an adverb.

## PREPOSITIONS.

āgā, from  
tang, up to  
uprē, upon

sāṅghē, with  
jēhū, in front of  
pitshē, behind

## VERBS.

*Auxiliary.*

Pres.	sā	sā	sā	sā	sā	sā
Neg.	āthī with a particle of negation.					
Past.	tī	tī	tī	tī	tī	tī

*Intransitive Verbs.***lōṭṇā**, fall.

Pres. Cond.	lōṭ	-ū	-ē	-ē	-ū	-ē	-ē
Fut.	lōṭ	-ūr	-ar	-ār	-ūr	-ar	-ār
Pres. Ind.	} lōṭdā						
or							
Past Cond.							
Impf.	lōṭdā ti						

## Intransitive Verbs—continued.

## lōṭṇā, fall.

Past Ind.	lōṭū	f. lōṭī	Pl. lōṭē	f. lōṭī
Plupf.	lōṭū ti			
Participle	lōṭī kari, having fallen			

## iēdzṇā, come.

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

&amp;c.

Past Ind.	āwā
-----------	-----

## nāṇā, go.

Fut.	nāṣh	-ū	-ū	-ū	-ī	-ī	ī
Past. Ind.	nāṭhā						

## tsālṇā, go.

Fut.	tsāl	-ū	-ū	-ū	-ī	-ī	ī
------	------	----	----	----	----	----	---

## Transitive Verbs.

## tsikṇā, beat, in general like lōṭṇā.

Past Ind.	Agent case of subject with tsikū						
Plupf.	„	„	„	„	„	„	tsikū <sup>7</sup> ti

## dēṇā, give.

Fut.	dēṅb
Past Ind.	dīnā

## nīṇā, take.

Fut.	nīṅb
Past	nīū

The future is a very interesting tense in Sainji. There appear to be two complete forms  $-ūr -ar -ār -ūr -ar -ār$  and  $-ū -ū -ū -ī -ī -ī$ . Whether the  $r$  in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending  $-b$  for the 1st Sing. Fut. as in  $dēṅb$ , I will give,  $nīṅb$ , I will take,  $tsikūb$ , I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix,  $tsikūb$  being equivalent to  $tsikū ēūb$ , I will strike him, or  $tsikū tābhē$ , I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Maṇḍī State which is near Maṅglaur suggests that this  $b$  is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb *go*,



either *nāhũ bě*, *nāhũ bě*, *nāhū bě*, *nāhū bě*, *nāhī bě*, *nāhī bě*, or *nāhũ*, *nāhũ*, *nāhū*, *nāhūmē*, *nāhĩ*, *nāhū* (*nāhĩ*?) Like Inner Sirāji Sainji has a feminine form for the 3rd per. pronoun and for *ēō*, this.

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

bābā, father.	graū, village.
bhāi, elder brother.	gāhr, būṇ, jungle.
bhāū, younger brother.	shikhā, meat.
tshōr-ū, son.	tshāh, buttermilk.
-i daughter.	dihārā, sun.
jōe, jō, dzōē, wife.	dzōtth, moon.
bauiḍ, ox.	bagur, wind.
mbēshī, buffalo.	shōbhlā, beautiful.
bhēr, sheep.	rāmṛā, good.
kūttā, dog.	baddā, big.
kukkar, cock.	halkā, hōtshā, small.
barēālā, cat.	dālji, lazy.
paiv, foot.	sutuāz, wise.
ākkh, eye.	nikāmmā, ignorant.
tsōṛā, hair.	ṭāṇḍā, swift.
mūṇḍ, head.	ujjē, uthlā, high.
kāyā, body.	mārā, ugly.
dzōt, hill, pass.	nighā, hot.
saũā, plain.	mūhrā, sweet.
chēt, field.	bōhū, much.
rōṭi, bread.	lōṭṇā, fall.
gihũ (not kauḅ), wheat.	iēdzṇā, come.
tshōlli, maize.	jhūṭṇā, drink.

---

NUMERALS.

*Cardinal.*

1—iēk.	7—satt.
2—dūi.	8—atṭh.
3—cīṇ	9—nauū.
4—tsār.	10—dass.
5—panz.	11—giārā.
6—tshau.	12—bārā.

## NUMERALS—continued.

## Cardinal.

13—tērā.

14—tsauūdā.

15—pōndrā.

16—sōlā.

17—satārā.

18—ṭhārā.

19—ṇih.

20—bīh.

## SENTENCES.

1. Tērā nā̃ kēs ? What is thy name ?
2. Ēō ghōṛēr kētri ambar ? How much is this horse's age ?
3. Ēkkhā kahā̃ Kashmīrā taṅg kētrā dūr hōlā ? From here to Kashmīr how far will it be ?
4. Tērē bābūr gharē kētrē laṛkē ? In thy father's house how many sons are there ?
5. Haū ādz baṛē dūrā zōṅghē haṇḍi āwā. I to-day from very far on legs walking came.
6. Mērē tsātsēr bēṭā ēūr bēuḥṇi sāṅghē bēā hōū. My uncle's son is married to his sister.
7. Gharē shittē ghōṛēr zīn. In the house is the white horse's saddle.
8. Ēūr piṭṭhi ūprē zin bōnnhā. Upon its back bind the saddle.
9. Mōē ēūr bēṭā baṛā tsikū. I beat his son much.
10. Dzōtār tsōrē ūprē tsārā sō gā bākri. On the hill's top he is grazing cows and goats.
11. Ēō buṭṭē hēṭhē sō bēṭhā ghōṛē ūprē. Under that tree he is seated on a horse.
12. Ēūr bhāi aṇṇi bauḥṇi kā̃ baḍḍā. His brother is bigger than his sister.
13. Ēūr mūl dhāē rupayyā. Its price is two and a half rupees.
14. Mērō bābū ēō hōtshē gharē raūhs. My father lives in that small house.
15. Ēūb rupayyā dēā. Give him rupees.
16. Ēā rupayyā ēū āgā mōṅgā. Those rupees ask from him.
17. Ēū rāmṛē kōri tsikā rāshīē bi bōnnhā. Beat him well and bind him with ropes.
18. Kūē kauhaū paṇṇi kāḍḍhā. From the well draw water.
19. Maū jēhū tsal. Walk before me.
20. Kāsrā laṛkā tā pitshē āwā ? Whose boy is coming behind you ?
21. Kāsū āgā tāē mūl mōṅgū ? From whom hast thou bought ?
22. Graūr dukaunadārā āgā. From the shopkeeper of the village.

**KULUI.** [Kuḷūi].

NOUNS.

*Masculine.*

Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	Ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē bě	„
L.	-ē mōṅjhē, mānjē	„
Ab.	-ē na	„
Ag.	-ē	„

Nouns in Consonant.

N.	ghōṛ, house	as Sing.
G.D.A.L.Ab.	ghōṛ -ē rā or -ā rā, &c.	„
Ag.	-ē	„

*Feminine.*

Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī-īā, &c.	„
Ag.	-īē	„

Nouns in Consonant.

N.	bēḥṇ, sister	bēḥṇ-ī
G.D.A.L.Ab.	bēḥṇ-ī rā, &c.	-ī rā, &c.
Ag.	-īē	-īē

PRONOUNS.

*Singular.*

	1st	2nd	3rd	ēh, this
N.	haū	tū	sau	ēh
G.	mērā	tērā	tēi rā (f. tēssā rā)	ēi rā (f. ēssā rā)
D.A.	mūbē, mūmē	tanbē	„ bě	„ bě ( „ bē)
Ab.	mōṅ	taun, tauna	„ na	„ na ( „ na)
Ag.	maī	taī	tēiē	tēssē ēiē ēssē

## Plural.

N.	āssē	tussē	tē	ēh
G.	āssā rā	tussā rā, tūsrā	tinhā rā	inhā rā
D.A.	„ bē	tussa bē	„ bē	„ bē
Ab.	āssān, āssā	tussān, tussā	„ na	„ na
	na	na		
Ag.	āssē	tūssē, tussē	tinhē	inhē

For *bē* in the Dative and Accusative *wē* is also used.

*kun.* who? G. *kōs rā* Ab. *kōsan* Ag. *kūnīē*.

Others are *kī*, what? *kich*, something, anything.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *ā*, in which case the Oblique Singular and all the Plur. take *-ē*. Fem. Sing. and Plur *-ī*.

Comparison is expressed by means of *na*, from, than, as, *shōbhlā*, good, beautiful, &c., *ēī na shōbhlā*, more beautiful than this; *sēbhi na shōbhlā*, more beautiful than all, most beautiful.

*Demonstrative.*

*aīṇḍā*, like this  
*ātrā*, so much or  
 many.

*Correlative.*

*taiṇḍā*, like that  
*tētrā*, so much or  
 many.

*Interrogative.*

*kaiṇḍā*, like what?  
*kētrā*, how much or  
 many?

## ADVERBS.

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

*(Time.)*

*aibbē*, *ēbbē*, now,  
*tēbbē*, then  
*kēbbē*, when?  
*auj*, to-day  
*shūī*, to-morrow  
*pōrshī*, day-after-to-morrow  
*tsōūthē*, day after that  
*hīdz*, yesterday  
*pharīdz*, *pharaz*, day before  
 yesterday.

*(Place.)*

*ōkkhē*, here  
*tōkkhē*, there  
*kōkkhē*, where?  
*ōkkhē tāī*, up to here  
*ōkkhan*, from here  
*ujjhē*, *jhāū*, *bhētī*, up  
*bhiāū*, *bun*, *bēūrē*, down  
*nōr*, near  
*dūr*, far  
*āggē*, in front

(Time.)	(Place.)
tsōūthē, day before that	picchē, behind
kadhī, sometimes, ever	handar, inside
kadhī na, never	bāhar, outside
Others are <i>kībē</i> , why? <i>hō</i> , yes. <i>tshēkā</i> , <i>tshēkē</i> , quickly.	

PREPOSITIONS.

The chief prepositions have been given in the declension of Nouns. Subjoined is a brief list of others.

pūrē, on the other side	tēirī tāī, for his sake, for
wārē, on this side	him
mōnjhē, bhittṛē, within	tēri tāī, about thee (for thee.
tāī, up to	&c.)
pāndēh, upon	mōrē sāhī, like me
hēṭhē, below	tinhā rī dhīrē, towards them
mū āggē, beside me	tōirē ōriē pōriē, round about
mū saṅghē, with me	it

VERBS.

*Auxiliary.*

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

*Intransitive Verbs.*

**dzhaur̥nu, or jhaur̥nu, fall.**

Fut.	dzhaur̥ -aũ or -nu	-lā	-lā	-aũ or -nu	-lē	-lē
Imperat.	dzhaur̥	dzhaur̥ā				
Pres. Ind.	dzhaur̥ā	sā.	dzhaur̥ā	is not inflected,	sā	is sometimes uninflected and sometimes changed to sī as above.
Impf.	dzhaur̥ā	tī or thā.	thā	inflected as above.		
				For these two tenses <i>dzhaur̥dā</i> (f.- i pl -ē) <i>sā</i> and <i>dzhaur̥dā</i>		
				<i>thā</i> are sometimes found. The Neg. of <i>dzhaur̥ā</i> <i>sā</i> is		
				<i>nēh dzhaur̥dā āthī.</i>		

Past Cond.	dzhaurdā
Past Ind.	dzhaurū <i>f.</i> dzhaurī <i>pl.</i> dzhaurē
Pres. Perf.	dzhaurū sā
Plupf.	dzhaurū tī or thā
Participle	<i>dzhaurīkē</i> , having fallen ; <i>dzhaurū hundā</i> . in the state of having fallen.

Some verbs show slight irregularities.

**hōṇū**, be, become.

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

**ēṇā**, come.

Fut.	ēnu ēllā, &c.
Imperat.	ē ējā
Pres. Ind.	ēzā sā
Past Cond.	ēndā
Past Ind.	āū <i>f.</i> āī <i>Pl.</i> āē
Participle	āikē, having come

**nōṣṇā** go.

Past Ind.	nōṭṭhā
-----------	--------

**jāṇā**, go.

Past Ind.	gōā
Participle	jāikē, having gone

**bēṣṇā**, sit.

Past Ind.	bēṭṭhā
-----------	--------

*Transitive Verbs.*

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

Past Ind.	<i>mārū</i> with agent case of subject, <i>mārū</i> , agreeing with object.
Pres Perf.	<i>mārū sā</i> with agent case of subject, <i>mārū sā</i> agreeing with object.
Plupf.	<i>mārū tī</i> ( <i>thā</i> ) with agent case of subject, <i>mārū tī</i> ( <i>thā</i> ) agreeing with object.

Some of the following common verbs are slightly irregular :—

**khāṇā**, eat.

Fut.	khānu
Past Cond.	khāndā
Pres Ind.	khāā sā
Past Ind.	khāū

**pīṇā**, drink.

Fut.	pīnuu
Past Cond.	pīndā
Pres Ind.	pīā sā
Past Ind.	pīū

**dēṇā**, give.

Fut.	dēnnu
Past Cond.	dēndā
Pres. Ind.	dēā sā
Past Ind.	dhīnā

**lēṇā**, take.

Fut.	lēnnu
Pres. Ind.	lēā sā
Past Ind.	lēū

**kēṇu**, do, make.

Fut.	kēṇu
Pres. Ind.	kēā sa
Past	kēṇū

**jāṇṇā**, know.

Past	jāṇu
------	------

**āṇā**, bring.

Fut.	ānnu
Pres. Ind.	āṇā sā
Past Ind.	āṇū

**nēṇā**, take, take away.

Fut.	nennu
Pres. Ind.	nēā sā
Past Ind.	nēū

The Infinitive may end in either *ū* or *ā*.

For the Imperat. Sing. a polite form in *-ēit* is often used, *marēit*, be pleased to strike; *dzhaurēit*, be pleased to fall. This corresponds to Panjābī *ḍiggḥ*, Urdu *giriḡō*, be pleased to fall.

The *sā* of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the *ā* omitted; thus, *baṛē tshēkē hōṇḍās*, he or she walks very quickly.

A passive participle is used to express ability:—*mērē bōllē nēh pōrhīdā*, I cannot read. Panjābī, *mērē kōlō nēhḥ parhīdā*.

“Where were you?” or “Where wert thou?” is capable of being expressed in several ways, *tussē kōlkhē* (or *kau*) *tīē* or *tīrē*, where were you? *tū kōlkhē* (or *kau*) *tīē* or *tīrē*, where wert thou? *kōlkhē tīnē* (without *tussē*) where were you?

The form of the Verb with *-rē* does not appear to be used in

addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. *rē*, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī *ōē*, which is used by men in speaking to men. The *nē* in *tīnē* is apparently a suffix having the force of *tussē*, and rendering unnecessary the employment of *tussē*; cf. Panjābī *jē*. *rē* may be the same as Hindi *rē*; cf. also the *r* in the Sainjī Future tense.

Of the two verbs meaning *go*, *jāṇā* is used in composition with other verbs. *Nōshṇa* is used alone for 'going,' though it also enters into composition.

---

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāb, bābū, father.	gaddhā, göddhā, ass.
ammā, yā, mother.	kukk-ar, cock.
bhāi, brother.	-ri, hen.
dāi, elder sister.	brāl-ā, cat (male).
bēhṇ, bhāū, younger sister.	-i, ,, (female).
bētā, son.	ūṭ, camel.
bēṭi, daughter.	cīrū, bird.
khasm, husband.	hāthi, elephant.
lāhri, dzōi, jō, wife.	hōth, hāth, hand.
mard, man.	dzōngā, foot.
bēṭri, woman.	nāk, nose.
shōhr-ū, boy.	ōcchi, eye.
-i, girl.	mūh, face.
puhāl, phuāl, shepherd.	dōnd, tooth.
guālā, cowherd.	kōm, ear.
tsōr, thief.	shīr, hair.
ghōr-ā, gōhr-ā, horse.	muṇḍ, head.
-i, -i, mare.	dzibbh, tongue.
bōḷd, bauld, ox.	pēt, stomach.
gāi, cow.	piṭṭh, back.
maīshī, mhaīshī, buffalo.	jōū, body.
bōkr-ā, goat (he).	kāgad, book.
-i, ,, (she).	kalam, pen.
bhēḍ, sheep	māndzā, bed.
kūtt-ā, kutt-ā, dog.	ghōr, house.
-i, -i, bitch.	nauī, river.
gāhi, ghāi, rich, bear.	nāl, stream.
barāg, leopard.	ḍāg, ḍhōg, hill.



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

pōddhrā, plain.	mārā, ugly.
chēt, field.	ṭhōṇḍā, cold.
rōṭṭī, bread.	tōttā, hot.
pāṇī, water.	miṭṭhā, sweet.
kōṇak, wheat.	shēttā, white.
ehōli, maize.	eiṭṭhā, eiṭṭhā, black.
butṭā, tree.	thōṛū, little.
gā, village.	bōhū, much.
shaihr, city.	hōṇā, be, become.
bōṇ, jungle.	ēṇā, come.
mōechī, fish.	jāṇā, dzāṇā, go.
bōtt, way.	nōshṇā, go, run.
phōl, fruit.	bēshṇā, sit.
shikhā, meat.	lēṇā, take.
duddh, milk.	dēṇā, give.
ḍānnā, ḍannā, egg.	dzhaṛṇā, jhaṛṇā, fall.
ghī, ghī.	uṭṭhṇā, rise.
tēl, oil.	khaṛā hōṇā, stand.
chāh, buttermilk.	hērnā, see.
dhiār, day.	khāṇā, eat.
rāt, rāc, night.	piṇā, drink.
dhiārā, sun.	galāṇā, bōṇā speak, say.
dzōth, dzuth, moon.	saṇṇā, sleep.
tārā, star.	kērnā, do.
biānnā, wind.	rauhṇā, stay, remain.
gāsh, rain.	mārnā, beat.
dhuppā, sunshine.	pachēāṇṇā, recognise.
bhrōtū, load.	pujṇā, arrive.
bējā, seed.	nōshī jāṇā, run away.
lōhā, iron.	baṇṇā, make.
rāmṇo, shōbhla, kharā, good	shadṇā, eall.
būrā, bad.	ḍhuṇṇā, mēṇā. meet, be ob-
bōḍḍā, big.	tained.
hōtshā, hōcchā, small.	sikkhṇā, dzāṇṇā, learn.
āṣī, lazy.	pōṛhṇā, read.
gaṇḍū, wise.	likhṇā, write.
nikammā, āṣī, foolish.	marnā, die.
tshēka, takṛa, swift.	shūṇṇā, hear.
ticchā, sharp.	phiri ēṇā, return.
uthrā, high.	bauhṇā, flow.
shōbhilā, beautiful, clean.	lōrnā, fight.

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

jittṇā, win.	piāṇā, give to drink.
hā'nā, be defeated.	shīṇṇā, cause to hear.
shētṇā, throw, sow.	tsōrnā, graze.
bōld junḍuē, plough.	tsārna, cause to graze.
khiāṇā, give to eat.	lummā pauṇā, lie down.

## NUMERALS.

*Cardinal.*

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

Enumeration is by twenties up to a hundred.

## SENTENCES.

1. Tērā nā kī rē ? What is thy name ?
2. Ēi ghōrē ri kētrī umbar sā ? How much is the age of this horse ?
3. Ókka na Kashmīr kētnī dūr hē ? From here how far is Kashmīr ?
4. Tūsre babbē rē ghōrē kētrē bēṭē hē ? In your father's house how many sons are there ?
5. Haū anj dūrā na hōṇḍī āō. I have come walking to-day from very far.
6. Mērē tsātsē (cācē) rē bēṭē tēirī bēhṇī saṅgē biāh kērū. My uncle's son made a marriage with his daughter.
7. Ghōrā na shēttē ghōrē ri kāṭhī hē. In the house is the white horse's saddle.
8. Tēi ri pitṭhī pāndēh kāṭhī kōshā. Bind the saddle on his back.
9. Maī tēirē bēṭē bē bōhū mārū. I beat his son much.

10. San baṛē ḍhaugā nā gōrū bhēṛ cārā sā. He on the big hill is grazing cows and sheep.

11. San butṭē hēṭh ghōrē pāndēh bēṭṭhā hundā hē (sā). He under that tree was seated on a horse.

12. Tēirā bhāi apṇi baiṇi na bōḍḍā hē (sā). His brother is bigger than his sister.

13. Tēirā mūl ḍhāi rupayyē sā. Its price is two and a half rupees.

14. Mērā bāpū hōcchē ghōrā na ranhās. My father lives in a little house.

15. Ēi bē ēh rupayyā dēi dēā. Give this rupee to him.

16. Tēina rupayyā mōṅgi āṇā. Ask and bring rupees from him.

17. Tēibē rāṇṇē mārikē rōshīē bōnhā. Having beaten him well bind him with ropes.

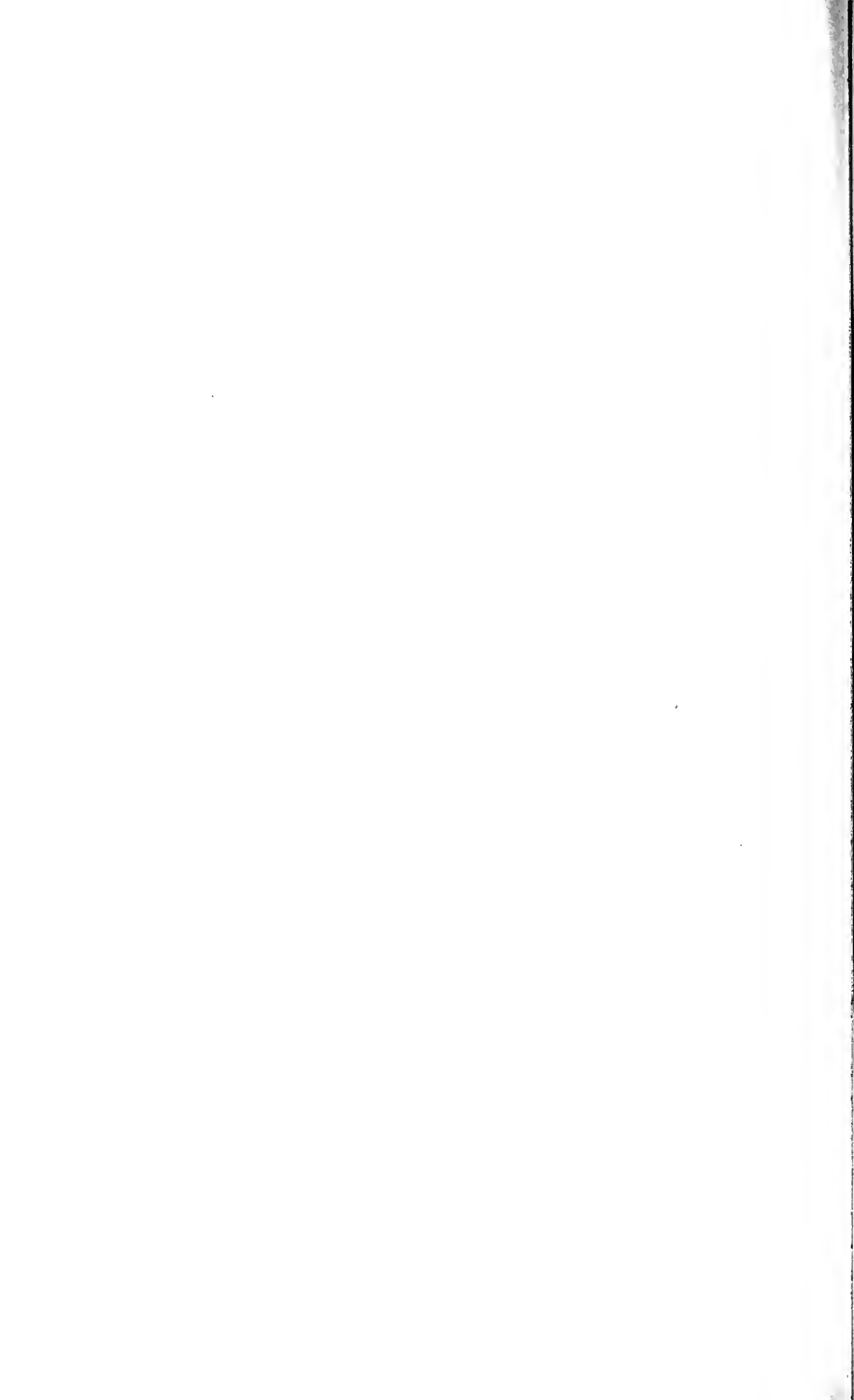
18. Bāi na pāṇi kōṛhā. Draw water from the spring.

19. Mērē āggē tsōl. Walk before me.

20. Tauu pichē kōsrā shōhrū ēndā sā? Whose boy is walking behind thee?

21. Taī kōsan mullē lēū? From whom didst thou buy it?

22. Grāuñ rē ēksi dukāndāra na lēū. I took (bought) it from a shopkeeper of the village.



# THE DIALECTS OF MANDI AND SUKET,

BY

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

## INTRODUCTION.

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

The main Maṇḍī dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍēālī may be taken to be Jhaṭṅgrī half-way between Sultānpūr and Pālampūr. Chōṭā Baṅghālī, as alluded to in the following pages, is spoken in that portion of Chōṭā Baṅghāl which lies in the extreme northern portion of Maṇḍī State. In the south-east portion of the State called Maṇḍī Sirāj the dialect spoken is still Maṇḍēālī, but it shows resemblances to Inner Sirajī, the dialect of the northern half of the Sirāj Taḥṣil of Kulū.

In Maṇḍēālī the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

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

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmiri participle *karōn*. Another

resemblance to Kashmiri is in the confusion between *e* and *ye*. Thus we find *tēs* used interchangeably with *tyēs*, *ēs* with *yēs*, *ētthī* with *iētthī* (*yētthī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects *passim*.

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

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

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

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

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

T. GRAHAME BAILEY.

25th February, 1905.

MANDEĀLĪ. [Maṇḍēāḷi]

NOUNS.

*Masculine.*

Nouns in-ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	”
L.	-ē manjhā	”
Ab.	-ē gē, thē	”
Ag.	-ē	”
V.	-ēā	-ēō

Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	”
Ag.	-ē	”
V.	-ā	-ō

Nouns in-ī.

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

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

*Feminine.*

Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	”
Ag.	-īō	”
V.	-īō	īō

## Nouns in a Consouant.

	<i>Singular.</i>	<i>Plural.</i>
N.	baih-ṇ.	ṇī
G.D.A.L.Ab.	-ṇī rā &c.	as Sing.
Ag.	-ṇīṅ	"
V.	-ṇī	-ṇīṅ

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ēh, this.
N.	haū	tū	sē	ēh
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mājō	tūjō	„ &c.	„ &c.
L.	mā bhittar, manjhā	tuddh &c.	„	„
Ab.	māthē	tutthē	„	„
Ag.	maī	taī	tīnē	īnē

N.	āssē	tussē	sēṅ	ēh
G.	āssā rā, mhārā	tussā rā	tinhā rā	īnhā rā
D.A.	āssā jō	„ &c.	„ &c.	„ &c.
L.	„ &c.	„	„	„
Ab.	„	„	„	„
Ag.	āssē	tussē	tinhē	īnhē

*Singular.**Plural.*

N.	kuṇ, who,	jō, who,	kuṇ	jēṅ
Obl.	kēs, &c.	jēs, &c.	kīnhā	jīnhā
Ag.	kūnē	jīnē	kīnhē	jīnhē

*kyā*, what ? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything, *har kōī*, whosoever, *har kich*, whatsoever.

## ADJECTIVES.

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



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

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

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>ērḥā</i> , like that or this	<i>tērḥā</i> , like that or this	<i>kērḥā</i> , like what ?	<i>jērḥā</i> , like which
<i>itnā</i> , so much or many	<i>titnā</i> , so much or many	<i>kitnā</i> , how much or many ?	<i>jitnā</i> , as much or many

---

ADVERBS.

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

<i>Time.</i>	<i>Place.</i>
<i>ēbbē</i> , now	<i>ētthī</i> , here
<i>tēbbē</i> , then	<i>tētthī</i> , there
<i>kēbbē</i> , when ?	<i>kētthī</i> , where ?
<i>jēbbē</i> , when	<i>jētthī</i> , where
<i>āj</i> , to-day	<i>ētthī tikkī</i> , up to here
<i>kāl</i> , to-morrow	<i>iētthī tē</i> , from here
<i>dōthī</i> , to-morrow morning	<i>ūprā</i> , up
<i>parsī</i> , day after to-morrow	<i>bun</i> , down
<i>cauthē</i> , day after that	<i>nēḍē</i> , near
<i>kāl</i> , yesterday	<i>dūr</i> , far
<i>parsī</i> , day before yesterday	<i>aggē</i> , in front
<i>cauthē</i> , day before that	<i>picchē</i> , behind
<i>kadhī</i> , sometimes, ever	<i>bhittar</i> , inside.
<i>kadhī na</i> , never	<i>bāhar</i> , outside
<i>kadhī kadhī</i> , sometimes	

Others are *kī*, why, *idhā rē kaṭṭhē*, for this reason, *hā*, yes, *sitābī* quickly.

---

PREPOSITIONS.

The commonest prepositions have been given in the declension of

nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond  
wār, on this side  
whittar, manjhē, manjh, within  
prallē, upon  
hēṭh, below  
tikā tikkī, up to  
māñ nēḍē, beside me  
māñ sāṅgī, with me  
tēsṅjō, for him

tērē kaṭṭhē, about thee  
māñ sāhī, āssā sāhī, like me,  
like us.  
tinhā bakkhā, towards them  
tētāge prānt, after that  
idhī rē ōrē parē, round about  
it  
tūssa barābar, equal to you  
māthē partēg, apart from me

---

VERBS.

*Auxiliary.*

Pres.	I am &c.	Sing. hā,	f. hī,	Plur. hē,	f. hī.
Past	I was &c.	Sing. thā,	f. thī	Plur. thē	f. thī.

*Intransitive Verbs.*

**paṇā, fall.**

Fut	Sing. paūgh -ā	f. -ī	Pl. -ē	f. -ī, also paung indecl.	
Imperat.	pau	pauā			
Pres. Indic.	paūñ indec.	with hā,	f. hī.	Pl. hē, hī	
Impf. Indic.	„ „ „	thā,	thī,	thē, thī	
Past Cond.	paund-ā (-ī -ē -ī)				
Past Indic.	pēā	f. pēī			
Pres. Perf.	pēā	hā, &c.			
Plupf.	pēā	thā, &c.			
Participle	<i>paīkē</i> , having fallen, <i>paundē hī</i> , on falling, <i>paīrā</i> , in the state of having fallen, <i>paundē</i> , while falling, <i>paṇēwā!</i> , faller or about to fall.				

Some verbs have slight irregularities.

**hōṇā, be become.**

Fut.	hūghā or hūṅg
Pres. Ind.	hūñ hā
Past Cond.	hundā
Past Indic.	hūā

**aṇā, come.**

Fut.	āūghā or āṅg
Pres. Indic.	āūñ hā

Past Cond.	aundā
Past Indic.	āyā
Participle	āīkē, having come, āīrā, in the state of having come.

**jāṇā, go.**

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

**raiṇā, remain.**

Fut.	rahaṅghā or rahaṅg
Imperat.	raih rahā
Pres. Ind.	rahā hā
Past	rēhā

**baiṭhā, sit.**

Fut.	baiṭhghā or baiṭhaṅg
Past Cond.	baiṭhdā

*Transitive Verbs.*

**mārnā, beat, strike, in general like paunā.**

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

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

The following are slightly irregular :—

**khāṇā, eat.**

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

## pīṇā, drink.

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

## dēṇā, give.

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

## laiṇā, take.

Fut.	laiṅhā or laiṅ
Pres. Indic.	lahā hā

## karnā, do.

Past	kītā
Past	lēaṇā, bring, like auṇā, but

Past	lēi āyā
	lēi jāṇā, take away, like jāṇā.

There is a noticeable peculiarity about the past of *bāhṇā*, beat strike. (Fut. *bāhṅhā*, *bāhṅg*). The past is always used in the Fem. I beat him is *maṅ tēsṅō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Baṅghālī dialect.

## Compound Verbs.

## Habit, Continuance, State.

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

I continue falling, *haṅ paundā rahā* (compounded with *raiṅhā*, remain).

I am in the act of falling, *haṅ paundā laiṅrā hā* (compounded with *laiṅhā*, stiek).

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōṛā, horse.	biāhū, husband.
bāb, bāpū, father.	lārī, wife.
māi, mother.	mardh, man.
bhāi, brother.	janānē, women.
bōbbō, elder sister.	maṭṭhā, boy.
baiṅ, younger sister.	maṭṭhī, girl.
gābhrū, beṭā, son.	puhāl, shepherd.
bēṭī, daughter.	cōr, thief.

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

ghōrā.	dhārā, hill.
ghōrī, mare.	pādhār, plain.
baḷd, ox.	ḍōhrī, field.
gāī, cow.	rōṭī, bread.
mhaīs, buffalo.	pāṇī, water.
bakr-ā, he-goat.	kaṇak, wheat.
-i, she „	challī, maize.
bhēḍ, sheep.	ḍāl, tree.
kutt-ā, dog.	grāḍ, village.
-i, bitch.	nagar, eity.
ricch, bear.	baṇ, jungle.
barāgh, leopard.	macehī, fish.
gaddhā, ass.	paiṇḍā, way.
sūr, pig.	phaḷ, fruit.
kūkk-aṛ, cock.	māss, meat.
-rī, hen.	ḍuddh, milk.
bill-ā, eat (male).	battī, ānnī, egg.
-i, „ (female).	ghīū, ghi.
ūṭ, camel.	tēl, oil.
panchī, paṅkhērū, bird.	chāh, buttermilk.
il, kite.	dhiārā, day.
hāthī, elephant.	rāt, night.
hāth, hand	sūrj, sun.
pair, pāḍ, foot.	candarmā, moon.
nāk, nose.	tāra, star.
hākkhī, eye.	bāgar, wind.
mūh, face.	pāṇī, barkhā, rain.
dānd, tooth.	dhūppā, sunshine.
kān, ear.	gird, stormy wind.
saruāl, kēs, hair.	bhārā, load.
mūṇḍ, sir, head.	biū, seed.
jibh, tongue.	lōhā, iron.
pīṭh, back.	kharā, good.
pēṭ, stomach.	burā, bad.
sarīr, body.	baḍḍā, big.
pōthī, book.	halkā, little.
kalam, pen.	dalidrī, lazy.
mānjā, bed.	akliwālā, wise.
ghar, house.	bhaečāl, foolish.
daryāō, river.	tātā, swift.
khāḍ, stream.	painā, sharp.

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

uccā, high.  
 gōrā, kharā, beautiful.  
 kubhadrā, ugly.  
 thaṇḍā, cold.  
 tāttā, hot.  
 guḍlā, miṭṭhā, sweet.  
 hacchā, clean.  
 ghaṭ, little.  
 bahut, much.  
 hōṇā, be, become.  
 auṇā, come.  
 jāṇā, go.  
 baiṭṭṇa, sit.  
 laiṇā, take.  
 dēṇā, give.  
 paṇṇā, fall.  
 uṭṭṇā, rise.  
 kharṇā, stand.  
 dēkṇā, see.  
 khāṇa, eat.  
 piṇā, drink.  
 bōḷṇā, say.  
 sauṇā, sleep, lie down.  
 karna, do.  
 raiṇṇā, remain.  
 bāḥṇā, mārnā, beat.  
 pachāṇṇā, recognise.

bujjhṇā, know.  
 puṇṇā, arrive.  
 daṇṇā, run.  
 nhassī jāṇā, run away.  
 baṇṇā, make.  
 thaiṇā, place.  
 sādṇā, call.  
 mīḷṇā, meet.  
 sikkṇā, learn.  
 paṭṇā, read.  
 likṇā, write.  
 marnā, die.  
 suṇṇā, hear.  
 haṭṇā, turn.  
 haṭī auṇā, return.  
 beuḥṇā, flow.  
 laṭṇā, fight.  
 jittṇā, win.  
 hārnā, defeated.  
 calējāṇā, go away.  
 bāḥṇā, sow.  
 haḷ bāḥṇā, plough.  
 khuāṇā, cause to eat.  
 piāṇā, cause to drink.  
 suṇāṇā, cause to hear.  
 cugṇā, graze.  
 cārnā, carāṇa, cause to graze.

## NUMERALS.

*Cardinal.*

1—ēk.	10—das.
2—dūi.	11—gyārā.
3—trāē.	12—bārā.
4—cār.	13—tēhrā.
5—pānj.	14—caudā.
6—chau.	15—pandrā.
7—sāt.	16—sōḷā.
8—āṭh.	17—satārā.
9—nau.	18—ṭhārā.

## NUMERALS—continued.

## Cardinal.

19—unni.	67—satāhaṭ.
20—bīh.	69—añhattar.
27—satāī.	70—sattar. <sup>1</sup>
29—añattri.	77—satēūtar.
30—trih.	79—uṇāsī.
37—satattri.	80—assī. <sup>1</sup>
39—antuāḷi.	87—satāsī.
40—cālī.	89—nau ūḥ.
47—satāḷi.	90—nabbē.
49—añaujā.	97—satānūḥ.
50—pañjāh.	100—sau.
57—sataunjā.	200—dūi sau.
59—añāhaṭ.	1,000—hajār.
60—satṭh.	100,000—lakkh.

## Ordinal.

1st, paihlū.	paihli bārī, first time.
2nd, dujjā.	dujji „ second time.
3rd, trijjā.	ḥk gūṇā, onefold.
4th, cauthā.	das gūṇā, tenfold.
5th, panjūḥ.	ādhā, half.
6th, chaṭṭhūḥ.	paṇḥ dūi, $1\frac{3}{4}$ .
7th, satūḥ.	sawā dūi, $2\frac{1}{4}$ .
10th, dasūḥ.	ḍhāi, $2\frac{1}{2}$ .
50th, panjāhūḥ.	ḍḥōḍh, $1\frac{1}{2}$ .
	sāḍḍhē cār, $4\frac{1}{2}$ .

## SENTENCES.

1. Tērā kyā naḍḍ hā ? What is thy name ?
2. Ēh ghōrā kitnī barsā rā hōā ? How old is this horse ?
3. Yēṭṭhi gē Kasmir kitnā kū dūr hā ? From here how far is Kashmir ?
4. Tērē bābbē rē gharā kitnē gābhrū hē ? In thy father's house how many sons are there ?
5. Āj haū baṛē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.
6. Mērē cācā rā gābhrū tēsri baiṇṇi sāūgē biāhā hūrā. My uncle's son is married to his sister.

7. Gharā sufēdā ghōṛē ri jin hi. In the house is the white horse's saddle.

8. Ĕsrī piṭṭhī prallē jin kasī dēā. On his back bind the saddle.

9. Maī tēsṛē gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sirē par gāē bakri cārā hā (or carāē karā hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs ḍālā hēṭh ghōṛē prallē baiṭhirā. He under that tree is seated on the horse.

12. Tēsṛā bhāi aṇi baiṇi gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul ḍhāi rupayyā hē. Its price is two and a half rupees

14. Mērā bāb tēs halkē gharā whittar (manjh) rahā hā. My father lives in that small house.

15. Tisjō inhā rupayyē dēi dēā. Give him these rupees.

16. Tinhā ḍhabbē tēsti lēi lā. Those pice take from him.

17. Tisjō bauht mārīkē rassi kē banuhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇi kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsṛā gābhrū tuddh picchē aundā lagirā? Whose son is coming behind you?

21. Sē tussē kistē mullē lēā? From whom did you buy that?

22. Grāwā rē hattiwālē gē lēā āssē mullē. We bought it from a shopkeeper of the village.



## NORTH MAṄḌĒĀLĪ.

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

### NOUNS.

The Ablative is formed with *gē*, from.

*dēd*, sister, is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	dēd	dēdd -ā
G.D.A.L.Ab.	dēdd -ā rā, &c.	-ā, &c.
Ag.	-ē	-ē

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	ēh, this
N.	...	tū	...	...
G.	...	...	fem. tēssā rā	ēsrā <i>f.</i> ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maīgē	tuddhgē	...	...
Ag.	...	taī	tiniē, tinē, <i>f.</i> tēssē	iniē, inē, <i>f.</i> ēssē

#### *Plural.*

N.	...	...	tēō
G.	mhārā	thārā	tinhārā
Ag.	āssē	tussē	tinhē

*kuṇ*, who? Ag. s. *kuṇīē*.

*jō*, who, Ag. s. *jīnīē*.

*kōi*, someone, anyone, Ag. *kēsī*.

### ADJECTIVES.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēhrā, like this or that	tēhrā	kēhrā	jēhra
ētrā, so much or many	tētrā	kētrā	jētrā

## ADVERBS.

pörshī, day after to-morrow or day before yesterday.	uphrau, up bunhē, down
ētthī tāñ, up to here	nēṛ, near
ētthī gō, from here	bhittar

## PREPOSITIONS.

andhar, bic, within	mañ nēṛē, beside me
thällē, below	mañ kannē, with me
tāñ, up to	

## VERBS.

*Auxiliary.*

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

*Intransitive Verbs.***paṇā, fall.**

Past	paiēā, f. paiī Pl. paiē
Participle	pairā hōā, in the state of having fallen

**hōṇā, be, become.**

Past hōā

**auṇā, come.**

Fut. aūghā  
Imper. ā ā

**jāṇā, go.**

Fut. jaṅghā  
Imperat. jā jāā

**rāhṇā, remain.**

Fut. rāhṅghā  
Imper. rāh rāhā  
Past Cond. rāhndā  
Past Ind. rēhā

**baṭṇā, bashṇā, sit.**

Past baṭṭh

*Transitive Verb.***dīṇā, give.**

Fut. dīghā  
Past Cond. dindā  
Past dittā

		lēuṇā, take.
Fut.	lāgha, laū	
Past Cond.	lēnda	
Past Ind.	lēā	
		galāṇā, say.
Past	galāyā	
		jāṇṇā, know.
Past	jāṇēā	
		lēi auṇā, bring, like auṇā.

The future does not appear to have the indecl. form found in Mandēālī, proper, e.g., *pauyy*, *mārang*. The 1st S. however has an alternative form in *-ū*, as *pauū*, *bāhū*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the *ē* in the middle: thus, *mārṇwālā* or *bāhṇwālā*, striker.

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

bābbā, father.	phōl, fruit.
ij, mother.	dūddh, milk.
bharēārū, bhāi, brother.	āṇḍā, egg.
beuīhṇ, sister.	ghēū, ghī.
dēd, elder sister.	bāk, strong wind.
bēbbī, younger sister.	bējā, seed.
māhṇū, man.	bāṅkā, fine, good, &c.
māhtimī, woman.	bōḍḍā, big.
bōld, ox.	darīḍi, lazy.
kūtt-ā, dog.	sēāṇā, wise.
-i, bitch.	gūār, ignorant.
gāddhā, ass.	ṭhōṇḍā, cold.
sūṅgar, pig.	matā, much, many.
pair, foot.	bathṇā, baṣhṇā, sit.
shir, hair.	galāṇā, say.
pyēt, stomach.	rāhṇā, remain.
piṇḍā, body.	paūheṇā, arrive.
kāgad, book.	nhathṇā, nhāshṇā, run.
nāl, stream.	bōlṇā, call.
pahār, hill.	shikkhṇā, learn.
bāgrī, field.	shuṇṇā, hear.
shaihr, city.	calē auṇā, return.
janḡal, jungle.	baiṇṇā, flow.
mhachḷī, fish.	khiāṇā, cause to eat.
paiṇḍā, way.	shuṇāṇā, cause to hear.
	lēṭṇā, lie down.

## NUMERALS.

## Cardinal.

3—traī.	59—ṇāhaṭ.
6—chiā.	60—shaṭṭh.
7—sātt.	69—ṇhattar.
13—tērā.	77—satattar.
29—nattrī.	79—nuāsī.
39—aṇṭūālī.	90—nabbā.
49—ṇunjā.	100—shau, saikṛā.
57—satūnjā.	100,000—lākh.

## Ordinal.

5th, panjūā.	10th, dasūā.
6th, chaūūā.	50th panjāhūā.
7th, sattūā.	ḍēḍḍh, 1½.

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

2. Ĕs ghōṛē rī kētrī umar hī ? What is the age of this horse ?

3. Ĕtthīgē Kasmīrā tāū kētrā dūr hā ? From here to Kashmir how far is it ?

4. Thārē bābbā rē gharē kētrē laṛkē hē ? In your father's house how many sons are there ?

5. Haū baṛē dūrā gē haṇḍī kannē āyā. I have come walking from very far.

6. Mōrē cācē rā bēṭā ěsrī bēūhṇī kannē biāhā hōā. My uncle's son is married to his sister.

7. Gharā manjhē hacchē ghōṛē rī kāṭhī hī. In the house is the white horse's saddle.

8. Ĕsrī piṭṭhī mā jīn kōs. On his back bind the saddle.

9. Mā ěsrā bēṭā baṛā mārēā. I beat his son much.

10. Sē pahārā rī cōṭī mā gāīā bākri carāndā. He on the top of the hill is grazing cows and goats.

11. Ĕs dālā hēṭh ghōṛē upphar baṭṭhirā. Under this tree he is seated on a horse.

12. Ĕsrā bhāī aṇṇī bēūhṇī gē waḍḍā. His brother is bigger than his sister.

14. Mōrā bāb ěs halkē gharā mā rāhndā. My father lives in this small house.

15. Ĕshjō ēh rupayyā dēi dēā. To him this rupee give.

16. Ĕsgō rupayyā lēi lau. From him take the rupee.

17. Ĕshjo bāhiē rashīē bannhō. Having beaten him bind him with ropes.
18. Bāī gē pāni kadḍb. From the spring take out water.
19. Maī gē aggē cal. Walk before me.
20. Kēsra larkā tussā picchē āē. Whose boy is coming behind you?
21. Tussē kēsgē mul lēā? From whom did you buy it?
22. Grāuā rē ēk dukāndārā gē. From a shopkeeper of the village.

## CHOTĀ BANGHĀLĪ.

The following grammatical forms are those in which the Mandēālī spoken in that portion of Chōṭā Banghāl which lies in Maṇḍi State, differs from North Mandēālī generally.

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	ōh, this.
N.	haũ, maĩ	...	...	...
G.	...	...	tisrā, f. tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṅgē	tuggē	...	...
Ag.	...	taĩ	tinnī, f. tissē	innī, f. issē

#### *Plural.*

N.	assē	tussē
G.	mhārā, assā rā	tussā rā
D.A.	assā jō	„ jō
Ag.	assā	tussā

---

### ADJECTIVES.

ětnā, so much or many,	titnā	kětnā, jětnā
---------------------------	-------	--------------

---

### ADVERBS.

kai, why ?

---

### VERBS.

#### *Auxiliary.*

Pres. I am,                      Sing. m. hā

#### *Intransitive Verbs.*

**paṇā, fall.**

Participle.    pēirā, in the state of having fallen

**ōṇā, come.**

Past                      āyā

		jāṇā, go.
Fut.	jāṅghā	
		raihṇā, remain.
Past	rēhā	

In Chōṭā Banghālī also is found that peculiar fem. past of *bāhṇā* thus:—

*maī tisjō dō trai bāhī*, I struck him two or three blows; *maī tisjō dō trai thaprē ri bāhī*, I struck him two or three blows or slaps.

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

*ēh kitāb maṅgē nīh paṛhēā jāndī*, I cannot read this book.

*rōṭī maṅgē nīh khāyā jāndī*, I cannot eat bread.

*khaccar nīh maṅgē rōkēā jāndī*, I cannot stop the mule.

*phulkē nīh minjō ṇndē pakāṇā*, I cannot cook phulke, (*lit.* phulke do not come to me to cook.)

In these cases on the analogy of Urdū and Panjābī we should expect *paṛhī*, *khāī*, *rōkī*, *pakāṇē*.

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

bāppā, father.	bakr -ī, she-goat.
īj, mother.	bhēḍ, sheep.
bhāū, brother.	kutt -ā, dog.
bēbbē, baiṇ, sister	-ī, bitch.
munnū, son.	ricch, bear.
bēṭṭī, daughter.	ming, leopard.
khasm, husband.	gadhā, ass.
lāri, wife.	sūr, pig.
māhṇū, man.	kukk -ar, cock.
janāna, woman.	-ri, hen.
chōhr -ū, boy.	bill -ā, cat (male).
-ī, girl.	-ī, ,, (female.)
guālū, shepherd.	ūt, camel.
cōr, thief.	hāthī, elephant.
ghōr -ā, horse.	hāth, hand.
-ī, mare.	paīr, foot.
mhaīh, buffalo.	nakk, nose.
bakr -ā, he-goat.	hakkhī, eye.





# CHAMBA DIALECTS.

BY

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

---

## INTRODUCTION.

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

The grammar of Camēālī is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *jō*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *ṭirōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *ṭirī karī*, having fallen.

Bhaṭṭālī has, in consequence of its position, affinities with Dōgrī, spoken in Jammū State, and with Kāngrī, spoken in Kāngrā. In the Genitive it has *dā*, in the Dative *kī* or *kēā*, in the Future *gā* or *ghā*. (The dialects of Kāngrā, Maṅḍī State and Sukēt State have also a Future in *g* or *gh*.) Like Camēālī it uses *karī* for the participle with

having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāngrā, but for the form in *-ādā* we have to go all the way to the State of Baghāt, south of Simla, where we find *āyādā*, *rīrādā*, with the same meaning as Bhaṭṭālī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭṭālī correspond to *gōādā*, *rōādā* (or *rōhādā*) in Baghāṭi, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

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

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nī*, its plural is generally the same as the singular, except in the Vocative. In this reminding us of dialects in Kulū and the Simla States and also of the Gādī dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khāṇī*, *khātā*, eating, fem. *khāṭī*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadravāhī, still more developed in others more distant such as Pōgūlī and Kishṭawāṇī, till we reach the highest stage of bewildering completeness in Kaṣhmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Sing. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirājī, Bhadravāhī and Pāḍarī in Jammū, Paṅgwālī, Camēālī and Bharmaurī or Gādī in Camba, Inner Sirājī in Kulū, and the dialects of Jubbal in the Simla area. The following have *l* in the 2nd and

3rd Persons—Kulūi, Kiūṭhali (Kiūṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāi, and Baghāṭī (Baghāṭ State). PUNCHI in PUNCH State has the 2nd and 3rd Plur. in *l*, and Bhaḷōsī in Jammū State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāi, Kiūṭhal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadravāh and Bhaḷōs have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from PUNCH to Jubbal we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭṭāl (Camba), Kāṅgrā, Maṇḍī and Sukōṭ, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

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

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

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

Linguistically the chief interest of Camba centres in Lāhuḷī, spoken

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

Percentage of words in which Camba Lāhuḷi resembles:—

Patni	...	68
Rangloi	...	37
Gārī	...	30
Kanāshī	...	29
Tibetan	...	22

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

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

*kūrī*, say, Fut. *kō* (*kōg*). Pres. Ind. *kūrādō*, *kuādō*, Imperf.

*kūrādēg, kuādlēg.* In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpōg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

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

The Past is even more interesting. It appears to have seven forms, ending in *-tēg, -lēg* or *-dēg, -ta, -da, -dō, -tō*, and a shorter form ending in *-g*. Thus we have:—

- from *kūrī*, say, *kutēg, kuta, kūīg*, I said.
- „ *lhāī*, do, *lhātēg, lhēg* (*lhādēg* is probably Imperf.).
- „ *raṇḍī*, give, *randēg, randa, rēg*.
- „ *pīpī*, arrive *pīg*.
- „ *shīzī*, take away, *shīda*.
- „ *ībī*, go, *idēg, idō*.
- „ *shubī*, become, *shutēg, shutō*.

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

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

- nēō*, I shall know, *maiēng*, I shall not know.
- īdēg*, I went, neg. *īggiēmu*.
- dāpōg*, I shall fall, neg. *ma dag*.
- ābōg*, I shall come, neg. *māng*.
- īl*, go (Imperat.) neg. *thēl*.
- ādani*, come (Imperat. plur.) neg. *thādani*.

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

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

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

An examination of the grammatical forms of Camba Lāhūḷi which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

interest, and which are worthy of full investigation. The grammar of Lāhuḷi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:--Camēāḷi, 37,433; Curāhī, 26,859; Bharmaurī or Gādi 26,361; Bhōṭia 24,299; Paṅgwāḷi, 4,156; Lāhuḷi 1,543. It is probable that the Bhaṭṭāḷi speakers are included under Camēāḷi; the figures returned under Bhōṭia seem quite incorrect.

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

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

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

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

T. GRAHAME BAILEY,  
Wazirābād.

January 30th, 1905.

## CHAMBA DIALECTS.

### CAMEALĪ.

#### NOUNS.

##### *Masculine.*

Nouns in -a.	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	-ō
G.	-ē rā	-ēñ rā
D.A.	-ē jō	-ēñ jō
L.	-ē bicc	-ēñ bicc
Ab.	-ē kachā	-ēñ kachā
Ag.	-ē	-ēñ
V.	-ē	-ēō

##### Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar-ē rā	,, -ēñ rā
D.A.L.Ab.	-ā jō, &c.	,, &c.
Ag.	-ē	-ēñ
V.	ghar	-ō

So also *babb*, father.

##### Nouns in -ī.

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

Nouns in - ū, *biccū*, scorpion, are declined like *hāthi*, ū taking the place of ī.

nāñ or nā, name, has G. Sing. nāñ rā, N. Pl. nāñ or nā G. Pl. nāñ rā

##### *Feminine.*

##### Nouns in -ī.

	<i>Sing.</i>	<i>Plur.</i>
N.	kuṛ -ī, girl	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īñ rā, &c.
Ag.	-īō	-īñ
V.	-īō	-īō

## Cameali.

## Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ -ī or -ā
G.D.A.L.Ab.Ag.	baiḥṇ -ī rā, &c.	-ī or -ā rā, &c.
V.	-ī	-ō
<i>gā</i> , cow, is thus declined—		
N.	<i>gā</i>	<i>gā</i> -ī
G.D.A.L.Ab.	<i>gā</i> -ī rā, &c.	-īā rā, &c.
Ag.	-īē	-īā

*dhitū*, daughter, has oblique *dhīūā*.

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

## PERSONAL PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	ēh, this.
N.	haū	tū	sē, ō	ēh
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maī manjh, bicc	taī manjh, bicc	, manjh, bicc	, manjh, bicc
Ab.	, or mērē kachā	taī or tērē kachā	, kachā	, kachā
Ag.	maī	taī	unī	inī
	<i>Plur.</i>			
N.	asī	tusī	sē	ēh
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asā jō	tusā jō	unhā jō	inhā jō
L.	, manjh, bicc	, manjh, bicc	, manjh, bicc	, manjh, bicc
Ab.	, kachā	, kachā	, kachā	, kachā
Ag.	asā	tusā	unhā	inhā

## INTERROGATIVE RELATIVE PRONOUNS.

	<i>Sing.</i>		<i>Plur.</i>	
N.	kṇ, who?	jē, who	kṇ	jē
G.	knsērā	jisērā,	kunhērā	jinhērā
D.A.L.Ab.	kns jō, &c.	jis jō, &c.	kunhā jō, &c.	jinhā jō, &c.
Ag.	kunī	jini	kunhā	jinhā



Oamealī.

*Kōī*, any one, some one, has Gen. *kusiāũ rā*, or *kusiō rā*, Agent *kunīāũ*.

*Kai*, what ? Gen. *kudhērā* ; Oblique *kait* (e.g. *kait kanē*).

Other pronouns *kicch*, something, anything ; *sabbh*, all ; *hōr*, other ; *sabbh kōī*, everyone ; *jē kōī*, whoever, *jē kicch*, whatever ; *sabbh* has Oblique *sabbhnī* ; *hōr* has Oblique Plur. *hōrni* or *hōrnhē*.

Emphasis is expressed by the addition of *-īō*, *-īōī*, *-īau* or *-īauī*. (The first *i* is sometimes short), thus :—*sēīōī* or *ōīōī*, that very one ; *ēīōī*, this very one ; *usiō*, *usiōī*, that very one (Oblique) ; *unīauī*, that very one (Agent.)

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

ADJECTIVES.

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

Comparison is expressed by means of *kachā*, from, than, thus :—*kharā*, good ; *us kacha kharā*, better than he ; *sabhni kachā kharā*, better than all, best.

The following forms are worth noting :—

<i>Demonstrative.</i>	<i>idēhā</i> , like this or that ; <i>itṇā</i> ; so much or many.
<i>Correlative.</i>	<i>tīdēhā</i> , like this or that ; <i>titṇā</i> , so much or many.
<i>Interrogative.</i>	<i>kidēhā</i> } like what ? <i>kitṇā</i> , how much or many ?
	<i>kuṇḍēhā</i> }
<i>Relative.</i>	<i>jīdēhā</i> } like which ; <i>jitṇā</i> , as much or many.
	<i>kusdēhā</i> }

*Dēhā*, is sometimes added to other words as *dhakhdēhā*, a little, &c.

*Jihā* is used with the Oblique of nouns, and pronouns to express *like*, as *ghōrē jīhā*, like a horse, in the manner of a horse.

ADVERBS.

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

## Camealī.

## Time.

abē, now		parsū, day after to-morrow or day
us wakt	} then	before yesterday.
us bēllē		cauth, day after day after to-
tā		morrow, or day before day be-
kakhñī	} when ?	fore yesterday.
kadhāri		kadī, sometimes, ever.
jakhñī,	} when	kadī na, never.
jā		kadī na kadī, sometimes.
ajj, to-day		bhiāgā, in the morning.
kal, to-morrow, yesterday		

## Place.

ittē	} here	kudī jō, whither ?
idī		tittē, tidhā, tidī, there, (correla-
uttē	} there	tive, see below.)
udī		kutiaū, any where.
kutē	} where ?	uppar, up
kudī		jhik
jittē	} where	jhiklē kanārē } down.
jidī		nērē, nīr, near.
idhā tikar, up to this, to such an extent,		dūr, far.
kudhā tikar, up to where ?		aggē, in front
jidhā tikar, up to where		piccō, behind.
udhā tikar, up to there		andar, inside.
idhā, kudha, jidhā, udhā kachā, from here, where ? where, there.		bāhar, outside.
		manjhātē, in the middle.
		cauhnī kanārē } on all sides.
		„ bakkhī }

*tittē, tidhā, tidī*, are correlative forms corresponding to *jittē, jidhā jidī*.

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

Other Adverbs are—

kī	} why ?	ihā	} in this manner.
kinjō		ihā kari	
kus kari		is rīti kanē	
kīhā	} how ?	tīhā,	} in that manner.
kīhā kari		tīhā kari	
is kari	} for this reason.	us rīti kanē	} in which manner.
is kārñ		jīhā	
is gallā kari		jīhā kari	

## Cameali.

tā, then (of reasoning ; Panjabi tē ; Hindī tō.)	jugtī jugtī kari } well.
taulē quickly	jugtī kanē }
acāṇcak } suddenly.	hā, yes,
acāṇak }	nēhī, na, no, not.
tābartōr, at once, quickly	atī, very.
nirālē manjh, in private, separately.	

## PREPOSITIONS.

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

rā (Pl. rē, f. rī) of	bābat, about, (taī or terī bābat, about thee.)
jō, to	sāhī, like (asā sāhī, like us.)
bicc } in.	wirōdh, against.
manjh }	tulēā equal to, (usērē tulēā, equal to him.)
minjhē }	barōbar equal to, (tusā or tum-hārē barōbar, equal to you.)
kachā, from, from beside, than,	akkhī bakkhī } round about.
pār, on the other side.	urē parē }
wār, on this side.	kanārē, towards, (unhērē kanārē, towards them)
kach, beside (maī kach, beside me.)	prant, after, (udhā prant, after it.)
kanē, with, (maī kanē, with me.)	sawā, except, besides (mērē sawā, except me.)
tikar } for, (usērē tikar, for him.)	
tāī }	
hēṭh, under.	
uppar, upon.	

The suffix *-ā* frequently expresses the idea of from, as :—

*kach*, beside ; *kachā*, from beside, from.  
*bicc*, in ; *biccā*, from in, from among.  
*manjh*, in ; *manjhā*, *minjhā*, from in, from among.  
*bakkhī*, side ; *bakkhā*, from the side of.

## CONJUNCTIONS.

The commonest are :—

atē, and.	bhāē } although.
par, but.	bhalā ki }
jē, if.	jīhā jē, as if.
kihā kari, because.	jīhā kari, in order that.
tā bhī, nevertheless.	ki, that, or.

## Camealī.

## THE VERB.

## Auxiliary Verb.

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

*Fem.* thī, throughout.

## INTRANSITIVE VERBS.

*tirṇā, fall.*

Pres. Cond.	I may fall, &c.,	ṭir-ā̃	-ē	-ō (or-ē)	-ā̃	-ā	-an
Fut.		ṭir-lā	-lā	-lā	-lē	-lē	-lē

*Fem.* ṭirli

Imperat.	ṭir	-ṭirā					
Indef. Indic. or Past Cond.	ṭir-dā	-dā	-dā	-dē	-dē	-dē	

*Fem.* -dī

Pres. Ind.	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirēā	f. ṭirī	Plur.	ṭirē	f. ṭirī
Pres. Perf.	Sing.	ṭirēā	hai	Plur.	ṭirē	hin.
Pluff.	Sing.	ṭirēā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭirēā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭirī karī*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwālā*, faller or about to fall; *ṭirdē ī*, falling.

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

*pūṇā, paunā, fall.*

Pres. Cond.	pōā̃	pōē	pō	pō	-ā̃	-ā	-n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pū̃dā						
Past. Ind.	Sing	pēā	f. pēi	Plur.	pē	f. pēi	

Participles *pū̃dā*, falling; *pēi karī*, having fallen; *pēōrā*, in the state of having fallen; *pū̃ṇēwālā*, faller, about to fall.

*hūṇā, be, become.*

Pres. Cond.	hōā̃	hōē	hō	hōā̃	hōā̃	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

## Camealī.

*iṇā* come.

Pres. Cond.	īṣ	iyē	iyō (iyē)	īṣ	iā	in
Fut.	ilā					
Imperat.	ā		iā			
Indef. Ind.	īndā					
Past Ind.	āyā		f. āī	Pl. aē	f. āī	

Participles, *āīkarī*, having fallen; *achōrā* or *aōrā*, in the state of having come.

*jāṇā*, go

Pres Cond.	jṣ	jāē	jāō (jāē)	jṣ	jā	jān
Fut.	jāllā					
Imperat.	jā		jā			
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	f. gēī	Pl. gē		f. gēī.	

Participles *gachōrā*, *gēōrā*, in the state of having gone.

*rēhṇā*, remain.

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

*baiṇā*, sit.

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

## TRANSITIVE VERBS.

*mārṇā*, beat.

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

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

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

## Camealī.

## Passive.

The Passive is expressed by the Past Partic. *mārēā*, with the required tense of *jāṇā*, go, the verb agreeing with its nominative, thus *haũ mārī jāllī*, I ( *f* ) shall be beaten or killed.

The following are slightly irregular :—

*khāṇā*, eat.

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

*pīṇā*, drink.

Indef. Ind.	pīndā.
Past Ind.	pītā.

*dēṇā* or *daiṇā*, give.

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

*lēṇā* or *laiṇā*, take.

Pres. Cond.	3rd Pl. lin.
Indef. Ind.	līndā.
Past Ind.	lēā.

*galāṇā*, say, speak.

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

*chūhṇā*, touch.

Past. Indic.	chūhtā.
--------------	---------

*karṇā*, do.

Past. Ind.	kittā.
------------	--------

*lēī iṇā*, bring, and *lēī jāṇā* take away, are conjugated like *iṇā* and *jāṇā* and are treated as Intransitive Verbs.

It will be noticed that—

- i. Verbs whose stem (formed by dropping the *ṇā* of the Infu.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khāṇā khāndā*, *galāṇā galāndā*.
- ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *ā* in the Past. Indic., e.g., *galāṇā galāyā*, *khāṇā khāyā*, *uṭhāṇā uṭhāyā*, *baṇaṇā baṇāyā*, *cāhṇā cāhēā*.

*Camealī.*

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

*galā̃* for *galāā̃*, *jā̃* for *jāā̃*.

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

*sē pēā kardā hai*, he is in the habit of falling.

*sē pēā kardī hai*, she is in the habit of falling.

*sē pūḍī raihudī hai*, she continues falling, she is always falling.

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

In Camēālī practically every Infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral *ṇ*

---

NUMERALS.

*Cardinal.*

1—ikk.	19—unnī.
2—dō.	20—bih.
3—traī.	27—satāī.
4—canr.	29—nṇattrī.
5—panj.	30—trih.
6—chī.	37—satattrī.
7—satt.	39—nṇtālī.
8—atṭh.	40—cālī.
9—nau.	46—chatālī.
10—das.	47—satālī.
11—yārā.	49—annjā.
12—bārā.	50—panjāh.
13—tēhrā.	53—trapunjā.
14—caudā.	57—satunjā.
15—pandrā.	59—nṇāhṭ.
16—sōlā.	60—satṭh.
17—satārā.	67—satāhṭ.
18—atḥārā.	69—nṇhattar.

## Cameali.

70—sahattar.	90—nabbē.
77—sathattar.	97—satānūē.
79—unāsī.	100—sau.
80—āsī.	200—dō sau.
87—satāsī.	900—nau sau.
89—uṇānūē.	1000—hajār.
100,000—lakkh.	

## Ordinal, &amp;c.

1st, paihlā.	6th, { chaṭhā.
2nd, dūwwā.	{ chaṭhāñ.
3rd, triyyā.	7th, satūñ.
4th, cauthā.	10th, dasūñ.
5th, panjūñ.	50th, panjāhūñ.
ik wēri, once.	ḍaiḍh, 1½.
dō wēri, twice.	paṇḍē dō, 2¼.
paihlī wēri, first time.	sawā dō, 2¼.
dūwwī wēri, second time.	dhāi, 2½.
dō guṇā, two fold.	sāḍhē caur, 4½.
traī guṇā, three fold.	ikk pāō, ¼.
addhā, half.	traī cauthāi ¾.

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

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

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *ḍaiḍh*, of *traī* *trañh*, of *caur* *cañh*, of *chī* *chīñ*.

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

*īō*, is sometimes added for emphasis, *dōīō*, the two of them.

## SENTENCES.

1. Tērā ññ kai hai? What is thy name?
2. Is ghōrē rī kitṇī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmir (or Kashmirā) tikar kitṇē (or kitṇī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitṇē puttār hin? How many sons are there in your father's house?



## Cameali.

5. Haũ ajj baṛē dūrā kachā haṇḍi ayā. I today from very far have walking come.
6. Mērē cācē rā puttār usērī baiḥṇi kanē biḥōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or ciṭṭē) ghōṛē ri kāṭhī hai. In the house is the white horse's saddle.
8. Usērī piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maĩ usērē puttrā jō matē kōṛṇē mārē. I beat his son much.
10. Sē parbatē ri cōṭi uppar gāi bakri cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us bṭṭē hēṭh ghōṛē uppar biḥōrā hai. He under that tree is seated on a horse.
12. Usērā bhāi aṇṇi baiḥṇi kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāi rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raiḥudā hai. My father lives in that small house.
15. Usjō ēh rupayyā dēi dēā. Give him this rupee.
16. Sē rupayyē us kachā lēi lēā. Those rupees take from him.
17. Usjō jugṭi māri karī jōri kanē banuhā. Having beaten him well tie him with a rope.
18. Khūhē kachā pāṇi kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōḷā tēvē piccō āi rēhōrā hai? Whose boy is coming behind thee?
21. Sē tusā kus kachā mullē lēā? From whom didst thou buy that?
22. Grāē rē ikk haṭwāṇiē kachā. From a shopkeeper of the village.

## VOCABULARY.

(Chiefly Nouns, Adjectives and Verbs.)

ādr, respect, honour.	aṇḥṭṭā, impossible.
agriṇā, meet.	aṭhwārā, week.
akār, image, resemblance.	auhrī, mustard.
akārṇ, unreasonably, causelessly.	bab, babb, father.
aklibālā, wise.	bachōṛā, separation, division.
aḷakh, lazy.	baghēār, wolf.
ammā, mother.	bāḥṇā, throw (net, &c.).
āṇḍā, egg.	baiḥṇ sister.
anēk, many.	baiḥṇā, sit.
annhī, storm.	bail, ou.

- baiṅṅī, purple.  
 bakhērā, dispute.  
 bakrā, *f.* (-ī) goat.  
 bāl, hair.  
 baṅ, jungle.  
 bāṅā, sow.  
 baṅāṅā, make.  
 baṅaut, making, making up.  
 bāndā, open, openly.  
 baṅḍā, divide.  
 bāṅī, voice.  
 bannḥā, bind.  
 baṅā, big.  
 barh, year.  
 bārī, garden.  
 barkhiā, rain.  
 barnaṅ, account, story.  
 baṅaiḥrā, builder.  
 bāthri, kind of fine cloth.  
 baṅōḷḅā, gather.  
 batt, way.  
 bauṅ, left (hand).  
 bēḷā, feeble.  
 bēr, delay, length of time.  
 bēsudhh, mad.  
 bhāī, brother.  
 bhair, (*ai* short) bhēr, sheep.  
 bhāl, expectation.  
 bhaṅḍār, treasury.  
 bhaṅḍārī, master of ceremonies.  
 bhannā, break.  
 bhār, load.  
 bhaṅōṅī, sheep pen.  
 bhāṅṅī, manner.  
 bhawikhyatbaktā, prophet.  
 bhawikhyatbāṅī, prophecy.  
 bhiāg, morning.  
 bhrabū, red bear.  
 bhramāṅā, lead astray.  
 bhuiṅ, on the ground.  
 bhukhāṅā, light (fire).  
 bhūmī, bit of land.  
 bī, seed.  
 biār, wind.  
 biārī, evening meal.  
 bibasthā, law.  
 bihāḷḅā, seat.  
 billā (*f* -ī) cat.  
 binnḥā, pierce.  
 bisrām, rest, Saturday.  
 bolḅā, say, speak.  
 buddhimān, wise.  
 buhār, custom, tradition.  
 bujjḥā, understand, ascertain.  
 buṅḅā, weave.  
 burā, bad, ugly.  
 būṅā, tree.  
 cāḥḥḅā, raise, shut (of door).  
 cakkī, mill.  
 calī jāṅā, go away.  
 candarmā, moon.  
 carṅā, graze.  
 cārṅā, cause to graze.  
 caskṅā, be angry.  
 cētā, remembrance.  
 chail, beautiful.  
 chāḥ, buttermilk.  
 chaḷ, deceit.  
 chālā, jump.  
 chālī, wave.  
 chamṅ karṅā, forgive.  
 chatti, roof.  
 chēkṅā, tear.  
 chikṅā, pull, draw.  
 chinn bhinn karṅā, scatter.  
 chūḥḅā, touch.  
 cicalṅā, call out.  
 ciṅḍ, ciṅḍā, noise, shout.  
 cinh, sign.  
 ciṅṅ, little bird.  
 cōr, thief.  
 cōrṅā, steal.  
 cugāṅā, cause to graze.  
 cugṅā, choose, graze.

## Cameali.

dān, gift.	gharṇā, carve, engrave.
dand, tooth.	ghāt karṇā, kill.
dāud, ox.	ghātī, watch.
daṇḍ, punishment.	ghēū, ghi.
daṇḍwat, entreaty.	ghōrā (f-ī) horse.
darāṭī, sickle.	ghrīṇā, go down (sun, etc.)
daryā, river.	grā, village.
dēh, body.	guāl, guālū, shepherd.
dēṇā, give.	guāṇā, lose.
dhakh, a little, gently, slowly.	gundṇā, weave, plait.
ḍhalakṇā, move away, be pushed away.	gupphā, cave.
dhāmī, feast.	gupt, secret.
dhaṇ, herd, flock.	hacchā, white.
dhāras bannhṇā, be cheerful.	hākh, eye.
dhanlā, white (of hair.)	hakkā, noise, call.
ḍhēhṇā, fall.	halkā, small.
dhiū, daughter.	hal jōtarṇā, plough.
dhramṇā, tread upon.	hallā, crowd.
dhrūmṇā, draw.	hārṇā, be defeated.
dhūṇā, wash.	hāthī, elephant.
dhupp, sunshine.	haṭī ṇā, return.
dhūr, dust.	hatiā, murder.
dikkhṇā, see, look.	haṭṇā, turn, turn back.
din, day.	hatth, hand.
diṇḍ, diṇḍā, noise, shout.	hēsā, part.
dīūṭā, lampstand.	himmat, daring, courage.
dōkh, dōs, accusation, blame.	hiḷōḷṇā, shake.
duār, door.	hiūnd, winter.
duāṭā, where two ways meet.	hōṭlā, stammerer.
dubhdā, doubt.	hūṇā, be, become.
dubṇā, cover.	idī udī, here and there, scattered.
duddh, milk.	ill, kite.
ḍugghā, deep.	īṇā, come.
duprāṇī, pregnant.	jāgat, boy.
durgandh, stench.	jāhal, ignorant.
gā, cow.	jal, net.
gadhā, ass.	jalhā, dumb.
galāṇā, say, speak.	jaḷṇā, be burned.
gaṇḍhṇā, knot.	jamṇā, bear, be born.
garthī, shirt, coat.	jāṇā, go.
ghar, house.	janḡh, leg. [procession.
	janētar, member of marriage

jānhū, knee.  
 jāṇṇā, know.  
 jas, respect, honour.  
 jhalōrā, mad.  
 jhambṇā, dust.  
 jharī, rain.  
 jibbh, tongue.  
 jimī, ground.  
 jittṇā, win.  
 juṭā, shoe.  
 kabūḷṇā, accept.  
 kacḷā, soft.  
 kahāṇṇā, be called.  
 kahū, olive tree.  
 kalam, pen.  
 kaḷōtti, black bear.  
 kaṇak, wheat.  
 kaṇḍhā, edge, border.  
 kann, ear.  
 kaunṇā, girl.  
 kar, toll.  
 karṇā, do.  
 kast, trouble.  
 kaṭhōr, hard.  
 kaṭhōrtā, hardness.  
 kaṭṭhan, difficult.  
 kēs, hair.  
 khākh, cheek.  
 khalārṇā, stretch, spread.  
 khāṇā, eat.  
 kharā, good.  
 kharṇ hūṇā, stand.  
 khōi, rust.  
 khōttar, field.  
 khijṇā, be tired.  
 khinḍṇā, spread.  
 khiṭā dēṇā, hasten, run.  
 khōkh, bosom.  
 khuāṇā, cause to eat, feed.  
 khūhṇā, pluck.  
 khulḷṇā, be opened.  
 khusṇā, seize.

killā, alone.  
 kilṇā, nail.  
 kiṭṭhā, together.  
 kōḷā, boy.  
 kōṇal, meek.  
 kōrōrṇā, hew.  
 kukkar, (*f.* kukkṛi,) cock.  
 kukkṛi, maize.  
 kumāṇṇā, complete, do.  
 kūṇā, corner.  
 kuṇḍ, pond, pool.  
 kurī, girl.  
 kusuthrā, ugly.  
 kuttā (*f.-ī*) dog.  
 lakk, waist.  
 lammē pūṇā, lie down.  
 lārā, bridegroom, husband.  
 lārī, wife, bride.  
 laṇṇā, fight.  
 laṭā, lame.  
 laṭā phaṭā, property, goods.  
 lēhā, insect that destroys cloth.  
 lēṇā, take.  
 lēṭṇā, lie down.  
 likkḥṇā, write.  
 liṭṭanī, rolling.  
 lōhā, iron.  
 lōp karṇā, disregard (law, &c.).  
 lukṇā, hide oneself, be hidden.  
 luṇārī, reaping.  
 luṅg, blade (of grass, etc.).  
 luṅkā, salted.  
 luṇṇā, reap.  
 macchī, fish.  
 mailmā, honour, glory.  
 makhīr, honey.  
 maṇḍlī, = mōḍḍlī.  
 maṇḥū, man.  
 māṇī, measure.  
 manjā, bed.  
 mard, man.  
 marṇā, die.

## Cameali.

mārṇā, beat.	pātar, vessel.
mās, meat.	pathrēālā, stony.
matā, intention, advice.	paṭkā, girdle.
matā, much.	pēt, stomach.
mēgh, rain.	phagūrā, fig tree.
mēl, connection, meeting.	phēkū, fox.
mhaī, buffalo.	piānā, cause to drink.
miḷṇā, meet, &c.	piṇā, drink.
miṭṭhā, sweet.	pīṛ, pain.
mōṇḍli, assembly, meeting.	pīṛhī, generation.
mōrā, dead.	piṇḍā, body.
mūh, face.	piṭṭh, back.
mugtiārī, abundance.	phal, fruit.
mukarṇā, refuse, deny.	phirī iṇā, return.
muṇḍ, head.	pōthī, book.
nadī, stream.	puhāl, puhālu, shepherd.
naggar, city.	pujēālā, priest, worshipper.
nahīṭhā hūṇa, stoop.	pūjhṇā, rub, wipe.
nakk, nose.	pujṇā, arrive.
nāl, stream.	punruthnā, resurrection.
nar, male.	pūṇā, fall.
nārī, female.	pur, upper or lower millstone.
nhasṇā, run.	puttar, son.
nijōr, weak.	puttri, daughter.
ōṭh, lip.	raçṇā, make, produce.
pachēāṇṇā, recognise.	rachiā, protection.
padhrā, plain, level.	rakkhṇā, place.
paiṇḍā, way.	raḷāṇā, mix.
painnā, sharp.	raḷṇa, be united, meet.
pair, foot.	raṇḍī rūṇī, widow.
pāḷaṇ karṇā, keep, preserve.	raḷṇā, be angry.
paḷēṭṇā, wrap.	rāt, night.
pandōṛī, foot (of bed, &c.).	rēhṇā, remain.
pāṇī, water.	rikkh, black bear.
paraūhṇā, guest.	rōṭī, bread, food.
parbat, hill.	rukkh, tree.
parḷṇā, read.	ruḷkāṇā, roll.
parkhṇā, try, tempt.	rūṇā, cry.
parkhūṇī, trial, temptation.	ruḷṇā, flow, be poured.
parṇām karṇā, bow down.	sadṇā, call.
parōḷ, door.	sāf, clean.
pasāc, wicked spirit.	sahāitā, help.

saīnā, large number of men.	sunṇā, hear.
sakṇā, empty.	suphal, advantageous.
samādh, grave (particularly of Hindus).	sūr, pig.
saṅgaḷ, chain.	sūraj, sun.
santān, offspring.	ṭaihl, service.
saphā, foam.	ṭakṇā, bow.
sar, head.	takrār, confession, agreement.
sarhāṇā, head (of bed, &c.).	ṭalī, piece of cloth.
sarth, sign.	tārā, star.
sasū, mother-in-law.	tattā, hot.
sauhrā, father-in-law.	tauḷ, quickness.
sērṇā, moisten, wet.	tauḷā, quick.
sēwā, service.	ṭaṇṇā, deaf.
shaihr, city.	tēār, ready.
siāṇā, intelligent.	tēl, oil.
sihi, leopard.	ṭhākṇā, blame, rebuke.
sīt, cold.	ṭhaṇḍā, cold.
sikhōḷṇā, teach.	ṭhiṇḍ, ignorant.
sikkhiā, knowledge.	thōṇā, little.
sikkṇā, learn.	tiāṅṇā, leave, give up, divorce.
sillā, ear (of corn, &c.)	ṭirṇā, fall.
sinṇā, knead.	tōpṇā, look for.
siruāl, hair.	trakṭā, leaven.
sōbhṇā, please.	trīhṇā, thirsty.
sōg, lamentation, sadness.	tucch karṇā, despise.
sōgī, sad.	ṭuṇḍā, armless.
sōharā, husband.	ubhērṇā, rip open, rip.
sōkkar, ox.	ubhrēṇā, incite.
sōṭhī, stick.	ucāṇā, raise.
srāp dēṇā, curse.	uccā, high.
suṭṭā, spring (of water).	udhrār, tear.
sujākhā, able to see.	ugrākṇā, collect (taxes, &c.).
sukhālā, easy.	uḷāmhā, reproach.
sumtī, circumcision (from sunnat).	updrab, oppression.
sūṇā, sleep.	urṇū, lamb.
suṇāṇā, cause to hear, relate.	ūt, camel.
sundar, beautiful.	uṭṭṇā, rise.
sunnā, desert.	wairī, enemy.
	warṇā, euter.

## [BHATEĀLĪ.

### NOUNS.

#### *Masculine.*

#### Nouns in-ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē dā	-ēṣṣ dā
D.A.	-ē kēā or kī	-ēṣṣ kēā or kī
Loc.	-ē bicc	-ēṣṣ bicc.
Ab.	-ē kachā or kichā	-ēṣṣ kachā or kichā
Ag.	-aī or -ē	-ēṣṣ
V.	-ēā	-ēō

#### Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-ē dā, &c.	ghar-ṣṣ, &c.
Ag.	-aī or -ē	-ṣṣ
V.	-ā	-ō

#### Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī dā, &c.	-īṣṣ dā, &c.
Ag.	-īaī or īē	-īṣṣ

*babb*, father, is declined like *ghar*.

*nā*, name, is indecl.

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

#### *Feminine.*

#### Nouns in-ī.

N.	kuṛ-ī, daughter, girl	-īṣṣ
G.D..A.L.Ab.	-īā dā, &c.	-īṣṣ dā, &c.
Ag.	-īā	-īṣṣ
V.	-īē	-īō

*Bhateālī.*

## Nouns in Consonant.

N.	bhaiṇ, sister	-ũ or-ã
G.D.A.L.Ab.	bhaiṇ-ũ dā, &c.	-ũ or-ã dā, &c.
Ag.	-ũ	-ũ or-ã
V.	-ē or-ū	-ō

*gau*, cow, is thus declined —

N.	<i>gau</i>	<i>gauã</i>
G.D.A.L.Ab.	<i>gāi dā, &amp;c.</i>	<i>gauã dā, &amp;c.</i>
Ag.	<i>gauā</i>	<i>gauã</i>

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ēh, this
N.	<i>maĩ</i>	<i>tū</i>	<i>sē</i>	<i>ēh</i>
G.	<i>mērā</i>	<i>tērā</i>	<i>us dā</i>	<i>is dā</i>
D.A.	<i>mikēā, mikī</i>	<i>tukēā, tukī</i>	<i>us, &amp;c.</i>	<i>„ &amp;c.</i>
L.	<i>mērē bicc</i>	<i>tuddh bicc</i>	<i>„</i>	<i>„</i>
Ab.	<i>maĩ or mērē</i>	<i>taĩ, tērē kachā</i>	<i>„</i>	<i>„</i>
	<i>kachā or kichā</i>	<i>or kichā</i>		
Ag.	<i>maĩ</i>	<i>tuddh, taĩ</i>	<i>unnī</i>	<i>innī</i>

*Plural.*

N.	<i>asã, asī</i>	<i>tusã, tusī</i>	<i>sē</i>	<i>ēh</i>
G.	<i>sārā</i>	<i>tuhārā, tusārā</i>	<i>unhã dā</i>	<i>inhã &amp;c.</i>
D.A.	<i>asã kēā, kī</i>	<i>tusã kēā, kī</i>	<i>„ &amp;c.</i>	<i>„</i>
L.	<i>„ bicc</i>	<i>„ bicc</i>	<i>„</i>	<i>„</i>
Ab.	<i>„ kachā, kichā</i>	<i>„ kachā, kichā</i>	<i>„</i>	<i>„</i>
Ag.	<i>asã</i>	<i>tusã</i>	<i>unhã</i>	<i>inhã</i>

*kun*, who? has Obl. *kus*, Ag. *kunī*.

*jē*, who, which, has Obl. *jis* Ag. *jinī*.

*kyā*, what? Gen. *kaidā*.

Other pronouns are *kōī*, someone, anyone, *kicch*, something, anything, *harkōī*, everyone, *jēkōī*, whosoever, *jē kicch*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in *-ā* (f. *-ī*). Then they



*Bhūteālī.*

are declined like masculine nouns in *-ā* and feminine nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *burē jāgatē*, Gen. pl. *burēṁ jāgatā dā*. *Kharī kuṛī*, good girl, Gen. S. *kharīā kuṛīā dā, jāgatē dēṁ ghōṛēṁ kēā*, to the boy's horses.

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

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>inyā, ihā</i> , like this	<i>tinyā, tihā</i> , like that	<i>kinyā, kihā</i> , like what ?	<i>jinyā, jihā</i> , like which
<i>itnā</i> , so much or many	<i>titnā</i> , so much or many †	<i>kitnā</i> , how much or many ?	<i>jitnā</i> , as much or many

## ADVERBS.

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

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

<i>Time.</i>	<i>Place.</i>
<i>ibbē</i> , now	<i>itthē</i> , here
<i>us wēlē</i> , then	<i>utthē</i> , there
<i>kālhū, kadhāṛī</i> , when ?	<i>kuthē</i> , where ?
<i>jālhū</i> , when	<i>kutāhā</i> , whither ?
<i>ajj</i> , to-day	<i>jitthē</i> , where
<i>kal</i> , to-morrow	<i>itthē tikkar</i> , up to this
<i>parsū</i> , day after to-morrow	<i>itthē kachā</i> , from here
<i>cauth</i> , day after that	<i>uppar</i> , up
<i>piechlā kāl</i> , yesterday	<i>thallē</i> , down
<i>kadī</i> , sometimes, ever	<i>nōṛē</i> , near
<i>kadī na</i> , never	<i>dūr</i> , far
<i>kadī na kadī</i> , sometimes	<i>aggē</i> , in front
	<i>picchē</i> , behind
	<i>andar</i> , inside
	<i>bāhar</i> , outside

Others are *kait*, why ; *is gallō*, for this reason ; *hā*, yes ; *nēhī*, no not ; *jugtī* or *jugtī karī*, well ; *khīṛdēī*, quickly ; *issā sāhī*, in this way, thus.

*Bhateālī.*

## PREPOSITIONS.

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

pār, beyond	us wāstē, for him
wār, on this side	taī bakhā, about thee
bice, in	sāṛē sāhī, like us
uppar, upon	ūdihē parant, after it
hēṭh, below	ūdihē ūrē parē, round about it
tikkar, up to	unhā dē kanārē, towards
maī kach, beside me	them
maī kannē, with me	mērē suā, apart from me

## VERBS.

*Auxiliary.*

Prés. I am, &c.	hā	haī	hai	hā	hā	han
Past I was, &c.	Sing. thā	f. thī	Plur. thē	f. thī		

*Intransitive Verbs.***paṇā, fall.**

Pres. Cond.	pau	-ā	-ē	-ō	-ā (or -īē)	-ā	-n	
Fut.	pō	-ghā	-ghā	-ghā	-ghē	-ghē	-ghē (or paūghā, &c.).	
Imperat.	pau	pōā	or	panō				
Past Cond.	pōndā	(	-ī	-ē	-ī)			
Pres. Ind.	,,	(	-ī	-ē	-ī)	with Pres. Aux. hā, &c.		
Impf.	,,	(	-ī	-ē	-ī)	,, Past. ,, thā, &c.		
Past Indic.	pēā	f. pēi	Pl. pē	f. pīyyā	or	pēi		
Pres. Perf.	pēā	hā, &c.						
Plupf.	pēā	thā, &c.						
Partic.	pēīkarī,	having fallen ;	pēhā, pēādā,	in the state of having	fallen ;	paundā,	falling ; paṇēwālā,	faller, about to fall.

Some verbs have slight irregularities.

**haṇā, be, become.**

Fut.	huṅghā
Imperat.	hō hōā
Past Cond.	hundā

*Bhateālī.*

Past Ind.	hōēā	f. hōi	Pl. hōō	f. hōiā.
Partic.	hōi kari, having become			

**auṇā**, come.

Fut.	auṅhā			
Imperat.	ā	auā		
Past Cond.	aundā			
Past Ind.	āyā	f. āi	Pl. āē	f. āiā
Partic.	āyādā, āyādā, āhyā, in the state of having come.			

**jāṇā**, go.

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

**raiṇā**, remain.

Pres. Cond.	rēhā	raiḥē	raiḥō	rēhā or rēhiē	rēhā	raiṇu
Fut.	raiṅghā					
Imperat.	raiḥ	rēhā				
Past Ind.	rēhā					
Partic.	rēhādā, in the state of having remained					

**baiṇā**, sit.

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

*Transitive Verbs.***mārnā**, beat, in general like *pauṇā*.

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

Passive is formed by using *māreā* with the requisite tense of *jāṇā*, go, as, *mai māreā jaṅghā*, I shall be killed.

The following are slightly irregular :—

**khāṇā**, eat.

Past Cond.	khāndā
Past Ind.	khādhā

*Bhateālī.***pīṇā**, drink.

Past Cond. pīndā

Past Ind. pītā

**dēṇā**, give.

Past Cond. dīndā

Fut. dīṅghā

Past Ind. dītā

**laiṇā**, take.

Past Ind. lēā

**galāṇā**, say, speak.

Past Ind. galayā

**karnā**, or **karnā**, do.

Past Ind. kittā

*lēi auṇā*, bring; *lēi jāṇā*, take away, are conjugated like *auṇā* and *jāṇā*.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāpū, bābā, bāwā, father.

ammā, mother.

bhāē, brother.

bōbbō, bēbbē, elder sister.

bhain, younger sister.

puttar, son.

dhī, daughter.

khasm, lārā, husband.

trīmat, lārī, wife.

maṛd, man.

trīmat, woman.

jāgat, lauhṛā, boy.

kuṛī, girl.

guāl, pubāl, shepherd.

cōr, thief.

ghōṛ-ā, horse.

-ī, mare.

dānd, ox.

gau, cow.

mhaī, buffalo.

bakrā, he-goat.

bakrī, she-goat.

bhēḍ, sheep.

kutt-ā, dog.

-ī, bitch.

rikkh, bear.

sīh, leopard.

bhagēār, wolf.

khōtā, gadhā, ass.

sūr, pig.

kukk-aṛ, cock.

-rī, hen.

bill-ā, cat (male).

-ī, ,, (female).

ūṭ, camel.

pakhrū, bird.

ill, kite.

giddaṛ, jackal.

hāthī, elephant.

hatth, hand.

pair, foot.

nakk, nose.

hākkhī, eye.

mūh, mouth.

*Bhaṭeālī.*

dand, tooth.	dhup, sunshine.
kann, ear.	nhērī, storm.
sirāl, kēs, hair.	bhār, load.
sar, head.	bī, seed.
jībh, tongue.	lōhā, iron.
pēt, dhiḍḍh, stomach.	kharā, good.
piṭṭh, back.	burā, bad.
dēh, body.	baḍḍā, big.
pōthī, book.	lanhkā, small.
kalam, pen.	sust, lazy.
manjā, bed.	danā, hōshyār, wise.
ghar, house.	nakārā, foolish, ugly.
daryā, river.	chōrā, swift.
nāl, stream.	painnā, sharp.
dhār, pahār, parbat, hill.	uccā, high.
ḍhaḍḍ, precipitous slope.	chaīl, beautiful.
padhrā, plain.	ṭhaṇḍā, cold.
khēttar, field.	tattā, hot.
rōṭī, bread.	miṭṭhā, sweet.
pānī, water.	sāf, clean.
kaṇak, wheat.	tēār, ready.
kukkṛī, maize.	ghaṭṭ, little.
rukkh, būṭā, tree.	matā, much.
girā, village.	haṇḍā, be, become.
saihr, city.	auṇā, come.
baṇ, jungle.	jāṇā, go.
macchī, fish.	bauṇā, sit.
batt, way.	lainā, take.
phal, fruit.	dēṇā, give.
mās, meat.	paṇḍā, riṅkṇā, fall.
dūddh, milk.	uṭṭhṇā, rise.
āṇḍā, egg.	kharā haṇḍā, stand.
ghēō, ghi.	dikkhṇā, see, look.
tāl, oil.	khāṇā, eat.
chāh, buttermilk.	piṇā, drink.
dihārī, day.	galāṇā, say, speak.
rāt, night.	saṇḍā, sleep, lie down.
dihārā, sun.	karnā, karṇā, do.
cann, moon.	raiṇā, remain.
tārā, star.	mārṇā, beat.
bāt, biār, wind.	puchēāṇḍā, recognise.
barkhā, rain.	jāṇḍā, know.

*Bhaṭṭāli.*

pujñā, arrive.  
 nhasñā, run.  
 nhasī jāñā, run away.  
 baññā, make.  
 rakññā, place.  
 sadñā, call.  
 sikkññā, learn.  
 paññā, read.  
 likkññā, write.  
 marñā, die.  
 suññā, hear.  
 haññā, turn.  
 haṭṭi auññā, return.

bagnā, flow.  
 laññā, fight.  
 jittñā, win.  
 hāññā, be defeated.  
 calijññā, go away.  
 rāññā, sow.  
 dāññā jōtñā, plough.  
 khuññā, give to eat.  
 piññā, give to drink.  
 suññā, cause to hear.  
 cugnā, graze.†  
 cugññā, cārññā, cause to graze

## NUMERALS.

*Cardinal.*

1—ik.  
 2—dō.  
 3—traī.  
 4—caur.  
 5—panj.  
 6—chi.  
 7—satt.  
 8—atṭh.  
 9—nau.  
 10—das.  
 11—nyārā.  
 12—bārā.  
 13—tēhrā.  
 14—caudā.  
 15—pandrā.  
 16—sōlā.  
 17—satārā.  
 18—ṭhārā.  
 19—unni.  
 20—bīh.  
 27—satāi.  
 29—uñattri.  
 30—trīhi.

37—satattri.  
 39—uñtālī.  
 40—cālī.  
 47—satālī.  
 49—uñunjā.  
 50—panjāh.  
 57—satunjā.  
 59—uñāhaṭ.  
 60—satṭh.  
 67—satāhat.  
 69—uñhattar.  
 70—sahattar.  
 77—sathattar.  
 79—uñāssi.  
 80—assī.  
 87—satāssi.  
 89—uñānuē.  
 90—nabbē.  
 97—satānuē.  
 100—sau.  
 200—dō sau.  
 1,000—hajār.  
 100,000—lakkh.

*Bhatcālī.**Ordinal.*

1st, paihlā.	ik bēri, once.
2nd, dūwwā.	paihlī bēri, first time.
3rd, triyyā.	dūwwī bēri, second time.
4th, canthā.	addhā, $\frac{1}{2}$ .
5th, panjūā.	panṇē dō, $1\frac{3}{4}$ .
6th, chitṭhā.	sanā dō, $2\frac{1}{4}$ .
7th, satūā.	ḍhāi, $2\frac{1}{2}$ .
10th, dasūā.	ḍaidḍi, $1\frac{1}{2}$ .
	sāḍhē cār, $4\frac{1}{2}$ .
	ik pā, $\frac{1}{4}$ .

## SENTENCES.

1. Tērā nā̃ kē hai ? What is thy name ?
2. Is ghōṛē dī kitṇī n̄mbar hai ? How much is this horse's age ?
3. Itthē̃ kachā (or itthū) Kashmīr kitṇē dūr hai ? From here how far is Kashmīr ?
4. Tuāṛē babbē dē ghar kitṇē jāgat han ? In your father's house how many sons are there ?
5. Maī ajj baṛē̃ dūrā kachā (or dūrē̃ kichā) haṇḍī ayā. I to-day from very far have walking come.
6. Mērē̃ cācē̃ dā jāgat usdī bhainū kanē̃ biāhā hai. My unele's son with his sister is married.
7. Gharē̃ hacchē̃ ghōṛē̃ dī kāṭhī hai In the house the white horse's saddle is.
8. Usdīā pitṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.
9. Maī usdā jāgat matā mārēā. I beat his son much.
10. Sē̃ dhārē̃ dē̃ rēhā uppur gauā̃ bakriā̃ cugāndā hai (or cugāē̃ kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē̃ us rukkhē̃ hēṭh ghōṛē̃ uppur baiṭhēā hai. He under that tree on a horse is seated.
12. Uddā bhāi apṇīā bhēṇū (or bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.
13. Usdā mul ḍhāi rupayyē̃ hai. Its price is two and a half rupees.
14. Mērā bab (bāpū) us halkē̃ gharē̃ andar raihdā hai. My father in that little house lives.
15. Uskēā̃ ēh rupayyē̃ dēi dēā. To him these rupees give.

*Bhateālī.*

16. Sē rupayyē us kachā lēi lēā. These rupees take from him.
17. Uskēā jugtī karī mārō jōrīā kannē baunhō. Beat him well and bind him with a rope.
18. Khuhē kachā pāṇī kaḍḍhō. Draw water from the well.
19. Mañ aggē calō. Walk before me.
20. Kndā puttār tuārē picchē aundā hai? Whose son is coming behind you?
21. Sē tuddh kus kachā mullē lēā hai? From whom hast thou bought that?
22. Girāē dē haṭīā bāḷē kachā. From the shopkeeper of the village.





## CURĀHĪ.

### NOUNS.

#### *Masc.*

#### Nouns in-ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē rā or rō	as Sing.
D.A.	-ē nī	”
L.	-ē majh	”
Ab.	-ē kanā	”
Ag.	-ē	”
V.	-ēā.	-ēō

#### Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	” ”
Ag.	-ē	” ”

#### Nouns in-ī.

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

Nouns in *ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	” ”
D.A.L.Ab.	-ā nī, &c.	” ”
Ag.	-ē	” ”
V.	bābb	bābbō

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

#### *Feminine.*

#### Nouns in-ī.

N.	kuḷ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

## Curāhī.

## Nouns in Consonant.

N.	bhīṇ, sister	bhīṇī
G.D.A.L.Ab.Ag.V.	bhīṇī, &c.	,, &c.

*dhēū*, daughter, is thus declined.

N.	dhē-ū	-ūē
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūē	-ūē
V.	-ūē	-ūō

*gā*, cow.

N.	gā	gā-i
G.D.A.L.Ab.	gā-i	-iā, &c.
Ag.	-ē	-iē

*Note.*--The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāiā karā ghar*, the cows' house. For this *karā* cf. Bhadravāhī *ghōṛē rā* of a horse, *ghōṛā kērū*, of horses, Bhaḷēsī *ghōṛēū*, *ghōṛ kēū*; Pāḍarī *ghōṛar*, *ghōṛī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīrī and some neighbouring languages.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tīṇḍā	usērā	ēssērā
D.A.	mōṇī	tau nī	us nī	ēs ( <i>f.</i> ēssē) nī
L.	mō majh	,, majh	,, majh	,, majh
Ap.	,, kanā	,, kanā	,, kanā	,, kanā
Ag.	mī	tī	unī	inī
N.	āssē	tūē	sē	ēh
G.	asṛā	tuārā	unhērā	inhērā
D.A.	āssū nī	tūā nī	unhā nī	inhā nī
L.	,, majh	,, majh	,, majh	,, majh
Ab.	,, kanā	,, kanā	,, kanā	,, kanā
Ag.	āssē	tūē	unhā	inhā

## Curāhī.

		<i>Sing.</i>	<i>Plur.</i>	
N.	kaṇū, who ?	jē, who	kaṇū	jē
G.	kösērā	jasērā	kunhērā	jinhērā
D.A.L.Ab. &c.	kös, &c.	jas, &c.	kunhā, &c.	jinhā, &c.
Ag.	kunī	jini	kunhā	jinhā
	<i>kōi</i> , anyone, someone		G. <i>kisērā</i>	Ag. <i>kčnnī</i>
	<i>kitū</i> , what,		G. <i>kēārā</i>	

Other pronouns are *kičch*, anything, something, *jē kō*, whosoever, *jē kičch*, whatsoever.

## ADJECTIVES.

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

Comparison is expressed by means of *kanā*, from, than, used with the positive : as, *kharā*, good ; *ēs kanā kharā*, better than this ; *subhnā kanā kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>itēā</i> , like this,	<i>utēā</i> , like that,	<i>kitēā</i> like what ?	<i>jitēā</i> like which.
<i>ētrōṛēā</i> , so much or many.	<i>utrōṛēā</i> , so much or many.	<i>kētrōṛēā</i> how much or many ?	<i>jētrōṛēā</i> as much or many.

For numerals see at end of list of words.

## ADVERBS.

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

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

*Time.*

ēbbē, now	caūthē, day after that
tindhēō, then	hi, yesterday
kidhēō, when ?	parhē, parshū, day before yesterday
jindhēō, when.	caūthē, day before that
ajj, to-day	kidhēō, sometimes, ever
dōttē, to-morrow	kidhēō na, never
parshū, day after to-morrow	kidhēō kidhēō, sometimes

*Curāhī.**Place.*

ēṭṭhī, ěrī, here  
 ōṭṭhī, tĕrī, there  
 kōī, kōrī, where ?  
 jĕṭṭhī, jĕrī, where  
 ěrī tĕī, up to here  
 ěrḥā, from here.  
 ubrē, up.

iṇḍē, down  
 nīṛ, lādhē, near  
 dūr, far  
 aggar, in front  
 piccō, behind  
 antar, inside  
 bēir, outside

Others are *kēini*, why ; *ěs gallā karī*, for this reason ; *juṭṭē karī*, well, *chūī*, quickly.

## PREPOSITIONS.

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

pār, beyond  
 wār, on this side  
 pran, upon  
 hĕṭṭh, taḷē, below  
 majh, manjh, within  
 mūh kanē, beside me

mūh saṅgā, with me  
 usērē tĕī, for him  
 āssū sāhī, like us  
 unhĕrē kanārē, towards them  
 usērē uēṇḍī pēṇḍī, round about  
 it.

## VERBS.

*Auxiliary.*

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

*Intransitive Verbs.**jhaṛṇū, fall.*

Fut.	jhaṛī	-mā (or -lā)	-lā	-lā	-mē	-lē	-lē
Imperat.	jhaṛ	jhaṛā					
Past. Cond.	jhaṛī	-tā f.	-tē	Pl. -tē	f. -tī		
Pres. Ind.	jhaṛtā	ā or ā	jhaṛtā (f. jhaṛtē ā, &c.)	Pl. jhaṛtātē	or ātē		

jhaṛtē.

*Curāhī.*

Impf. Ind.	jhaṛt	-ā	thĕā	(f. -ē thiē)	Pl. -ē thiē	f. -ī thī
Past Ind.	jhaṛ	-ĕā		f. -ē	Pl. -ē	f. -ī.
Pres. Perf.	jhaṛĕā	ā,	&c.			
Plupf.	jhaṛĕā	thĕā,	&c.			
Participle	<i>jhartā</i> ,	falling ;	<i>jhaṛī kari</i> ,	having fallen ;	<i>jhaṛōrā</i> ,	in the state of having fallen, <i>jhaṛĕbālā</i> , faller, about to fall.

Some verbs have slight irregularities.

**bhōṇū**, be, become.

Fut.	bhō-mā	-lā	-lā,	&c.
Past Cond.	bhōntā			
Past Ind.	bhōā	f. bhōī		
Participle.	<i>bhōrā</i> ,	in the state of having become		

**aīṇū**, come.

Fut.	aīmā			
Imper.	āĕh	aīchā.		
Past Cond.	ēītā			
Past Indic.	yāh	f. yāē	Pl. yāē	f. yāī.
Participle	<i>aīchī kari</i> ,	having come ;	<i>ēīṇĕbālā</i> ,	comer, about to come.

**gāhṇhū**, go.

Fut.	gamhā	or gālhā	(f. -ē) gāllhā	gāllhā,	&c.	
Imperat.	gāh	gāhā	or gāā			
Past Cond.	gāthā					
Past Indic.	gēā	f. gēī	Pl. gēē	f. gēī		
Participle	<i>gāhīkari</i> ,	having gone ;	<i>gēōrā</i> ,	in the state of having gone ;	<i>gāhĕlālā</i> ,	goer, about to go

**raihṇhū**, remain.

Fut.	rēmhā	or rēlhā	rēlhā	rēlhā,	&c.
Imperat.	rēhī	rēhī			
Past Cond.	rēhntā				
Past Ind.	rēhā				

**bĕshṇū**, sit.

Fut.	bĕshmā			
Past Cond.	bĕshntā			
Past Ind.	bĕthā			

*Ourāhī.*

*Transitive Verbs.*

**mānū**, beat, almost exactly like *jhaṇū*.

Fut.	māhmā or mammā or mārēlā	mārēlā	mārēlā, &c.
Past Cond.	māta (pronounced mā <sup>a</sup> ).		
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.		
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.		
Plupf.	mārā thēā, with agent case of subject, mārā thēā agreeing with object.		
Participle.	mārōrā, in the state of having been beaten.		

The following are slightly irregular :—

**khāṇū**, eat, (in agreement with fem. noun *khaiṇī*).

Past Cond.	khāṭā	f. khaīti
Past Ind.	khaū	f. khāi, Pl. khāē

**pēṇū**, drink

Past. Cond.	pētā
Past. Ind.	pētū.

**dēṇū**, give.

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

**laiṇū**.

Fut.	lëmmā	lëlā, &c.
Past Cond.	laītā	
Past. Ind.	lēā	

**bōlṇū**, say, speak.

Past. Cond.	bōttā
Past Ind.	bōlū

**kāhnū**, do.

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

**jāṇṇū**, know.

Past Ind.	jāṇū
-----------	------

lēi ēiṇū, bring and lēi gāhṇhū, take away are like *aīṇū* and *gāhṇhū*.

## Curāhī.

The change of *khāṇū* to *khāṇī*, and *khālā* to *khāḷi* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhī is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadravāhī, Pāḍarī, Jammū (Dōḍā) Sirājī, Rāmbanī and Pōgūlī, and finds its fullest development in Kashmiri.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.	pākhṛū, bird.
mā, mother.	ill, kite.
bhāē, bhāū, brother.	siālī, fox.
daiddi, elder sister	hāthī, elephant.
bhīṇ, younger sister	hatt, hand.
puttar, son.	paīḍ, paūr, foot.
dhēū, daughter.	nak, nose.
muṇsh, husband.	ṭīr, ākhṛī, eye.
jō, wife.	mūh, face.
maṛdū, man.	dant, tooth.
trēmat, woman.	kann, ear.
gabhrū, boy.	shirnāl, kēsh, hair.
kuḷī, girl.	shir, head.
guāl, puāl, shepherd.	jībh, tongue.
ghōr-ā, horse.	paīt, stomach.
-ī, mare.	piṭṭh, back.
dānt, ox.	pīṇḍā, body.
gā, cow.	pōthī, katāb, book.
mhai, buffalo.	kalm, pen.
bakr-ā, he-goat.	manjā, bed.
-ī, she „	ghar, house.
bhradd, bhēddū, sheep.	daryau, river.
kutt-ā, dog.	gaḍḍ, khōḷ, stream.
-ī, bitch.	dhār, hill.
rikkh, bear.	padhr, plain.
sīh, leopard.	paṭṭī, field.
brāhg, mirg, panther.	rōṭī, bread.
gadhā, ass.	pāṇī, water.
kukkh-ar, cock.	kiṇak, wheat.
-rī, hen.	kūkhṛī, maize.
bērā-l, cat (male).	buṭṭ, tree.
-lī, „ (female).	giṭṭ, field.
ūṭ, camel.	naggar, city.

baṇ, jungle.	gāhṇhū, go.
māchī, fish.	bēshṇū, sit.
bat, way.	lainā, take.
phal, fruit.	dēṇā, give.
mās, meat.	jharṇū, fall.
duddh, milk.	uṭhṇū, rise.
aṇḍhērū, egg.	kharē uṭhṇū, stand up.
ghēū, ghi.	hērṇā, look, see.
tēl, oil.	khāṇā, eat.
chāh, buttermilk.	pēṇū, drink.
dih, day.	bōlṇā, speak.
rāt, night.	kāhnū, ,,
dih, surj, sun.	railṇhū, remain.
shuklī, moon.	mānū, beat.
tāra, star.	paryāṇṇā, recognise.
byār, wind.	jāṇṇā, know.
jharī, maigh, rain.	pujua, arrive.
dhup, sunshine.	nashṇā, run.
bharōṭū, bhārā, load.	nashī gāhṇhū, run away.
bī, seed.	baṇāṇā, make.
lōhā, iron	rakhṇā, place.
kharā, good.	hak pāṇa, call.
būrā, bad.	miṇṇā, meet.
baḍḍā, big.	shikhrnā, learn.
māṭhrā, small.	parṇṇā, read.
daḷiddri, lazy.	likhṇā, write.
hōsēār, wise.	marnā, die.
mārā, ignorant.	shuṇṇā, hear.
taulā, swift.	haṭhṇā, turn.
pinā, sharp.	calī ēiṇū, return.
uthrā, high.	bhirnā, fight.
chōl, beautiful.	jitṇā, win.
aīrā, ugly.	hārnā, be defeated.
ṭhaṇḍā, cold.	calī gāhṇhū, go away.
tattā, hot.	bāṇā, bāhṇā, sow.
miṭhā, sweet.	dānt jukarṇē, plough.
ujlā, clean.	khalāṇa, give to eat.
taiār, ready.	pēōāṇā, give to drink.
thōrā, little.	shuṇāṇā, cause to hear.
matā, much.	carnā, grave.
bhōṇū, be, become.	cārṇā, cause to graze.
aīṇū, aiṇū, come.	



*Curāhī.*

## NUMERALS.

*Cardinal.*

1—ak.	37—satattrī.
2—dōi.	39—untāḷi.
3—trāi.	40—cāḷhi.
4—cōūr.	47—sattāḷi.
5—panj.	49—uṇunjā.
6—chē.	50—paujāh.
7—satt.	57—satunjā.
8—atṭh.	59—uṇāhaṭ.
9—naō.	60—shatṭh.
10—daṣh.	67—satāhaṭ.
11—yāhrā.	69—uṇhatthar.
12—bāhrā.	70—satthar.
13—tēhrā.	77—sathatthar.
14—cōūdhā.	79—uṇāsī.
15—pandhrā.	80—āsī.
16—shōḷā.	87—satāsī.
17—satāhrā.	89—uṇainuē.
18—atḥāhrā.	90—nabbē.
19—unnīh.	97—satainuē.
20—bih.	100—sau.
27—satāi.	200—dōi sau.
29—uṇāttirī.	100,000—lakkh.
30—trihi.	

*Ordinal.*

1st, pēihlā.	ak bēri, once.
2nd, dūṣṣ.	dōi bēri, twice.
3rd, trēṣṣ.	pēihli bēri, first time.
4th, cōūthā.	das guṇā, tenfold.
5th, pēnjuṣṣ.	addhā, half.
6th, chēuṣṣ, chaṭhā.	paunē dōē, $1\frac{3}{4}$ .
7th, saituṣṣ.	sauā dōē, $2\frac{1}{4}$ .
10th, daisuṣṣ.	aḍhāē, $2\frac{1}{2}$ .
	ḍēḍḍh, $1\frac{1}{2}$ .
	sādhē cōūr, $4\frac{1}{2}$ .

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

## Curāhī.

## SENTENCES.

1. Tiṇḍā nã kitū ā ? What is thy name ?
2. Is ghōṛē rī kētrōṛī umbar ā ? How much is the age of this horse ?
3. Ēṛhã Kashmīr kētrōṛē dūr ā ? From here how far is Kashmīr ?
4. Tiṇḍē böbbērē (babbērē) gharē kētrōṛē laṛkē āntē ? In thy father's house how many boys are there ?
5. Aũ ajj dūr kinā hañṭhī yāh. I to-day from far have walking come.
6. Miṇḍē cacērā gabhrū usērī bhīṇī saūgā bēhōrā ā. My uncle's son is married to his sister.
7. Gharē hacchē ghōṛē rī kāṭhī ā. In the house is the saddle of the white horse.
8. Usērī piṭṭhī pran kāṭhī chaṛ. Upon his back put the saddle.
9. Mñ usērā puttār matā mārā. I beat his son much.
10. Ōh dhārā rī cōṭī pran gāyyā bakrī cātā ā. He on the summit is grazing cows and goats.
11. Ōh us butṭā hēṭṭh ghōṛē pran bēhōrā ā. He under that tree on a horse is seated.
12. Usērā bhāē apṇī bhīṇī kinā baḍḍā ā. His brother is bigger than his sister.
13. Usērā mul adhāē rupayyē. Its price is two and half rupees.
14. Miṇḍā babb us maṭṭhṛē gharā majh bastā ā. My father lives in that small house.
15. Usni ōh rupayyā dēi dēā. To him give that rupee.
16. Ōh rupayyā us kinā lēi lēā. That rupee take from him.
17. Usni jugṭē kanē māṛikari ḍōṛā rashi kanē bannhā. Having beaten him well tie him with ropes.
18. Khūhā kinā pāṇī kaḍḍhā. From the well draw water.
19. Mñ agrhē calā. Walk before me.
20. Kusērā gabhrū tuārē picchē (or picōṛē) ěintā ? Whose boy is coming behind you ?
21. Ōh tūē kus kinā mull lēā ? From whom did you buy that ?
22. Giraīyyē rē ēkkī haṭṭiwālē kinā lēā. From a shopkeeper of the village.

**LĀHULĪ.** (Lāhulī).

NOUNS.

*Masculine.*

rhã, horse.

*Singular.*

*Plural.*

N.	rhã	rhān
G.	rhānu	rhānĕ du
D.A.	rhãphī	„ dī
Loc.	rhã andrĕz	„ andrĕz
Ab.	rhã dĕts	„ dĕts
Ag.	rhãts	rhānĕz
V.	rhã	rhānĕrĕ

hãthī, elephant.

N.	hãth-ī	-ī
G.	-ī	-ī du
D.A.	-ī vi or bi	-ī dī
Ag.	-ī	-iz

bã, father.

N.	bã
G.	bãō
D.A.	bãbi
Ab.	bãō dĕts
Ag.	bãē
V.	bã

*Feminine.*

milyō, daughter.

N.	mīl-yō	-yŏr
G.	-yō	-yō du
D.A.	-yō vi or bi	-yō dī
Ab.	-yō dĕts	-yō du dĕts
Ag.	-yōē	-yŏz
V.	-yō	-yōrĕ

*Lāhulī.*

rhīṅ, sister.

N.	rhīṅ	rhīr
G.	rhīṅ	rhīrē du
D.A.	rhī vi or bi	„ dī
Ab.	rhīu dōts	„ du dōts
Ag.	rhī	rhīz
V.	rhīṅ	rhīrē rē

## PRONOUNS.

*Singular.*

	1st	2nd	3rd
N.	gē	kū	du
G.	gēu	kā	dō
D.	gē vi, gē harē	kā vi, kā harē	dō harē
A.	gē vi, gē	kā vi, kā	dō vi, du
Ab.	gēo dōts	kā dōts	dō dōts
Ag.	gī, gē	kē	dōi

*Plural.*

N.	yēr	kēr	dōr
G.	yē du	kē du	dō du
D.	yēr vi, yē du harē	kēr vi, kēdu harē	dōr vi, dō du harē
A.	yēr, yēr vi	kēr, kēr vi	dōr, dōr vi
Ab.	yē dōts	kē dōts	dōd dōts
Ag.	yēz	kēz	dōz

gēō, kēō, ēnō, appear to be used for my, thy, his, &c., instead of gēu, kā, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness *ārī* who? G. *ādu* Ag. *az*.

Other pronouns are *chī*, what? *chā*, something, anything.

## ADJECTIVES.

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

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

*dhuā*, like this or that, *chan*, like what?

*dhō*, so much or many, *chīrī*, how much? *tēmī*, how many?

*Lāhulī.*

## ADVERBS.

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

<i>Time.</i>	<i>Place.</i>
ěntě, ěntē, now	dōr, here
dōrě, dhōrě, after that, then	dur, dur, there
abē, when ?	nuhě, there, in that place
abēlā, when	already specified
tō, to-day	aūr, where ?
mūdā, to-morrow	kinu, where
īūrā, day after to-morrow	dōts, from here
mūūrā, day after that	tōri, up
yērē, yesterday	tsambī, near
turā, day before yesterday	ōhētār, ōhētār, far
tūi turā, day before that	tūri, in front
abēlā ma, never	thalār, behind
tūi, formerly	tōyg, tōr, inside
tě, then, after that, therefore	dāthi, dāthiri, outside

Others are *chārī*, why, *dō thālě* or *'du gappā lhājī*, for the reason that, *ōē*, yes, *ma*, no, not, *darbar*, quickly.

## PREPOSITIONS.

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

nurā, on that side	giū harē, beside me
dirā, on this side	gērā sādē, with me
andrěz, bījhā, within	dōbī, dō vi, for him
tōthi, upon	giū tūi, in front of me
pōě, under	kě thalē, behind you
	dō thalē, for his sake

## VERBS.

*Auxiliary.*

Pres. I am, &c.	shuk	shun	shud or shu	shunni	shunni	shūr
	or	tōdō	tōdōn	tōd	tōdōni	tōdōni
Past I was, &c.	tōig	tōin	tōi	tōini	tōini	tōir

*Lāhulī.**Intransitive Verbs.*

**dāpī**, fall (from a horse, &c.).

Fut.	dāpög	dāpōn	dāpdō	dāpōni	dāpōni	dāpör
Imperat.	dāpa	dapāni				
Pres. Ind.	dāpā-dō	or-dög	-dön	-d	-dōni	-dōni -dör
Impf.	dāpā-dęg		-dēn	-dē	-dēni	-dēni -dēr
Past Ind.	dājē -dęg		-dēn	-dē	-dēni	-dēni -dēr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	
	ma daur					
Imperat. Neg.	dau tha	dāpēni thō				

Other tenses. For negative prefix *ma*.

**bajēsī**, fall dawn.

Fut.	bajēsög, &c., like dāpög					
Imperat.	bajēsa	bajēsani				
Pres. Ind.	bājesā	-dō	or	-dög		
Impf.	bājēsādęg					
Past	bajēsdęg					
Fut. Neg.	ma bajēs	-ik	-in	-id	-ini	-ini -ur
Imperat. Neg.	bajēsu tha	bajēsēni thō				

For other tenses prefix *ma*.

**shubī**, be, become.

Fut.	shög					
Pres. Ind.	shuā	-dō	or	-dög		
Impf.	shuādęg					
Past Ind.	shutęg (like dāpādęg)					
	or	shut	-ō	-ōn	-ō	-ōni öni -ör

**ābī**, come.

Fut.	āb -ög	-ōn	-dō	or -du	-ōni	-ōni -ör
Imperat.	ādeuh	ādāni				
Pres. Ind.	ābād	-ō	or -ög			
Impf.	ābādęg					
Past	andęg					
	or	ādīg	ādin	ādi	ādini	ādini ādir
	or	anja	anjad	used	only in the	1st and 3rd Sing.
Fut. Neg.	māng	mān	mān	māni	māni	māndur
Imperat. Neg.	thādeuh	thādāni				
Pres. Ind. Neg.	mābādō					

*Lāhūli.*

Impf. Neg.	mābādēg				
Past Ind. Neg.	from andēg	āggōmu	ānuōmu	ānuōmu	ānuōmu
		ānniēmū	ānniēmū	ānniēmū	ānniēmū

*ibī, go.*

Fut.	yōg	yōu	yūdu	yōni	yōni	yōr
Imperat.	il	ilāni				
Pres. Ind.	ynuād-ō	or -ōg				
Impf.	ynuādēg					
Past Ind.	idēg					
	or	idō	idōn	ilēā	or ilēad	idōni
		idōni	idōni	idōr		
Fut. Neg.	mēbg	mēhn	mēhl	mēhni	mēhni	mēhlu
Imperat. Neg.	thēl	thēlāni				
Pres. Ind. Neg.	maynuādō					
Impf. Neg.	maynuādēg					
Past Ind. Neg.	from idēg	iggiōmu	inuōmu	ilōmu		
		inniēmū	inniēmū	ilurōmu		

*braī, sit, live, stay.*

Fut.	braū	brauōn	braūdu	brauoni	brauōni	brauōr
Imper.	braū	braini				
Pres. Ind.	brāđō					
Impf.	brāđēg					
Past Ind.	brēthō					
Neg.	Prefix <i>tha</i> to Imperat. and <i>ma</i> to other parts					

*pīpī, arrive.*

Fut.	pīpō	pīpōn	pīpudu	pīpōni	pīpōni	pīpōr
Pres. Ind.	pīpādō					
	pījīdō					
Impf.	pīpādēg					
	pījīdēg					
Past Ind.	pīg	pīn	pī	pīni	pīni	pīr

*khōsī, be obtained, meet.*

Fut.	khōsāy	-ō	-ōn	-ūdu	-ōni	-ōni	-ōr
Impf.	khōsītēg						
Past	khōsiga	khōsīna	khōsīri	khōsīni	khōsīni	khōsīra	

*krābī, weep.*

Fut.	krābōg	krābōn	krābndu	krābōni	krābōni	krābōr
Pres. Ind.	krābādō					
Impf.	krābādēg					

## Lāhulī.

## Transitive Verbs.

tēzī, beat strike.

Fut.	tēm	-ōg	-ōn	-dō, &c.
Imperat.	tēū	tērēni		
Pres. Ind.	tēzād	-ō or -ōg		
or	tēmād	-ō or -ōg		
Impf.	tēzādēg			
or	tēmādēg			
Past Ind.	tēyḡādēg			
Fut. Neg.	ma tēyḡ	or tēzi	ma tēn	ma tēū
	ma tēni		ma tēni	ma tēūr

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

zē, eat.

Fut.	zauō	zan	zan	zauni	zāni	zāni
Pres. Ind.	zauād	-ō or -ōg				
Impf.	zauādēg					
Past Ind.	zēdēg					
or	zēda	zēdan	zēdō	zēdani	zēdani	zēdōr

raṇḍī, give.

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

kūrī, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūrādō					
Impf.	kuādēg					
	kūrādēg					
Past Ind.	kutēg					
	kuta	kutan	kutō	kutani	kutani	kutōr
	kūig	kūin	kūi	kūini	kūini	kūir



*Lāhulī.***lhāī, do.**

Fut.	lhau	lhauau	lhauḍo	lhauēni	lhauēni	lhauēr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādēg					
Past	lhātēg					
	lhēg	lhēn	lhē	lhēni	lhēni	lhē
	lhēga	lhēna	lhē	"	"	"
Neg. Imperat.	thalō	thalāni				

**kēri, leave.**

Fut.	kiō	kiēn	kiōḍo	kiēni	kiēni	kiēr
Imper.	kēō	kēōāni				
Pres. Ind.	kēṛādō					
Impf.	kēṛādēg					
Past	kētā	kētan	kētō	kētani	kētani	kētar

**nēzi, know.**

Fut.	nēō	nēn	nēō	nēni	nēni	nēōr
Pres. Ind.	nēwādō					
Impf.	nēwādēg					
Past Ind.	nēg	nēn	nē	nēni	nēni	nēr
Fut.-Neg.	maiēng	maiēna		maiī		
	maiēni	maiēni		maiōra		

**tāzi, see, look.**

Fut.	tāmō	tāmōn	tāndō	&c.
Pres. Ind.	tāzādō			
Impf.	tāzādēg			
Past	tāng			

**khaṇḍi, see, look.**

Fut.	khaṇō
&c.	&c.

**hābi, bring.**

Fut.	hābō	hābōn	hābdō, &c.
Imperat.	hādeu	hādāni	
Pres. Ind.	hāndō		
or	hābādō		
Impf.	hāndēg		
or	hābādēg		
Past	hānda	hāndan	hāndō hāndāni hāndāni hāndōr

*Lāhulī.***shīzī**, take away.

Fut.	<u>sh</u> ō	<u>sh</u> ōn	<u>sh</u> udō	<u>sh</u> ōni	<u>sh</u> ōni	<u>sh</u> ōr
Imperat.	<u>sh</u> il	<u>sh</u> ilāni				
Pres. Ind.	<u>sh</u> idō					
Impf.	<u>sh</u> idēg					
Past	<u>sh</u> ida	-an	-o	-ani	-ani	-ōr

**tsātsī**, send.

Fut.	tsapō	tsapōn, &c.
Pres. Ind.	tsapādō	tsātsādō
Impf.	tsapādēg	tsātsādēg
Past	tsāttā	tsāttan tsāttō, &c.

**thazī**, hear.

Past	thātēg	thāin	thāi, &c.
------	--------	-------	-----------

## NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, *viz.*, the Agent case with the Infin. Cf Panjābī *ōs ghallṇā hōwēdā*, he will have to send. *gī ībī tōig*, I had to go; *kē zē tadan*, thou hast to eat; *dōi raṇḍī shū* he has to give.

Thus we have *gī ībī tada* or *tō* or *ta* or *shuk*, I have to go.

*gī ībī tōig* or *tarēg*, I had to go.

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

tada	tadan	tadō	tadōni	tadōri	tadōr
tarēg	tarēn	tarē	tarēni	tarēni	tarēr
tōig	tōin	tōi	tōini	tōini	tōir
<u>sh</u> uk	<u>sh</u> un	<u>sh</u> ū	<u>sh</u> uni	<u>sh</u> uni	<u>sh</u> ūr

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

The negative of *ībī tada* is *mēbī tada*

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

Habit is expressed by combining *lhāi*, do, make, with the Infin.

## Lāhulī.

(slightly modified) of the verb which gives the thought required: thus:—

*tha dāpā lhaō*, do not make a habit of falling.

*gē ābā lhādō*, I am in the habit of coming.

*dōz tēzā lhādēr*, they were in the habit of beating.

*habsī thu luwa lhānī*, do not tell lies (*lhāi*, compounded with itself.)

## Compound Verbs.

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

*raṇḍī*, give and *kērī* leave, *gī rānī kētā*, I gave left, gave altogether  
*kērī*, leave ,, ,, ,, *gī kēzh kēō*, I shall leave-leave, leave  
altogether.

*tēzī*, beat, *kērī* leave, *kē tēy kētan*, thou beating leftest, thou beatest  
much.

*lhāi*, do and *kērī*, leave, *lhajī kērī*, do leave, do thoroughly.

*raṇḍī*, give and *lhāi*, do, *dōi rāma lhātē*, he giving made, he gave  
(cf. Fut. *rāmō*).

*tēzī*, beat and *lhāi*, do, *kē tēma lhaō*, beating make, beat thou, (cf.

Fut. *tēmōg*) *kē mē tēma thalō*, do not habitually strike anyone  
(lit. thou man striking not do.)

*shūbī*, become, and *ībī*, go, *shujīdō*, *shujīdēg*, *shujyō*, I become, I  
became, I shall become.

Thus *nēnz hābī*, and *nēnz shīzī*, are emphatic forms of *hābī*, bring,  
and *shīzī*, take away.

*azā* is compounded with *ībī*, go to express the Hindi *calnā* (*calā  
jānā*). *gē azāys*, I shall go away.

*hazā* with *ābī*, come, expresses 'again' 'back,' come back or return,

*gī mūdā hazā ābī tada*, I have to return to-morrow.

*phāē raṇḍī*, divide, *phugē kērī*, spoil, waste, *shīy ībī*, become alive.

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

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

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

*Lāhulī.*

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

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

The Future is used for the Pres. subjunctive as in *Kashmīrī*.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

*Natural Relationships, etc.*

bā, father.	mīlyō, daughter.
cĕjĕ bā, (small father) uncle, younger than father.	rū, father-in-law.
yā, mother.	gāhseu, husband.
kag, elder brother	mĕz, wife.
	gālnū, mī, man.
	mĕzmī, woman.
nuā, younger brother.	kaṛū, yō, boy.
	mīlyō, girl.
rhī, sister.	cōr, thief.
yō, son.	puhāl, shepherd.

*Animals.*

rhā, horse (common gender).	rikkh, black bear.
tshāh, horse (m).	ōmū, red bear.
nabrhā, mare.	thar, leopard.
baṅ, ox.	shaṅkhū, kind of wild cat.
rĕnz, calf.	kār, ass.
rāhd, cow.	sūr, pig.
mhēī, buffalo.	kūgā, cock, hen.
yāg, yak.	bhīṛ, cat.
rhiz, goat (male).	taṛbhīṛ, cat (male).
lā, ,, (female).	ūr, uṛ, camel.
kats, sheep (male).	pyā, bird.
mā, ,, (female).	ill, ill kite.
khūī, dog, (common).	guā, jackal.
bā, dog (m.).	hāthī, elephant.
mē, bitch.	

*Parts of the Body.*

guṛ, hand.	krā, hair.
kunz, foot.	punz, head.
īā, nose.	lhē, tongue.
tīṛ, eye.	khōg, khōp, stomach.
mōt, face.	thākh, back.
ā, mouth.	phug, body.
riṛ, ear.	

*Lāhulī.**Common Objects.*

pad, book.	kham, clothes.
māshādan, pen.	guthāb, ring.
mānnī, bed.	paular, shoe.
cumh, house.	shā, meat.
bēṇḍī, river.	pānn, milk.
gar, stream.	ṭigli, egg.
raṇ, hill.	mar, ghī.
patthar, plain.	tiēll, oil.
rhī, field.	bōdī, buttermilk.
rāṛī, bread.	haṛī, shop.
tī, water.	ṭaṇ, ṭaṅg rupee.
chuā, wheat.	nīhr, day.
kugi, maize.	niūrōdh, night.
buṭṭh, tree.	yēgī, sun, su sunshine.
palānz, saddle.	lazā, moon.
uagar, village, city.	karh, star.
banh, jungle.	lanh, wind.
matsh, fish.	mug, rain.
amh, way.	kurh, load.
māl, property.	bē, seed.
cīj, thing.	nīlām, iron.
dēsh, mulkh, country.	

*Abstract Nouns.*

aṅgā, famine.	gunnāh, sin.
mansā, intention.	dāb, pity.
habsī, lying.	ṭēhl service.
cōrī, theft.	nīāb, answer.
kam, work.	hugam, order.
biāh, marriage.	khushī, happiness.
mīṇ, name.	cāl, sound.
lāhā, price.	barsh, year.
kharc, expense.	

*Adjectives.*

ruṭh, good, beautiful, clean.	tshōi, fat.
madam, bad, lazy, ignorant.	jūshī, befitting.
ugly.	shil, wise.
mōrē, big.	rush, swift.
cējē, bāē, kuajh, little.	tsanjī, sharp.
drāldā, straitened.	raṅgi, high.
ōnyi, hungry.	sōhī, cold.

*Lāhulī.*

ṭōṛ, hot.  
 guṛ, sweet.  
 ṭhōṛō, little.  
 jama, together.

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

*Verbs.*

shūbī, shubī, be, become.  
 ābi, come.  
 ibī, go.  
 braī, sit, live.  
 shizī, take, take away.  
 hābī, bring.  
 raṇḍī, give.  
 dāpī, fall (from horse, &c.).  
 bajēsī, fall down.  
 khayā shubī, rise, stand up.  
 khaṇḍī, tāzi, see look.  
 zē, eat.  
 tumī, drink.  
 kūṛī, say, speak.  
 kushī, sleep.  
 lhāi, do, make.  
 tēzi, strike, beat.  
 sēzi, recognise.

nēzī, know.  
 pīpī, arrive.  
 drō raṇḍī, run.  
 pōshībī, run, run away.  
 ād kūṛī, call (*lit.* say 'come'?).  
 khōsi, be obtained, meet.  
 paṛēphī, read.  
 tsēzi, write.  
 sī, die.  
 thazī, hear.  
 hazā ābī, return (come again).  
 guāh raṇḍī, embrace.  
 au raṇḍī, kiss.  
 azā ibī, go away.  
 haṛ tsūzi, plough.  
 tsātsī, send.  
 krābī, weep.  
 kēṛī, leave.

## NUMERALS.

*Cardinal.*

1—itti, i.  
 2—juṛ.  
 3—shum.  
 4—pī.  
 5—ṇā.  
 6—trūi.  
 7—nhī.  
 8—rhē.  
 9—kū.  
 10—sā.  
 11—sēidi.  
 12—sanī.  
 13—shashum.

14—sāpī.  
 15—saṇ.  
 16—sātrūi.  
 17—sāhni.  
 18—sārē.  
 19—sōskū.  
 20—nizz.  
 100—rā.  
 200—nirhā. (700?)  
 900—kūrhā.  
 1,000—sārā.  
 100,000—lakh.

*Ordinal.*

1st, tūmī.  
 2nd, juṛmī.

3rd, shummī.  
 4th, pīmī.

## Lāhulī.

5th, ṅāmī.

6th, trūīmī.

7th, nhīmī.

10th, sāmī.

khannī, half.

ḡhāi, 2½.

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

## SENTENCES.

1. Kã miṅ chī ḡhu ? Thy name what is ?
2. Di rhãphī tēmī shūi ? This horse's how much (age) is ?
3. Dëts Kaṡhmīr chiṛī ōhētār tō ? From here Kashmir how far is ?
4. Kã bāō dōr tēmī yō tōd ? In thy father's house how many sons are there ?
5. Gē tō ōhētārē āudō. I to-day from far walked.
6. Gēū cējē bāō yōē dō rhīra sādē biāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cuṅh (or cumh) sãsi rhān (or rhãphī) palānz tōd. In the house the white horse's saddle is.
8. Dō thākhāri palānz tshū. On his back the saddle bind.
9. Gi dō yō hajē tēṅgādēg. I his son much beat.
10. Rāō punzari trāi ḡhuan pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṡṡhō pōēã dū rhān ṡōṡhī tēzi tōi. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīṅ vē mōrē tō. His young brother his own sister than bigger is.
13. Dō lāhā ḡhāi ṡaṅ. Its price is two and a half rupees.
14. Gēū bā bāē cumhu brã. My father in a little house lives.
15. Dōbi di ṡaṅ ranī kēō. To him this rupee giving leave.
16. Dū ṡaṅ dō dōts nēuz hādeu. That rupee him from take.
17. Dō kē hajē tēū thāzēran tshū. Him thou much beat with ropes bind.
18. Bāini tī hund. From the spring water draw.
19. Giū tūi jō. Me in front of walk.
20. Kã thalē āduh yō ābād ? Thee behind whose boy comes ?
21. Kē du ādō dōts hāndān. Thou that whom from tookest.
22. Gi haṛi dōts hāndā. I shop from took.

## THE PARABLE OF THE PRODIGAL SON.

Dōrã dōi kutē (kūi) : i miũ juṛ yō tōi ; cējē  
 Then he said : one man-to two sons were young

yōi bārā kūi, ē bā anyō māi gēbi pīpā gēbi raū ;  
 son father to said, O Father what property me-to arrive me-to give  
 dōi ēnō māi phāē randō. Dōts thalē thōra dinē cējē  
 he own property dividing gave. From-that after few days young.  
 yōi yūē cij jama lhātē (lhē), ohētār mulkharī idē. Dōrē  
 son all things together made, far country-to went. There  
 dōi madam kam lhātō, ēnō māi phugē kētō. Du bēlā rī  
 he bad work did, own property wasting left. That time at  
 batē kharc shujidē dō dēshā' rī binā angā shutē (shujidē or idē)  
 all spent became that country in great famine became.  
 Dōrā du drāldā shujidē. Dōrā dō dēshari i sāhūkārē  
 Then he straitened became. Then that country of one money lender  
 dōrē idē. Dōi ēnō rbiri sūrar ruātsi tsāttē. Dō mansa tōi  
 near went. He own field swine to graze sent. His intention was  
 du shaṅ sūraz zauādēr ēnō khōg pīmādēg. Azla dōbi  
 that husk-food swine were-eating own stomach I might fill. But him-to  
 challa ma ramāder. Dōrā dōbi hōshari (hōsh) āndē  
 anything not they were giving. Then him-to sense in (sense) came  
 tā kutē: Giū bāō anyō kamlhāzā dī (dumbizār)  
 then he said: My father-of how-many work-doers to (workers)  
 hajē rōri tōd. Gē dēr ōnyī siuādō, gē khāē atsā gēō  
 much bread is. I here hungry am dying, I stand arising own  
 bāō dōr yōg, wōi gi dōbi kōg:— gi sargō kā  
 father near will go, also I him-to will say:— I heaven-of thy  
 gunāh lhēga. Ēntē dī jōgē mad hazā kā yō kūri, gēbi  
 sin did. Now this worthy not-am again thy son to-say, me  
 kā (kēnō) kam lhazādu sāhi lhaō. Dōrā atsā ēnō  
 thy (own) work doers like make. Then having-risen own  
 bāō dōr ilī (idē). Ēntē du ohētār tōi du tāri dō bāb  
 father near went. Now he far was him having-seen his father-to  
 dāh ādi, dōi drō rē, dōi mūthū guāh rē, mast au rē.  
 pity came, he run made, he neck-to embrace made, much kiss made.  
 Yōi dōbi kūi:—gi sargō kā gunāh lhēga. Ēntē dī jōgē  
 He him-to said:—I heaven-of thy sin made. Now this worthy  
 mad, hazā kā yō kūri. Dō bāē nōkarari kūi ruṭhē  
 not-am again thy son to say. His father servants-to said good  
 ruṭhē kham hunj hādāni, kēz dōbi kham rāhni,  
 good clothes taking-out bring, ye him-to clothes put-on (give?)



*Lāhulā.*

gūi guthāb rāhni, kōnzari paular rāhni, mōrē rēnz shāreṇi  
hand-to ring put on feet to shoes put on fat calf kill  
yēz zauani khushī lhanani, du gappā lhājī dī giū  
we shall-eat happiness shall-make this matter making this my  
yō sidē tōi ěntē haza shīṅ ilī, tūi |hiōshtē ěntē khōsa  
son dead was now again alive-went, formerly was-lost now has-been  
ilēā. Dōrā dōz khushī lhātēr. Dō mōrē yō rhiri tōi,  
obtained. Then they happiness made. His big son field-in was,  
aū ghāri cūmh kachā pī (ādi) gidō garpi mī cāl  
what time house near arrived (came) singing dancing of also noise  
thātē (thāi). Dōrā i cāgara bī ād kutē rhugādē:— chī shujad.  
heard. Then one servant to called asked:-- what became.  
Dōi dōbi kūi:— Kā nuā anjad, kā bāē tshōi  
He him-to said:--Thy younger-brother came, thy father fat  
rēnz<sup>t</sup> shaiādō, dō thālē dū rāji bāji khōsiri. Du  
calf is killing that for he well was obtained. He  
rōshē shiri tōng mēliādē. Dō bā dāthi anji du  
became-sulky in not-went. His father out having-come him  
chēndi. Dōi bābi ūiāb lhātē. Dhō barsh kā  
persuaded. He father-to answer made. So-many years thy  
tēhl lhātēg, gi kā hugam thuāsi ma, kē abēlā i lā  
service I did, I thy order rejected not, thou ever one goat  
gibi ma randēn ((rāshī)) kēnō yārada sādē khushī gappā  
me-to not gave thy-own friends with happiness talk  
lhau: abēlā kā dī karū ādi, dōi kā māl madam  
make: when thy this son came he thy property bad  
kammāri kharāb lhājī, kē dō thāli rēnz shaiādēn.  
works in evil having-made thou him for calf killedst.  
Dōi dōbi kūi:— ē yō kū hamēsh giū kachā tōdōn; giū  
He him-to said:—O son thou always me near art; mine  
tōd dū kā shū. Khūshī lhāi, khushī shūbi jūshī  
is that thine is. Happiness to make, happiness to be fitting  
tōi. Kā di nuā sidē tōi ěntē hazā shīṅ ilī,  
was. Thy this young-brother dead was now again alive became,  
tūi hiōshtē ěntē khōsa ilēā.  
formerly was-lost, now has been obtained.



## BHADRAWĀHĪ, BHAĻĒSĪ AND PĀḌARĪ DIALECTS.

### INTRODUCTION.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a *jāgīr* of Raja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmīr, lies immediately to the north-west of Camba State and south of the Cināb river. By Bhadrawāhīs themselves the district is called *Bhadhlā*, with the accent on the second syllable, while Kashmīrīs call it *Bōdarkāh*. BhaĻēs is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from BhaĻēs by a valley only six or seven miles across, lies north of and contiguous to Pāṅgī in Camba State. From Pāṅgī it is two or three marches down the Cināb to Pāḍar; Kishṭawar is four stages lower down the river. Another three marches will bring us into the heart of the BhaĻēsī country immediately to the west of which Bhadrawāhī is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmīrī. Nevertheless, while they exhibit points of connection with Kashmīrī, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābī-Hindī type. They resemble Kashmīrī in having, in common with Curāhī, the vocalic change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Curāhī, and the Introduction to the Camba Dialects. Pāḍarī has epenthesis to a larger extent than any of the rest. They have *g* for *j* in the verb *go*; thus Bhadrawāhī *gāhṇū*, BhaĻēsī *gāhṇu*, Pāḍarī *ghēu*; cf. Kashmīrī *gatsun*. Bhadrawāhī *zauṇū*, say, *zānu* know, BhaĻēsī *dzāṇū*, *dzāṇṇu*, remind us of Kashmīrī *dōpun* and *zānu*. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as *han<sup>a</sup>*, *hin<sup>a</sup>*, is or are; *thē<sup>a</sup>*, was (cf. the grammar passim); in its introduction of *y* before *e* or *i*, as *lyēkhan*, write, Kashmīrī *lyēkhun*; *dyēn<sup>a</sup>*, I shall give, *dyittā*, gave, Kashmīrī *dyimū*, *dyut*; in some of its pronouns, as, *mēēun* or *mēṇ*, my; *tēēun*, *tēu*, thy; *hēun*, our, *tōhṇ*, your; cf. Kashmīrī *myōn*, *cōn*, *sōn*, *tuhun*; in its 3rd person neuter pronoun *tath*, Kashmīrī *tath*; and in its word for 'why,' *kyē*, Kashmīrī *kyāzi*. The introduction of *y* is not always regular. Thus they say both *īj* and *yīj*, mother; *pitṭh* and *pyitṭh*, back; *ikk* and *yikk* one.

In the presence of *r* instead of *r* in the adverbs of place, one is reminded of the Sāsi dialect which has *karē*, where? *jarē*, where. For these

words we have Bhadravāhī *kōṛī*, *zari*; Bhaḷēsī *kōṛē*, *dzērē*; Pāḍarī *kōṛ*, *zār*. For *here* and *there*, however, Sāḷḷī drops the *r* and has *ṭh*, whereas these dialects keep to *r*. We are again reminded of Sāḷḷī in the Bhadravāhī pronouns *oh*, he, she, it, that, and *ih*, this, which in their Agent Sing. have cerebral *ṇ*, *uṇī* and *iṇī*, keeping the *ṇ* through all the Oblique Plural. The Sāḷḷī corresponding pronouns do precisely the same, having Agent Sing. *uṇ* and *iṇ* and *ṇ* in the Oblique Plural (Agent Plur. *uṇō*, *iṇō*).

An interesting feature of these dialects is the frequent preference of *ḍl* (or *dl*) and *ḍhl* to *br* or *bhr*, and of *ṭl* (or *tl*) and *ṭhl* to *tr*. Thus we have Bhadravāhī *ḍhlḥbbū*, red bear, *ḍhlā*, brother, *ḍlāhg*, leopard, for what in other dialects would be *bhrabū*, *bhrā*, and *barāhg*. We notice also *ḍlāōrō*, in the state of having been married, for *biāhā huā*. The very name for Bhadravāhī, *Bhadḍhlā*, illustrates this. In Bhaḷēsī we have *ḍhlḥbbhū*, red bear, *ḍlāg*, leopard; also *ḍhlḥḍḍ*, sheep, for *bhēḍ*. In Pāḍarī there is *ḍlāindhē*, bind, for *bāndhō*.

Again we find in Bhadravāhī *ṭhlī*, woman, *ṭlāē*, three, *ṭhlēlī*, day after to-morrow (lit. third day), *ṭhlīh*, thirty, *ṭlēbbī*, twenty-three; cf. *strī*, *trai*, *trījjā din*, *trīh*, *trēi*. In Bhaḷēsī we have *ṭlēlhī*, for the day after to-morrow, and in Pāḍarī *ṭlāē* for three, and *ṭlēan* for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of *l* and *r* and of *ṭ* and *r* is very common.

Bhadravāhī makes its Genitive Sing. in *rū*, Genitive Plural in *karu*, Dative in *jō*, Locative in *mū*, Ablative in *kara*. The Agent Sing. Masc. is in *-ē* and the Agent Plur. both Masc. and Fem. in *ēi*. It has *l* throughout in the suffix for the Future, the 1st Plur. having *ml*, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ('in the state of') is in *-ōrō*.

Bhaḷēsī very much resembles Bhadravāhī. It has its Genitive Sing. in *-ēū*, Genitive Plur. in *kēū*; its Dative Sing. in *-ē*, and Dative Plur. in *-an*; its Ablative Sing. in *-ā* and Ablative Plur. in *-ān*, while its Agent case has almost always *-ē* in both the Sing. and the Plur. The Future has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having *ml*. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in *-ūō*, and the Conjunctive Participle (*having* fallen, etc.) in *-ōi*.

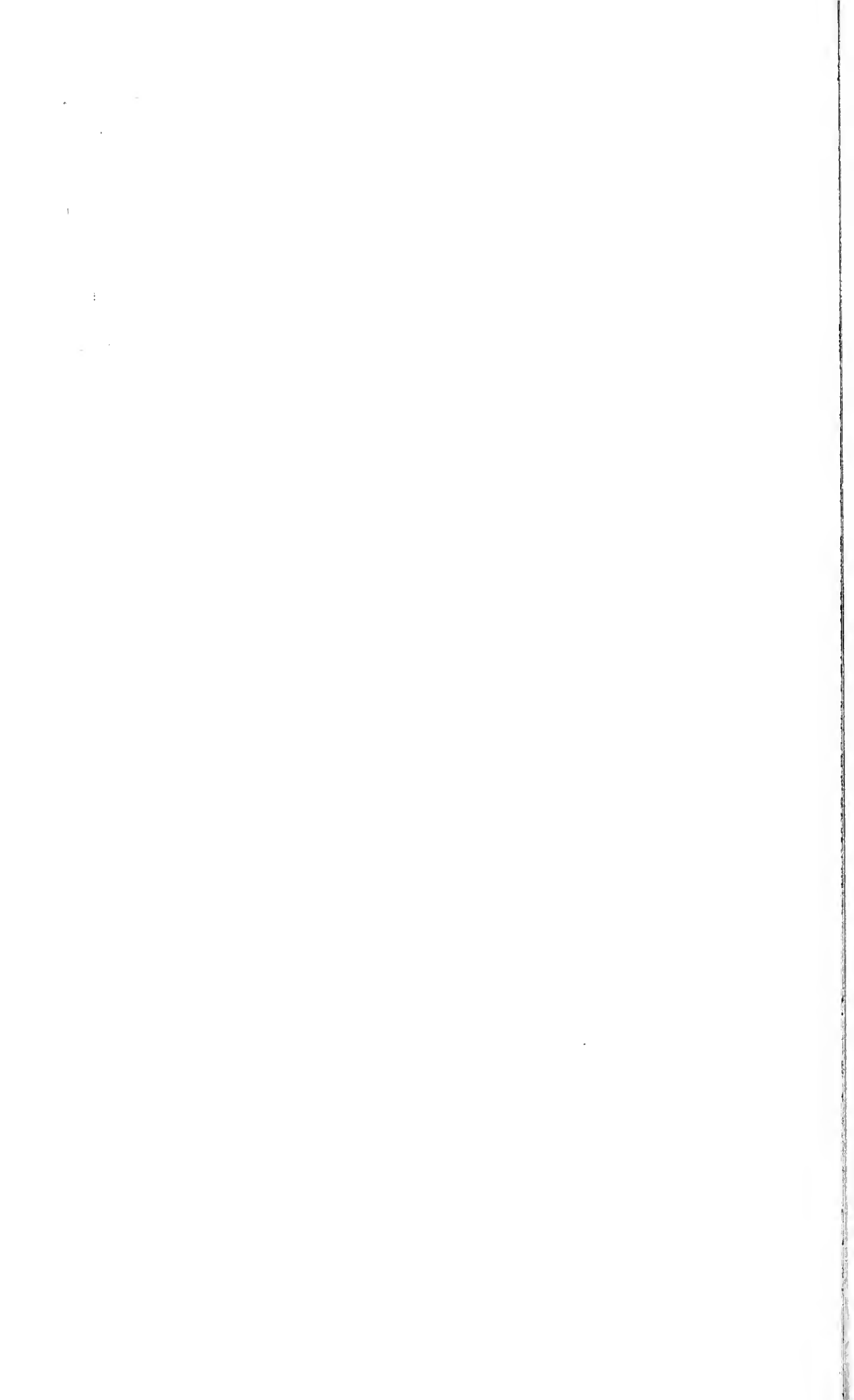
Pāḍarī has *-ar* for the Genitive Sing. ending and *kar* for the Genitive Plur., *as* for the Dative Sing. and apparently no ending for the Dative Plur., *ēl* for the Ablative Sing., and *kal* for the Ablative Plur. Its Future takes *l* throughout with *nl* in the 2nd and 3rd Plur. The

Future has two forms for the 1st Sing. ending respectively in *-u* when the root of the verb ends in a consonant, and in nasal *u* when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in *-ōr* or *-aur*, and the Conjunctive Participle in *-ī kar*.

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

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





## BHADRAWĀHĪ.

### NOUNS.

#### *Masculine.*

#### Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ō, horse	-ē
G.	-ē rū	-ā karu
D.A.	-ē jō	-an jō
L.	-ē mā̃	-an mā̃
Ab.	-ē kara	-an kara
Ag.	-ē	-ēĩ
V.	-ā	-āu

#### Nouns in a Consonant.

N.	ghar, house	ghar
G.	ghar rū	ghar karu
D.A.Ab.L.	ghar-ē jō, kara, &c.	ghar-an jō, &c.
Ag.	-ē	-ēĩ

#### Nouns in -ī.

N.	hāthī, elephant	hāthī
G.	haithē rū	hāthī karu
D.A.Ab.L.	haithē jo, kara, &c.	hāthī jo, &c.
Ag.	haithē	haithē
V.	haithā	haithān

#### Nouns in -ū.

N.	hind -ū, Hindu	-ū
G.	-ē rū	-ē karu
Ag.	-ē	-ēĩ

*naū*, name, is thus declined :—

N.	naū	naū
G.	naūē rū	naū karu

## Feminine.

## Nouns in -ī.

N.	kūī, daughter	kūī -ā̃
G.	kūī -ě rū	„ karu
D.A.	-ě jō	„ jō
L.	-ě m̃	„ m̃
Ab.	-ě kara	„ kara
Ag.	-ā̃	-ēī
V.	-ē	-āu

## Nouns in a Consonant.

N.	baiḥ, sister	baiḥ -ī
G.	baiḥ -ě rū	-ī karu
D.A.	-ī jō	-ī jō
L.	-ī m̃	-ī m̃
Ab.	-ī kara	-ī kara
Ag.	-ā	-ēī
V.	-ē	-āu

*batshī*, cow, calf, is thus declined :—

N.	batshī	<i>bentsh</i> -ī
G.	<i>bentsh</i> -ě rū	-ī karu,
Ag.	-ā	-ēī

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

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

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

kūīě	rū	ghōṛē	rū	ghar,	the	house	of	the	girl's	horse.
kūīě	rū	ghōṛā	karu	ghar,	„	„	„	„	„	horses.
kūīě	rū	ghōeurě	rū	ghar,	„	„	„	„	„	mare.
kūīé	rū	ghōeuṛi	karu	ghar,	„	„	„	„	„	mares.



## PRONOUNS.

	1st	2nd	3rd	th. this
<i>Sing.</i>				
N.	aū	tū	ōh	ih
G.	mērō, mērū,	tērū	usērū	isērō
D.A.	mī	tūī	us, us jaū	is, ish jaū
L.	„ mā	tūī mā	us mā	is mā
Ab.	„ kara	tūī kara	„ kara	„ kara
Ag.	mī	taī	uṇī	iṇī

*Plur.*

N.	as	tus	uṇha, ōṇhā	uṇhā
G.	ishū	tiṣhu	uṇ karu	iṇ karu
D.A.	asan <i>or</i> asan jaū	tusan <i>or</i> tusān jō	uṇaṇ <i>or</i> uṇaṇ jaū	iṇaṇ <i>or</i> iṇaṇ jō
L.	asan mā	tusan mā	uṇaṇ mā	iṇaṇ mā
Ab.	„ kara	„ kara	„ kara	„ kara
Ag.	asēī	tusēī	uṇēī	iṇēī

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

<i>Sing.</i> N.	taī,	G.	tisērū,	D.A.	tus, tash jaū,	L.	tas mā.
Ab.	tas kara,	Ag.	taṇī.				
<i>Plur.</i> N.	taṇā,	G.	taṇ karu,	D.A.	taṇaṇ jaū,	L.	taṇaṇ mā.
Ab.	taṇaṇ kara,	Ag.	taṇēī.				

*Sing.**Plur.*

N.	kaṇ, who ?	zai, who,	kaṇ	zaṇa
G.	kisērō	zisērū	kaṇ karu	zaṇ karu
Ag.	kaiṇī	zaiṇī	kēṇēī	zēṇēī
<i>kōī</i> , anyone, someone,	G.	<i>kēīcērū</i>	Ag.	<i>kēīcē</i>
<i>kuu</i> , what ?	G.	<i>kōlhērō</i> .		

Other pronouns are *kicch*, anything, something, *zai kōī*, whosoever, *zai kicch*, whatsoever.

## ADJECTIVES.

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

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

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ērhū, like this	tērhū, like that	kērhū, like what?	zērhū, like which
aitrū, so much or many	taitrū, so much or many	kaitrū, how much or many?	jaitrū, as much or many

## ADVERBS.

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

<i>Time.</i>	<i>Place.</i>
huṇē, now.	itthī, ēṛī, irā, here.
tēs, then.	ūṛī, urā, taṛī, tarā, there.
kēs, when?	kōṛī, kōrā, where?
zēs, when.	zaṛī, zarā, where.
kāla, to-morrow.	īṛī tāī, up to here.
ṭhlēḍī, day after to-morrow.	itthā, from here.
tsōūthē, day after that.	bāh, up.
hij, yesterday.	bunh, down.
prēz, day before yesterday.	nēṛō, near.
tsōrdihāṛēbhūē, day before that, (lit. four days ago).	dūr, far.
kadī, sometimes, ever.	agrī, in front.
kadī na, never.	pattrī, behind.
kadī na kadī, sometimes.	antar, inside.
	bēhr, outside.

The adverbs are *kujō*, why? *ā*, yes; *nēṛh*, no; *lūshī*, quickly; *is gallā kērē*, for this reason; *in sārē*, *ain sārē*, thus; *kharē sārē*, well.

PREPOSITIONS.

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

pār, beyond.	tērē lēi, about thee.
wār, on this side.	īshī sākī, like us.
hētṭh, below.	ṃaṃ kā, towards them.
mā, within.	us patī, after him or that.
mī kēi or kā, beside me.	tisērē wārē pūē, round about it.
mī sāthī, mī sīh, with me.	tusan barābar, equal to you.
tēs wāstē, for him.	mērē bagair, without me.

VERBS.

*Auxiliary.*

Pres. I am, &c.	āñ	ās	āhē	āhm	āth	āṃ
Past I was	Sing. thīō,	f. thī	Pl. thīē	f. thī		

INTRANSITIVE VERBS.

**bitsharṇu, fall.**

Pres. Cond.	bitshar-an or -ī	-as	-ē	-am	-ath	-aṃ
Fem.		-ī	-ī	-ī	-am	-ath -aṃ
Fut.	bitshar -alō	-alō	-alō	-malē	-alē	-alē
Fem.		-ailai, &c.				
Imperat.	bitshar		bitsharā			
Pres. Ind.	bitshar -tā	-tā	-tē	-tam	-tath	-taṃ
Fem.		-cā	-cā	-cē	-cam	-cath -caṃ
Impf. Ind.	bitshar -tō	thīō (fem. -tī thī)	Pl. -tē	thīē (fem. -tī thī).		
Past Ind.	bitsh -arō	f. -ērī	Pl. -arē	f. -ērī		
Pluf. -	bitsharō	thīō, &c.				
Part.		bitshartō, falling ;	bitshartā, having fallen ;	bitsharōrō,		
		in the state of having fallen ;	bitsharñbhālō, fallen,			
		about to fall.				

Some verbs have slight irregularities.

**bhōṇu**, be, become.

Pres. Cond.	bhau -ī	-s	-ē	-m	-th	-ṇ
Fut.	bhō -lō	-lō	-lō	bhau-mlē	-lē	-lē
Past Ind.	bhūō					
Part.	<i>bhūōrō</i> , in the state of having become.					

**ējṇu**. come.

Pres. Cond.	ējji, &c.					
Fut.	ēj -ēlō	-ēlō	-ēlō	-mēlē	-ēlē	-ēlē
Imperat.	ēi	ējā				
Pres. Ind.	ēttā					
Impf. Ind.	ēttō thiō					
Past	āū					
Part.	<i>ēttā</i> , having come ; <i>ōrō</i> , in the state of having come.					

**gāhṇū**, go.

Pres. Cond.	gēī	gās	gāhē	gāhm	gātath	gāṇ
Fut.	gēlō	gēlō	gālō	gāmalē	gālē	gālē
Impf. Ind.	gāhtō thiō.					
Past	jaū jē					
Part.	<i>gēhtā</i> , having gone ; <i>jōrō</i> , in the state of having gone.					

**rēhṇu**, remain.

Pres. Cond.	rēhī	rāhs	rāhē	rāhm	rāhth	rāhṇ
Fut.	rēh -lō	-lō	-lō	rāhmlē	rēh -lē	-lē
Imperat.	rāh	rāhā				

TRANSITIVE VERBS.

**kuṭṇu**, beat.

Pres. Cond.	kuṭ -ṭau	-ṭas	-ṭē	-ṭam	-ṭath	-ṭaṇ
Fem.	-ṭī	-ṭī	-ṭī	-ṭam	-ṭath	-ṭaṇ
Fut.	kuṭ -alō	-alō	-alō	-malē	-alē	-alē
Fem.	-ailai, &c.					
Imperat.	kuṭ	kuṭṭā				
Pres. Ind.	kuṭ -ṭā	-ṭā	-ṭē	-ṭam	-ṭath	-ṭaṇ
Fem.	-cā	-cā	-cē	-cam	-cath	-caṇ
Impf. Ind.	kuṭṭō thiō. Pl. kuṭṭē thiē. Fem. kuṭṭi thi					
Past. Ind.	kuṭṭū or kuṭṭō with agent case of subject, kuṭṭū or kuṭṭō agreeing with the object.					

Pres. Perf.	kuṭṭū (&c.) āhē with agent case of subject, kuṭṭū āhē agreeing with object.
Plupf.	kuṭṭū thīō with agent case of subject, kuṭṭū thīō agreeing with object.
Part.	as for <i>bitsharṇu</i> , <i>kuṭṭōrō</i> , in the state of having been beaten.

The following are slightly irregular :—

		khāṇū, eat.
Past Ind.	khañ	
		pīṇū, drink.
Past Ind.	pīñ	
		dēṇū, give.
Fut.	dēlō	
Past Ind.	dēñ	
		zauṇū, say.
Fut.	zōlō or zaulan	
Past Ind.	zañ	
		kaṭṭīrnū, do.
Fut.	kōrlō	
Past Ind.	kiñ	
		zānnū, know.
Fut.	zānlō	
Past Ind.	zāñ	
		ānnū, being.
Fut.	aiṇalō	
Past Ind.	añ	
		naiṇū, take away.
Fut.	nēlō	
Past Ind.	nēñ	

*Habit* is rendered as follows :—

*aū gāhtā bhautā*, I am in the habit of going.  
*tai gāhtō bhautē*, he is in the habit of going.  
*tai gāhtī bhautē*, she is in the habit of going.

*Present action* is thus expressed :—

*tai gāhṇē larō ai* or *gāhṇē lagorō ai*, he is in the act of going.  
 This, translated into literal Urdū, would be *wah jānē lagā huā hai*. In this example the words *gāhṇē larō* or *lagorō* are indeclinable for all persons and numbers.

The epenthetical vowel change in *hāthlī*, *haiṭhē rū*; *batshī*, *beutshē rū*; *kaṇṇ*, *kaiṇi* (see declension of nouns and pronouns), and in *bitsharalō*, *bitsharailai*; *kuṭalō*, *kuṭailai*; *ānnū*, *aiṇalō* (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

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

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative:—Sing. *banhd* or *banhdā*; plur. *banhdāth* or *banhdthēṣ*.

*List of Common Nouns, Adjectives and Adverbs.*

bābō, father.	kuk-kuṛ, cock.
hāj, mother.	-kaṛi, hen.
ḍhḷā, brother.	bal-ā, cat (male).
baiṇṇ, baiṇṇ, sister.	-āi, ,, (female).
kō, māṭṭhū, son.	ūṇṭ, camel.
kōi, kūi, daughter.	tsaṛōlli, bird.
muṇash, husband.	shēṇ, kite.
ṭhḷi, wife.	gidar, fox.
maṛd, man.	hāthi, elephant.
ṭhḷi, woman.	hatth, hand.
māṭṭhū, boy.	pāō, foot.
kōi, kūi, girl.	nakk, nose.
gōran siṅghā, cowherd.	ētshī, eye.
pubāl, shepherd.	tuttar, face.
tsaur, thief.	āsh, mouth.
ghōṛ -ō, horse.	dant, tooth.
-ī, mare.	kann, ear.
dānt, ox.	shirāl, hair.
batshī, cow.	dōg, head.
bhañ, buffalo.	zibbh, tongue.
tshēṛō, he-goat.	pait, stomach.
tshaili, she-goat	piṭṭh, back.
bhaiḍḍ, sheep.	jind, body.
kut-ar, dog.	katāb, book.
-ri, bitch.	kalam, pen.
itsh, black bear.	khaṭ, bed.
ḍhḷabbu, red bear.	ghar, house.
ḍhḷāhg, leopard.	nirū, river.
khauthau, ass.	gaḍ, stream.
sūr, pig.	dhār, hill.

paddhrū, plain.  
 tshōṭhl, field.  
 rōṭṭi, bread.  
 pāṇī, water.  
 gahũ, wheat.  
 kukkṛī, maize.  
 būṭā, tree.  
 ḍlaũ, field.  
 shāhr, town.  
 baṇ, jungle.  
 maslī, fish.  
 batt, way.  
 mēūō, fruit.  
 mās, meat.  
 duddh, milk.  
 ṭhūl, egg.  
 ghī, ghi.  
 tail, oil.  
 tshāh, buttermilk.  
 zhēz, day.  
 ḍlaz, night.  
 dihārō, sun.  
 cānaṇī, moon.  
 tārō, star.  
 bāō, wind.  
 dēū, rain.  
 dhupp, sunshine.  
 āndharū, storm.  
 bhārō, load.  
 bīdz, seed.  
 lahũ, iron.  
 chail, beautiful, good, clean.  
 burō, ugly, bad.  
 baḍḍō, big.  
 nikrō, little.  
 shust, lazy.  
 takrō, wise.  
 jāhli, ignorant.  
 tikkhā, tēz, swift.  
 ṭhandū, cold.  
 tattū, hot.  
 miṭṭhū, sweet.

rēār, ready.  
 kam, little.  
 mastē, much.  
 bhōṇu, be, become.  
 ēṇu, come.  
 gāhṇū, go.  
 naiṇū, take.  
 dēṇū, give.  
 bitsharnu, fall.  
 nṭhṇu, rise.  
 kharō bhōṇū, stand.  
 hairnu, see, look.  
 khāṇū, eat.  
 pīṇū, drink.  
 zauṇū, say.  
 zhulṇu, sleep.  
 kairnu, do.  
 rēhṇū, remain.  
 kuṭṭū, beat.  
 pushāṇṇū, recognise.  
 zānnū, know.  
 puzṇū, arrive.  
 nashṇū, run.  
 nashī gāhṇū, run away.  
 baṇāṇū, make.  
 rakkhṇū, place.  
 kuṇṇū, call.  
 malṇū, meet.  
 shikhṇū, learn.  
 parṇū, read.  
 likkṇu, write.  
 shuṇṇu, hear.  
 nisū, turn.  
 azṇu, return.  
 tsalṇu, flow.  
 larṇū, fight.  
 zītṇū, win.  
 hārṇū, he defeated.  
 tsalu gāhṇu, go away.  
 baiṇū, sow.  
 hal lāṇā, plough.  
 khuāṇū, cause to eat.

piāṇū, cause to drink.  
 ṣhuṇāṇū, cause to hear.  
 tsāru, graze.

tsāranu, cause to graze.  
 zhulṇu, lie down.

---

 NUMERALS.

*Cardinal.*

1—ak.	15—parṇē.
2—dūī.	16—shōṛē.
3—tlāī.	17—satāīrē.
4—tsēūr, tsōūr.	18—at̥hārē.
5—pant̥s.	19—nuūī.
6—shāh.	20—bih.
7—satt.	23—tlēbbī.
8—at̥ṭh.	27—sēttēī.
9—naū.	29—unattōī.
10—dash.	30—th̥l̥ih.
11—yāhē.	100—shauū.
12—bāhrē.	1,000—hazār.
13—tēhrē.	100,000—lakkh.
14—tsēūndē.	

*Ordinal.*

1st, paihlū.	5th, pantsaū.
2nd, dūīaū.	6th, shōīaū.
3rd, tlēīaū.	7th, sataū.
4th, tsēūraū.	10th, dashaū.

---

addhū, half.  
 dad̥ḍh,  $1\frac{1}{2}$ .  
 paṇṇē dūī,  $1\frac{3}{4}$ .

suā dūī,  $2\frac{1}{4}$ .  
 dhāī,  $2\frac{1}{2}$ .  
 sād̥hē tsōūr,  $4\frac{1}{2}$ .

---

 SENTENCES.

1. Tērō naū kuṇ ai? What is thy name?
2. Ēs ghōṛē rī kēṭlī umr ai? How much is this horse's age?
3. It̥ṭhā Kash̥mīr kēṭlī dūr ai? From here how far is Kash̥mīr?
4. Tishō bāna rē kēṭlī mat̥ṭhā aṇ? How many are his father's sons?
5. Aū az dūrā haiṭṭā ān. To-day I from far walking came.



6. Mērē cācē rō kō tisērī bēhñi sāthī dīāōrō ai. My uncle's son with his sister is married.
7. Gharē chittē ghōrē rī kāthī aē. In the house the white horse's saddle is.
8. Tisērē thiggē pur kāthī lāth. On his back bind the saddle
9. Mī tisērū matthū mast kuttū. I beat his son much.
10. Tai dhāri pur bētshī tshōllī tsārtē. On that hill he is grazing cows and sheep.
11. Tai būtē hāth ghōrē pur bisharō ai. Under that tree he is sitting on a horse.
12. Tisērū dhlā apñi bēhñi kara baḍḍō ai. His brother is bigger than his sister.
13. Tisērū mul dhāi rupayyē aṇ. Its price is two and a half rupees.
14. Mairo bābō us nikre ghare mā bishtē. My father in that little house lives.
15. Tēs ēh rupayyō dē. Give him this rupee.
16. Tai rupayyē tēs kara āṇ. These rupees bring from him.
17. Tēs mast kuttā shēlī sī bāhd or bāhdā. Having beaten him much bind thou him with a rope.
18. Khūhō pāñi kaḍḍh. From the well take out water.
19. Mī agrī tsalāth or tsalthōī. Before me walk (you.)
20. Kisērō kō tusan pitōrā ōrō ai ? Whose son is coming after you ?
21. Tai kas kara mullē āṇō ? From whom hast thou bought it ?
22. Dīanā rē ēkkī hēṭribālō kara. From a shopkeeper of the village.

BHALĒSĪ (Bhalēsi).

NOUNS.

*Masculine.*

Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.A.	ghōṛ -ō, horse	ghōṛē
G.	-ēū	ghōṛ kēū
D.	-ē	ghōṛ -an
Ab.	-ā	-ān
Ag.	-ē	-ē

Nouns in a Consonant.

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

Nouns in -ī.

N.A.	hāth -ī, elephant	-ī
G.	-ēū	-ī kēū
Ag.	-iē	-iē

*Feminine.*

Nouns in -ī.

N.A.	kūī, girl	kūīā
G.	kūī -ēū	kuī kēū
D.	-ē	kuī -an
Ab.	-ā	-ān
Ag.	-ē	-ē

Nouns in a Consonant.

N.A.	bhaiṇ, sister	bhaiṇ
G.	bhaiṇ -ēū	bhaiṇ -ī kēū
D.	-ē	-in
Ab.	-ā	-iān
Ag.	-ē	-iē

## PRONOUNS.

*Sing.*

	1st	2nd	3rd	ob. this
N.	aũ	tñ	sē. ðh	āh
G.	mēñ	tēñ	usēñ	isēñ
D.A.	mēñ	tñi	us	is
L.	,, mñ	,, mñ	,, mñ	,, mñ
Ab.	mōrã	tērã	usã	isã
Ag.	mēñ	tēñ	unī	inī

*Plur.*

N.	as	tus	unā	ina
G.	asērũ	tusērũ	un kēñ	in kēñ
D.A.	āhan, asan	tuhan, tusan	unan	inan
L.	asan mñ	tusan mñ	,, mñ	,, mñ
Ab.	asān	tusān	unān	inān
Ag.	ahan, asan	tuhan, tusan	unhē	inhē

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

Sing.	N. <i>tē.</i>	G. <i>tusēũ.</i>	D.A. <i>tus.</i>	L. <i>tus mñ.</i>	Ab. <i>tasã.</i>	Ag. <i>tēñi.</i>
Plur.	N. <i>tēñã.</i>	G. <i>tēñ kēñ.</i>	D.A. <i>tinan.</i>	L. <i>tinan mñ.</i>	Ab. <i>tinān.</i>	Ag. <i>tinhē.</i>

*Sing.**Plur.*

N.	kañũ, who?	dzē, who	kañũ	dzēñã
G.	kisēũ	dzisēũ	kin kēñ	dzin kēñ
D.A.L.Ab.	kis, &c.	dzis, &c.	kin, &c.	dzin, &c.
Ag.	kēñi	dzēñi	kuñhē	dzin hē
<i>kōi</i> , anyone, someone.	G. <i>kōrēũ.</i>	D. <i>kēñcē.</i>		
<i>kī</i> , what?	G. <i>kuñrēũ.</i>			

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

The abl. pl. of the personal pronouns reminds us of the Kuññi dialect, where we find *āssan* or *āssã na*, *tussan* or *tussã na*, *tinha na*, *in ha na*.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā*, *ū*, *au*, *ō*, are indeclinable. Those ending in any of these letters change it to *-ē* for Obl. s. m., and N. pl. m., and *ī* for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as *ghōṛēi zīn*, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as *cnittā*, white (cf. Panjābī, *cittā*; Kulūi *shēttā*, and *shittā* in Kulū Sirāj) *isē chittā*, whiter than this.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>ēhū</i> , like this	<i>tēhū</i> , like that	<i>kēhū</i> , like what?	<i>dzēhū</i> , like which
<i>ēthur</i> , so much or many	<i>tēthur</i> , so much or many	<i>kathur</i> , how much or many?	<i>dzēthur</i> , as much or many

## ADVERBS.

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

*(Time.)*

<i>huṅhē</i> , now.	<i>ṭlēdlī</i> , day after tomorrow.
<i>tēssā</i> , then.	<i>tsōūth</i> , day after that.
<i>kēssā</i> , when?	<i>hī</i> , yesterday.
<i>dzēssā</i> , when.	<i>parē</i> , day before yesterday.
<i>adz</i> , to-day.	<i>tsōūth</i> , day before that.
<i>kāla</i> , tomorrow.	

*(Place.)*

<i>ērē</i> , here.	<i>dzērē</i> , where.
<i>ōṛē</i> , <i>tērē</i> , there.	<i>īṛiā</i> , from here.
<i>kōrē</i> , where?	

## VERBS.

*Auxiliary.*

Pres. I am, &c.	heũ	has	hā	ham	hath	aban
Past I was	Sing. m. thiō	f. thē	Pl. m. thiē	f. thī		

*Intransitive Verbs.***khirkṇu, fall.**

Pres. Subj.	khirk -â	-as	-ō	-am	-ath	an
Fut.	khirk -an or -ēn	-al or -ēl	-ēl	-kamal	-ēl	an
<i>Fem.</i>	-eun	-eul	-eul	-amenl	-eul	-aun
Imperat.	khirk khirkā					
Pres. Ind.	khirk -tau or -tu	-tus or tōs		-tau or tu		
	-tam	-tath		-tē		
<i>Fem.</i>	-tē	-tē	-tē	-tam	-tath	-tī
Impf. Ind.	khirk -tau thiō (f. -tē thē)	Pl. -tē thiē (f. tī thī)				
Past Ind.	khirk -ō	-ō or -au	-ō or -au	-au	-au	-ē
<i>Fem.</i>	-ōī					
Pres. Perf.	khirkō	heũ or aheũ, &c.				
Plupf.	khirkō	thiō, &c.				
Past	khirkōi,	having fallen				

Some verbs have slight irregularities.

**bhōṇu, be, become.**

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

**aiṇu, come.**

Pres. Subj.	ēiā	ēis	ēiē	ēm	ēith	ēin
Fut.	ēin	ēyēl	ēyēl	ēimēl	ēyēl	ēin
Imperat.	eui	ēiā				
Pres. Ind.	ēintō, &c.					
Past Ind.	āūō	f. āūōī				
Partic.	ēṇēbālō,	comer, about to come.				

**gāhṇu, go.**

Pres. Ind.	gāh -ā	-as	-ē	-am	-ath	-an
Fut.	gāh -an	-al	-al	-mal	-al	-an
Imperat.	gā	gāhā				
Pres. Ind.	gahāitō					
Past Ind.	gēū	Pl. gē	F. Sing. & Pl.	gōī		

*Transitive Verbs.*

## kutṇu, beat.

Pres. Subj.	kutṭ -ã	-as	-ō	-am	-ath	-an
Fut.	kut	-ṭan	-ṭal	-ṭal	-mal	-ṭan
Imperat.	kut	kutṭā				
Pres. Ind.	kut	-tau (or -tu or -tō)	-tus or -tōs			
		-tau or -tu or -tō				
		-tam	-tath	-tē		
<i>Fem.</i>	-tē	-tē	-tē	-tam	-tath	-ti
Imperf. Ind.	kut	-tan thiō (f. -tē -thē)	Pl. -tē thiē (f. tī thī)			
Past Ind.	kut	-ṭō (f. -ṭē Pl. ṭē f. ṭī)	with agent case of subject, kutṭō agreeing with object.			
Pres. Perf.	kutṭō	hā	with agent case of subject, kutṭō hā agreeing with object.			
Plupf.	kutṭō	thiō	with agent case of subject, kutṭō thiō agreeing with object.			
Partic.		kutṭau, beating ; kutṭō or kutṭūō, beaten.				

Some verbs exhibit minor divergences.

## khāṇō, eat.

Past. Ind.	khātō.
Fut.	khān.
Past	khāū.
Partic.	khāū or khāūō, eaten.

## piṇō, drink.

Pres. Ind.	piṭō.
Fut.	piān.
Past Partic.	piōū.

## dēṇō, give.

Pres. Ind.	dētō.
Fut.	dēn.
Past	dittōū.

## dzōṇu, say.

Pres. Ind.	dzōtā.
Fut.	dzōn.
Past	dzōū.

karnu, do.

Pres. Ind.	kartō.
Fut.	karn.
Past	kēñ.

dzāṇṇu, know.

Pres. Ind.	dzāṇtu.
Fut.	dzāṇan.
Past	dzāṇū.

ṅṅō, bring.

Pres. Ind.	ṅtō.
Fut.	ṅan.
Past	ṅō.

nēṅō, take, take away.

Pres. Ind.	nētō.
Fut.	nēn.
Past	nēō.

Verbs appear to have two past participles, thus from *khāṅō*, eat, we have *khāū* and *khāūō*; from *gāṅṇu*, go, *gēū* and *gēūō*. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being *eaten* and *in the state of having been eaten, gone*, and *in the state of having gone*.

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

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

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

Bhaḷēsī does not differ greatly from Bhadrawāhī. The following words as compared with the corresponding words in the Bhadrawāhī list will show the approximation.

bāb, bājī, father.	bōkut, son.
hai, mother.	kō, „
kāk, brother.	kūr, daughter.
bhēi, „	kuī, „
binyi, sister.	rōn, husband.
bhaiṅ, „	meṅṅash, husband.

zanān, wife.  
 muṭṭēār, man.  
 kuṣṭhīnsh, (nasal *n*), woman.  
 kō, boy.  
 kuī, girl.  
 gōr, cowherd.  
 puhāl, shepherd.  
 tsōr, thief.  
 ghōr -ō, horse.  
     -ě, mare.  
 dānt, ox.

gaū, cow.  
 bhaī, buffalo.  
 tshērṭō, he-goat.  
 tshēllē, she-goat.  
 dhḷedd, sheep.  
 kutar, dog.  
 kutrē, bitch.  
 eutsb, black bear.  
 dhḷibbhū, red bear.  
 dlāg, leopard.  
 khōtrū, ass.

---

SENTENCES.

1. Tēu naū kē hā? What is thy name?
2. Ēs ghōrēi kēthri umbar hā? How much is this horse's age?
3. Īrīā Kashmīr kēthri hā? From here how much is Kashmīr?
4. Tē habē gharē maṭh kēthar ahan? In thy father's house how many sons are there?
5. Aū adz dūruā hanṭhi āūō āheū. I to-day from far walking have come.
6. Mēu piṭlāō kō tisēi bhain sāthēā biāhō āhē. My uncle's son is married with his sister.
7. Gharē madz chittē ghōrēi zīn āhē. In the house is the white horse's saddle.
8. Tisēi piṭṭhē puṭṭh zīn kashā. Upon its back bind the saddle.
9. Mēi tisēu kō matō kuṭṭō. I beat his boy much.
10. Tē dhārē puṭṭh gauā tshēlli tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us butṭē hēṭṭhē ghōrē puṭṭh tē bishōū āhē. Under that tree upon a horse he seated is.
12. Tisēu bhēi apṇi bhainā baṭō āhē. His brother is bigger than his sister.
13. Tisēu mul adhāi rupayyō hā. Its price is two and a half rupees.
14. Mēu bābō us nikṛū gharē madz bhōtō. My father lives in that little house.
15. Us rupayyē dēth. Give him rupees.
16. Usā rupayyē ēṇi tshadḍ. From him take (those) rupees.
17. Tē hacchō kuṭṭath tē shēli sāi bannhath. Beat him well and bind him with ropes.



18. Khūhā pāṇi keuḍh. From the well take out water.
  19. Mērā āgrē tsalā. Walk in front of me.
  20. Kisēū kō tērā pattē ēiutō. Whose boy comes behind thee?
  21. Tēī kisā mullē aṇō? From whom hast thou brought it?
  22. Ḍḷaũā haṭṭibālē kaṇčā aṇō. From the village from a shop-keeper (I have) taken it.
-

## PĀḌARĪ.

### NOUNS.

#### *Masculine.*

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	ghōṛ-ě
G.	-ar	-ī kar
D.	-as	-ī
Ab.	-ěl	-ī kal
Ag.	-ē	-ī

#### Nouns in a Consonant.

N.	badhēl, ox	badhēl
G.	badhēl -ar	badhēl kar
D.	-as	badhēl
Ab.	-ěl	badhēl kal
Ag.	-ē	badhēlē

*bab*, father, has G. *bābbar*; D. *bābbas*; Ab. *bābbal*; Ag. *bābbē*.

#### Nouns in -ī.

N.	hāithī	hāthī
G.	hāithiar	hāithī kar
Ag.	hāithī	hāithī

#### *Feminine.*

#### Nouns in -ī.

N.	kōi	kūi
G.	kūy -ar	kūi kar
D.	-as	kūi
Ab.	-al	kūi kal
Ag.	kūi	kūi

*ghōṛī*, mare, has G. *ghūṛēr*; D. *ghūṛēs*.

#### Nouns in Consonant.

*bhēṇ*, sister, has G. *bhēṇar*; Pl. *bhīṇ*; G. *bhīṇī kar*.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd	ēh, this
N.	aũ	tū	ōh	ēh
G.	měṣūṇ, mēṇ	těṣūṇ, tēṇ	tasar	asar
D.	meuḥ, maĩ	tōū	tas	as
Ab.	māl	tāl	tasal	asal
Ag.	maḥ	taĩ	tēini	ēini

*Plur.*

N.	as	tus	ūḥ	ěṣūḥ
G.	hiṣūṇ	tōḥṇ	taĩ kar	aĩ kar
D.	āsē	tusē	taṇḥē	aṇḥē
Ab.	as kal	tus kal	taĩ kal	aĩ kal
Ag.	āsē	tusē	taṇḥē	aṇḥē

*kāṇh*, who ? has G. *kasar* ; Ab. *kasal* ; Ag. *kēin*.

*kī*, what ? has G. *kurēr*.

Other pronouns are *dzē*, who ; *kīch*, something, anything ; *dzē kaṇē*, whoever ; *dzē kīch*, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects ; as *tath kuthī āndar*, in that house. It is found also in Kashmiri.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns ; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as :—*chēta*, white ; *tasal chēta*, whiter than that.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>eurh</i> , like this	<i>toūrh</i> , like that	<i>kēōrh</i> , like what ?	<i>dzēōrh</i> , like which
<i>attaṛ</i> , so much or many	<i>tattaṛ</i> , so much or many	<i>kattaṛ</i> , how much or many ?	<i>dzattaṛ</i> , as much or many

## ADVERBS.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

## (Time.)

himmī, now.	hī, yesterday.
tapal, then.	parē, day before yesterday.
kapal, when?	tsōūthī, day before that.
dzapal, when.	ka'idī, sometimes, ever.
shūi, tomorrow.	ka'idī na, never.
tlēan, day after tomorrow.	ka'idī ka'idī, sometimes.
tsōūthī, day after that.	

## (Place.)

iēūr, here.	dzal, where.
ēēul, „	dzatth, „
ōtth, „	iēūr tikar, up to here.
tār, tōr, there.	īrī, from here.
ōl, „	bīh, up.
ōtth, „	naiṇḍ, down.
taṭth, „	nērē, near.
tal, „	dūr, far.
kōr, where?	agar, in front.
kōl, „	paṭtar, behind.
kōtth, „	āndar, inside.
dzār, where.	bāhr, outside.

Others are *kyēs*, why; *ā*, yes; *na*, no; *chēr*, well; *hasāl*, quickly, *is galar dōstī*, for this reason.

## Conjunction.

*dzai*, if.

## PREPOSITIONS.

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.	mañ <i>peur</i> , near me.
wār, on this side.	mañ <i>samēt</i> , with me.
āndar, in.	tasar <i>dōstī</i> , for him.
paḍ, beneath.	tānē <i>peur</i> , towards them.
peur, upon.	

## VERBS.

*Auxiliary.*

Pres.	I am, &c.,	mas. han <sup>a</sup> ,	fem. hinī,	all through.
Past	I was.	Sing. m. thō <sup>a</sup> ,	f. thī,	Pl. thēē, f. thī.

*Intransitive.***dzhāṛaṇ**, fall.

Fut.	dzhār	-al	-al	-al	dzhuṛul	dzhār	-nal	-nal
Fem.	dzhair	-əl	-əl	-əl	dzhuṛ	-əl	dzhair	-nē <sup>l</sup> lī -nē <sup>l</sup> lī
Imper.	dzhār							
Past Cond. or								
Pres. Ind.	dzhār	-na,	Pl. dzhairnē.					
Fem.	dzhairnī,	all through.						
Impf. Ind.	dzhāṛna	thō <sup>a</sup> ,	Pl. dzhairnē thēē					
Fem.	dzhairnī	thī.						
Past Ind.	dzhāṛa,	Pl. dzhairē.						
Fem.	dzhairī							
Part.	<i>dzhāṛna</i> ,	falling ;	<i>dzhairī<sup>i</sup>-kar</i> ,	having fallen.				

The following show slight variations :—

**bhōṇ**, be, become.

Fut.	bhōl	bhōl	bhōl	bhōl	bhōnal	bhōnal
Fem.	bhō <sup>i</sup> l		bhunē <sup>i</sup> l <sup>i</sup>			
Past Cond. or						
Pres. Ind.	bhōnna,	f. bhu <sup>i</sup> nn <sup>i</sup>				
Past Ind.	bhō,	Pl. bhōē,	f. bhūi.			

**adzaṇ**, come.

Fut.	ōzul	ōzul	ōzul	ōzul	aznal	aznal
Fem.	azil	ēznil				
Imperat.	aib	adzai				
Pres. Ind.	azna,	Pl. aznē,	f. aiznī			
Past	ā,	f. āē,	Pl. āē,	f. ēi.		

**ghēṇ**, go.

Fut.	ghaū	ghēl	ghēl, &c.	
Imperat.	gah	ghē		
Pres. Ind.	ghēna			
Past	gā,	f. gēi,	Pl. gāē,	f. gēi.

**bēshañ**, remain, sit.

Fut.	bīshul	bēshal	bēshal	bīshul	bēshnal	bēshnal
Fem.		bēshēl				
Imperat.		bēsh	bēshai			
Pres. Ind.		bēshna				
Past		bēthā				
Part.		<i>bithōr</i> , in the state of having sat.				

## TRANSITIVE VERBS.

**kōṭañ**.

Fut.	kūṭal	kōṭal	kōṭal	kūṭal	kōṭnal	kōṭnal
Fem.		kūṭal	kōṭēl	kōṭēl	kūṭal	kuṭnēl <sup>i</sup>
Imperat.		kōṭ	kōṭai			
Pres. Ind. or						
Past Cond.		kōṭnā,	Pl. kōṭnē,	fem. kōṭnī		
Imperf.		kōṭn	-ath	-ath	-ēth	-ēth
Fem.		kōṭnēth <sup>r</sup> , all through.				
Past		kōṭṭa (Pl. kōṭṭē, f. kōṭṭī), with agent case of subject; kōṭṭa agreeing with the object.				
Part.		<i>kōṭnā</i> , beating; <i>kōṭṭa</i> , beaten; <i>kōṭōr</i> , in the state of having been beaten, <i>kōṭṭikar</i> , having beaten.				

**khāñ**, eat.

Pres. Ind.	khānna
Past	khā, f. khaii.

**pīñ**, drink.

Pres. Ind.	pīnā
Past	pīā, f. pī
Part.	<i>pīōr</i> , in the state of having been drunk.

**dīñ** or **dēñ**, give.

Pres. Ind.	dyēn <sup>a</sup>
Fut.	daū dēāl, &c.
Past	dyittā

**lēñ**, take.

Pres. Ind.	lēnā
Fut.	lēū lēāl, &c.
Past	lēa
Part.	<i>lēaur</i> , in the state of having been taken.

**bōlañ**, speak.

Pres. Ind.	bōnna
Part.	<i>bōlōr</i> , in the state of having spoken.

karaṇ, do.

Pres. Ind.	karna.
Fnt.	kōrul
Past	kēā
Part.	kēaur, in the state of having been done.

*ghīn* (*ghin*) *adzaṇ*, bring, and *ghin ghēṇ*, take away, are conjugated like *adzaṇ*, come, and *ghēṇ*, go, respectively. With this *ghin*, having the sense of *take*, should be compared Lahudā *ghinṇā*, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal *n*, apparently confined to verbs whose roots end in a vowel, as *ghaū*, from *ghēṇ*, go; *daū*, from *dīṇ* or *dēṇ*, give; *lēū*, from *lēṇ*, take; the other being the ordinary form in *-l* or *-ul*, as *kōrul*, from *karna*, do; *bīshul*, from *bēshaṇ*, sit.

Epenthetical vowel changes are not uncommon. Thus from *baṇāṇ*, make, we have *baṇaiṇ dēṇ* or *baṇaiṇi dēṇ* (Urdu, *banā dēnā*); from *rakkhaṇ*, place, *raikh tshaṇ* or *raikhī tshaṇ* (Urdu, *rakh chōṛ*); from *paṛhaṇ*, read, *paṛhaiṇ dē* or *paṛhaiṇi dē* (Urdu, *paṛh dē*). So *khalaiṇ*, cause to eat, changes to *khalaiṇ* when in agreement with a fem. noun; *dzhārna*, falling, has pl. *dzhaiṇě* and fem. *dzhaiṇī*, and *dzhaiṇī kar* having fallen; fut. *dzhārṇal* has fem. *dzhaiṇě'ī*; *bhōnna*, being, has fem. *bhū'nnī*; fut. *bhōnal* (I shall be) has f. *bhū'nnī*; see verbs passim.

The *ě* in *thēě* and *kōěṇī* above and in *hině* and *haně* below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

---

 NUMERALS.

1—yak.	11—yārah.
2—dūi.	12—bārah.
3—tlāē.	13—tēirah.
4—tsōnr.	14—caudah.
5—pānz.	15—pauurah.
6—tshai.	16—shōrāh.
7—satt.	17—satārah.
8—atṭh.	18—atḥārah.
9—nau.	19—unnih.
10—dash.	20—bih.

The first syllable of *dūi* and *tlāē* and *shōrāh* is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (*san*). The following numbers used by some are doubtless due to communication with towns.

27—sataiī.  
 29—uṇaitrī.  
 30—trih.  
 37—satattrī.  
 39—uṇtāli.  
 40—cālih.  
 47—satāli.  
 49—uṇunajā.  
 50—panjāh.  
 57—satunja.  
 59—unāṭh.  
 60—shatṭh.

67—satāṭh.  
 69—nnhattar.  
 70—sahattar.  
 77—sathattar (pro-  
 nounced sat-hattar).  
 79—uṇāsi.  
 80—assī.  
 87—satāsī.  
 89—uṇānmē.  
 90—nabbē.  
 97—satānmē.  
 100—sau.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bab, father.  
 ij, mother.  
 bhāē, brother.  
 bhēṇ, sister.  
 knā, son.  
 kōi, daughter.  
 dhainī, husband.  
 dzail, wife.  
 mauṇu, man.  
 kḥihōn, woman.  
 ghiōṇū, „  
 gēōbhar, boy.  
 kōi, girl.  
 pahāl, shepherd.  
 tsōr, thief.  
 ghōr-ā, horse.  
 -ī, mare.  
 badhēl, ox.  
 gā, cow.  
 maīh, buffalo.  
 hakr-ā, he-goat.  
 -ī, she-goat.  
 daiṅgī, sheep.  
 kōt-ar, dog.  
 -ēr, bitch.  
 yatsh, bear.  
 dlāhg, leopard.  
 gadhā, ass.

sūr, pig.  
 kōkkaṛ, cock.  
 kōkaiṛ, hen.  
 balā, male cat.  
 balai, female cat.  
 ũṭh, camel.  
 pōkkhar, bird.  
 glēz, kite.  
 sugaiṛi, fox.  
 hāthi, elephant.  
 hat, hand.  
 khur, foot.  
 nakk, nose.  
 ṭīr, eye.  
 tōtar, face.  
 danu, tooth.  
 kaun, ear.  
 rōṭṭh, hair.  
 magir, head.  
 dzēbh, tongue.  
 pēt, stomach.  
 pyiṭṭh, back.  
 jān, body.  
 katāb, book.  
 kalam, pen.  
 manzā, bed.  
 ghar, house.  
 gaḍōr, river.



pāain, stream (water).	adham, high.
phāt, hill.	alag, ugly.
mādān, plain.	atāwā (accent on second syllable), ugly.
baigī, field.	ṭhaṇḍā, cold.
ruaiṭī, bread.	tāttā, hot.
pāain, water.	mētṭhā, sweet.
gēōh, wheat.	tēār, ready.
kukkurī, maize.	kam, less, little.
bōtt, tree.	matā, more, much.
ṭhāō, village.	sōbh, all.
shaihr, town.	bhōṇ, be.
baṇ, jungle.	adzaṇ, come.
macehī, fish.	ghēṇ, go.
bat, way.	bēshaṇ, sit, remain.
phal, fruit.	lēṇ, take.
mās, meat.	dīṇ, dēṇ, give.
duddh, milk.	dzbāraṇ, fall.
ṭhūl, egg.	khaṛbhōṇ, stand ( <i>lit.</i> become standing).
ghīū (accent on second syllable), ghi.	hēraṇ, see, look.
tēl, oil.	khāṇ, eat.
tshāh, buttermilk.	pīṇ, drink.
dīsū, day.	bōlaṇ, speak, say.
rāt, night.	uṇhaṇ, sleep.
dīus, sun.	karaṇ, do.
tsainnē, moon.	kōṭaṇ, beat, strike.
tāra, star.	paryanaṇ, recognise.
bāt, wind.	puzhaṇ, arrive.
mēgh, rain.	nashaṇ, run.
dhupp, suushine.	nash ghēṇ, run away.
bhārā, load.	baṇāṇ, make.
bēdzā, seed.	rakkhaṇ, place.
lōh, iron.	hak dēṇ (dīṇ), call, ( <i>lit.</i> give call.)
ehēṛ, good, clean, beautiful.	mēaṇ, meet, be obtained.
burā, bad.	shitsaṇ, learn.
bōrā, big.	paṛhaṇ, read.
māṭhaṛ, small.	lyēkhaṇ, write.
nimtā, lazy.	marāṇ, die.
khara, wise.	khuaṇ, hear.
bētal, ignorant.	ghiraṇ, move away.
hasāl, swift.	
pain, sharp.	

paiṭi adzaṇ, come back.  
 haṇḍaṇ, flow.  
 shatsaṇ, fight.  
 dzittaṇ, win.  
 hāraṇ, be defeated.  
 haṇḍi ghēṇ, go away.  
 tshaṇaṇ, sow.

dzōtē dēṇ, plough.  
 khalaṇ, cause to eat.  
 piāṇ, cause to drink.  
 khuṇāṇ, cause to hear.  
 tsaraṇ, graze.  
 tsāraṇ, cause to graze.  
 uṇhaṇ, lie down.

---

SENTENCES.

1. Tau n̄ḥ kī han<sup>ā</sup>? What is thy name?
2. Ēh ghōṛar kat barh han<sup>ā</sup>? How many years has his horse?
3. Īṛi Kashmīr katēṛi dūr haiṇī? From here how far is Kashmīr?
4. Tiēuṇ bābbar kat gōbhar hinē? How many sons has your father?
5. Ādz aū baṛā dūral aur han<sup>a</sup>. To-day I from very far have come.
6. Miēuṇ māṭhar bābbar gēōbhur tasēr bhēṇī samēt bēāh kēō na (or kēōr han<sup>ā</sup>). My uncle's (small father's) son has married his sister.
7. Gih chēta ghōṛar kāṭhī hin<sup>i</sup>. In the house the white horse's saddle is.
8. Tasēr piṭṭh par tshaṛē. Put it on his back.
9. Maī tasar kōā matā kōṭā. I beat his son much.
10. Sē phāṭ peur gēi tē beu<sup>1</sup>kēr tsārna. He on the hill is grazing cows and goats.
11. Sē tas bōṭṭē paḍ ghōṛē peur biṭhōr han<sup>a</sup>. He under that tree is seated on a horse.
12. Tasar bhāē apaṇ bhēṇal bōra han<sup>a</sup>. His brother is bigger than his sister.
13. Tasar mul tlāē rupaē hanē. Its price is three rupees.
14. Miēuṇ bāb tath māṭhar kuṭhī āndar han<sup>a</sup>. My father is in that small house.
15. Tas rupaē dēi tshaṛē. Give him rupees.
16. Tasal rupayyē ial adzai. From him bring rupees.
17. Tas maihn kōiṭikar radzūṛi kī dlaiṇḍhē. Having beaten him well bind him with ropes.
18. Khūhal pāaiṇ kaḍḍh. From the well draw water.
19. Māl agar agar haṇḍ (haṇḍh). Before me walk.
20. Tiēuṇ peuttar kasar kōā han<sup>a</sup>? Whose boy is behind you?
21. Sē kasal mullē āna? From whom did you buy that?
22. Ṭhāwar haṭi ēttah āna. From the shopkeeper of the village I brought it.

## SANSI GLOSSARIES.

### INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 persons were returned as belonging to the criminal tribe of the Sāsis. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sāsis are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sāsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sāsis themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has this now become part of themselves that Sāsis from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindī. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the *Journal of the Asiatic Society of Bengal*, Vol. LXX, Part I, No. 1, 1901, p. 7 ff. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal

variety will come to be less and less used as the Sāsis habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsis who live in the Panjāb. They certainly have a Panjābī colouring which would be lacking in the speech of Sāsis who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsi words, and second, those which appear to have been deliberately altered from Panjābī or Urdū or Hindī words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsis can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābī villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries :—

*g* is sometimes inserted when *r* or *ṛ* is both followed and preceded by a vowel (*h* not being considered) :—as, *jēhṛgā*, *kēhṛgā*, *mērgā*, *tērgā*, *mhārgā*, *tuhārgā*, *nhārgā*, from *jēhṛa*, *kēhṛā*, *mērā*, *tērā*, *mhārā*, *tuhārā*, *sarā* (all in XVII). It is inserted also in *kōggī* (XVIII) from *kōī*.

Words beginning with *ā* frequently change *ā* to *kō* ; as, *kōdmī* (X). *kōttā* (XIII), *kōnnā* (XIV), *kōdhā* and *kōṭh* (XVII), *kōj* (XVII), from *ādmī*, *āṭā*, *ānna*, *ādhā*, *āṭh*, *āj*. Cf. also *khōth* (XII), from *hāth*.

Words beginning with *a* often alter it to *ku* ; as, *kukkhī* (XII), *kurji* (XIV), *kuggē* and *kundar* (XVIII), from *akkhī*, *urjī*, *aygē*, *andar*. Cf. also *kūṭī* (XIV) from *hattī*.

*Kahnā* and *rahna* become *kauhṅṅā* and *rauhṅṅā* (XVI), *hōnā*, *dēnā*, *lēnā* become *hōpṅṅā*, *dēpṅṅā*, *lēpṅṅā* (XVI).

Words beginning with a vowel or with *h* followed by a vowel, often

prefix **b** (or substitute it for *h*) as, *bindū* (X), *bēk*, *bēū* (XVII), *bir*, *bēthī* (XVIII), for *Hindū*, *ēk*, *ēā*, *ir*, *ēthī*.

Words beginning with *p* generally change *p* to *n*, as *nair*, *nēt* (XII), *nāgg* (XIV), *narhnū* and *nūchṇū* (XVI), *nanj*, *nācc* and *nanjāh* (XVII), *narsō* (XVIII), *nhittā*, from *pair*, *pēt*, *pāgg*, *parhua*, *pūchnū*, *panj*, *pānc*, *panjāh*, *parsō*, *phittā*.

Words beginning with *b* generally change *b* to *c* or *ch*; as, *chattu* (X), *chūhā* (XIV), *cōli* (XV), *chatāṇā* (XVI), *chault* (XVII), *chalaḥ*, and *chāhar* (XVIII), from *Bhattū*, *būhū*, *bōli*, *batūnā*, *bahut*, *bhalaḥ* *bāhar*.

*n* is used as a disguising letter for various other words, as, *nhik* (XVII) from *thik*, *nhāṇēdār* (X) from *thānēdār*, *nhūṇū* (XIV) from *thāna*, *nikat* (XIV) from *ṭikat*, *nōmbū* (XIV) from *ṭombū*, *nālli* (XIV) from *lālli*, *nāli* (XVII) from *cāli*, *nōri* (XV) from *cōri*, *nhōllē* (XIII) from *chōllē*, *nhikhṇū* (XVI) from *sikhnū*, *nhir* (XII) from *sir*, *nhakkū* (XVII) from *sakkū*, *nāhb* (X) from *sāhb* (*ṣāhib*), *naihr* (XIV) from *shahr*.

Different letters are changed to *kh*.

*khikhṇū* (XVI) from *likhnū*; *kharijī* (XV) from *marjī*; *khikū*, *khas*, *khīs*, and *khassī* (XVII) from *nīkā*, *das*, *bīs*, and *assī*.

*kha* is more or less indiscriminately prefixed to words as *khavājū* (XVII) for *rājī*; *khadiṭhā* for *dīṭhā*, seen; *khudēparḡgrū* for *dēparḡgrū* = *dēūgā*, I will give.

*kh* is prefixed in *khūpar*, *khūparā* (XVIII) from *ūpar*.

*ḍha* is similarly employed, as *ḍhagaḥ*, from *gaḥ*, throat.

Some words transpose prominent consonants, as *cōmi* from *mōci* (X) and *chāmī* from *māchi* (X).

*k* is changed to *r* in *runjī* and *rhāt* (XIV), from *kunjī* and *khāt*.

*b* is employed in *bēndra* (XIV), from *jantrā*; *ban* (XV), from *san*; and *baunnā* (XIV), from *sōna*.

There are still other changes which hardly admit of classification. Thus from *cār*, we get *caug*; from *caygā*, *cēyguā*; and from *bhūkhū* *jhūkha* (all in XIII), from *Musalman*, *Dhumalmān*; and from *sipāhī*, *gupāhī* (X); from *ṣandūq*, *nadhūk*, and from *lāthī*, *barlāthī* (XIV); from *nikalnā*, *khigalṇū*; and from *rakhnā*, *rēkhwaṇū* (XVI); from *waihrā*, *chaihr* or *chaihrā* (XI); from *duhāi*, *duhāṅgī* (XVIII).

Pronunciation calls for a few remarks. In the Panjāb Sāsī pronounce most words as Panjābīs would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this

vowel is indicated by the doubling of the consonant which follows ; thus, *nātt*, load of grain ; *bāss*, boiled fat ; *khūpp*, salt ; *bāpp* father ; *pūtt*, son ; *gāṇḍḍ*, anus. Verbs which end in *āṇā*, have the first *a* greatly lengthened in the present participle. Thus in *gumātū* and *batātā*, from *gumāṇā* and *batāṇā*, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, *huā*, *kīyā*, *dīyā* in Urdū, become *hūwūwā*, *kīyyā*, *dīyyā* in Sāsi, the first vowel being very long. This is the case also with the *u* of *kūā*, well (see V).

In the vocabularies interest attaches to the legal words *cāṛāwā*, advocate ; *carāwī* the *carāwā*'s wages ; *gaddī*, plaintiff or defendant ; *bindā*, ordeal ; *dhō*, fee of one rupee ; *sair*, legal statement ; *saihl*, notice or warning ; *rā* and *jāt*, justice or judgment ; *bērāsī*, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are *baut* and *gaim*, thief ; *chaggī*, *daṭṭī* and *lakrī*, poisoned stabbing instruments ; *gōlī*, *tēarī* and *thīmā*, poison ; *gauṇā*, place in the inside of the throat for concealing coins ; *ṭombū*, 'jemmy' ; *kōkā*, sign ; *pīygi*, following up a thief ; *bautī* and *gaimī*, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsis, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsis. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsi conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsi dialect. It is sufficient to say that it, like Gujuri, is closely connected with the Rājasthāni system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report

of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sâsi and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sâsi Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sâsi Future with that found in Mandēālī, Sukētī and Bilāspūrī (see below) is very remarkable.

	<i>1st Per. Pron Nom.</i>	<i>1st Plur. Gen.</i>	<i>2nd Plur. Gen.</i>
Sâsi	haũ	mhārā	tuhārā
Baghātī	aũ	māhrā	tāhrā
Kiũthali	ã	māhrō	
Kōṭ Gurūi		māhro	thārō
Inner Sirāji	hã	mhārau	thārau
Outer Sirāji	hũ	mhārō	thārō
Mandēālī	haũ	mhārā	
Kāṅgrī	hũ	mhārā	
Bhaṭēālī			tuhārā

Kuḷūi and Saĩnji have *haũ*, Curāhi, Bhadravāhi, Bhaḷēsi and Pāḍari *aũ*; Eastern Kiũthali *ãē*; and Kōṭkhāi *ã*.

The Sâsi Agent Sing. ends in *-ē*. In Kāṅgrī it generally ends in the same way.

The Sâsi future ends in *ṅgrā* or *ṅg*: thus we have *hōṅgrā* or *hōṅg* I shall be, *māraṅgrā*, or *māraṅg*, I shall eat. The Future in *ṅg* is reproduced exactly in Mandī and Sukēt, where we have *hũṅg* (or *hũghā*) and *māraṅg* (or *mārghā*), that in *ṅgrā* is found in Bilāspūr, the state adjoining Sukēt on the south, where we get *hōṅgrā* and *māraṅgrā*. W. Bilāspur has *hũṅghā* and *māraṅghā*. Compare with this Kāṅgrī *hũṅghā* and *mārghā*, Bhaṭēālī *hũṅghā* and *māhrghā*.

The following is a table of Adverbs of place:—

	here	there	when ?	where ?
Sâsi	ēṭṭhī	ōṭṭhī	karē	jarē
Curāhi	ēṭṭhī	ōṭṭhī	kōrē	jērē
Bhadravāhi			kōrī	zarī
Bhaḷēsi			kōrē	dzērē
Pāḍari			kōr	zār

## Pronouns he, she, it or that, and this.

*Agent Sing.**Oblique Plur.*

Sāsi	uṇ iṇ	ṇ retained throughout
Bhadrawāhi	uṇi iṇi	ṇ retained throughout

The dialects which, like Sāsi, make their Pres. Part. in *-tā* are Curāhi, Bhadrawāhi, Bhaḷṣi and Pādari.





## GLOSSARY OF SANSI WORDS

*Note.*—References to other Sāsi words are to the same section of the Glossary unless when otherwise specified.

### I.—People.

badiā, snake-charmer, *f.* badiāṇi.  
 bōgrā, watchman (caukidār) or police inspector (thānēdār).  
 bāhṇ, sister.  
 bailā, Cūhrā, *f.* baili (see *cūṇā*, *gōliā*, *nōkh*).  
 bāpp, father.  
 bāṁmi, wife.  
 baut, thief (see *gaim*).  
 bhatāṇi, Sāsi woman.  
 bhattū, Sāsi man (in the Cūhrā argot *bhātū*). [kīṇiā].  
 bitri, khattri, *f.* bitrāṇi (see *bōgnā*, *faqir*).  
 bōrā, boy (see *mūṇḍā*, *nēoklā*).  
 bōri, girl (see *mūṇḍi*, *nēokli*, *nikki*).  
 chām̄k, Brahman, *f.* chām̄kāṇi.  
 carāwā, advocate in Sāsi dispute (see *gadḍi*; also *carāwī*, *ḍhō*, *sair* in V, and *saihl* in VI).  
 cyūr, Sikh, *f.* cyūrāṇi.  
 cūṇā, Cūhrā (see *bailā*), *f.* cūṇi.  
 ḍhām̄ṇū, husband.  
 gadḍi, plaintiff or defendant (see *carāwā*).  
 gaim, thief (*cf.* Qasāi word *gaimb* or *gaimbā* (see *baut*)).  
 gajētā, non-lowcaste boy.  
 gajēti, non-lowcaste girl.  
 gōliā, Cūhrā, *f.* gōllaṇ (see *bailā*).  
 kajjā, Jāt, *f.* kajji (English *codger*? See *khētā*).  
 kākā, father's younger brother.  
 kāki, wife of preceding.

khētā, Jāt, *f.* khēti (see *kajjā*).  
 kīṇiā, khattri (see *bītri*), *f.* kīṇiāṇi.  
 kūmbhlā, potter (Urdu *kumhār*).  
*f.* kūmbhlāṇi.  
 mauti, mother.  
 munchi, writer, &c.  
 mūṇḍā, boy (see *bōrā*).  
 mūṇḍi, girl (see *bōri*).  
 naiṭhi, barber (Urdu *nāi*).  
 nēoklā, nēklā, boy (see *bōrā*).  
 nēokli, nēkli, girl (see *bōri*).  
 nikki, little girl (see *bōri*; and *nikā* in VIII).  
 nōkh, Cūhrā, *f.* nōkhṇi (see *bailā*).  
 phūphā, father's sister's husband.  
 pūtt, son.  
 ṭhōkā, carpenter (*cf.* Panjābi *ṭhōknā*, to hammer).

### II.—Animals.

balēā, cat (accent on last syllable).  
*f.* balēāi (see *gaṇḍā*, *kunēā*).  
 bhūkaḷ, dog, *f.* bhūkli (see *kūtā*).  
 possibly onomatopoeitic.  
 chābrā, *m.* goat, *f.* chābri.  
 culkṇā, *m.* cock, *f.* culkṇi.  
 ḍhēbrā, *m.* cat, *f.* ḍhēbri.  
 ḍōfā, *m.* iguana, *f.* ḍōph (Panjābi *gōh*); *ḍōfā*, *hīkaṇ*, *jhaṇḍā* and *sirsā*, are names of different kinds of iguana.  
 ēdri, *f.* sheep.  
 gāddaṛ, *m.* jackal, *f.* gāddaṛi.  
 gaṇḍā, *m.* cat, ass. (See *balēā*).  
 hīkaṇ, *m.* kind of iguana (see *ḍōfā*).

jaggar, *m.* feeble, poor animal (cattle) alive or dead, used by Cūhṛās of dead cattle.  
 jhābbar *m.* jackal.  
 jhaṇḍā, *m.* kind of iguana (Panjābī *jhaṇḍaul*, see *ḍōfā*).  
 jhāū, *m.* hedgehog, *f.* jhaiḥ.  
 kābrā, *m.* goat, *f.* kābrī.  
 kāṅgal, *m.* bull; *f.* kāṅgli (see *laud*).  
 khimat, *f.* buffalo.  
 kūdrā, horse; *f.* kūdrī.  
 kūkaṛ, *m.* cock; *f.* kukkrī.  
 kunēṣ, *m.* cat (accent on last syllable, see *balēā*).  
 kūtā, dog; *f.* kūti (see *bhūkal*).  
 lālsī, *f.* cow (see *laud*).  
 laud, laudā, bull; *f.* laudī (see *kāṅgal*, *lālsī*).  
 nōkh, *m.* mongoose, *f.* nōkhī.  
 sirsā, *m.* kind of iguana, *f.* sirsī (Panjābī *haṅgīrā*, see *ḍōfā*).  
 tāndlī, *m.* louse (see *tuslī*).  
 ṭhūb, *m.* camel.  
 ṭūṇḍā, *m.* pig.  
 tuslī, *f.* louse (see *tāndlī*).

### III.—Parts of the Body.

[In this list *h* stands for *human*, *a* for *animal*, *b* for *both human and animal*, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

attā, *f. pl.* entrails (*b*). If the entrails are cut up into pieces each piece is called *att*, *f.*  
 bahārā, foreleg (*a*).  
 bāṇḍā, penis (*b*).  
 bāṇḍī, vagina (*b*).  
 baṛēandar, *f.* anus with adjoining parts (*a*).  
 bēllar, *m.* skin (*a*).  
 bēt, *m.* skin (*a*).  
 caurā, *m.* hind leg (*a*), used also by Cūhṛās.

ḍhuḍḍī, *f.* pelvis with flesh attached.  
 ḍōklā, *m.* woman's breast.  
 gāṇḍ, *f.* anus.  
 gaṇḍā, *m.* hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).  
 kagar, *f.* spine (*a*).  
 gicli, *f.* knee-joint with flesh attached (*a*; used also by Cūhṛās).  
 kanhērī, *f.* clavicle with flesh attached (*a*).  
 kannā, *m.* back of neck (*a*), Cūhṛā *kaunā*.  
 kaṛōlī, *f.* breast (*a*).  
 khūm, *m.* face (*h*; perhaps *mukh* inverted).  
 khurā, *m.* lower half of leg (*a*).  
 krūmbli, *f.* scapula with flesh attached (*a*). [Cūhṛās.  
 mōhrā, *m.* breastbone (*a*), used by paṭṛī, *f.* lower part of back (*a*).  
 rambā, *m.* scapula with flesh attached (*a*).  
 rūkrā, *m.* kidney (*b*), Cūhṛā *rurkrā*.  
 sammī, *f.* lower part of back (*a*).  
 tāmbilā, *m.* woman's breast.  
 ṭēṇḍā, *m.* coccyx with flesh attached (*a*).

### IV.—Food.

bagōllē, *m. pl.* gram.  
 bāss, *f.* boiled fat.  
 bērā, *m.* meat.  
 caī, *m.* water.  
 cūmbli, *f.* rice (in the husk).  
 ḍhāṇḍhā, *m.* carrion.  
 ḍhūllā, *m.* gur (coarse sugar).  
 kanjī, *f.* soup.  
 khissū, khisū, *f.* wheat.  
 khūpp, *m.* salt.  
 kuṇj, *f.* wheat.

kuṛḱṇī, *f.* maize (*kukḱrī* in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadravāhī).

mījh, *f.* unboiled fat (Cūhṛā *mīnj*).

pāṅgat, *m.* ghi (clarified butter).

raṅk, *m.* meat.

tāndaḷ, *m.* rice.

tāndlī, *f.* straw.

ṭāphlē, *m. pl.*, fodder.

ṭāslī, *f.* bread.

ṭīmī, *f.* bread. [see next word].

ṭugrā, *m.* food (Panjābī *ṭukṛā*

ṭūk, *m.* food.

tuslō, *m. pl.* barley.

wassal, *m.* onion.

buṛḱṇā, *m.* luḱḱa, used also by Qasāīs and Cūhṛās, *cf.* gamblers, *bāṛkā*. The word is onomatopoeic (see *ṭoḱṇā*).

caṛāwī, *f.* wages given to caṛāwā, *q. v. l.*

caughlī, *f.* four annas, four-anna bit.

chaggī, *f.* piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people's cattle with a view to securing the flesh and skin: (see *daūṭī*, *gōlī*, *lakṛī*, *tēārī*, *ṭhīmā*) a word used by Cūhṛās.

chīk, *f.* sneeze (see *chīkṇā* VII).

chill, *m.* rupee (see *balūā*), *cf.* gamblers' word *chillar*, Panjābī *chill*.

daut, *m.* early morning.

daūṭī, *f.* same as *chaggī*, *q. v.*, except that the stick is only a couple of inches long.

ḍhāmā, *m.* village.

ḍhō, *m.* rupee paid by each party on beginning a Sāsī law case, (see *caṛāwā* in I).

ḍhōrmī, *f.* two annas, two-anna bit.

ḍhumk, *f.* bad smell.

ḍōkḷā, *m.* pice.

gā, *m.* village. (Urdū *gāō*).

gappṇī, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *baī*.

gēḍī, *f.* instrument for carding cotton (Panjābī *jhamṇī*).

gōlī, *f.* poison, used chiefly for putting into the food of cultivators' cattle (used by Cūhṛās).

gulūbā, *m.* tobacco.

jīwī, *f.* land.

kāṅgrī, *f.* movable mud fire-place.

khāhṭā, *m.* way.

khāṭ, *f.* bed (*khāṭ* in Kashmīrī, Pūchī, Kaiṛālī, Ḍōḍā Śīrājī, Bhadravāhī).

### V.—Common Nouns.

atthar, *m.* quilt (placed below the sleeper). [dialects.

*bā*, *f.* wind. *Cf.* various hill

*baī*, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *gappṇī*.

*bagēlā*, *m.* half a pice. [bit.

*bagēlī*, *f.* eight annas, eight-anna

*balūā*, *m.* rupee (see *chill*, *lābbā*, *rukṇā*).

*baḍōwēlā*, *m.* early morning.

*bōnā*, *m.* shallow brass vessel (Panjābī *channā*).

*bindā*, *m.* ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a pice and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.

*biṇḍī*, *f.* ear ornament, ear-drop.

*bōgmā*, *f.* wealth.

khaulā, *m.* house.  
 khindh, *f.* quilt used to cover the sleeper.  
 khuntā, *m.* iron and wood instrument for digging.  
 kōhd, *m.* large silver circle for the neck (see *kūhdī*).  
 kōkā, *m.* sign.  
 kōndh, *m.* dark half of lunar month, *i.e.*, from about the 22nd of one lunar month to the 7th of the next.  
 kōthli, *f.* tobacco pouch.  
 kūā, well (*u* pronounced very long, see *rūā* XIV).  
 kūḍhi, *f.* earthenware cooking pot (Panjābī *tauṛī* or *hāṇḍī*).  
 kūdrā, *m.* earthenware waterpot (Urdū *gharā*).  
 kūdrī, *f.* load of sheaves of corn, &c. (Panjābī *bharī*).  
 kūhdi, *f.* small silver circle for neck (see *kōhd*).  
 lābbā, *m.* rupee (see *balūā*).  
 lakṛī, *f.* cattle-stabbing instrument. same as *chaggī*, *q.v.*  
 lālli, *f.* night, *cf.* Arabic *laila*.  
 lamkūā, *m.* earring. (Panjābī *lamkṇā*, *hang*).  
 lōkṛī, *f.* wood (Urdū *lakṛī*).  
 nālid, *m.* village.  
 nātt, *f.* load of grain, &c. (Panjābī *paṇḍ*).  
 nāṭhā, *m.* name.  
 nētri, *f.* sword.  
 pāgg, *f.* turban.  
 pauḥṇī, *f.* shoe (Punchī *paunī*).  
 phal, *m.* house-breaking jemmy, (see *tōmbū*).  
 pirl, *m.* oil.  
 pīngī, *f.* fire.  
 ricṛā, *m.* cloth.  
 ruknā, *m.* rupee (see *balūā*).

sair, *f.* legal statement made by plaintiff or defendant previous to the advocate (see *carāwā* in I).  
 sūtthan, *f.* kind of baggy trousers, Panjābī *sutthan*.  
 tēārī, *f.* poison given to cattle (see *chaggī*), a word used also by Cūhṛās.  
 ṭhīmā, *m.* poison given to cattle (see *chaggī*), used by Cūhṛās.  
 ṭōhṇā, *m.* huqqa (see *burkṇā*; *ṭōhṇā* in VII).  
 tōmbū, *m.* house-breaking jemmy (used also by Cūhṛās); see *phal*.

## VI.—Abstract Nouns.

bautī, *f.* theft (see *baut* in I); used by Cūhṛās.  
 bēṛāsī, *f.* injustice (see *rās*); used by Qalandar. [*laggṇā*].  
 chōk, *f.* police inquiry (with *gaimī*, *f.* theft (see *gaim* in I); used by Cūhṛās, *cf.* Qasāī *gaimbī*.  
 jadḍā, *m.* cold. (*cf.* Outer Sirājī *Jzadāu*, Urdū *jārā*).  
 jāṭ, *f.* justice, judgment (see *rās*).  
 pīngī, *f.* following up a thief.  
 rās, *f.* justice, judgment (see *bēṛāsī*, *jāt*), used by Qalandar.  
 satā, *f.* thirst (accent on second syllable).  
 saiḥl, *f.* legal warning or notice generally verbal (see *carāwā* in I).

## VII.—Verbs.

asarnā, come (Urdū *ānā*).  
 bagṇā, flow (Urdū *bahnā*).  
 baisṇā, sit (Urdū *baiṭhnā*).  
 binkṇā, run.  
 chēkṇā, ostracise, outcaste.  
 cēkuṇā, seize.  
 chēṅṅṇā, ask for, demand.

chikṇā, sneeze (see *chik*. V.).  
 eḷapṇā, walk, go.  
 culṇā, speak.  
 chōḍṇā, leave (Urdū *chōṛnā*).  
 daṇṇā, enter, place (in latter sense  
 equivalent of Urdū *dālnā*).  
 dīmṇā, eat (see *dūtṇā*).  
 dīṭhā, past part. seen. (Panjābī  
*dīṭhā*).  
 dūtṇā, eat (see *dīmṇā*).  
 gauhṇā, go, pa. p. gauhgā, gone.  
 gum kūḷṇā, keep quiet (see *kūḷṇā*,  
*natthī kūḷṇā*). [lost].  
 gumāṇā, conceal (Persian *gum*,  
*jasarnā*, go. (Urdū *jānā*).  
 khinṇā, run away.  
 khimṇā, weep.  
 khōṇā, open : Urdū *khōlnā*.  
 khusāṇā, laugh.  
 kūṇā, accuse, inform about, 'peach.'  
 kūḷṇā, do (used by Cūhrās).  
 lōṇā, beat, kill (cf. Cūhrā *lōṭhṇā*,  
 Kashmīrī *lāym*).  
 lugṇā, die (used by Cūhrās).  
 natthī kūḷṇā, keep quiet (see *kūḷṇā*,  
*gum kūḷṇā*).  
 naukhṇā, see, look.  
 pagarnā, seize. (Urdū *pakarnā*).  
 piṇṇā, run away.  
 pōḍṇā, have sexual intercourse  
 with (Urdū *cōdnā*).  
 pudāṇā, cause to have sexual  
 intercourse with.  
 rēṭṇā, cut.  
 sīyyā, was, f. *sī*, pl. *sīyyē*, f. *sīyyā*  
 (see *thīyyā*; cf. Panjābī *sī*).  
 ṭaṇṇā, fall, lie; it also enters into  
 composition with the sense of  
 Panjābī *paṇṇā*.  
 thēkuṇā, conceal in ground, bury.  
 thīyyā, was, f. *thī*, pl. *thīyyē*,  
 f. *thīyyā* (see *sīyyā*). A similar  
 form is found in many hill  
 dialects.

ṭōhṇā, drink (see *ṭōhṇā* in V).  
 ūṭhūā, rise, get up. (Urdū *uṭhnā*).

### VIII.—Adjectives, Pronouns.

būddhā, old.  
 dhōr, two.  
 ēā, this (Urdū *yih*).  
 haū, I (*haū*, *aū* or *hū* is found in  
 many hill dialects and also in  
 Rājasthān. See Introduction  
 above).  
 jaḍā, big.  
 kāī, something, anything.  
 mhārā, our. See Introduction.  
 nīkā, small (see *nīkkī* in I, which,  
 it is to be noted, is not *nīkī*).  
 tam, you (Urdū *tum*; for *we ham*  
 is used as in Urdū).  
 taū, thou.  
 thōr, three.  
 tiārgā refers to the thing under  
 discussion, when plainer reference  
 is not desired. It takes the  
 gender and number of the word  
 indicated. It may be translated  
 'the thing or person we are speak-  
 ing of.'  
 tuhārā, your. See Introduction.

### IX.—Adverbs, Prepositions, Interjections.

āṇē, yes.  
 baī, hush!  
 bhī, again (it is noteworthy that  
 this word is found in this sense  
 in Inner Sirāji).  
 bicc, in. Found in many dialects.  
 duā hōṭī, expression of greeting  
 and farewell, probably contract-  
 ed from the words for 'there is  
 prayer,' and meaning 'may there  
 be prayer for thee,' 'peace be to  
 thee.'  
 ṭṭhē, ṭṭhi, here. See Introduc-  
 tion.

ēṭṭhō, hence.

ēṭṭhō tīkar, up to here.

idā, thus.

iw, iwke, now.

jaṛē, where (relative). See Introduction.

kad, when ?

kaṛē, where ?

kidā, why.

mā, in.

nū, there.

ōṭṭhē, ṍṭṭhī, there. See Introduction.

ōṭṭhō, thence.

ōṭṭhō tīkar, up to there.

saththā, than (used like Urdū *sē*).

talhā, down, below (*talā* in Gujur and Tināuli).

## GLOSSARY OF DISGUISED SANSI WORDS

*Note.*—In this Glossary P. stands for Panjābī.

### X.—People.

bindū, Hindū.  
bāpptā, bāpp (q.v., I), father.  
bīwar, P. jhiūr, water-carrier, &c.  
bunyārā, P. sunyārā, goldsmith  
chāmī, P. māchī, name of a caste  
whose chief function is water-  
carrying.  
chattū, bhattū, Sāsi (see *bhattū*  
in I).  
chatānī, female of *chattū*.  
cōmī, mōcī, shoemaker.  
ḍhumalmān, Musalmān.  
gupāhī, sipāhī.  
kōdmī, ādmī, man.  
nāhb, ṣāhib, European. [or.  
nhāṇēdār, thānēdār, police inspect-  
nhaurā, P. sauhrā; father-in-law.  
ranjar, P. kanjar, a low Muham-  
madan caste.

### XI.—Animals.

bāhn, P. sāhn, breeding animal  
(horse, donkey, bull).  
bēṇḍbā, P. saṇḍbā, male buffalo.  
chāihṛ or chāihṛā, P. waihrā, calf.  
chūkaḷ, bhūkaḷ (q.v., II) dog, cf.  
*Gipsy jukēl*.  
raṭṭā, P. kaṭṭā, young buffalo.

### XII.—Parts of the Body.

khīs, P. sīs, head (see *khīs*).  
khōth, hāth, hand.  
kōkkh, P. akkh, eye.  
kukkhī, P. akkhī, eye.

nair, pair, foot.  
nēṭ, pēṭ, stomach.  
nhir, sir, head.  
nhīs, P. sīs, head (see *khīs*).  
jaūḍhrē, P. jaū, barley.

### XIII.—Food.

kōṭṭā, āṭā, flour.  
nhōllē, chōllē, gram.  
nūk, ṭūk (q.v., IV), food.

### XIV.—Common Nouns.

barlāṭhī, lāṭhī, stick.  
baunnā, sōnā, gold.  
bēndrā, P. jandrā, lock.  
chāṇḍā, P. bhāṇḍā, household  
vessel.  
chūhā, būhā, door.  
cōlī, bōlī, speech, language.  
kōnnā, P. ānnā, anna.  
kūṇḍī, P. hāṇḍī, cooking pot.  
kurjī, ‘arzi, complaint in law.  
kūṭī, P. haṭṭī, shop.  
nadhūk, ṣandūq, box.  
nāgg, pāgg, turban.  
naihr, shahr, city.  
naisā, paisa, pice.  
nākī, P. ṭākī, cloth.  
nāllī, lāllī, night.  
narāt, P. parāt, brass vessel.  
nhālī, P. thālī, brass vessel.  
nhāṇā, thāna, police station.  
nikaṭ, ṭikaṭ, ticket.  
nōhaḷ, P. bōhaḷ, heap of grain.

nōmbū, ṭōmbū, house-breaking instrument.

rhāt, khāt (q.v., V.), bed.

runji, knnji, key.

rñā, kñā, well (*ñ* pronounced very long).

### XV.—Abstract Nouns.

banh, P. sanh, house-breaking.

kharjī, marzī, will, pleasure.

nhiṭṭā, P. phitṭā, abuse.

nōri, cōri, theft.

khañānat, zamānat, surety.

### XVI.—Verbs.

chatāṇā, batāna, show, tell.

cōḷṇā, bolnā, speak.

dēṇṇā, dēnā, give.

hōṇṇā, hōnā, be, become.

kauhṅṇā, kahṇā, say. [out.

khigaḷṇā, nikaluā, go out, come

khikkhṇā, likhṇā, write.

lēṇṇā, lēnā, take.

naḷṇā, paḷṇā, read.

niikhṇā, sikhṇā, learn.

nhōḍṇā, chōḍṇā (q.v., VII), leave.

nūchṇā, pūchnā, ask.

raḷṅṇā, rahṇā, remain.

rēkhwaṇā, rakhṇā, place.

### XVII.—Adjectives, Pronouns.

bēā, ēā (q.v., VIII), this (*b* is prefixed throughout the declension).

bēk, ēk, one.

bōh, P. ōh, that (*b* is prefixed throughout the declension).

cang, cār, four.

cēṅṅuā, P. caṅṅā, good, etc.

chanht, bahnt, much, many.

jhūkhā, bhūkhā, hungry.

jihrgā, P. jihra, which (relative).

kharājū, P. rājī, Urdūrāzī, willing, pleased, in good health.

khas, das, ten.

khassī, assī, eighty.

khañ, nau, nine.

khawwē, nawwē, ninety.

kihrgā, P. kihrā, which?

khikā, nīkā (q.v., VIII), small.

khīs, bīs, twenty.

kōdhā, ādhā, half.

kōṭh, āṭh, eight.

mērgā, mērā, my, mine.

mhārgā, mhārā (q.v., VIII), our, ours.

nācc, pānc, five.

nāli, P. cāli, forty.

nanj, panj, five.

nanjāh, P. panjāh, fifty.

nhakkā, sakkā, relative, e.g. *sakkā bhautā*, full brother.

nhārā or nhārgā, sāvā, all.

nhatt, P. satt, seven.

nhattar, sattar, seventy.

uhatṭh, P. satṭh, sixty.

nhau, sau, hundred.

nhē, P. chē, six.

nhīk, ṭhīk, right, correct.

tērgā, tērā, thy, thine.

tuhārgā, tuhārā, (q.v., VIII), your, yours.

### XVIII.—Adverbs, Prepositions, Interjections.

bāṭṭhē, bēṭṭhī, ēṭṭhē, ēṭṭhī (q.v., IX), here.

bēṭṭhō, ēṭṭhō (q.v., IX), hence.

biw, biwkē, iw, iwkē (q.v., IX), now.

bōṭṭhē, bōṭṭhī, oṭṭhē, oṭṭhī, (q.v., IX), there.

bōṭṭhō, oṭṭhō (q.v., IX), thence.

chāhar, bāhar, outside.

chālak, P. bhālak, to-morrow.



duhāṅgi, duhāi, *lit.* appeal, used as  
an expression of surprise or  
horror.

khūpar, ūpar, above, up.

khūparā, upar sē, from above.

kōḡgi, kōi, anyone, someone.

kōj, āj, to-day.

kuggē, P. aggē, in front, before.

kundar, andar, inside.

narsō, parsō, day after to-morrow  
or day before yesterday.

nāth, sāth, with.



## APPENDIX.

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsīs published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsī friends do not recognise the words, I conclude that they must be words used by the Bhēḍghuṭ, who are very vicious in their habits and seem to have secret words not known to other Sāsīs. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.	nanj, nine.
bola, father.	nīlān, gold mohurs.
chaukuni, four-anna bit.	nohal, house-breaking instru-
chepri, cloth.	ment.
chhāngriya, brass vessel.	nojna, gold.
chhekiya, cow.	parausi, master.
chhipri, pice.	rabdi, sister.
chilakni, nose-ring.	rakhia, sheep.
chīwār, policeman.	rupra, cloth.
dhāgun, bangle.	sagla, pot.
hat, eight.	sekhiya, policeman.
jhāṇḍla, utensil.	seth, gram.
khapla, salt.	sipri, rice.
khumna, rupee.	takna, workman.
kukiya, cock.	tapgi, turban.
manuka, salt.	ṭhaugia, brother.
māt, mother.	ṭhangna, arrest.
materi, woman.	ṭonga, rupee.
nakauni, nose-ring.	torā, liquor.
namalta, meat.	tshukr, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kōt.

chipra, sheet.	ṭhengan, bangle.
sarat, pillow.	ṭhoya, old.

## PANGWALI [Paṅgwāḷi.]

The following notes have been compiled from two manuscripts. I have not had an opportunity of making a firsthand study of Paṅgwāḷi.

### NOUNS.

#### *Masculine.*

#### Nouns in—ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī or jē	-ē dī or jē
L.	-ē bicc, &c.	-ē bicc &c.
Ab.	-ē kaṇā	-ē kaṇā
Ag.	-ē	-ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tēs dēsē*, in that country.

*bab, buu*, father, has G. *babbē, bauē*, &c.

#### *Feminine.*

N.	kūi, girl	kūi
G.	kūi or kūiā	„ or kūiā
D.A.	kūi	kūi
L.	„ bicc	„ bicc
Ab.	„ kaṇā	„ kaṇā
Ag.	kūi	kūi

Fem. nouns in a consonant appear to inflect by adding -ī; thus *pitth*, back; *pitthī putth*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

### PRONOUNS.

#### *Sing.*

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē, ōh	ēh
G.	māṇ	tāṇ	tēsē, usē	isē
D.A.	mō dī	tau dī	tēs dī. us dī	is dī

L.	mō bicc	tau bicc	tēs bicc, us bicc	is bicc
Ab.	mō kaṇā	tau kaṇā	tēs kaṇā, us kaṇa	is kaṇā
Ag.	mē	taī, tē	tēnī, unī	inī

*Plur.*

N.	as, ās	tus, tūh	ōh	ōh
G.	hōṇ	tāhṇ	unkēā	inkēā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asē, as	tusē, tūh, tus	unh	inh

For *dī*, to, *jē* is also used.

Other pronouns are <i>kas</i> , who ?	G. <i>kasē</i>	Ag. <i>kinī</i>
<i>jē</i> who,	G. <i>jisē</i>	Ag. <i>jinī</i>

*kī*, what ; *kiech*, something, anything ; *jēkiech*, whatever ; *sabh*, all.

In Pangwālī the letter *j* tends to become *dz* and is often so pronounced.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns ; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

<i>Demonstrative.</i>	<i>Collective.</i>	<i>Interrogative.</i>	<i>Relative.</i>
anā, like this,	tanā, like that	kanā, like what ?	janā, like which
attru, so much	tattru, so much	kattru, how much	jattru, as much
or many	or many.	or many	or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

*Time.*

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when ?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

## Place.

īrī, here	bunh, ūrē, down
urī, there	nīr, near
kōrī, where ?	dūr, far
jērī, dzērī, where	agar, in front
īrī tikar, up to here	patā, behind
iṭṭhī kaṇā, from here	aūtar, inside
baīh, up	bharilh, outside

Others are *kis*, why ?; *hē*, yes; *nēhē*, no; *jugtī*, well : *utaula* (adj.) quickly.

## PREPOSITIONS.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kōṇī, along with
pār, beneath	

## VERBS.

## Auxiliary.

Pres. asā asā asā asē asē asē

Fem. asī

*as*, indecl. and *sā*, are also found for *asā*; and for the 3rd sing. and plur. we also notice *ahi*.

Past sing. mas. thiyā, fem. thī, plur. thiyē, thī.

## Intransitive.

**bishṇā**, sit, remain.

Fut. bish-ū or -al -al -al -ēl -ēl -ēl

Imper. bish

Past Cond. or

Pres. Ind. bish-tā fem. -tī pl. -tē fem. -tī

Impf. Ind. bishṭath fem. bishṭith all through

Past biṭṭh-ā fem. -ī pl. -ē fem. -ī

Part. *bishṭā*, sitting; *bishṭōrā*, in the condition of being seated; *bishṇēwālā*, sitter or about to sit; *bishī kaī*, having sat.

The regular past and stative past (not used) would be *bishā*, *bishōrā*.

The following show slight variations :—

**bhūṇā**, become.

Fut.	bhōl	all through
Imper.	bhō	
Past Cond. or Pres. Ind.	bhūṭā	
Part.	bhūā	

**īṇā**, come.

Fut.	yāl	
Imper.	aī	
Pres. Ind.	ītā	
Part.	yaīkaī,	having come ; yōr or yōrā, in the condition of having come.

**ghēṇā**, go.

Fut.	ghōl	
Imper.	gā	ghē
Pres. Ind.	ghēṭā	
Past	gā	fem. gēi
Part.	ghai kaī,	having gone ; gayōrā, in the condition of having gone.

*Transitive.*

The regular transitive verb is conjugated like *bishṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

**māna**, beat.

Fut.	māral	pl. māreḷ
Pres. Ind.	mātā	
Past	mārā.	
Part.	mānēwālā,	beater, about to beat ; mārorā, in the condition of having been beaten.

**khāṇā**, eat.

Past	khāū
------	------

**pīṇā**, drink.

Past	pīū
------	-----

dēṇā, give.

Fut.	dīũ
Pres. Ind.	dētā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres. Ind.	nētā
Past	nīũ

kanū, do.

Pres. Ind.	katā
Past	kiyũ

bujṇā, know.

Past	buddhū
------	--------

*ghinī ghēṇā*, take away, is like *ghēṇā*.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-le*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Pādari.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, *mānā* and *kanā*, is noteworthy. Compare also *hēnu*, see; *hānā*, be defeated; *paṇhā* (?) read, which in other dialects would be *hērṇa hārṇa*, *paṇhna*. The same feature is found in Curāhi *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ū*.

---

NUMERALS.

1—yak.	11—yāhrā.
2—dūi.	12—bāhrā.
3—tlāi.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chē.	16—shōḍhā.
7—satt.	17—satārā.
8—atṭh.	18—atḥārā.
9—naō.	19—unnih.
10—dash.	20—bīh.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*san*). With *shōḍhā*, sixteen, compare Pādari *shōṇāh*.

## COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.	hatth, hand.
ijjī, mother.	khūr, foot.
bhaū, brother (older than speaker.)	nakh, nose.
bhāī, brother (younger than speaker.)	ṭir, eye.
dēddī, sister (older than speaker.)	shuṇḍ, far.
bhaiṇ, sister (younger than speaker.)	āsī, mouth.
kōā, son.	dand, tooth.
kūī, kuṛī, daughter.	kann, ear.
gharēth, husband.	kēs, hair.
jōlli, dzōlli, wife.	kupāl, head.
māhṇū, maṛḍ, man.	magar, head.
jēlhāṇū, womau.	jibh, tongue.
kōā, boy.	pēth, stomach.
kūī, girl.	ḍhēḍḍh, „
guāl, cowherd.	piṭṭh, back.
puhāl, shepherd.	sarir, body.
ghōṛā, horse.	pōthī, book.
ghōṛī, mare.	katāb, „
liṇḍ, ox.	kalam, pen.
gā, cow.	manjā, bed.
bhaī, buffalo.	gih, house.
bakrū, he-goat.	daryā, river.
bakrī, she-goat.	gaddri, stream.
bhēḍ, sheep.	jōth, dzōth, hill.
kuttar, dog.	shappar, „
kuttri, bitch.	paddhar, plain.
rikkh, black bear.	bāg, field.
bhrabbū, red bear.	rōṭi, bread.
kukkaṛ, cock.	pāṇī, water.
kukkṛī, hen.	giūh, wheat.
balāṛ, cat (male).	kukkṛī, maize.
balāṛī, „ (female).	būṭ, till.
pakhrū, bird.	girā, village.
ill, kite.	saihr, city.
sagāl, fox.	baṇ, forest.
hāthī, elephant.	macchī, fish.
	batt, way.
	phaḷ, fruit.
	mās, meat.
	duddh, milk.



aṇḍhērū, egg.	bhūṇā, be, become.
ghīū (accent on first), ghī.	īṇā, come.
tēl, oil.	ghēṇā, go.
ebā, buttermilk.	bishuṇā, sit, remain.
din, day.	uēuā, take.
rāt, night.	khaṛābhūṇā, stand.
dēs, sun.	hēnu, see.
sūrj, ,,	khāṇā, eat.
jōsan, moon.	pīṇā, drink.
pūrnēō, ,,	bōḷṇā, speak, say.
tārā, star.	sōṇā, sleep.
bāt, bat, wind.	kanā, do.
mēgh, rain.	mānā, beat.
barkhēā, ,,	paryaṇnā, recognise.
dhupp, sunshine.	bujṇā, know.
nēār, storm.	pujṇa, arrive.
bharōṭū, load.	nashṇā, run.
bhārā, ,,	nashī ghēṇā, run away.
baijū, seed.	baṇāṇā, make.
luhā, iron.	sikkhṇā, learn.
kharā, good, beautiful, clean.	paṇhā (?) read.
burā, bad.	likkhṇā, write.
baḍḍā, big.	maruu, die.
maṭhrā, small.	suṇuu, hear.
ḍhillā, lazy.	phirṇā, turn.
takrā, wise.	phēri īṇā, return.
gicīṅgar, ignorant.	jhagaṇnā, quarrel.
utaulā, swift.	jitṇū, win.
painnā, sharp.	hānā, defeated.
uccā, high.	baiju phaṭṇā, sow.
alaggā, ugly.	hal jōcū, plough.
ṭhaṇḍā, cold.	khalāṇā, cause to eat.
garm, hot.	piwāṇā, cause to drink.
mitṭhā, sweet.	shuṇāṇā, cause to bear.
tēār, ready.	carṇā, graze.
thōrā, little.	carāṇā, cause to graze.
mata, much.	

1. Tāṇ naū kī ahi (asā)? What is thy name?
2. Is ghōṛē katrī umar ahi? How much is this horse's age?
3. Iṛiyā (iṭṭhāṇ) Kashmīr katru dūr ahi (asā, &c.)? From here how far is Kashmīr?

4. Tāhṇ babbē (bawē) gih katrē kōi ahi? In your father's house how many sons are ?
5. Aũ ajj barā dūrā hanṭhā. I to-day from very far walked.
6. Māṇ kakkē (or jēṭhē bauē) kōā usē bhēṇi dzōi dzādzī kiyōri ahi. My uncle's son has married his daughter.
7. Gih (ghiyē) hacchē ghōrē kāṭhi ali (asi). In the house is the white horse's saddle ?
8. Usē piṭṭhi puṭṭh kāṭhi lā. Put the saddle on its back.
9. Maī usē kōā matē kuṭṭā. I beat his boy much.
10. Ōh jōt puṭṭh gāi bakri carātā lagōrā ahi. He on the hill is grazing cows and goats.
11. Ōh būṭē pār ghōrē puṭṭh biṭhōrā ahi. He under the hill on a horse is seated.
12. Usē bhāi apaṇ bhēṇi kaṇā barā asā (ahi). His brother is bigger than his sister.
13. Isē mull ḍhāi rupayyā asā (ahi). The price of this is two and a half rupees.
14. Māṇ bab us maṭhrē gih bishtā ahi. My father lives in that small house.
15. Usdi ēh rupayyā dē. Give him this rupee.
16. Ōh rupayyē us kaṇā nē. Take those rupees from him.
17. Usdi jugti māri kai rajuri lāi bannh. Having beaten him well tie him with ropes.
18. Khūi kaṇā pāni kāḍh. Draw water from the well ?
19. Māṇ agar agar hanṭh. Walk before me.
20. Kasē kōā tāṇ patē ṭtā ? Whose boy comes behind thee ?
21. Ōh kas kaṇā mullē ghinā ? From whom did you buy that ?
22. Grāē haṭwāni kaṇā. From the shopkeeper of the village.

**STUDIES IN  
NORTHERN HIMALAYAN DIALECTS.**

BY

REV. T. GRAHAME BAILEY, B.D., M.A.

Wazirābād, Panjāb.

CALCUTTA :

BAPTIST MISSION PRESS,

1903.



## PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujūrī, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābī and unlikeness to Kashmīrī. Consequently we begin with Pahārī dialects from Hazāra and the Murree Hills and end with Kishṭawārī which is very like Kashmīrī. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābī, and Punchī is not represented. Similarly Dhūṇḍī or Kaiṛālī is not specifically mentioned and only two speakers of Tināuli are returned. In reality Punchī is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbanī is obviously below the mark.

Gujūrī, Panjab and N.W.F. Province 76,168 Jammū and Kashmīr 126,849.

Sirājī 14,743; Kishṭawārī 12,078; Pōguli 6,351; Pāḍarī 4,540; Rāmbanī 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'e' being 'ch.' 'eu' is pronounced as in French, and ö and ü as in German. In *sh* and *zh*, the *s* and *z* are sounded separately from the *h*, whereas in *sh* and *zh* they are sounded as in 'shout' and the 'z' in *azure* or the French 'j.' The spelling is phonetic as far as possible; the Hindī ç and special Arabic letters such as *ṭ* and *ṣ* and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmīrī and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipāli (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbanī, Pōguli, Kisṭawāri and even Sirāji. That there should be some connection between it and languages of the Panjābi type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. GRAHAME BAILEY.

*Wazīrābād,*  
*Dec. 6th, 1902.*

## GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mēwārī dialect of Rājasthānī spoken in Mēwār in Rājputānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmīr speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrāwāla district (to both of which they have given the name), speak Panjābī. By Panjābīs the word 'Gujur' is pronounced 'Gujar.'

Gujurī as spoken by Gujurs in the Murree hills and the Galis near them.

NOUN.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	„ kō, (f. kī, pl. kā, kī)	bāppā̃ kō, &c.
D.A.	„ na	„ &c.
Loc.	„ mā̃ or bicc, in ; tāṛū up to,	„
Abl.	„ tō	„
Ag.	„ nō	„

---

Nouns in	-ō, i	Sing.	Plur.
N.	ghōṛ-ō,	horse	-ā
Obl.	-ā	„	-ā̃
N.	ādmī,	man	ādmī
Obl.	„	„	ādmīā̃.

Like *bāpp* are *ajjar*, flock ; *par*, stone.

Like *ghōṛō* are *dhākō*, hill, *tāyō*, father's elder brother, *patriyō* father's younger brother, *phupphō*, father's sister's husband, *māmō*, mother's brother, *māsṛō*, mother's sister's husband.

*Feminine.*

	Sing.	Pl.
N.	bakrī, goat	bakrī
Obl.	„	-īā̃.

Note that *dhī*, daughter has *dhīē* in the Nom. Pl. otherwise fems. in -ī are declined like *bakrī*, e.g., *gaṭṭī*, stone, *bauḥṭī*, bride.

In a consonant.

	Sing.	Pl.
N.	trimt, woman	trimt -ē
Obl.	„	„ -ā̃.

So also *bēhn*, sister and others ending in a consonant, e.g., *nhais*, buffalo, *bhēd*, sheep, *kaccur*, mule; *gā*, cow keeps *gā* in the plur.

The postposition *-kō*, takes *-kā* in the oblique sing, but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppur*, above: *-ō* indicates motion from, *dūrō*, from far.

## PRONOUNS.

	Sing.			
	1st Pers.	2nd	3rd	
N.	hũ	tō	ō, ōh (f. wā)	yō=this yō, (f. yā)
G.	mērō	tērō	uskō	iskō
D.A.	maua	tana	usua	isnā
Ag.	mē	tō	usnō	isnē
<hr/>				
	Plur.			
	ham	tam	wē	yē
	mhārō	thārō	unkō	inkō
	hamna	tamua	unhā na	inhā na
	hamnē	tamuē	unhē	inhē

*kōn*, who? obl. *kis*; *jo*, who, obl. *jis*; *kōī*, anyone, obl. *kisē*; *kēhṛō*, which?, *jēhṛō*, which, declined regularly.

*kitnō*, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

## ADJECTIVES.

Adjectives in *ō*, *caṅgō*, good, *mandō*, bad are declined like *ghōṛō*, their feminine *caṅgī*, *mandī*, like *bakrī*, e.g., *ēklō*, alone, *khalō*, standing, *lammō*, long, *caprō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, e.g., *bakh*, separate, *najōṛ*, ill.

*Comparison.* No special forms for compar. and superl. *caṅgō*, good; comp. better than this, *is tē caṅgō*; superl. best, = better than all *sārē tā caṅgō*. The comp. is sometimes rendered with *muc*, *muc caṅgō* = very good, *i.e.*, more good.

*Numerals.* Counting by scores is usual, *trē bī*, sixty; *pañjā uppur trē bī*, 65, *pañjā ghaṭ trē bī*, 55.

## VERB.

*Auxiliary.*

Pres. I am, &c. hũ or hōũ; ai or hai; ai (hai); hā; ō (hō); aī (haī) or hē,  
Past. I was. thō (f. thī) thō thō thā (f. thī) thā thā.

Conjugation of *mārñō*, beat.

*Aorist.* I may beat, I am beating, &c. mār -ũ -ē -ē -ā -ō ē  
*Fut.* I shall beat. mār-ũgo -ēgō -ēgō -āgā -ōga -ēgā  
*Imperat.* beat. mār mār mārō  
*Cond.* I should beat. mār -tō (f. tī) -tō -tō -tā, (f. tī) -tā -tā



*Pres.* I am beating. *mār-ũ hõũ* or *hẽ*; -*ẽ hõõ*; -*ẽ hõc*; -*ũ hõũ*; -*õ hõõ*; -*ẽ hõẽ*;

*Impt.* I was ,, ,, *thõ* (f. *thĩ*); -*ẽ thõ*; -*ẽ thõ*; -*ũ thã* (f. *thĩ*); -*õ thã*; -*ẽ thã*;

*Past.* I beat, &c., agentive form of pronoun with *mārẽ hõẽ*, which agrees with the object. fem. *mārĩ ai*, pl. m. *mārẽã hõẽ.*, f. *mārĩ hẽ*.

*Participles.* pres. *mārtõ*, past *mārẽ*, having beaten = *mārķẽ*.

*Passive.* pa. p. *mārẽ* (which is unchanged throughout) with various tenses of *jāuñõ*, go, e.g., *mārẽ jāũgõ*, I shall be beaten, *mārẽ gẽã*, we, &c., were beaten.

*Jāuñõ.* go.

*Aorist.* *jāũ*, &c., fut. *jāũgõ*, imp. *jã*.

*Past.* *gẽ-õ* -*õ* -*õ* -*ã* -*ã* -*ã*

*Parts.* *jãto*, *gõõ*, *jãkẽ*.

With the exception of the tenses from the pa. p. the tenses are formed like *mārñõ*. In intransitive verbs the 1st s. past. adds *ũ* to the pa. p.; *gẽõ* from *gẽõ*, *turẽõ* from *turẽõ*, walk, *hãrẽõ* from *hãrẽõ*, be tired.

In Gujuri the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. *lẽñõ*, take, *lĩyõ*, *karnõ*, do, *kĩõ*, *dẽñõ*, give ditto, *auñõ*, come *ãyõ*, *hõñõ* become *hũõ* or *hõ*.

### The Prodigal Son.

Ēkuņ ādmī kā dō pūt thā, tẽ nikkā nẽ apņā bāpp na kchõ,

One man of two sons were and little by own father to was-said

ai bāji tērā māļ kō mērō hissō õh mana dẽ tẽ usnẽ apņõ

O father thy property of my part that to me give and by-him own

māļ unhũ bicc baņđ ditto, tẽ tķõrũ dihãrũ picchẽ nikkā

property them in dividing was-given, and few days after little

pūt nẽ sab katķho kar ditto, tẽ dūr milkh bicc calc gẽõ

son by all together making was given and far country in going went

tẽ us jā usnẽ apņõ māļ lucpuņũ mũ kharãb kar

and that place by him own property licentiousness in bad making

churẽõ; jis bẽļẽ sãrõ khare kar churẽõ us milkh bicc

was-left; what time all spent making was-left that country in

đãhđõ kaht pai gẽõ, tẽ õh tanğ hõņ laggõ, tẽ us

severe famine falling went and he straitened to be began and that

milkh kā kisẽ rihõņhãļã kõļ rahgẽõ usnẽ apņi zamin

country of some dweller near remaining went by-him own land

zanaur cãrun dẽ calãyõ, jẽhřĩ shilřĩ zanaur khãc thã, õh

animals to feed giving was sent what husks animals eating were he

cāhē thō ki inlāṅ uāl hū apṇō, dhiḍḍh bharū, tē kōi  
 wishing was that these with I own stomach may fill and anyone  
 usnā nīh dēē thō, jis bēlē hōsh bicc āyō apṇā dil na  
 to him not giving was, what time sense in came own heart to  
 kihōṇ laggō mērā bāpp kā kitnā mazūr hē jēhṛā  
 to say began my father of how many labourers are who  
 rajkē rōṭi khāē, tē hū pēō is jā bhukkhō marū hē.  
 being satisfied bread eat and I fallen this place hungry dying am.

Hū uṭhkē apṇā bāpp kōḷē calūgō tē usna kahūgō  
 I having arisen own father near will go and to him will say  
 Bāji mē ghunāh kiō, Khudā kō tē tērō, tērō pūt kēhōṇ  
 Father by-me sin was done God of and thine, thy son to say  
 jōgō nīh rēhō, manā apṇā mazurā jēhā baṇā, tē calēō  
 worthy not I-remained, me own labourers like make and he went  
 tē apṇā bāpp kōḷ āyō, iccur ōh dūr thō uskā bāpp nē  
 and his father near came, that-time he far was his father by  
 usna hērēō, tē usna rēhm āyō, tē daurkē galh nāl  
 to him was seen and to him pity came and running neck with attaching  
 lā liyō, tē piyār dittō. Pūt nē bāpp na kēhō Bāji  
 was taken and love was given. Son by father to was said Father  
 mē ghunāh kiō Khudā kō tē tērō, tērō pūt kēhōṇ jōgō  
 by me sin was done God of and thine, thy son to say worthy  
 nīh rēhō. Bāpp nē nōkarā na kēhō bēlō caṅḡā tē  
 not I remained. Father by servants to was said quickly good from  
 caṅḡō kaprō lē āō tē uskā galh luāō  
 good garment taking come and his neck (on) cause-to-be-attached  
 tē uski aṅgli nāl aṅgūṭhi luāō tē uskā pair nāl  
 and his finger with ring cause-to-be-attached and his foot with  
 chittur luāō tē paḷēō hō bacchō lēākē  
 shoes cause-to-be-attached and kept calf having brought  
 kōhō tē khā tē khushī karā ki mērō yō pūt mar  
 kill and we may eat and happiness make, for my this son dead  
 gēō thō huṇ ji gēō, gum gēō thō huṇ thā gēō, tē  
 gone was now living went, lost gone was now being-found went and  
 wē khushī karuṇ laggā. Uskō baṇō pūt zimī bicc thō,  
 they happiness to make began. His big son land in was

jis beḷē ghar kē nērē āyō bājā kō tē naccaṅ kō wāz  
 what time house of nearness came instrument of and dancing of voice  
 suṅḷō, fir ēkuṅ nōkar na bulākē puechēō yē kē  
 was heard, then one servant having called was asked these what  
 gal hōē, tē usnē usna kēhō tērō bhāi āgēō, tē tērā  
 matters are and by him to him was said thy brother came and thy  
 bāpp nē bacchō paḷēō hō kōh chuṛēō ki usna caṅgō bhalō  
 father by calf kept killing was-left for to-him well sound  
 thā gēō tē oh khafē hūō tē andar nīh jāē thō, tē  
 being-found went and he angry became and in not going was, and  
 uskō bāpp biṛē gēō tē uskā baṛā tarlā kiā. Usnē  
 his father out went and his great entreaties were-made, by him  
 apnā bāpp na zawāb dē chuṛēō itnā samṅ mō tēri  
 own father to answer giving was-left, so much time by me thy  
 khizamt ki tē kadē tēri gal nīh mōri, tē tē kadē  
 service was-done and ever thy word not turned-was and by thee ever  
 mana bakrō nih dittō yū apṅṅ dōstṅ yārṅ nāl  
 to me goat not was given that own friends companions with  
 khushī karṅ, jis beḷē tērō yō pūt āyō jisnē tērō sārō  
 happiness may-make what time thy this son came by-whom thy all  
 māḷ kanjriṅ bicc uḍāyō tē iskē wāstē paḷēō hō bacchō  
 property harlots in was-caused-to-fly by-thee his sake kept calf  
 koh dittō. Tē usnē usna kēhō Pūtā tē hamēsh mērē  
 killing was-given, and by him to him was said son thou always me  
 nāl rahē, jitnō mērō māḷ hai tērō hai. Khushi hōṅi  
 with remainest, how much my property is thine is. Happiness to be  
 tē khush hōṅō caṅgi gal thī. Tērō yō bhāi mar gēō thō, huṅ  
 and happy to be good matter was. Thy this brother dead gone was, now  
 ji gēō, gum gēō thō huṅ thā gēō  
 living went, lost gone was now being-found-went.

#### STORY I.

Hū ajuṛ kē nāl thō nikṛā būṭā kē uppur caṛhēō khalō thō, bakrō  
 I flock near was little tree on climbed standing was, goat  
 ḍāṅkēō hū ḍaurkē latthō, ricch taṅṅ baṅ lēi calcō  
 cried-out, I having run descended, bear down jangal taking gone  
 thō. Hū paucēō kaṅdh bicc gaṭṭi māri, usnē na chuṛēō,  
 had, I arrived back in stone was struck, by him not was left,

bhī dūji gattī] mārī gāṭā bicc, fir chōṛkē  
 again second stone was-struck neck in, then having left  
 nasgēō jit sattēō bakrō us jā hū jākē  
 running went, where was-thrown goat that place I having-gone  
 khalō hūō tē mērē dar daurkē bhī ricch ā gēō.  
 standing became and my direction having-run again bear came.

Mē nikṛi jēhī kuhārī mārī uskē, pattō nih laggo  
 By-me small like axe was-struck to him, information not attached  
 jē kuhārī uskē laggī hai yā nīh laggī. Fir bakrō  
 that axe to him attached is or not attached. Then goat  
 cākē nasgēō fir kōhēō usna. Kōh rēhō  
 having-lifted running I went then killed it. Killing remained I  
 tē bhī āgēō mērē dar. Mērō dūjō sājī pauc  
 and again came my direction. My second companion arriving  
 āyō, fir hamnē dōñ nē gattī mārī tē ōh nasgēō  
 came then by us two by stone was struck and he running-went.

## STORY II.

Hū nikṛō thō sīh hilgēō bakri khaṇ na. Satt bakri  
 I small was, leopard being-used went goat cat to. Seven goats  
 usnē khā churī. ēkuṇ zimīdār kī lūhā kī baṇī hūi khurakkī  
 by him eating left-were. One farmer of iron of made trap  
 thi. Wā mangkē āṇī sīh kā pakṛuṇ kē wāstē.  
 was. That having asked was brought leopard of seizing for sake.  
 Wā rāh māñ chal ditti, iṇā bakrō bannh dittō.  
 That way in placing was given on this side goat tying was-given.  
 Sīh āyō. Jaṅg uski bicc phas gēi, laggō dāṅkuṇ.  
 Leopard came leg his in entangled went, began to-cry-out.  
 Ōsē bēlē ham rāt gēā girā na. Kēhō sīh  
 That very time we by night went village to was said leopard  
 pakṛē gēō ai. Ghaṇā jaṇā āyā. Ēkuṇ lambardār nē bandūk  
 catching gone has. Many men came. One lambardār by gun  
 mārī, sīh mar gēō. Dō aḍāi maṇ kō thō bhārō. Aṭṭh  
 was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight  
 jaṇa cākē lēgēāthā. Khalṛi ēkuṇ jāgirdār nē cā lōi,  
 men lifting took away. Skin one landowner by lifting was-taken  
 tē ham na trī rupayyā bakshish ditti.  
 and us to 30 rupees reward was given.

## Gujurī.

- |   |  |
|---|--|
| <p>1. ēk, one.<br/>                 2. dō, two.<br/>                 3. trē, three.<br/>                 4. cār, four.<br/>                 5. pānj, five.<br/>                 6. chē, six.<br/>                 7. satt, seven.<br/>                 8. aṭṭh, eight.<br/>                 9. nō, nine.<br/>                 10. das, ten.<br/>                 11. bī, twenty.<br/>                 12. dastēcālī, fifty.<br/>                 13. panj bi, sau, hundred.<br/>                 14. hatth, hand.<br/>                 15. pair, foot.<br/>                 16. nakk, nose.<br/>                 17. akkh, eye.<br/>                 18. mōh, mouth.<br/>                 19. dand, tooth.<br/>                 20. kann, ear.<br/>                 21. bāl, hair.<br/>                 22. sir, head.<br/>                 23. jibh, tongue.<br/>                 24. dhiddh, belly.<br/>                 25. lakk (lower back), mār, kuṇḍ<br/>                     (upper back).<br/>                 26. lūhō, iron.<br/>                 27. sōnō, gold.<br/>                 28. ruppō, cāndī, silver.<br/>                 29. bāpp, father.<br/>                 30. mā, mother.<br/>                 31. bhāī, brother.<br/>                 32. bēhṇ, sister.<br/>                 33. jaṇō, man.<br/>                 34. trīmt, woman.<br/>                 35. trīmt, wife.</p> | <p>36. baceō (lōhṇō boy, bētkī, girl),<br/>                     child.<br/>                 37. pūt, son.<br/>                 38. dhī, daughter.<br/>                 39. ghulām, slave.<br/>                 40. zimīdār, cultivator.<br/>                 41. ājri, shepherd.<br/>                 42. Rabb, Khudā, Allāh, God.<br/>                 43. <u>Shatān</u>, Azazil, Devil.<br/>                 44. dīh, sun.<br/>                 45. cann, moon.<br/>                 46. tārō, star.<br/>                 47. agg, fire.<br/>                 48. pāṇī, water.<br/>                 49. ghar, house.<br/>                 50. ghōrō, horse.<br/>                 51. gā, cow.<br/>                 52. kuttō, dog.<br/>                 53. billō, cat.<br/>                 54. kukkuṇ, cock.<br/>                 55. badk, duck.<br/>                 56. khōtō, ass.<br/>                 57. ūth, camel.<br/>                 58. pakhṇū, pakhēru, bird.<br/>                 59. jāṇō, go.<br/>                 60. khāṇō, eat.<br/>                 61. baisṇō, sit.<br/>                 62. āṇō, come.<br/>                 63. mārṇō, beat.<br/>                 64. khaṇō, stand.<br/>                 65. marṇō, die.<br/>                 66. dēṇō, give.<br/>                 67. nasṇō, run.<br/>                 68. ufrā, up.<br/>                 69. nērai, kōl, near.<br/>                 70. talā, taṇā, down.</p> |
|---|--|

- |                       |                          |
|-----------------------|--------------------------|
| 71. dūr, far.         | 86. ghōr -ī, mares.      |
| 72. aggē, before.     | 87. dānd, a bull.        |
| 73. picchē, behind.   | 88. gā, a cow.           |
| 74. kōn, who.         | 89. dānd, bulls.         |
| 75. kē, what.         | 90. gā, cows.            |
| 76. kīū, why.         | 91. kutt -ō, a dog.      |
| 77. atē, tē, and.     | 92. -ī, a bitch.         |
| 78. but.              | 93. -ā, dogs.            |
| 79. jē, if.           | 94. -ī, bitches.         |
| 80. ahā, yes.         | 95. bakr -ō, a he goat.  |
| 81. nīh, no.          | 96. -ī, a female goat.   |
| 82. hāē hāē, alas.    | 97. -ā, goats.           |
| 83. ghōr -ō, a horse. | 98. har -n, a male deer. |
| 84. -ī, a mare.       | 99. -nī, a female deer.  |
| 85. -ā, horses.       | 100. -n, deer.           |

1. tērō nã kē ai ? what is your name ?
2. is ghōṛā kī kitnī ummur ai ? how old is this horse ?
3. is jā tē Kashmīr tārũ kitnō dūr ai ? how far is it from here to Kash-  
mir ?
4. tērā bāpp kā ghar kitnā pūt hẽ, how many sons are there in your  
father's house ?
5. aj hũ baṛō dūrō ṭurẽõ, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēḥṇ nāḷ biāyō hūō hai, the son of my uncle  
is married to his sister.
7. ciṭṭā ghōṛā kī kāṭhī ghar mã (bicc) hai, in the house is the saddle  
of the white horse.
8. uskī kaṇḍ pur kāṭhī ghallō, put the saddle upon his back.
9. mẽ uskā pūt na baṛã kōṛrã nāḷ mārē hōē, I have beaten his son with  
many stripes.
10. ōh ḍhākā kī cōṭī uppur gã bakrī cārē, he is grazing cattle on the top  
of the hill.
11. ōh ghōṛā uppur rukkh hēṭh baiṭhō hōē, he is sitting on a horse under  
that tree.
12. uskō bhāi uskī bēḥṇ tō baṛō ai, his brother is taller than his sister.
13. iskō mul aḍhāi rupayyā hai, the price of that is two rupees and a  
half.
14. mērō bāpp us nikrā ghar bicc rahō, my father lives in that small  
house.
15. yō rupayyō usna dē chōṛō, give this rupee to him.
16. yē rupayā us kōḷõ cā lēṣ, take those rupees from him.
17. usna muc mārō tē sēliã nāḷ bannhō, beat him well and bind him with  
ropes.
18. is khāl biccõ pāṇī kaḍḍhō, draw water from the well.
19. mērē aggē cal, walk before me.
20. tērē picchē kiskō lōḥṛō āē, whose boy comes behind you ?
21. yō tē kistē mōl kō liyō hai, from whom did you buy that ?
22. girã kā kisē dukānhālā kōḷõ, from a shopkeeper of the village.





Tināuli (Hazāra district).

- |                              |                                      |
|------------------------------|--------------------------------------|
| 1. hikk, one.                | 36. naṇḍā (m. boy), kuṛḥu            |
| 2. dō, two.                  | (f. girl), child.                    |
| 3. trai, three.              | 37. zāh, son.                        |
| 4. cār, four.                | 38. dhī or kāki, daughter.           |
| 5. panj, five.               | 39. sir, slave.                      |
| 6. chē, six.                 | 40. ḍōgī, cultivator.                |
| 7. satt, seven.              | 41. ājri, shepherd.                  |
| 8. aṭṭh, eight.              | 42. Rabb, <u>Khudā</u> , Allāh, God. |
| 9. nū, nine.                 | 43. shatān, Azazil, Devil.           |
| 10. dāh, ten.                | 44. dīh, sun.                        |
| 11. bih, twenty.             | 45. kann, moon.                      |
| 12. dāh tē cāhli, fifty.     | 46. tārā, star.                      |
| 13. sō, hundred.             | 47. agg, fire.                       |
| 14. hatth, hand.             | 48. pāṇī water.                      |
| 15. pair, foot.              | 49. ghar, house.                     |
| 16. nakk, nose.              | 50. ghōṛā, horse.                    |
| 17. akkh, eye.               | 51. gā, cow.                         |
| 18. mūh, mouth.              | 52. kuttā, dog.                      |
| 19. dand, tooth.             | 53. billā, cat.                      |
| 20. kann, ear.               | 54. kukkuṛ, cock.                    |
| 21. bāl, hair.               | 55. badak, duck.                     |
| 22. sir, head.               | 56. khōtā, ass.                      |
| 23. jibh, tongue.            | 57. ūth, camel.                      |
| 24. ḍhiḍḍh, belly.           | 58. ciṛi, bird.                      |
| 25. lakk (lower back), kaṇḍh | 59. julnā, gachṇā, go.               |
| (upper back).                | 60. khāṇā, eat.                      |
| 26. lōhā, iron.              | 61. baiṭṭhā, sit.                    |
| 27. sōnā, gold.              | 62. aiṇā, come.                      |
| 28. ruppā, cāndi, silver.    | 63. mārṇā, beat.                     |
| 29. addhā, father.           | 64. khalnā, stand.                   |
| 30. ammā, mother.            | 65. marnā, die.                      |
| 31. lālā, brother.           | 66. dēṇā, give.                      |
| 32. bēbē, sister.            | 67. nasṇā, run.                      |
| 33. jaṇā, man.               | 68. ut, up.                          |
| 34. bebē, woman.             | 69. nērē, near.                      |
| 35. wauṭṭi, wife.            | 70. talā, down.                      |

- 71. dūr, far.
- 72. aggā, before.
- 73. picchā, behind.
- 74. kōṇ, who.
- 75. kē, what.
- 76. kī, why.

- 77. tē, and.
- 78. tē, but.
- 79. if.
- 80. hā, eye.
- 81. nāh, no.
- 82. ōhō, tauba, alas.

## DHŪṄḌĪ and KAIṚĀLĪ.

It will be noticed that Dhūṇḍī or Kaiṛālī greatly resembles Lahndā, the language of Western Panjāb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Dhūṇḍs and Kaiṛāls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kaiṛāl dialect and the succeeding story in that of the Dhūṇḍs.

### NOUNS.

#### Masculine.

	Sing.	Plur.
N.	Pē, father	Pēvrē
G.	Piū nā, nī, nē, nīñ	pēvrēñ nā &c.
D.A.	„ kī	„
Loc.	„ bicc, tōkṇī (in, up to)	„
Abl.	„ thī, &c.	„
Agent	Piū	„

#### Nouns in -ā-ī

	Sing.	Plur.
N.	ghōṛ-ā, horse	-ē
Obl.	-ē	-ēñ
N.	ādmī, man,	ādmī
Obl.	ādmī-ā	ādmī-ñ

#### Nouns ending in a consonant.

	Sing.	Plur.
N.	nauk-ar	nauk-ar
Obl.	-arē	-arēñ

Like *Ghōṛā*; *muṇḍhā*, shoulder, *dhākā*, mountain.

Like *naukar*; *azur*, reward, &c.

#### Feminine.

	Sing.	Plur.
N.	bakrī goat	bakrī-ñ
Obl.	bakrī „	„
so <i>bakkhī</i> side of body (over ribs) but <i>dhī</i> , daughter has Obl. sing. <i>dhīū</i> . <i>gāñ</i> , cow, plur. <i>gāñ</i> .		
N.	bhēṇ, bhaiṇ, sister, bhaiṇñ	
Obl.	bhaiṇū „	„

## PRONOUNS.

	1st. Pers. S.	2nd pers.	3rd pers.
N.	mē	tū	ōh
G.	mhārā	tuhārā	ōsnā, usnā,
D.A.	migī	tukī	ōskī, uskī,
Agent	mē	tū	ōs, us, usnē,
		Plural.	
N.	as	tus	ōh
G.	sāhrā	suāhrā	ōnhā nā, unhā nā
D.A.	asā kī	tusā kī	ōnhā kī
Ag.	asā	tusā	ōnhā
ēh, this	Obl.	is-	pl. ēh, Obl. inhā
Kuṇ, who ?		Obl. kus	
jō, who		„ jis	
Kēhrā, which ?		„ kēhrē	
jēhrā, which,		„ jēhrē	
kōi, any one		„ kusē	

*Kitnā*, how much or many ? *itnā* so much or many *jitnā* how much or many regular.

*Adjectives* chiefly like nouns of the same form.

	Caygā, good.		Plur.	
	Sing.		Masc.	Fem.
	Masc.	Fem.		
N.	cayg-ā	-ī	-ē	-īā
Obl.	-ē	-ī	-ēā	-īā

So *mandā*, bad ; *ucca* high. *nigrā* little ; adjectives ending in a consonant are not declined, *bal*, well healthy.

Comparison ; no forms for compar. and superl. *caygā*, good, better than this, *is thī caygā*, or *bañh caygā*, best = better than all *Sārēā thī caygā*.

Motion from is frequently expressed by adding—*Ō*, as *gharō*, from the house, *dhākē nē sirō*, from the top of the hill.

*Adverbs* resemble Panjabi, *bailā*, quickly, *dēā* to-morrow, *gatrū*, day after to-morrow or day before yesterday.

## VERB.

*Auxiliary.* I am, &c.

Pres.

ā or ēā ē ā (f. ī) ā or ēā, ō, ēō ē

Past. I was, &c.

asēā asaī asā (f. asi) asēā, asēō asē (f. asiā)

*Negative.*

Pres. I am not, &c.

nã nẽ nā (f. nēi) nã nẽõ nē (f. nēiã)

Past. I was not, &c.

na-sẽã -saĩ -sā -sẽã -sẽõ -sē

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thẽã thaĩ thẽā (fem. thēi) thẽã thẽõ thač (fem. thēiã)

e.g. *masit thēi?* Is there a mosque? *Thēi*, there is.

Conjugation of *mārnā*, beat.

Aorist. I may beat, &c. mār -ã -ẽ -ē -ã -õ -an

Fut. I shall beat mār -sã -saĩ -sĩ -sã -sau -sun

Imperat. mār mārõ

Cond. I should beat mār -nā (f. i) -nā -nā -nē (f. nĩã) -nē -nõ

Pres. I am beating mār nã, &c., with auxil.

Impt. I was beating mār nã asẽã, &c.

Past. I beat. Agentive form of pronoun with mārẽā agreeing with object.

Pres. perf. mārẽā ā, pluperf. mārẽā asā, &c.

Having beaten mārĩtē or mārĩ

Passive formed by using *gachnā* (go)

e.g. I am being beaten mārẽā *gachnā* *ẽã*, he was beaten mārẽā *gā* for the forms with pres. part. a passive pres. part. in -ĩ- may be used in the 3rd pers. thus *mārĩnā ā* or *mārĩnē ē*, is or are being beaten or in the habit of being beaten.

*Gachnā* go is conjugated for the most part regularly.

Pres. part. *gachnā*, past p. *gā*. (f. *gēi*, pl. *gač*, *gēiã*) hence.

Plup. *gā asẽã*, &c. but future *gaisã* or *gēsã*, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

*Achnā*, come, pr. p. *achnā*, pa. p. *āyā*; *hõñā*, become, *hõñā*, *hwā* (f. *hõi*; *hõē*, *hõĩã*) *deñā*, *dittā*; *karnā* do, *karuā*, *kitā*; *ghinnā*, take, *ghinnā*, *ghindā*; *paiñā*, fall, &c. *paiñā*, *pēā*, (f. *pēi*, pl. *paē*, *pēĩã*).

*Habitual Action*. I am in the habit of beating *mē mārnā hõñā ẽã* (*hõñā*, become) continuous action. He used to continue to eject. *õh kaddhñā rakñā sā* (*rahna* remain).

### The Prodigal Son.

Hiks ādmĩā nē dõ puttār asē, nikkē apñē piũ kī ākhẽā

One man of two sons were by-little own father to was-said

aji tērē mālē biccō jo hissa acchē i ōh hissa migi  
 Father thy property from in what part may-come that part to-me  
 cāi dē. Ōs apṇā māl unhā wicc baṇḍi dittā.  
 lifting give, By-him own property them in dividing given-was  
 Thōrēṣṣ dihārēṣṣ picchē nikkē puttrē apṇā māl baṭlā kitā  
 few days after by-little son own property together made-was  
 tē dūr milkh bicc ṭuri gā, tē us jāē bicc apṇā māl  
 and far country in going went and that place in own property  
 khud lucpuṇē nāl luṭāi dittā, jis wēlē  
 very licentiousness with causing-to-be-robbed given was, what time  
 mē ōh sārā kharc kari rēhā us milkh bicc ḍāhḍā  
 in he all spending making remained that country in severe  
 kāl paiṅgēā tē ōh taṅg lōṇē lagga, tē ōh hiks ōs  
 famine falling went and he straitened to-be began and he one that  
 jāē nē ādmīā kōl rahi pēā ōs apṇi jimī bicc zanaur  
 place of man near remaining fell, by him own land in animals  
 carāē nē wāstē ghallēā, jō phaliṣṣ zanaur khaṇē asē ōh  
 feeding of sake of sent was, what husks animals eating were he  
 cāhṇā asā ki mē inhā nāl apṇā dhiddh bharāṣṣ, tē  
 wishing was that I these with own stomach may-fill and  
 kōi uski nasā dēṇā. Jis wēlā ōh apṇē hōshē bicc  
 anyone to him not-was giving. What time he own sense in  
 āyā, ōs ākhēā mhārē piū nē kitnē mazūr thaē  
 came by-him said-was my father of how-many labourers are  
 ki rajitē ruṭṭi tōgrā khāṇē tē mē bhukkhā marnā ṣṣ mē  
 that satisfied bread piece they-eat and I hungry dying am I  
 uṭhitē gēsāṣṣ, tē uski ākhsāṣṣ, ai apṇēā aji mē  
 having-arisen will-go and to-him will-say, O my father by-me  
 Khudā nā tē tuhārā ghunāh kitā, mē huṇ tuhārā puttur ākhṇē  
 God of and thy sin was done, I now thy son to-say  
 jōgā nāṣṣ, migi apṇē kisē mazūr jēhā āṇ. Bas  
 worthy not-am, me thy some labourer like bring; well  
 uṭhitē apṇē piū nē pās ṭuri pēā, asā wi dūr tē uski  
 having-arisen own father of near going fell, he-was even far and him  
 dikkhī uski tars achīgā, tē daurītē us  
 having-seen to-him pity coming-went and having-run by-him

gachī apṇē gall nāḷ lāi ghindā, tē uski piyār  
having-gone own neck with attaching taken-was, and to him love

dittā. Puttrē uski ākhēā ai aji mē Khudā nā tē  
given-was. By son to-him was said, O father by-me God of and

tuhārā ghunāh kitā, mē huṇ tuhārā puttur ākhṇō jōgā  
thy sin was-done, I now thy son to-say worthy

nā. Piū apṇēā naukarā ki ākhēā, caṅgē thī caṅgā  
not-am. By-father own servants to was-said good from good

kaprā kaḍḍhitē uski luānā tē aṅgli nāḷ  
garment having-taken-out to him cause-to-attach and finger with

chāp, tē pairā nāḷ jutti luāō, tē palē hōē bacchē ki  
ring and feet with shoe cause-to-attach, and kept calf

āṇitē halāl karō tā as khāi khush hōā,  
having-brought lawful make that we having-eaten happy may-be,

mhārā ēh puttur mari gā asā, phir jīnā hōigā  
my this son dead gone was, again living becoming went

gāwi gā asā, huṇ labhi rēhā. Bas ōh khushi bicc  
lost gone was, now being-found remained. Well, they happiness in

āē. Usnā barā puttur apṇi bārī bicc asā, jis wēlā ōh apṇē  
came. His big son own field in was, what time he own

gharē nē kōḷ paucēā ōs gāṇē bajāṇē nā nacṇē nā āwāz  
house of near arrived by-him singing playing of dancing of voice

sunēā, tē hiks naukarē ki bulāi pucchṇ laggā. Yō kē  
was-heard and one servant having-called to-ask began. This what

hōi rēhā? Ōs uski ākhēā bhrā āi gā  
becoming remained. By him to him was said brother coming went

tē tubārē piū nē palēā hwā bacchā halāl karāyā,  
and thy father by kept calf lawful was-caused-to-be-made

is wāstē uski caṅgā bhalā labhi gā. Ōh khafē  
this cause to him well sound being-found went. He angry

hwā tē uski andar gachṇā nā sā lōṛ, usnā pē  
became and to him in of going not-was need, his father

gachī bāhar uski manāṇ laggā, ōs apṇē piū ki  
having-gone out him to persuade began by him own father to

jawāb dittā. Dikh mē kitnē wars tuhārī khizmat  
answer was-given. See, by me how-many years thy service

kīti tē kadē tuhārā ākhā na mōrēā migi  
 was-done and ever thy saying not turned-was, to me  
 tū kadē hik bakri nā bacca nā dittā mē apñēē  
 by thee ever one goat of little one not was given I my  
 dōstā nāl khushī karā jis wēlā tuhārā ēh puttur  
 friends with happiness may-make, what time thy this son  
 āyā jis tubārā sārā māl kanjriā nāl uḍari chōrēā  
 came by-whom thy all property harlots with wasted was left  
 usnē wāstē palēā hwā bacchā halāl karāyā usnē  
 him of sake kept calf lawful was-caused-to-be-made. By him  
 ākhēā hē puttur tū khud mhārē pās ī aī, tē  
 was said, O son thou thyself my near indeed art and  
 jēhri ciz mhārī, ōh khud tuhārī apñi; khushī hōñi  
 what thing mine, that itself thy own; happiness to be  
 tē khushī hoñā caṅgā asā, tuhārā ēh bhrā mari gā  
 and happy to be good was, thy this brother dead gone  
 asā phir jīṇā hōigā, gāwi gā asā, huṇ  
 was again living becoming-went, lost gone was, now  
 labhi rēhā.  
 being-found remained.

## STORY.

Jalālā tē Bahādarē lambardārā nā bāri uppurū ghōl laggā  
 Jalāl and Bahādar lambardar of land about fighting  
 rahṇā sā; Jalāl takrā jaṇā sā tē Bahādarē kī gāli  
 continuing was, ,, strong man was and Bahādar to abuse  
 shāli kaḍḍhṇā rāhṇā sā. Bahādarē nē puttur us zimī  
 ejecting remaining was. B. of sons that land  
 bicc gashṇē sē, Jalāl unhā kī mārṇā kuṭṇā rahṇā sā.  
 in going were, Jalāl them to beating striking remaining was.  
 Hikk diharā dōē bhrā us bāri bicc ghāh kappañ gāē  
 One day the-two brothers that land in grass to-cut gone  
 sē, us Jalālā pārā nakkē uppurā gāl dittī  
 were, by that Jalāl across hill-side from above abuse given was  
 unhā kī; gāl dēi unhā wakkh ṭuri āyā. Jēhṛē  
 them to; abuse having given them towards walking came. What  
 wēlē unhā kōl āyā banērē uppurē pāsē unhā uski  
 time them near came below from above side by them to him



gattā mārēā, kaṇcalē gattā laggā tē dhaii pēā, tē  
stone was-struck, above ear stone struck and he falling fell, and  
unhā paṭkā galhē bice bāi ghindā tē galfā  
by them cloth throat in twisting was-taken and squeezed  
dittā nē tē ōh mari gā, tē dhruūtē dhākō  
given was by-them and he dying went and having dragged hill  
nālū kassī bice bun kharī satṭēā nē.  
from near precipice in below taking was-thrown by-them.  
Dūē dihārē lōṇē wāstē bhrā usnā ṭuri gā,  
Second day looking for-sake-of brother his walking went,  
labhī rihai-s. Unhā ki satt satt baras kaid hōi gōi  
found him. Them to seven (each) years imprisonment becoming went.

- |   |                              |
|---|------------------------------|
| 1. hēkk, one.                                 | 28. ruppā, cāndi, silver.    |
| 2. dō, two.                                   | 29. pē, father.              |
| 3. trai, three.                               | 30. bēwē, māē, mā, mother.   |
| 4. cār, four.                                 | 31. bhrā, brother.           |
| 5. panj, five.                                | 32. bhēṇ, sister.            |
| 6. che, six.                                  | 33. ādmī, jaṇā, man.         |
| 7. satt, seven.                               | 34. kurhi, woman.            |
| 8. aṭṭh, eight.                               | 35. janānī, rann, wife.      |
| 9. nau, nine.                                 | 36. jātuk, child.            |
| 10. das, ten.                                 | 37. puttur, son.             |
| 11. bi, twenty.                               | 38. dhi, daughter.           |
| 12. panjā, fifty.                             | 39. ghulām, slave.           |
| 13. sau, hundred.                             | 40. zamīndar, cultivator.    |
| 14. hatth, hand                               | 41. pāhlā, shephered.        |
| 15. pair, foot.                               | 42. Khuda, Rabb, Allāh, God. |
| 16. nakk, nose.                               | 43. Shaitān, Devil.          |
| 17. akkh, eye.                                | 44. dēh, sun.                |
| 18. mūh, mouth.                               | 45. cann, moon.              |
| 19. dand, tooth.                              | 46. tārā, star.              |
| 20. kaṇṇ, ear.                                | 47. agg, fire.               |
| 21. bāl, hair.                                | 48. pānī, water,             |
| 22. sir, head.                                | 49. ghar, house.             |
| 23. jiw, tongue.                              | 50. ghōrā, horse,            |
| 24. dhiḍḍh, pēt, belly.                       | 51. gā, cow.                 |
| 25. lakk (lower back), kaṇḍh<br>(upper back). | 52. kuttā, dog.              |
| 26. lōhā, iron.                               | 53. bilāl, cat.              |
| 27. sōnā, gold.                               | 54. kukkur, cock.            |
|   | 55. badki, duck.             |

56. khōtā, ass.  
 57. ūṭh, camel.  
 58. pakḥṇṭṭī, pakḥōrṭṭī, bird.  
 59. gachṇā, go.  
 60. khāṇā, eat.  
 61. bahṇā, sit.  
 62. achṇā, come.  
 63. mārnā, beat.  
 64. khalṇā, stand.  
 65. marnā, die.  
 66. dēṇā, give.  
 67. nasṇā, run,  
 68. tē, up.  
 69. nēṇē, kōl, near.  
 70. bṇē, down.  
 71. dūr, far.  
 72. aggē, before.  
 73. picchē, behind.  
 74. kibṇā, kuṇ, who.  
 75. kē, what.  
 76. kiṭṭī, why.  
 77. tē, and.  
 78. par, but.
79. jē, if.  
 80. hā, yes.  
 81. nā, nēhī, no.  
 82. hāē, hāē, alas.  
 83. ghōṇ-ā, a horse.  
 84. ,, -ī, a mare.  
 85. ,, -ē, horses.  
 86. ,, -īṭṭī, mares.  
 87. dānd, a bull.  
 88. gā, a cow.  
 89. dānd, bulls.  
 90. gā, cows.  
 91. kutt, -ā a dog.  
 92. ,, -ī, a bitch.  
 93. ,, -ē, dogs.  
 94. ,, -īṭṭī, bitches.  
 95. bakr -ā, a he goat.  
 96. ,, -ī, a female goat.  
 97. ,, -ē, goats.  
 98. har -n, a male deer.  
 99. ,, -ni, a female deer.  
 100. ,, -n, deer.

1. tuhārā nā̃ kai ā ? what is your name ?
2. is ghōrē nī kai amr ī ? how old is this horse ?
3. itthō (or is jāēō) Kashmīr tōkūi kitnā dūr ā ? how far it is from here to Kashmir ?
4. tuhārē piū nē ghar kitnē puttur ē, how many sons are there in your father's house ?
5. mē ajj baṛē dūrō ṭurēā ēṣ, I have walked a long way to-day.
6. mhārē eācē nā puttur usnī bhaiṇū nāl biāyā hwā, the son of my uncle is married to his sister.
7. ghar bicc ciṭṭē ghōrē nī kāṭhī thēi, in the house is the saddle of the white horse.
8. usnī kaṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mē usnē puttrē kī baṛē kōiṛēmārē, I have beaten his son with many stripes.
10. dhākē nē sirē pur ṓh gā̃ bakriṣ carāṇā ā, he is grazing cattle on the top of the hill.
11. ṓh ghōrē nē uppur būṭē nē hēṭh baiṭhā hwā, he is sitting on a horse under that tree.
12. usnā bhrā usnī bhaiṇū nālō baṛā ā, his brother is taller than his sister.
13. usnā mul dhai ruppayyē, the price of that is two rupees and a half.
14. mhārā pē us nigṛē gharē bicc rēhṇā ā, my father lives in that small house.
15. ēh rupayyā uskī cāi dē, give this rupee to him.
16. ṓh rupayyē ushī cāi ghinn, take those rupees from him.
17. uskī baūh mārau tē bannhaus rassiṣ nāl, beat him well and bind him with ropes.
18. is khūhē biccō pānī kaḍḍhō, draw water from the well.
19. mhārē aggē jul, walk before me.
20. kusnāj ātuk tuhārē picchē achnā ā, whose boy comes behind you ?
21. ēh kus koḷo mullē nā ghindā asē, from whom did you buy that ?
22. girṣ nē kusē haṭṭiwālē kōḷō, from a shopkeeper of the village.

## PUNCHĪ.

The Punch dialect is connected with Lahndā, though in some points it follows Panjābī. It reminds us also in some words of Kashmīrī. The words for the different points of the compass indicate this compositeness. *Kutub*, north, *dakhun*, south, *carhnā*, east, *lēhnā* west. The words *hīnd*, winter, *ālā*, call (noun), *khat*, bed, recal Kashmīrī. *Barēā* is summer. The criminal tribe of the Sāsīs use *khāt* for bed and *paunī* for shoe. In the Punch dialect they are *khat* and *paunī*. The inflection in *-ē* of nouns in the plural is also found in Sāsī.

It will be noticed how rare the cerebral *ṛ* is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kashmīrī. Similarly the cerebral *ḷ* is uncommon.

### NOUNS. Masc.

Nouns in	-ā	Sing.	Plur.
N.	ghōṛ-	horse	-ē
G.	-ē	nā, nī, nē, nīā	-ēā nā, &c.
D. A.	-ē	nū	"
Loc.	-ē	icc (in)	" &c.
Abl.	-ē	thī, tī,	"
Agent.	-ē	nē	"

So *girā* = bread, food

In consonant	Sing.	Plur.
nauk-ar,	servant	nauk-ar
Obl. -arā		-ē
Ag. -arē		-ē

So also *sann* evening, *phadar*, morning, *akkhur*, walnut.

*Pēō*, father has *pīū* in the Obl., the plur. is the same as the Sing. *Ādmī*, man, Obl. Sing. *ādmī-ā*, plur. mas. *ādmī*, Obl. *ādmīē*. So *nāthī*, guest.

	Sing.	Pl.
Fem. N.	muṇ-ḍī, head,	-ḍīā
Obl.	-ḍīā	-ḍīē
<i>dhī</i> , daughter.	Obl. s. <i>dhīū</i>	Plur. N. and Obl. <i>dhīrē</i>
<i>bhaiṇ</i> , sister.	Obl. <i>bhaiṇū</i>	

*-ō* indicates motion from, *dūrō* from far, *gharō*, from the house.

## PRONOUNS.

	1st.	2nd. Sing.	3rd	yō, this.
N.	mē	tū	ōh	yō
G.	mhārā	tūhārā	usnā	isnā
D.A.	mē	tū	usnū	isnū
Agent.	mē	tū	unī	inī
<hr/>				
		Plur.		
N.	as	tus	ōh	ēh
G.	sāhrā	suāhrā	unhē nā	inhē nā
D.A.	asē nū	tusē nū	„ nū	„ nū
Ag.	asē	tusē	unhē	inhē

*Kun*, who? Obl. *kus* (*kusnā*, &c., but *kusā kōlū* 'from whom.')

*jō*, who Obl. *jīs*

*Kōī*, anyone, „ *kusē*.

*Kitna*? *jitnā*, and *itnā*=how?, how, and so much or many, are regular.

*Kēhrā*, which?, *jēhrā*, which, regular.

ADJECTIVES. In -ā, e.g., *mōndā*, ill. Mase. like *ghōrā*, fem. like *muṇḍī*. Adjectives in a consonant are not declined.

*Comparison*. No special forms for compar. and superl. *caṅgā*, good, comp. *istī caṅgā*, i.e., better than this. Superl. *sārēā tī caṅgā*, better than all.

*Adverbs* formed as in Panjābī; often adjs. are used as advs., e.g., *charī ēh gal* only this matter.

*Suāh*, to-morrow, *djē* still, yet, *jōṅgtē*, quickly.

## VERB.

The auxiliary has a bewildering number of forms; *thēs*, &c., means to exist, to be, and is therefore not an auxiliary.

	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.
Pres. I am, &c.	thēs	thī	thēā (f. thī)	thēā	thēā	thaē (f. thiā)
	ēs	ī	ā	ā	ā	ē
	nā ēs	nā ī	nā (f. nī)	nēā (nēāū)	nēā	nō
	dā ēs	dī	dā (f. dī)			dē

*dēā* and *dēā* for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past; I was, &c.	asēs	asī	asā (f. asī)	asēā (asēāū)	asēā	asē
	nā asēs			nē sēā (sēāū)	nē sēā	nē sē
	sēs	sī	sā (f. sī)	sēā (sēāū)	sēā	sē

Conjugation, *Mārnā*, beat.

Pres. I am beating *mārnā* ēs                    ĩ            ā    *mārnē*    ĩ    *nēā*    ē

Impf. I was beating    ,,            *asēs* or *sēs*; *sī*, &c., *sā*, &c., *sēaũ*    *sēā*    sē

Fut. I shall beat *mārsē*    *mārnau*    *mārsī*    *mārnēaũ*    *marlēā*    *mārlē*

Imperat.    *mār*    *mārā*

Past, I beat, &c., agentive form of pronouns with *mārēā*, which agrees with the object

Pres. Perf. The same form with *mārēā*    ā (pl. *mārē*    ē)

Plupf.                    ,,                    ,,                    *mārēā*    *sā* (pl. *mārē*    *sē*)

Participles, Pres. *mārnā*, Past, *mārēā*; having beaten, *mārī*, *mārītē*

Passive, Pres. I am being beaten, *mē*    *mārnō*    *nai*    *ēs*, *tũ*    *mārnō*    *nā*    *ī*, *ōh*  
*mārnō*    *nā*

Plur.                    *ās*    ,,    *nēā*,    *tus*    ,,    *nēā*,    *ōh*  
*mārnō*    *nē*

Other tenses are similarly formed.

*Gachnā*, go.

Pres. Pa. *gēnā* Pa. *gā*. Tenses with Pres. Pa. are formed as in *mārnā*

Past, I went *gā*    *asēs*    *gā*    *asī*    *gā*    *asā*    *gē*    *sē*    *gē*    *sēā*    *gē*    *sē*

Fut.                    *gēsē*, &c.

The following verbs shew slight irregularities:

*achnā*, come pr. p. *ēnā*, pa. p. *āyā*; *dēnā*, give, pr. p. *dīnā*, pa. p. *dīnā*; *hinnā*, take, pa. p. *hindā*, *karnā*, do, *kitā*; *hōnā*, become, pa. p. *hwā* (f. *hōi*).

Causative verbs are formed as in Panjābi, e.g., from *julnā*, go, walk, *jōlnā*, cause to walk, send, cf. Panj. *turnā*, *ṭornā* with the same meaning.

## The Prodigal Son.

Hiks *ādmīā*    *nē*    *dō*    *puttur*    *thīs*,            *nikkē*    *puttrē*    *nē*    *pīu*    *nũ*  
One man of two sons were-to-him, little son by father to  
*ākheā*,    *abbā*    *mālē*    *nā*    *jēhrā*    *hissa*    *mē*    *ēnā*    *mē*    *dē*,  
was-said, Father property of what part to me comes to me give,  
*usnē*    *unhē*    *biccā*    *māl*            *baṇḍi*    *hindā*,    *thōrē*    *dihārē*    *wicc*  
by him them in property dividing was-taken, few days in  
*puttrē*    *sārā*    *māl*    *kaṭṭhā*    *kitā*,    *tē*    *dūr*    *kusā*    *milkhā*    *ice*  
by-son all property together was-made, and far some country in  
*gā*            *uṭhī*            *tē*    *us*    *jāē*    *luapuṇā*    *nē*    *māl*    *sārā*  
went having-arisen and that place licentiousness with property all  
*barwād*    *kārī*            *chōrēs*,            *jis*    *wēlā*    *sārā*    *kharc*    *kari*  
ruined making was-left-by-him what time all spending made

chōrēā us mulkhā icc baṛā kāl paii gēā, baūh tāṅg  
 was left that country in great famine falling went, very straitened  
 hwā us jāē kusē girāēwālē kōl gacchi rēhā unī usnū  
 became that place (in) some villager near going stayed by him to-him  
 apni bārī sūr cārējōlēā. Jēhriā phaliā sūr khāṇō sē ōh  
 own field (in) pigs to-feed was sent. What husks pigs eating were he  
 ākhṇā sā inhē nē mē apnā pēt bharā, tē ōsnū kōi  
 saying was them with I own stomach may fill and to him anyone  
 na sā dinā, jis wēlā hōsā icc āyā unī dilā icc ākhēā  
 not was giving, what time sense in came by him heart in was said  
 mhārē piū kōl kitrē mazūr rajjitē khādēwālē, mō itthē  
 my father near how many labourers satisfied eaters (are) I here  
 bhukkhā marnā ēs, mē uṭhi piū kōl gēsā tē ōsnū  
 hungry dying am, I having-arisen father near will-go and to him  
 gacchi ākhsā ai abbā mē Khudā nā tē tuhārā gunāh  
 having-gone will say O father by-me God of and thy sin  
 kitā tē tuhārā puttur ākhnē jōgā nais rēhā, Mō apnē  
 was-done and thy son to say worthy not-am-I remained, me own  
 mazūrā jēhā banā, fēr uṭhi piū apnē kōl gā ōh ajē  
 labourer like make, then having-arisen father own near went, he still  
 durō achnā tē piū nē usnū hērēā tē usnū tars āyā  
 from-far coming and father by him-to was-seen and to-him pity came  
 tē dauṛi usnū galā lāi hindēs, tē  
 and having-run him-to neck (to) attaching was-taken-by-him and  
 usnū cam dināēs, piū naukarē ākhēā caṅgē  
 to him kiss was-given-by-him, by father servants to was-said good  
 kapṛē khaḍ hinē acchā tē jōṅtē luāi  
 clothes taking-out taking come and quickly causing-to-be-attached  
 chōrā, tē anḡli tē chāp tē pairē jōrā lāi  
 leave and finger on ring and feet-to pair (of shoes) attaching  
 chōrās tē palēā waihrā āṇi halāl karā, as  
 leave to him and kept calf having-brought lawful make, we  
 khāi khusi karā, mharā yō puttur mari gā asā,  
 having-eaten happiness may-make, my this son dead gone was,  
 dūi wār jinā hōi gā, kutē hōi gā sā  
 second time alive becoming went, somewhere becoming gone was,

phiri labbhēā, tē ōh khusi karn laggē. Usnā baṛā puttur  
 again was-found, and they happiness to make began. His big son  
 jimī wice sā, jis wēlē apnē gharā kōl aya ōs gānē bajānē tē  
 land in was what time own house near came by-him singing, playing and  
 naccan nā āwāz bujjhēā, tē naukarā saddi, puechēā.  
 dancing of voice was recognised and servant having-called was asked  
 yō kai dā. Unī ākhēā tuhārā bhrā achigā tuhārē piū.  
 this what is. By-him was-said thy brother came by-thy father  
 palcā nā baiṛā halāl karāyā is gallā ki usnā  
 kept calf lawful was-caused to-be-made this matter-for that him  
 caṅgā bhalā labbhēā; ōh khafē hwā andar nēhī gēhnau usne  
 well sound was-found, he angry became in not going by his  
 pēō bāhar gacchī mitaunā ēs, unī apnē piū  
 father out having gone was-persuaded-by-him, by-him own father (to)  
 ākhēā, dikkh mē kitnē baras tuhārī ṭahl kiti tē  
 was-said, see by-me how-many years thy service was-done and  
 kadē tuhārī ākhkhi mē nēhī mōri, tū kadē mē bakrēā  
 ever thy saying by-me not was-turned, by thee ever to me goat  
 nā bakrōṭā nae dittā mē apnēāū dōstē khāwā, tē jis  
 of kid not was-given I own friends (with) may-eat and what  
 wēlē yō puttur tuhārā āyā jis tuhārā sārā māl kanjriē  
 time this son thy came by-whom thy all property harlots  
 ice barwād kitā, tū palēā nā baiṛā halāl  
 in spoiling was-made, by-thee kept calf lawful  
 karāyā unī ākhēā putturā tū hamēsh mē kōl  
 was-caused-to-be-made, by him was-said, son thou always me near  
 dī, jēṛā kujjh mhārā thōā yō tuhārā, tē khusi karni  
 art what something mine exists that thine and happiness to make  
 tē kbush hōnā cauhni si, yō tuhārā bhrā mari gā asā,  
 and happy to be desirable was this thy brother dead gone was,  
 dūi wār jīnā hōigā, kutē hōigā sā phiri  
 second time alive becoming-went, somewhere becoming gone was again  
 labbhēā.  
 was found.

#### STORY.

Sāṛē milkhā ice aprāji si, tē māliā kōi na sā, tē hiks  
 Our country in self-rule was and property-tax any not was and one



rājā caṛhēā laṛāi laggī, jimīdārō lōkē niṣṣ muṇḍiṣṣ kappay  
king came up, war was-attached farmer people of heads to cut

hoiṣṣ, jō sipāhi muṇḍi kappi hinnō usnī panj rupayyō rājā  
became, what soldier head cutting may-take to him five rupees king

baḥsīs dē tē muṇḍi āp hinnō, jad baūh kappay hōiṣṣ  
reward may-give and head himself may-take, when many cutting became

cār rupayyō diuē laggā, fēr trai, fēr dō, hikk rupayyā, tē  
four rupees to give began then three, then two, one rupee and

chēkuṛ atṭh ānē, jad atṭh ānē fi laggī puttur  
finally eight annas, when eight annas each was-attached the son

mukariēs, ki mulkh ujaṛčā, rēhā kōi na, is  
refused-to-him that country wasted is, remained any-one not, this

mulkhā bicc bassi kun, tē triē sakhsē niṣṣ khallīṣṣ nikhtiṣṣ,  
country in will-live who? and three men of skins were skinned

tē bhūhē kannē bhariṣṣ tē bhēji dīniṣṣ rājō kōl, tē puttūr  
and straw with were-filled and sending were given king near and by son

ākhēā inhē lōkē nū māriē nau, inhē mulkhā icc basau, tē  
was-said these people to kill not them country in cause-to-dwell and

māliā hinnau, māliā mukarrar kitā gā.  
property-tax take, property-tax appointing was-made.

## Punchi.

1. hëkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten
11. wiḥ, twenty.
12. das tē dō wihā, fifty.
13. panjwihā, hundred.
14. haṭṭh, hand.
15. pair, foot.
16. nakh, nose.
17. akkh, eye.
18. mūh, mouth.
19. dand, tooth.
20. kōnn, ear.
21. bāl, hair.
22. sir, head.
23. jib, tongue.
24. pēṭ, belly.
25. lakk, lower back, kōṇḍ, upper  
back.
26. lōhā, iron.
27. saunau, gold.
28. cāndi, silver.
29. pēō, abbā, father.
30. mā, mother.
31. bhrā, brother.
32. bhēn, sister.
33. mard, man.
34. kuṛi, woman.
35. janauṇi, wife.
36. jaṅgut, boy, kuṛi, girl.
37. puttur, son.
38. dhi, daughter.
39. ghulām, slave.
40. jimīdār, cultivator.
41. guāl, shepherd.
42. Rabb, &c., God.
43. Shaitaun, Devil.
44. dīṭ, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pauni, water.
49. ghar, kōṭhā, house.
50. ghōṛā, horse.
51. gaiv, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkuṛ, cock.
55. badk, duck.
56. khōtā, ass.
57. ūṭh, camel.
58. pakhrū, bird.
59. gacchnā, go.
60. khānā, eat.
61. bēhnā, sit.
62. acchnā, come.
63. mārṇā, beat.
64. uḍnā, stand.
65. marnā, die.
66. dēnā, give.
67. nasnā, dauṛṇā, run.
68. tōē, up.
69. kōl, nērē, near.
70. bṇē pun, down.
71. dūr, far.

- |                       |                          |
|-----------------------|--------------------------|
| 72. aggē, before.     | 87. dānd, a bull.        |
| 73. picchē, behind.   | 88. gaiv, a cow.         |
| 74. kuṇ, who.         | 89. dānd, bulls.         |
| 75. kai, what.        | 90. gavā, cows.          |
| 76. kiā, why.         | 91. kutt -ā, a dog.      |
| 77. tē, and.          | 92. -ī, a bitch.         |
| 78. but.              | 93. -ē, dogs.            |
| 79. if.               | 94. -īā, bitches.        |
| 80. auhaā, yes.       | 95. bakr -ā, a he goat.  |
| 81. něhī, no.         | 96. -ī, a female goat.   |
| 82. hāē hāē, alas.    | 97. -ē, goats.           |
| 83. ghōr -ā, a horse. | 98. har -n, a male deer. |
| 84. -ī, a mare.       | 99. -nī, a female deer.  |
| 85. -ē, horses.       | 100. -n, deer.           |
| 86. -īā, mares.       |                          |

1. tuhārā kai naũ dā ? what is your name ?
2. is ghōrē di kitrī umr di ? how old is this horse ?
3. is jāi hōi Kashmīr kitnē kōt di ? how far is it from here to Kash-  
mir ?
4. tuhārē pēū dē ghar kitrē puttur hain ? how many sons are there  
in your father's house ?
5. ajj dūr julēā ōs, I have walked a long way to-day.
6. mhārē cācē nā puttur isnī bhēn biāi nis, the son of my uncle is  
married to his sister.
7. ciṭṭē ghōrē nī kāṭhī gharā icc, in the house is the saddle of the  
white horse.
8. ghōrē ar kāṭhī bā, put the saddle upon his back.
9. mē usnē puttṛē nū phāṭā nē māṛēā, I have beaten his son with many  
stripes.
10. ōh uppurē nakkē uppur mālā cārnā ā, he is grazing cattle on the top  
of the hill.
11. būṭē hēṭh ghōrē ar caṛhēā nā, he is sitting on a horse under that  
tree.
12. usnā bhrā usnī bhainū thī baṛā, his brother is taller than his sister.
13. isnā mul dhāi rupayyē, the price of that is two rupees and a half.
14. mhārā pēō us nikkē gharā icc rōhnā, my father lives in that small  
house.
15. yō rupayyā usnū dē (pl. dēā), give this rupee to him.
16. us kōḷō ē rupayyē hin, take those rupees from him.
17. usnū baūh māṛī tē rassiā nē baunhīs, beat him well and bind him  
with ropes.
18. khūhē iccā paunī khaddh, draw water from the well.
19. mē aggē jul, walk before me.
20. kusnā jaṅgut tū picchē picchē julnā ā ? whose boy comes behind  
you ?
21. kusā kōḷū mullī hindā ? from whom did you buy that ?
22. giraū nē kusē haṭṭiwāḷē kōḷū hindā, from a shopkeeper of the village.

## PĀḌARĪ.

Pāḍarī is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kiṣṭawār, on the banks of the Cināb. In some striking particulars it resembles Paṅgwālī, which is spoken in Pāṅgī, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Paṅgwālī words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāṅgī, while at the same time differing from the words of other neighbouring dialects.

NOUNS.	<i>Sing.</i>	<i>Plur.</i>
N.	bāb, father	bāb
G.	bab-ar	bab-au kar
D.	-as	-au
Ab.	-al	-au kōl

So also *mōhan*, man, *badhēl*, ox.

Nouns in -a take -ě in the N. pl. *ghōṛă* horse, *ghōṛă*; *bakra*, goat, *bakrě*; *kūtar*, dog, fem. *kutör*, bitch, *kūtar* dogs.

*Fem. Nouns.*

*Kū-ī*, girl, daughter, Sing. -yar -yas -yal

Plur. *kūī*, *ku-yau kar* -yau -yau kōl.

*gā*, cow, has N. pl. *gōi*.

PRONOUNS.	<i>Sing.</i>			<i>Plur.</i>		
	1st	2nd	3rd	1st	2nd	3rd
N.	aū	tū	sě	as	tus	tāṅṅ <sup>a</sup>
G.	miōṅ <sup>ā</sup>	tiōṅ <sup>ā</sup>	tasar	hiṅ	tuṅ	čykar

*Kāhn*, who?, *kī*, what?

ADJECTIVES. *kharā*, good, has *kharī*, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. *kharā*, good, —*tsar kharā*, better than—, *Sabni kōl kharā*, better than all, best.

VERBS. Auxiliary Pres. I am, &c., han<sup>ā</sup> han<sup>ā</sup> han<sup>ā</sup> hin<sup>ā</sup> hin<sup>ā</sup> hin<sup>ā</sup>  
(f. hin<sup>ī</sup>)

Past, I was thē<sup>ā</sup>, all through f. thī<sup>ā</sup>.

## Pādari.

1. yikk, one.
2. \* dōi, two.
3. \* tlāē, three.
4. tsōr, four.
5. pānz, five.
6. tsbēh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. \* dash, ten.
11. bih, twenty.
12. panjāh, fifty.
13. sau, hundred.
14. hat, hand.
15. khur, foot.
16. nakk, nose.
17. \* ṭir, eye.
18. tōtar, mouth.
19. dand, tooth.
20. kann, ear.
21. rōṭ, hair.
22. \* magir, head.
23. zibh, tongue.
24. pēṭ, belly.
25. pyiṭṭh, back.
26. lōh, iron.
27. sōnna, gold.
28. cāndī, silver.
29. bāb, father.
30. yīj, mother.
31. bhāi, brother.
32. bhēṇ, sister.
33. mōhaṇ, man.
34. ghiōṇ, woman.
35. \* zō<sup>li</sup>, wife.
36. \* kuā, child.
37. \* kuā, son.
38. \* kūi, daughter.
39. kām<sup>ā</sup>, slave.
40. jim<sup>a</sup>dār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Harṃān, Devil.
44. dius, sun.
45. tsanēr, moon.
46. tār<sup>ā</sup>, star.
47. āg, fire.
48. paaiṇ<sup>yī</sup>, water.
49. \* gīh, house.
50. ghōṛ<sup>ā</sup>, horse.
51. gā, cow.
52. \* kutar, dog.
53. bilai, cat.
54. kukaṛ, cock.
55. āṛ, duck.
56. ass.
57. camel.
58. pōk<sup>h</sup>ur, bird.
59. gān<sup>ā</sup>, go.
60. khān<sup>ā</sup>, eat.
61. biṣ<sup>h</sup>uṇā, sit.
62. ān<sup>ā</sup>, come.
63. kuṭṇ<sup>a</sup>, beat.
64. \* khaṛ bhōn<sup>a</sup>, stand.
65. marn<sup>ā</sup>, die.
66. diun<sup>ā</sup>, give.
67. dauṛ diun<sup>ā</sup>, run.
68. bahyuṛ<sup>ā</sup>, up.
69. nērī, near.
70. wōndī, down.
71. dūr, far.
72. \* agar, before.

- |                                  |                                   |
|----------------------------------|-----------------------------------|
| 73. pö <sup>i</sup> itr, behind. | 87. badhël, a bull.               |
| 74. kãhḥ, who.                   | 88. gã, a cow.                    |
| 75. kī, what.                    | 89. badhöl, bulls.                |
| 76. * kyas, why.                 | 90. göi, cows.                    |
| 77. tĕ, and.                     | 91. kutar, a dog.                 |
| 78. tĕ, but.                     | 92. kutör, a bitch.               |
| 79. agar, if.                    | 93. kutar, dogs.                  |
| 80. ã, yes.                      | 94. kutör, bitches.               |
| 81. nĕhĭ, no.                    | 95. bak -ra, a he goat.           |
| 82. hai hai, alas.               | 96.        -arĭ, a female goat.   |
| 83. ghō -rĕ, a horse.            | 97.        -rĕ, goats.            |
| 84.        -rĭ, a mare.          | 98.                a male, deer.  |
| 85.        -rĕ, horses.          | 99.                a female deer. |
| 86.        -rĭ, mares.           | 100.              deer.           |

## SIRĀJĪ.

Sirāji is spoken in the country north of the Cināb between Rāmban and Bhart on the way to Kishtawār. Its headquarters may be said to be the large village of Dōḍā, three marches S.W. of Kishtawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmīri, on the West to Rambani, on the N.E. to Kishtawāri, and on the S. and S.W. to Bhadarwāhi and the Camba dialects. Its general framework is like the Panjābi group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmīri. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujuri will be traced.

NOUNS.	Sing.	Plur.
N. bāb,	father	bab
G. babba	ṅō (f. ṅī pl. m. ṅā p. f. ṅī)	babbā, &c.
D. babbō		”
Loc. „	mā	”
Ab. „	atha (hatha)	”
Ag. babbē		”

—————

Far commoner than the gen. in -ṅō is that in -tō.

	Plur.
ghar, house	ghar
G. ghar-ō tō	gharā, &c.
D. -ō	”
L. -ō mā	”
Ab. -ō atha	”
Ag. -ē	”

so are declined nearly all masc. nouns ending in a consonant.

*Mahṅō* is thus declined :

Mahṅō man	Plur. mahṅa
Abl. mahṅwē	mahṅā

*Shuṅā*, dog (with an accented -ā) has the same in the plural.

*Ghōr* -ō horse obl. -ē plur -ā obl. -ā.

Feminine Nouns.	Pl.
baig-i land, field	-iā
Ab. -iā	- ”



*Dhī*, daughter, however, takes *dhiē* in N. pl., so *ghōṛī*, mare, has *ghōṛīē*. *Shuṇṇē*, bitch, has *shuṇṇēiā*.

*Ending in a Consonant.*

Zanān woman Ob. zanāni Pl. zanānī

So *bēhṇ* or *baihṇ*, sister.

*Gōrū*, cow, has *gōrū* in the plur.

#### PRONOUNS.

	1st	2nd	3rd	yō, this
			Sing.	
N.	aū	tū	su	yō
G.	miṇō	tiṇō	tētō	yētō
D.	mī	tī	tē	yē
Ag.	mī	tī	tēṇi	yēṇi
			Plur.	
N.	āh	tuh	tiṇē	yō
G.	āhmō	tuhmō	tiṇā tō	yīṇā tō
Ag.	asē	tusē	tēṇē	yōṇē

*Zō* who (rel.) Ag. *zēṇi* pl. *ziṇā*

*Kam* who? G. *kuh tō*

*Kē* any one Ob. *kētsi*

ADJECTIVES are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus *juānmatō*, good, *atsaṅmatō*, bad, *mīṇō*, my, *chittō*, white, are declined like *ghōṛō*, and their feminines *juānmatī*, &c., like *ghōṛī*.

*Comparison.* There is no form for comp. and superl. The ideas are expressed as follows: *ukṛō*, high,—*athā ukṛō*, higher than,—*sabbay athā ukṛō*, higher than all, *i.e.*, highest.

ADVERBS, *hī*, yesterday, *az*, to-day, *kālē*, to-morrow, *zharā* (zh not zh) to-morrow early  
*itthē*, here *titthē*, there.  
*zabla*, when, *tyēbla*, then, *kara*, when? *huṇi*, now.  
*lūsha*, quickly.

#### VERBS.

*Auxiliary.*

Pres. I am, &c. chi (s) chi (s) chu (f. chi) cha (s) chath cha

Past. I was but-ē (s) -ē (s) -ō (f.-ī) -a (s) -ath -ā

In some places chis, chas, butēs, butas are used instead of chi, &c.

Conjugation of *mārṇō*, beat.

Aor. or Cond. *mār-ā* (or *-amī*) -ēs -i -as (or *amatā*) -ath -ēnth.

Fut. -ālō -ēlō -ēlō -āmalā -athalā -ēnthalā

Imperat. *mār* *māra*.

Pres. *mār* or *mārā* with *chi chi chu cha chath cha*

Impf. *mārā tē mār-ā tē -ā tō -ātā -ātath -ata* (or *mārā* instead of *mārā* throughout), this *tē, tō, &c.*, is the second syllable of *butē*, above.

Cond. Past. Aor. with *butē, aū mārami butē*, I would have beaten.

Past. I beat. Agentive form of pronoun with *mārū (mārūō)*.

Participles. Pres. *mārā*, having beaten, *mārīta*.

Passive, *mārī* with the various tenses of *gisṇō*, go : thus, *aū mārī gālō*, I shall be beaten, *su* or *ōh mārī gō rō*, he had been beaten.

*Gisṇō*, go.

Future *gālō gēlō gēilō gāmalā gāthalā gainthalā*

Pres. *gā* *chi, &c.* Impf. *gā tē, &c.*

Past. *gēs gēs gō gā gāth gā*

Plupf. *gō-rē -rē -rō -rā -rāth -rā*

*Jaiṇō*, (*jēṇō*) come.

Fut. *jālō jēlō jēlō jāmalā jēthalā jinthalā*

Pres. *jā* *chi, &c.* Impf. *jā tē, &c.*

Past. *āwē āwē āō (āwō) āwā āwath āwā*

Plupf. *ū -rē -rē -rō -rā -rāth -rā*.

*Bhōṇō*, become, pr. p. *bhōā*, pa. p. *bhōitā*.

Past *bhūē*, like *butē*.

*Dēṇō*, give, pr. p. *dā*, pa. p. *dittō*.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., *kērūēṇī, uzārīlēṇī, zabūēṇī, lāwēṇī, shuṇūēṇī, shaduēṇī*, for he did, wasted, sent, attached, heard, called. *dittīāṇī* occurs agreeing with a fem. obj., something fem. was given by him. *kēoryēm*, I did. *kēuriēm*, I did (with fem. object), *dittuit*, thou gavest. In *bhējusēṇī* two suffixes are found -s- being for the object, and *ṇ* for the agent; he sent him, *usnē (-ēṇī) uskō (s) bhējā*. *Thū* and *sū* will be found as direct and indirect obj., sing.

### The Prodigal Son.

Ēki māḥṇuē tā dūi puttur butā nikkā maṭṭhā nē babbē zabuē

One man of two sons were, little boy by father to was said

Babbē tiṇē māla tō hissō zō mi jā chu su mi dē,  
Father thy property of part which to me coming is that to me give,

apṇō māl tēṇi baṇṭi dittō, thōṇḍā dīnā nē mā nikkō puttrē  
own property by-him dividing was given, few days of in by-little son

sab jamē kēri lō dūr mulkhō safar kērūēṇi  
all together making was-taken far country to journey was-made-by-him.

titthē tēṇi māl apṇō uzāri lēṇi, zabla māl  
then by-him property own wasting was-taken-by-him when property

apṇō uzāri lēṇi tē mulkhō mā kāl baṇō paīḥ  
own wasting was-taken-by-him that country in famine great falling

gō tē sū baṇō taṅg bhōī gō, tē mulkhō tē ckkī  
went and he very straitened becoming went that country of one

rahṇēbālē laba gēs tēṇi apṇiā baigiā mā sūr ṭsārnē  
dweller near went-to-him by-him own field in swine to graze

bhējusēṇi, ziṇā phaliā sūr khā tā sū maṇē  
was-sent-to-him-by-him, what husks swine eating were, he heart

mā karā tō aū apṇō pēt bharā tē kē dā tō  
in making was I own stomach may fill, to-him any one giving was

nā. Zabla hōshō mā āō tyēbla zabūēṇi mēuē babbā tē  
not. When sense in came then was-said-by-him my father of

mazūr kita rajji rōṭi khā chi, aū itthē buccā  
labourers how many being satisfied bread eating are, I here hungry

marā chi, aū apṇē babbō kaṇē uṭhita calē gālō, zabālō hē  
dying am I own father near having-arisen going will go will say O

Babbā Khudāyō tō tē tiṇō gunāh kōoryēm, yā gall caṅgi  
Father God of and thy sin done-was-by-me this matter good

nēhī lōk zabēnth tiṇō puttur chu, apṇō mazūr mi baṇāwā,  
not people may-say thy son is, own labourer me make

sū apṇē babbō kaṇē uṭhita āō su dūr butō su babbē  
he own father near having-arisen came he far was him by-father

hērūō, tē tē rēhm āō phiri daṛita gō tē galē  
was seen and to him pity came again running went and neck

sāthi lāwēṇi tē shuṇḍiā dittiāṇi, puttrē tē  
with-was-attached-by-him and kisses were-given-by-him, by-son to-him

zabūē hē Babbā Khudāyō tō tē tiṇō gunāh kōoryēm  
was-said O Father God of and thy sin was-done-by-me

yā gall caṅgi nēhī lōk zabēnth tiṇō puttur chu, Babbē  
this matter good not people may-say thy son is By Father

naukarāṅṅ nē zabūō sabbaṅē atha ṭalla caṅga lūshā ārō, tē  
 servants to was said all than clothes good quickly bring him  
 pur lāwa, tē hatthō chāp lāwa thū, pērāṅṅ nē jōrō lāwa thū.  
 on attach and hand-on ring attach to-him, feet with pair attach to him  
 palurō batsurō ārita phatṭa thū āh khāmū tē khushī  
 kept calf having brought kill it we may-eat and happiness  
 karāmū, yō mēṅō puttur mari gō rō, tē huṅi uṭhūō rāzī  
 may make this my son dead gone was and now arose well  
 bhōṭta, ghadza gō rō huṅi mēli gō, tiṅē khushī karnē  
 having-become, lost gone was now found went, they happiness to make  
 lagūā tētō baḍḍō puttur baigīā māṅ butō, zabra gharē nērē āwō tyēbla  
 began his big son field in was when house near came then  
 bājē tō tē natsnē to bār shuṅūṅṅi, ēkki apṅō  
 instrument of and dancing of noise was-heard-by-him one own  
 māhṅō shadūṅṅi su putsūṅṅi yō kut chu, tēṅi  
 man was-called-by-him him was-asked-by-him this what is, by him  
 zabūē tiṅō brhā āō tiṅē babbē batsurē palurē  
 was-said thy brother came by-thy father calf kept  
 halāl kērāwēṅṅi yā gallā caṅgā  
 lawful was-caused-to-be-made-by-him this matter-for well  
 ladūṅṅi, su rōshē bhūē antar na gāhṅē cācē, babb  
 he-was-found-by-him he in-a-huff became in not to go wished father  
 tētō bēihr gō su patiāṅē lagūē, tēṅi apṅē babbō  
 his out went him to persuade began by-him own father-to  
 jiwāb dittō mi kitē bariē tēṅi khidmat kēūriēm  
 answer was-given by-me how-many years thy service was-done-by-me  
 tiṅō ākhō kadē na mi mōrū kadē bakrē tō baccō mē  
 thy saying ever not by-me was-turned, ever goat of little-one me  
 kāṅ na dittūit aū apṅē dōstāṅṅ nē sāthi khushī  
 for not was-given-by-thee I own friends of with happiness  
 kērāmutu, zabra tiṅō puttur ūrō zēṅi tiṅō māl kanjriē  
 may make, when thy son came by-whom thy property harlots  
 ṅi hath-a udzārūṅṅi tē tētē khātir palurō batsurō  
 with wasted-was-by-him, and his sake kept calf  
 phatṭ bāu tēṅi tē zabūē puttrā tū sadā mē sāthi  
 killed was, by him to him was-said Son thou always me with



rupayya tsōur āna gāhcarāi. Itthē mñ bēūrō yō butō  
 rupees four annas grāss-feeding. Here in kid which was  
 ik sāla māp butā, az ghiṇī lēṇ lagūā, tē  
 one-year-old free werē to-day taking to take they-have-begun and  
 az gōrū gaṇñ cha, ghar zō baṇāwa cha, illā tō mul  
 to-day cows counting are, house if making are it of price  
 ghiṇñ chan, diārā tō hukm na chu kaṭṇē tō, zō hōrī lakṛī  
 taking are, deodar of order not is cutting of, what other wood  
 chiā baḍṇē na dñ cha.  
 is to-cut not giving are.

(Note.—The *dērō* referred to above is the annual procession from  
 Jammū to Sri Nagar and back of the Inner Palace or Mahārāja's Ladies  
 and their escort).

## Sirāji.

1. ikk, one.
2. dūi, two.
3. trēi, three.
4. tsōur, four.
5. pānts, five.
6. shāh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bih, twenty.
12. panzā, fifty.
13. shōu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acchi, eye.
18. mūh, mouth.
19. daut, tooth.
20. kann, ear.
21. kē, hair.
22. ruṭ, head.
23. jib, tongue.
24. iḍḍ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnnā, gold.
28. cāudī, ruppā, silver.
29. bab, father.
30. i, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. māhṇū, man.
34. zanān, woman.
35. zanāu, wife.
36. maṭṭhō, child.
37. matṭhō, son.
38. dhī, daughter.
39. kāmō, slave.
40. jīmīdār, cultivator.
41. gnāl, shepherd.
42. Paṇmēsar, God.
43. Shatān, Devil.
44. dīs, sun.
45. cann, moon.
46. tāra, star.
47. agg, fire.
48. pāṇī, water.
49. ghar, house.
50. gbōrō, horse.
51. gōrū, cow.
52. shuṇā, dog.
53. bilār, cat.
54. kukkur, cock.
55. batkī, duck.
56. khar, ass.
57. ūṭ, camel.
58. pōtō, bird.
59. giṣṇō, go.
60. khāṇō, eat.
61. miṣṇō, sit.
62. jaiṇō, come.
63. mārṇō, beat.
64. khārōṇō, stand.
65. marnō, die.
66. dēṇō, give.
67. dauṇō, run.
68. kharō, up.
69. nērō, near.
70. urō, down.
71. dūr, far.
72. agar, before.

- |                       |                            |
|-----------------------|----------------------------|
| 73. pat, behind.      | 87. dānt, a bulls.         |
| 74. kam, who.         | 88. gōrū, a cow.           |
| 75. kī, what.         | 89. dānt, bull.            |
| 76. kī, why.          | 90. gōrū, cows.            |
| 77. tē, and.          | 91. <u>shuṇ</u> -ā, a dog. |
| 78. but.              | 92. -ēi, a bitch.          |
| 79. zē, if.           | 93. -ā, dogs.              |
| 80. ā, yes.           | 94. -ēiā, bitches.         |
| 81. nēhī, no.         | 95. chēṛō, a he goat.      |
| 82. hai, alas.        | 96. bakrī, a female goat.  |
| 83. ghōṛ -ō, a horse. | 97. chēṛā, goats.          |
| 84. -ī, a mare.       | 98. harn -ō, a male deer.  |
| 85. -ā, horses.       | 99. -ī, a female deer.     |
| 86. -īō, mares.       | 100. -ā, deer.             |



1. tiṇō nam kut chu ? what is your name ?
2. yē ghōṛē thi ummar kittū chī ? how old is this horse ?
3. ɛllāh athā Kashmirā t̄ṣṣ kittō dūr chu ? how far is it from here to Kashmir ?
4. tiṇē babbō tē gharō m̄ṣṣ puttur kita cha ? how many sons are there in your father's house ?
5. ajj aū baṛā dūr āwē, I have walked a long way to-day.
6. mēṇē tsatsē tō puttur tēti bēṇṇi sāthi biāō rō chu, the son of my uncle is married to his sister.
7. gharō m̄ṣṣ chittē ghōṛē ti kāṭhi chī, in the house is the saddle of the white horse.
8. kāṭhi piṭṭhi pur kasī laththō, put the saddle upon his back.
9. tētē puttrē mē matē kōṛṛē mārū ā, I have beaten his son with many stripes.
10. pahārō tē shirē gōrū bakriā tsār̄ṣṣ chu, he is grazing cattle on the top of the hill.
11. ghōṛē bēṣṣ butṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētō brhā bēṇṇi athā baddō chu, his brother is taller than his sister.
13. yētō mul dhāi rupayyō chu, the price of that is two rupees and a half.
14. mēṇō babb yē nikkō gharō rah̄ṣṣ chu, my father lives in that small house.
15. yō rupayyā tē dē lē, give this rupee to him.
16. yō rupayyā tiṇ ghiṇi jē, take those rupees from him.
17. mast mārō thū tē radzū sāthi bandhi thū, beat him well and bind him with ropes.
18. khūhō m̄ṣṣ pāṇi ghiṇi jē, draw water from the well.
19. mē āri āri cal, walk before me.
20. kāhtō maṭṭhō ti patā j̄ṣṣ chu ? whose boy comes behind you ?
21. yō kāh athā mul āwath, from whom did you buy that ?
22. grāmō kētsiā haṭiābāliā atha, from a shopkeeper of the village.

## RĀMBANĪ.

Rāmbanī is, like Pögulī which it closely resembles, connected with Kashmīrī; it is however further away from Kashmīrī than Pögulī is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbanī has very largely a Panjābī pronunciation, Pögulī is pronounced like Kashmīrī—thus for example *ghōrũ* would be differently pronounced in the two.

### NOUNS.

	Sing.	Plur.
N.	bābb, father	bābb
G.	babb-a suṇ (f. saṇī, pl. saṇă, saṇyi)	babb-aṇ suṇ, &c.
D.	-a	-aṇ
Ab.	-a thă	-aṇ thă

māḥṇ-ō, man, obl. s. -ă n. pl. -ă obl. pl. -aṇ

So also *ghōrũ*, horse, *lōk* or *lōkũ*, boy

*Shuṇă*, dog and *tsirrũ*, goat do not change for the nom. pl.

### Fem. Nouns.

	Sing.	Plur.
N.	kuṛhi, daughter	kuṛh-iă
G.	kuṛ-hī saṇ (saṇī, saṇă, saṇyi)	-iaṇ, &c.
D.A.	-hī	-iaṇ

So *ghōri*, mare

*Zanānă*, woman takes *zanāni* in the plur.

*Shuṇēi*, bitch does not change for the nom. pl.

*bahiṇ*, sister has obl. *bahiṇă*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbanī is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.

## PRONOUNS.

Sing.			Plur.		
1st	2nd	3rd	1st	2nd	3rd
N. aũ	tu	su	N. as	tus	tiṇ
G. miṇũ	tiṇũ	tēs-aũ (f. ěĩ)			
D. mi	tĩ	tēs	G. as-aũ (f. ěĩ)	tus-aũ (f. ěĩ)	tiṇ-an (f.-ěĩ)
Ag. mi	tĩ	tiṇ	Ag. asaĩ	tusaĩ	tiṇěi

*tēsaiũ* makes *tēswe* in the oblique and others in *-aũ* are similarly inflected.

*kitõ*, how much or many? fem. *kitš*, plur. *kită*.

*kam*, who? G. *kasaũ*. *Yũ* = this.

ADJECTIVES are declined chiefly like nouns, thus *caṅgõ*, good, is like *māhṇõ*, and its fem. *caṅgĩ* is like *kuṇhĩ*.

Comparison is expressed by the positive form with *thã*,—*thã caṅgõ*, = better than—, *sabbaṇ thã caṅgõ*, better than all, i.e., best.

## VERBS.

*Auxiliary* Pres. I am &c. chus chus chu chasam chath chi

Past āt-us -us -ũ -asam -ath -ā

*Mārnu*, beat pr. p. mār or māră, pa. p. märtumut

Aor. or Fut. mār-ă -as -ĩ -am -ath -tĩ

Pres. mār or māră with auxil. pres. chus, &c.

Impf. „ „ „ „ „ past ātus, &c.

Past Agentive form of pronouns with *märtu*

Pres. Perf. „ „ „ „ „ *märtumut chu*.

Plupf. „ „ „ „ „ *märtumut ātũ*.

Passive. *mārĩ*, with various parts of *gatshnu*, go. Thus *aũ mārĩ gatsh chus*, I am being beaten, *aũ mārĩ gatshă* or *gěũs*, I shall be or was beaten.

*Gatshnu* go, pr. p. *gatsh* or *gatshă*, pa. p. *gõmut*

Aor. or Fut. Pres. Impf. regular like *mārnu*

Past. *gěũs gěũs gěũ gěãsam gěũth gěă*

Pres. Perf. and Plupf. *gõmut* with pres. auxil. *chus*, &c., and past aux. *ātũs*, &c., respectively.

*ěṇũ*, come, pr. p. *ě*, *rahũu*, remain, pr. p. *răh*.

*Rāmbanĩ* has compound verbs after the Panjabĩ and not the Kashmĩrĩ model, e.g., *ghinĩ laiũu*, take outright, Urdũ *lẽ lenũ*

## Rāmbanī.

1. ik, one.
2. dīh, two.
3. cēi, three.
4. tsaur, four.
5. pants, five.
6. shě, six.
7. satt, seven.
8. aṭh, eight.
9. nau, nine.
10. das, ten.
11. bih, twenty.
12. panzāh, fifty.
13. shau, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acch, eye.
18. mūī, mouth.
19. dant, tooth.
20. kann, ear.
21. kēsh, hair.
22. ruṭ, head.
23. zibh, tongue.
24. pēṭ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnū, gold.
28. cāndī, silver.
29. babb, father.
30. ammā, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. mahṇ, man.
34. zanān<sup>ā</sup>, woman.
35. zanān<sup>ā</sup>, wife.
36. lōk, child.
37. lōk, son.
38. kuṛhī, daughter.
39. kām<sup>ū</sup>, slave.
40. zamindār, cultivator.
41. guāl, shepherd.
42. Paṇmēsar, God.
43. Shatān, Devil.
44. dūs, sun.
45. tsanni, moon.
46. tār<sup>ā</sup>, star.
47. agg, fire.
48. pāṇī, water.
49. ghar, house.
50. ghōṛ<sup>ū</sup>, horse.
51. gau, cow.
52. shuṇā, dog.
53. bilār, cat.
54. kukkuṛ, cock.
55. batkī, duck.
56. khōt<sup>ū</sup>, ass.
57. ūṭ, camel.
58. pakhrū, bird.
59. gatshnu, go.
60. kbāṇu, eat.
61. bimṇu, sit.
62. ēṇu, come.
63. mārnu, beat.
64. khaṛōnu, stand.
65. marnu, die.
66. dēṇu, give.
67. daṛnu, run.
68. ubhu, up.
69. nēṛē, near.
70. khalō, down.
71. dūr, far.
72. agar, before.

- |                                    |                                |
|------------------------------------|--------------------------------|
| 73. pat, behind.                   | 87. dānt, a bull.              |
| 74. kam, who.                      | 88. gau, a cow.                |
| 75. kut, what.                     | 89. dānt, bulls.               |
| 76. kī, kizug, why.                | 90. gawa, cows.                |
| 77. tē, and.                       | 91. <u>ahun</u> -ā, dog.       |
| 78. par, but.                      | 92.        -ēi, a bitch.       |
| 79. zēkar, if.                     | 93.        -ā, dogs.           |
| 80. ā, yes.                        | 94.        -ēi, bitches.       |
| 81. na, no.                        | 95. tsirpū, a he-goat.         |
| 82. hai hē, alas.                  | 96. tsēli, a female goat.      |
| 83. ghō -r <sup>ā</sup> , a horse. | 97. tsirpū, goats.             |
| 84.        -rī, a mare.            | 98. har -n, a male deer.       |
| 85.        -rā, horses.            | 99.        -nī, a female deer. |
| 86.        -rīā, mares.            | 100.       -n, deer.           |

1. tiṇō nām kut chu ? what is your name ?
2. ēs ghōrē saṇi kitī umr chī ? how old is this horse ?
3. itt ātā Kaṣhmīrā tṣ. kitō dūr chu, how far is it from here to Kash-  
mir ?
4. tiṇi bappū saṇi gī kitā lōkā chē ? how many sons are there in your  
father's house ?
5. aū az dūr hanṭhi karī calī gyūs, I have walked a long way to-day.
6. miṇi pitriē saṇā lōkū tēshwē bahiṇi sāthi biāhtumut chu, the son of  
my uncle is married to his sister.
7. gī mā chittē ghōrē saṇi kāṭhi chi, in the house is the saddle of the  
white horse.
8. kāṭhi tēsēi piṭhi bhēi lathas, put the saddle upon his back.
9. mi tēswe lōkē mata kōrṛā ditmat chēs, I have beaten his son with  
many stripes.
10. yū pahār saṇi shiri bhēi bakriā gawa suṇal chu, he is grazing cattle  
on the top of the hill.
11. yū ghōrā bhēi butā khal bimī chu, he is sitting on a horse under  
that tree.
12. tēsaū brhā tēshwē bahiṇā thā baḍū chu, his brother is taller than his  
sister.
13. tēsaū mul ḍhāi rupaē chu, the price of that is two rupees and a half.
14. miṇō bābb is maṭṭhē gī rāh chu, my father lives in that small house.
15. tēs yū rupayya dēṇu, give this rupee to him.
16. tiṇ rupae tēs thā ghinnī laiṇā, take those rupees from him.
17. tēs juān mārniās gazari sāthi gaṇṭhi, beat him well and bind him  
with ropes.
18. talāo mā thā pāni kāṛī, draw water from the well.
19. mi agar cal, walk before me.
20. kasaū lōkā ti pat patā ē chu ? whose boy comes behind you ?
21. yū kas thā muli āṇ chut ? from whom did you buy that ?
22. gāma saṇi kētsi haṭiābālā thā, from a shopkeeper of the village.

## PÖGULĪ.

The Pöguli language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bānihāl Pass. It is therefore spoken in Jammū State. It resembles Kashmīri, though it is quite unintelligible to speakers of that language. Most Pögul people know some Kashmīri. Nearly all the peculiarities of Kashmīri are found in a modified form in Pöguli, which being a border language contains also a number of points in common with dialects which look to Panjābī as their fountain head. Pögulī differs very slightly from the dialect of Pēristān. Pögul and Pēristān are two streams flowing into the Bishlar, which in turn joins the Cināb. The tract of country across the Bishlar from Pögul and Pēristān is called Sar; its inhabitants are said to speak the same language.

### NOUNS.

	Sing.	Plur.
N.	manl	Māl-a
G.	māla sun (f. sin, pl. sana, f. sauya)	-an sun, &c.
D.	mālis	-an
Loc.	,, manz, &c., &c.	-an, &c.
Ab.	,, laba	- ,,
Ag.	māli	- ,,

So *lök* or *lūk*, a boy, *lōka sun*, *lōkis*, *loki*, &c.  
*mōhan*, *mau*, *māhna sun*, *māhnis*, &c.

There seems to be considerable indifference about the inflection *-is*, and one hears *-as* and *-us*, but whereas *-us* and *-is* seem rare for inanimate objects, so one seems very rarely to hear *-us* with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in *Kashmīri* change, according to what word it follows, into *hun* or *uw* or *un*. The oblique of *sun* is *sani* or *sanni*.

### Fem. Nouns.

	Sing.	Plur.
N.	kuhṛī, daughter	Kūhṛ-ā
G.	kūhṛā, sun, &c.	-an sun, &c.
D.	kūhṛa	-an
Ab.	,, laba	-an &c.
Ag.	kūhṛa	-an

There are as in Kashmīri, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words *maul* and *mōhan*, above.

Sing.		Plur.	
M.	F.	M.	F.
ghōṛ <sup>ä</sup> , horse	ghōṛ <sup>i</sup>	ghōṛ <sup>ä</sup>	ghūeu <sup>i</sup> <sup>ä</sup>
hunn <sup>ä</sup> , dog	hu <sup>i</sup> ṇni	bunna	hunya
juān-mut, good	-mit	-mata	-maca

## PRONOUNS.

	1st	2nd	3rd	
		Sing.		yě, this
N.	aũ	tu	su	yě
G.	mīun	tīun	tēs-au, tyēs-au	-fem. -ēi yēsau
D.	mī	tī	tēs, tyēs	yēs
Ag.	„	„	tin	yin
	as	tus	tiaũ	yaũ
	asaũ	tusau	tiauan	yauan
	asan	tusan	tiauan	yauan
	asēi	tusēi	tiaũēi	yaũēi

tyēs-au, asau, tusau, yēsau are thus inflected

tyēs-au f.s. -ēi m. pl. -au -f. pl. -yě

Abl. s.m. -wě s.f. -yě and so on

mīun, tīun Obl. tīna, Ag. tīni

kam, who? G. kas-au D. kas.

yu, who G. yēs-au Agent yin

kyět, how many pl. kyětä

ADJECTIVES. Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in *-mut*, are declined like *juānmut*, given above among the nouns. The *s.* of *-is* is usually omitted with adjectives, thus *panani gharus*, to his house, not *pananis gharus*. Otherwise adjs. are generally speaking inflected like nouns. (except of course indecl. adjs.)

Comparison. There is no form for comp. or superl. The positive form is used with, *khota*, than, as *tēsēi bīna khota bōr*, bigger than his sister; for the superl. *sārni khota*, than all, is used, *sārni khota bōr*, bigger than all, biggest.

ADVERBS. *Kur, tyur, yur*, whither? thither, hither.

*kōr, tēr* or *tētī, itī*, where? there, here.

*tēblai*, then, *yēblai*, now, *yabla*, when





*Karnu*, do, past, *kō* (with fem. obj. *kē*) pa. p. *kyēmūt*.

*zapnu*, say, past, *jō*

*dhañnu*, walk, &c., past, *dhañtus*

*khalnu* eat, past, *khaō* (with fem. obj. *khāē*)

*Causative verbs* are formed by adding *-al* to the root of the verb, e.g., *khālalu*, eat, *khālalu*, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmiri. When *-n* is used as an agent to express *by him*, a vowel change occurs, e.g.: *jō* was said, *jōās* was said to him, but *jūn* was said *by him*, similarly *kō* was done, *kūñ* was done by him, *dytūn* was given by him, *prustūn* was asked by him. Note also *pash̄tumī*, was seen by-me, *jūmnaī*, was said to me (*m*) by him (*n*).

*To be able* is expressed by *hagnu* used with the root of a verb, e.g., *añ haya gatsh*, I am or shall be able to go.

### The Prodigal Son.

Yakis mahnas dih lōka āhtā lōkheyē panani mālis jō,  
 One man to two sons were by-little own father-to was said,  
 Bāba tina mālus yō mī hissa yēau, su mī dēh,  
 Father thy property of what to me part comes that to me give,  
 tin dyut tiauau manza panun māl, baiñti, manēi dūsēi  
 by him was given them among own property dividing, five days  
 pata lōkheyē lōki saurui kō jama tē dūr mulkus  
 after by-little son all was-made together and far country  
 manz kaujuin safar, tē tēr allakmat kār sīt  
 in was-made-by-him journey and there bad work with  
 kūñ panun māl phanā, yēbla kūñ  
 was-made-by-him own property destruction, when was-made-by-him  
 saurui māl kharc ada pē tyēs mulkus manz sakht kāl  
 all property spending then fell that country in severe famine  
 tē su samuztu lācār, tērki mulkus rahnawālis laba gō,  
 and he became helpless, there-of country-of dweller near went  
 tin pyentu panani khēti manz sōr gās khālalnē kica, tē yañ  
 by-him was-sent own field in swine grass feeding for and what  
 hima sōr khālti āhta su zapti āhtū añ khāla idd  
 husks swine eating were he saying was I may-eat stomach

bhara, tē kās āhtūs na dēti, yabla hōsh ās  
 may-fill and anyone was-to-him not giving, when sense came-to-him  
 tyabla jūn mīna mālis kyēta mōzur chyī, pūra pōṭh  
 then was-said-by-him my father's how many labourers are, ful-ly

iḍḍ chyī bharti, tē aū chus phāka phattī, aū kharṭa mālis  
 stomach are filling and I am hunger of dying, I will stand father  
 laba gatsha tē tyēs aū zapa Hatsē Bāba, mi kō tīnu  
 near will go and to him I will say O father, by me was-done thy  
 tē Khudā sun gunā, aū chusna lāik tiūn lōk zaptiam mi  
 and God of sin I am not worthy thy son saying-to-me me  
 tī kara mazūr shō, tin pata kharṭhi tē āō mālis laba,  
 also make labourer like, that after he stood and came father near,  
 su āhtū tirhūi tē māli bāltūn tē tyēs āō tārs tē  
 he was far and by father was-seen and to him came pity and  
 tyēs nālmūt kūsnē tē mīṭh ditsēn. Lōki  
 to him embrace was-made and kiss was-given-by-him. By-son

wōntus Hatsē Bāba mi kō tīnu tē Khudā sun  
 was-said-to-him O father by-me was-done thy and God of  
 gunā, aū chusna lāik tiūn lōk zaptiam. Māli pananan  
 sin I am not worthy thy son saying to me. By father own

naukaran jūn sārni khōta dāḍḍ juān tswōhai aū  
 servants-to was-said-by-him all then garment good quickly bring  
 tē tyēs laug tyēswe āhtus manz laugthas wail, khōran manz  
 and him-to attach his hand in attach-to-him ring feet in  
 jōr tē yūṭh wōts ānṭhan tē karthas halhal, as khālam khushī  
 pair and fat calf bring-it and make-it lawful, we may eat happiness

karam, miun lōk phatmut auhtū gō zinda rāutumut auhtū  
 may-make, my son dead was went alive lost was  
 yablai miltu, tē tiañēi khushī karnī kē. tyēsau  
 now was-found and by-them happiness to make was-made. His

zūṭh lōk waigi manz auhtū yabla su panani gharus wōt tin  
 big son field in was when he own house arrived by-him

dhōlan sun nasni sun āwāz huntūn tē prustūn  
 drum of dancing of voice was heard-by-him and was-asked-by-him

yū kut gō tin jōas tīnu bārn amut chu tē  
 this what went by-him was-said-to-him thy brother come is and

tīni māli yūṭh wōts halhal küū, tyēs kiei tyēs  
 by-thy father fat calf lawful was-made-by-him that-for to-him  
 miltū juāna paṭh, su gō mast kāhli aū gēō gatshahana, tē  
 was-found well like he went very angry I house-to will-go not and  
 tyēsau maul gōṭhō nyistu tē manaltūn sō,  
 his father out went-out and was-persuaded-by-him to-him  
 tin panani mālis dyutūn jawāb, kyēt kuāl  
 by-him own father to was-given-by-him answer how much time  
 khyēzmat tin kē mī, tē zāt tin kath balti na  
 service thy was-done by-me and ever thy word was-turned not  
 mī, tē ti zōt dyit na mī tsēlya pāṭh aū kara  
 by-me and by-thee ever was-given not to me goat kid I may-make  
 khushī panana dōstan sīt, yabla tiun lōk āō yin  
 happiness own friends with when thy son came by-whom  
 kō tiun māl kanjriin sīt kharāb, ti kyēmut chu  
 was-made thy property harlots with evil by-thee made is  
 tyēs wē kicyā mōṭ wōts halhal, tin jōas mīna lōkā tu  
 him for fat calf lawful, by-him was-said-to-him my son thou  
 chus hamēsha mī sīt tē sārūi eiz yū chū mīun su chu tiun  
 art always me with and all thing which is mine that is thine.  
 Khushī karnu juān eiz gō, tiun bārūn phaṭmut auhtū, gō  
 Happiness to make good thing went thy brother dead was went  
 zindā, rāntumut auhtu yablai miltu.  
 alive lost was now was-found.

## EXTRACTS.

Aū ās waiga manz tēr pashtumī shāput, adā ḍhōra ginn  
 I was field in there was-seen-by-me bear, then stone taking  
 pēsis rarā aū gōs bīi aū ās gīōh nish. Sāhbas sīt  
 I-fell-to-it rushing, I went afraid, I came house near. Sahib with  
 ahtā trīh māhnā, tīni ānta shāl pānts tin pata gō  
 were 30 men by him were-killed jackals five that after went  
 hakka, hakka pēntūn tsāilīh māhna Sāhab rōhn  
 jungle-beat, were-sent-by-him forty men Sahib stayed  
 janglas lūṭus pāt tēr shaput antūn āḥt tē  
 jungle-of head on there bears were-killed-by-him 8, and

khalō phirtu. Lassa jamādar caprais pēntu aũ ās dih dus  
 down he turned. By Lassũ „ caprāsī was sent I came two days  
 wātus tēr dānt lēhti āhtūs aũ tēr jūmnaī Sāhab  
 arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib  
 āō panin bō<sup>11</sup> zōp diu dusan rahuns Sahabus sīt Sāhab  
 came, own language speak, two days I stayed Sahib with Sahib  
 tsat walti auhtū, sūi go dahan gazan duggu luṭ bakkhī, rōhan  
 swimming was he went ten yards deep head towards stayed  
 pahrus tã, tamāsha laig bālñi mahua pantsā. Tin pata,  
 one-watch up-to, fun began to see men 50. That after  
 jūn panin bō<sup>11</sup> zōp khālnu khain na,  
 was-said-by-him own language speak food was-eaten-by-him not.  
 taklif mast laiga. Wat wata tāp āhtū sakht,  
 trouble great was-attached. On-the-way sunshine was severe,  
 tāpus āhtū bimī gatshtī āhtū, zapti āhtū halla bō<sup>11</sup>  
 sunshine in he-was seated, going was saying was bravo language  
 zōp. Mast tāp āhtū tē Sāhbi gönṭtu dastār  
 speak. Great sunshine was and by Sahib was-knotted turbau  
 pananyi ṭōipā pāt. Sāhab āhtū rāt raṭṭi  
 own hat on. Sahib was at night seizing (*i.e.*, keeping me)  
 din pahrau bō<sup>11</sup> sani kyici.  
 two watches (*i.e.*, 6 hrs.) language for.

## Pögulī.

1. yakh, one.
2. dih, two.
3. cāē, three.
4. tsāur, four.
5. pāts, five.
6. shě, six.
7. satt, seven.
8. āht, eight.
9. nāu, nine.
10. dāh, ten.
11. wih, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. āht, hand.
15. khur, foot.
16. nāht, nose.
17. acch, eye.
18. mūi, mouth.
19. dant, tooth.
20. kann, ear.
21. mast, wāl, hair.
22. lōt, head.
23. ziū, tongue.
24. idḍ, belly.
25. caṛh, back.
26. shāhtar, iron.
27. sōnn, gold.
28. rūpp, silver.
29. maul, baub, father.
30. yēi, mother.
31. bārun, bauī, brother.
32. bēan, sister.
33. mōhan, man.
34. kuṛmāhn, woman.
35. kōlai, wife.
36. lūk, child.
37. lūk, son.
38. kuṛhī, daughter.
39. gulām, slave.
40. zamindār, cultivator.
41. guāl, shepherd.
42. Khudā, God.
43. Shēitān, Devil.
44. dūs, sun.
45. zōsun, moon.
46. tārgan, star.
47. tsōṛi, nār, fire.
48. pāī, water.
49. ghar, house.
50. ghuṛū, horse.
51. gāī, cow.
52. hunnū, dog.
53. brār, cat.
54. kukkuṛ, cock.
55. batkī, duck.
56. khar, ass.
57. ūt, camel.
58. jōnāwār, bird.
59. gatshnu, go.
60. khālnu, eat.
61. byimnu, sit.
62. yēun, come.
63. phārnu, beat.
64. kharḥur, rahnu, stand.
65. phatnu, die.
66. dēun, give.
67. dhaūtulnu, run.
68. ubha, up.
69. nēri, near.
70. khalā, down.
71. dūr, far.

- |                                    |  |
|------------------------------------|--|
| 72. aggē, before.                  | 87. dānt, a bull.                              |
| 73. pat, behind.                   | 88. gāũ, a cow.                                |
| 74. kam, who.                      | 89. dānt, bulls.                               |
| 75. kut, what.                     | 90. gōitri, cows.                              |
| 76. guzzi, why.                    | 91. hunn <sup>ũ</sup> , a dog.                 |
| 77. tē, and.                       | 92. hu <sup>i</sup> nn <sup>i</sup> , a bitch. |
| 78. par, but.                      | 93. hunn <sup>ā</sup> , dogs.                  |
| 79. if.                            | 94. hunya, bitches.                            |
| 80. āī, yes.                       | 95. kaṭlū, a he-goat.                          |
| 81. na, no.                        | 96. tsōl, a female goat.                       |
| 82. hai, alas.                     | 97. kaṭla, goats.                              |
| 83. ghō -ṛ <sup>ũ</sup> , a horse. | 98. har -n, a male deer.                       |
| 84. -ṛ <sup>ī</sup> , a mare.      | 99. -n <sup>ī</sup> , a female deer.           |
| 85. -ṛ <sup>ā</sup> , horses.      | 100. -n, deer.                                 |
| 86. ghueur <sup>ā</sup> , mares.   |  |

1. tiun nām kut chu ? what is your name ?
2. yēs ghōris ummur kyit thi ? how old is this horse ?
3. ita pāta Kashir tã kituk chu dūr ? how far is it from here to Kash-  
mir ?
4. tini māla sani gī manz kēta lōkā chě ? how many sons are there in  
your father's house ?
5. aū az dur tã dhaūtus, I have walked a long way to-day.
6. mīni pēcow sani lōkī chu tyēsye binā sīt byāh kyēmut, the son of  
my uncle is married to his sister.
7. chitti ghōrā sun zin chu gī manz, in the house is the saddle of the  
white horse.
8. tyēsye caři pāt zin li, put the saddle upon his back.
9. mī tyēswe lōkyas shāhtēi kōrrei sīt phārtumut chu, I have beaten  
his son with many stripes.
10. bāla sanni luṭus pāt su chu gallas gās khālal, he is grazing cattle on  
the top of the hill.
11. su chu ghōris pāt kōlis khal bīma, he is sitting on a horse under that  
tree.
12. tēsau bārūn tēsēi bīna khōta bōr chu, his brother is taller than his  
sister.
13. ittēk kīmat thi ḍāi rūpaē, the price of that is two rupees and a half.
14. mīun maul chu tēs lōkhcyis garus manz rahti, my father lives in  
that small house.
15. yē rūpaī tyēs dyēn, give this rupee to him.
16. yaū rūpiā gyun tyēs, take those rupees from him.
17. tyēs mast phāri tē razan sīt gaṭhin, beat him well and bind him with  
ropes.
18. khūhus manz pāī kāri, draw water from the well.
19. mī aiggī dhaūi, walk before me.
20. kasau lōk chu tī pata pata dhaūti ? whose boy comes behind you ?
21. tī kas laba tyēs mōl gintu ? from whom did you buy that ?
22. gāma sanni dukāndāras laba, from a shopkeeper of the village.



## KISHṬAWĀRĪ.

Kishṭawāri is spoken in and near the village of Kishṭawār, an important place with 2,500 inhabitants, not far from the S.E. border of Kashmīr. It is a dialect of Kashmīri, which it very much resembles. In Kishṭawār Kashmīri is perfectly well understood.

### NOUNS Masc.

	Sing.	Plur.
N.	mhāl -ǔ, father	mhāl -ī
G.	-i sun	-ičn hun <sup>ǔ</sup>
D.	-is	-ičn
Loc.	-is manz	- ,, manz
Ab.	-is hata	- ,, hata
Ag.	-in	-iau

*ghur<sup>ǔ</sup>*, horse, obl. *ghur-i*, -is &c., Pl. *ghur<sup>i</sup>*, obl. *ghur<sup>i</sup>ičn* &c.

so also *shur<sup>u</sup>*, boy (Ag *shur<sup>i</sup>ičn*)

Then is also a declension ending in -a -as &c., for the oblique cases.

*ghar* house, *ghar -a sun*, -as, -an, Plur. *ghar*, *ghar -an -au*.

So also *danč*, back,

*tshyōr<sup>ǔ</sup>* he-goat, pl. *tshēr<sup>i</sup>*

Fem.	Noun	Sing.	Plur.
N.	kōri	-i daughter	kōr -i
G.	kōr	-i hun <sup>ǔ</sup>	-ičn &c.
D.		-i	„
Loc.		-i manz	„
Ab.		-i hata	„
Ag.		-i	-iau

*bhain* sister, obliq. *bhēnyī*.

*gāu* cow, pl. *gāē*.

### PRONOUN.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	bōh	tu	su	as	tus	tīm
G.	miāun	tsāun	tyisun	as -un	tus -un	tīm -an hua
D.	mě	tsě	tyis (neut. tath)	-i	-i	-an
Ag.	mě	tsě	tin	-i	-i	-au

*yi*, this or rel. who, declined like *su*, *yisun* &c., plur. *yim* &c.

*kō* who G. *kasun*, D. &c., *kas*; *kū* anyone, obl. *kāsi*

*kyut*<sup>a</sup> how much f. *kitsa*, pl. *kitya* how many.

*miāun*, *tsāun*, *tyisun*, *asun*, *tusun*, and *hun* (of *timan hun*) are declined like adjectives.

ADJECTIVES are declined very much like nouns. Many however are indeclinable.

*Comparison*. 'Than' is expressed by *nishi*, and the positive form is used with *nishi*, *zabar* good,— *nishi zabar*, better than, *sāriwī nishi zabar*, better than all, best.

#### VERBS.

*Auxiliary* Pres. I am &c., thus *thukh thu thī thēaua thī*

Past I was &c., *āsus āsukh āsū āisi āsēaua āsai* (or *āusus* &c.)  
*tsōṭun*, beat Pr. Pa. *tsōṭan pa. p. tsōṭmut*, having beating, *tsōṭi*, or *tsōṭit*  
 Aor. or Fut. *tsōṭ -a -akh -i -an -iū -au*

Imper. *tsōṭ tsōṭiū*

Pres. Ind. *tsōṭan* (pres. p.) with Pres. Auxil. *bōh thus tsōṭan* &c.

Impf. „ „ Past. „ *bōh āsus* „ &c.

Conditional *tsōṭah -a -akh -i -au -iū -an*.

Past *mē tsōṭum*, *tsē tsōṭuth*, *tin tsōṭ*, *asī tsōṭ*, *tusi tsōṭēau*, *timau tsōṭukh*.

Pres. Perf. *mē thum tsōṭmut* &c.

Plupf. *mē asum* „ &c.

*Passive*, *tsōṭa* with the various parts of *gatshun*<sup>u</sup>, go, *bōh thus tsōṭa gatshan*, I am being beaten.

*Gatshun*<sup>u</sup>, go pr. p. *gatshan*, pa. p. *gōmut*.

Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like *tsōṭun*

Past *gōs gōkh gōu gē gēau gē*

Pres. Perf. *bōh thus gōmut* &c.

Plupf. *bōh āsus gōmut* &c.

*marun* die, past *mūd -us -ukh mūdu* &c. pa. p. *mūdmut*.

*rihun* remain, past *raḥ -us -ukh -u* &c.

*hēun* take, past *hyut*, is used as in Kashmirī for 'begin' (with the infin.)

*yiun*<sup>u</sup> come, past *ās, ākh, āō* &c., pres. p. *yūan*.

*khēun*<sup>u</sup> Aor. or Fut. *khyēma* &c., *ās* in Kashmirī.

Pronominal suffixes are very common, e.g.

*Dative*, *dyim*, give me, *dyitis* give him, *āsias* were to him, *zabas* will say to him, even indirect connection as *shur*<sup>u</sup> *tyēsun marīgos*, his son died to him,

*Acc.* *banāyim* make me, *tsōṭis* beat him.

*Agent. phirum*, I turned, *karum* I did (agr. w. masc. obj.) *karyim* I did (fem. obj.) *dyituth*, thou gavest, *tsōtun* he struck, *tsōtēau* you struck, *hētsakh*, they took (fem. obj.)

*Double suffixes.* *Zabunas* he said to him, *usne* -(n-) *usko* -(s-) *kahā*, *ditinus*, he gave to him. There is no suffix for the 1st plur.

*Compound verbs* are found on the Pahārī and not Kashmiri model,—*udāi dyutun*, he wasting gave, he wasted, *marīgau*, he dying went, he died.

### The Prodigal Son.

Aikis mahnis zhē shurī āsias lōkrin shurīēn pananis  
 One man-to two sons were-to-him little son-by own  
 mhālis zabun panani daulata manza miāun hissā  
 father-to was-said-by-him own wealth from-in my part  
 dyim tē tin timan pananī dōlat baṅṭi  
 give-to-me and by-him them-to own wealth dividing  
 ditsin, thukriēn dōsan manz lōkrin shurīēn sārūi jama  
 given-was-by-him few days in little son-by all together  
 kari dūr dishas safar kōrun tē tētē  
 having-made far country-to journey was-made-by-him and there  
 māṛā kāran pata māl ujārūn, yēi gharī sōrūi  
 evil work after property was-wasted-by-him what hour all  
 barbād karun tath dishas manz baḍḍū kāl pēou su  
 wasting was-made-by-him that country in great famine fell he  
 lācār gau, tath jāē hiniis aikis shakhsas labi rathu tini  
 helpless went that place of one man near remained, by-him  
 pananyis zamīnas manz sūr tsunāwani sōzun, yima  
 own land in swine to-cause-to-feed was-sent-by-him what  
 shima sūr khēwān āisi su zaban lōgū yiman sāṭi panun yaḍ  
 husks swine eating were he to say began these with own stomach  
 bhara tē tis kṛī diwān āsu na. Yēi gharī su hōshas  
 I may fill and to him any one giving was not. What hour he sense  
 manz āō tin pananis dilas sāṭi zabun miāni mhāli  
 in came by-him own heart with was-said-by-him my father  
 sinyi kitya mazūr thi yaḍ bhari khēwan bōh yēti  
 of how-many labourers are stomach having filled eating I here of  
 bhuci maran lagus, bōh wathi pananis mhālis nishā gatsha  
 hunger to die began, I having risen own father near will go

tě zabas ai mhāli mē Sāhiba sun tě tsāun gunāh  
and will-say-to-him O father by-me God of and thy sin  
karum ath lāik raṭhus na tsāun shur<sup>ā</sup> zaba,  
was-done that worthy remained I not thy son I may-say  
mē pananiēn mazūran hish banāyim, wathi pananis mhālis  
me own labourers like make-me, having-risen own father  
labi āō, su hazza dūr āsū, mhālin lawun tis tars  
near came he yet far was by-father was perceived to him pity  
āwus dōṛita nālamati raṭun tě huṇḍi  
came-to-him, having-run in-embrace was-seized-by-him and kiss  
ditinus. Tin zabunas ai mhāli  
was-given-by-him-to-him. By-him was-said-by-him-to-him O father  
mē Sāhiba sun tě tsāun gunāh karum, ath lāik raṭhus  
by me God of and thy sin was-done that worthy remained  
na tsāun shur<sup>ā</sup> zaba, mhālin pananiēn naukaran  
I not thy son I may say, by-father own servants-to  
zabun sāriwī nishi juān pōshāk kaḍi  
was-said-by-him all than good raiment having-taken-out  
aniū tě yis lāgius isin<sup>i</sup> hathas aṅkhuc lāgius,  
bring and to-him attach-to-him this-of hand-to ring attach-to-him  
khōran padiōru tě rachmutu watswa yōṛ aniū tě halāl kariūs  
feet-to shoe and kept calf here bring and lawful make-it  
as khyēmau khushī karau, miāun yi shur<sup>ā</sup> mūdmut āsū zinda  
we may eat happiness may make my this son dead was alive  
gō rāmut āusu tě myul. Khushī karan<sup>i</sup> hētsakh.  
went lost was and was-found. Happiness to-make was-begun-by-them.  
Tysisun badd<sup>ā</sup> shur<sup>ā</sup> wajjan manz āusu, yēi ghaṛi gharas niōṛ āō  
His big son field in was what hour house near came  
dhōl wāyun tě natsunuk wāz lawun aikis  
drum beating and dancing of voice was-perceived-by-him, one  
naukaras sad dyit guārun yi kyā samuz tin  
servant-to call having-given was-asked-by-him this what became by-him  
tyis zabun tsāun bhōi āni tsāni mhālin  
to-him was-said-by-him thy brother came-to-thee thy father-by  
tisinē khātira rachmutu watsu mārun aiyi khātara tin  
his sake kept calf was-killed-by-him this sake by-him

su juān lawun, su krūdhi samuz, andar gatshun  
 to-him well was-perceived-by-him he angry became in to go  
 lagu na, tisuu mhāl<sup>ǎ</sup> kanāra nyit bōzāwun lagus  
 began not his father out having-gone to-persuade began-to-him  
 tin pananyis mhālis jawāb dyntun, wuech kityān  
 by-him own father-to answer was-given-by-him see how many  
 warhiēn tsāñ khēzmat karyim tsāun<sup>ǎ</sup> zab<sup>ǎ</sup> zāt  
 years thy service was-done-by-me thy saying ever  
 phirum na mē zāt pūt dyituth na bōh  
 was-turned-by-me not to-me ever kid was-given-by-thee not I  
 pananiēn yāran sāt khushī karaha yēi gharī tsāun yi  
 own friends with happiness might-make, what hour thy this  
 shur<sup>ǎ</sup> āō yin tsāun māl kanjran sāt ndāi  
 son came by-whom thy property harlots with causing-to-fly  
 dyutun isini khātir rachmut<sup>ǎ</sup> wats<sup>ǎ</sup> mārāwuth  
 was-given-by-him this-of sake kept calf was-caused-to-be-  
 mhālin tis zabun Ai shurīā tū hamēsha  
 killed-by-thee, by father to-him was-said O son thou always  
 mē sāt thukh ikēntsa miāun thu tsāun thn, khushī karañ tē  
 me with art whatever mine is thine is happiness to make and  
 khush samuzun gatshihi, tsāun yi bhōi mūdmut āsū zinda gō,  
 happy to-became-was-proper thy this brother dead was alive went  
 rāmut āusu tē myul.  
 lost was and was-gained.

## STORY.

Yētī āsēau Nawāb Sāhiban Labbhū Rām Tahsildār rachmutu  
 Here was „ sahib-by „ „ „ placed,  
 pātsan warhan, ponna tyēspān lūkau zamindārau khuālikh  
 five years, then him on by-people farmers raised  
 bāsalāt pōnna sapuz maukūf, yath kilas manz kaid  
 complaint, then he became put away, this fort in imprisoned  
 samuz ponn<sup>ǎ</sup> āyas tāri manz khabar shur<sup>ǎ</sup> tyēsau  
 became then came-to-him telegram in news son his  
 mari gōs, mhast ryūwan zaci tsaciēn, dāphī  
 dying went-to-him, much wept clothes were-torn-by-him beard

pananī puciēn pahra dyutōs sāthī, shahr  
 own was-pulled-out-by-him, guard was-given-to-him along with, city-to  
 sōzukh, pōnnā Nathū Māl Sāhibas sāthi mhast minnat  
 was-sent-by-them, then „ „ Sahib with much entreaty  
 zārī karin, panun pān mōkalāwun Nhōri yōr yinac  
 weeping was-done-by-him own body to-free Again here coming-of  
 marzi karan thu, asī manaus na, asī Nawāb Sāhabas labi  
 desire doing is, we will-agree-to-him not, we „ Sahib near  
 faryād gatsbau. Su thu baḍḍu zulmīāru, taii pata  
 complaint will-go. He was great oppression-maker that-very for  
 yath mulku sun su thu mēhram samzumut, tin karun  
 this country of he was acquainted become by-him was-made-by-him  
 yath mulkas pananyi marzī sāthī zamīnas kach.  
 this country-to own desire with land-to measurement.  
 Lācāran mahanyiēn badāwun, baḍiēn mahniēn zamīn ziyādā asiāi,  
 Helpless men-to to increase, big men-to land more was,  
 thukri banāyin. Aī katha pāna lūk sārī tyispān  
 little was-made-by-him. This matter upon people all him upon  
 krūdhi samazēi, su hākim asi gatshi na  
 angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).

### Kishtawāri.

1. akh, one.
2. zhē, two.
3. trě, three.
4. tsōr, four.
5. pants, five.
6. shē, six.
7. satt, seven.
8. ēṭh, eight.
9. nau, nine.
10. dah, ten.
11. wub, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. hatthō, hand.
15. khōr, foot.
16. nasth, nose.
17. acchī, eye.
18. shuṇḍ, mouth.
19. dand, tooth.
20. kann, ear.
21. wāl, hair.
22. lōṭ, head.
23. zēou, tongue.
24. yaḍ, belly.
25. ḍaṇḍu, back.
26. shēthar, iron.
27. sōnn, gold.
28. rōp, silver.
29. mhālū, father.
30. mhāilī, mother.
31. bhauī, brother.
32. bhain, sister.
33. māhnū, man.
34. zanān, woman.
35. kōlāi, wife.
36. shurū, child.
37. shurū, son.
38. kōrī, daughter.
39. ghulām, slave.
40. zamīndār, cultivator.
41. pōhāl, shepherd.
42. Sāhib, God.
43. Shētān, Devil.
44. sūraj, sun.
45. zōsun, moon.
46. tārū, star.
47. nār, fire.
48. pāñ, water.
49. gharō, house.
50. ghuṛū, horse.
51. gāu, cow.
52. hōnū, dog.
53. braurū, cat.
54. kōkkār, cock.
55. batak, duck.
56. khar, ass.
57. ūṭh, camel.
58. jānwar, bird.
59. gatshunū, go.
60. khēunū, eat.
61. bihunū, sit.
62. yiunū, come.
63. tsōṭunū, beat.
64. kharī kharī riunū, stand.
65. marunū, die.
66. dyunū, give.
67. dōrunū, run.
68. hōsh, up.
69. niōrū, near.
70. bōn, down.
71. dūr, far.
72. bōṇṭh, before.

- |                                    |   |
|------------------------------------|---|
| 73. patā, behind.                  | 87. dānd, a bull.                       |
| 74. kō, who.                       | 88. gāu, a cow.                         |
| 75. kyā, what.                     | 89. dānd, bulls.                        |
| 76. kyāzī, why.                    | 90. gāē, cows.                          |
| 77. tē, and.                       | 91. hōn <sup>u</sup> , a dog.           |
| 78. par, but.                      | 92. hōny <sup>i</sup> , a bitch.        |
| 79. haī, if.                       | 93. hōn <sup>i</sup> , dogs.            |
| 80. ā, yes.                        | 94. hōny <sup>ä</sup> , bitches.        |
| 81. nōi, no.                       | 95. tshyōr <sup>ü</sup> , a he-goat.    |
| 82. hai hai, alas.                 | 96. tshēl <sup>i</sup> , a female goat. |
| 83. ghu -r <sup>ü</sup> , a horse. | 97. tshēr <sup>i</sup> , goats.         |
| 84. -rī, a mare.                   | 98. har -n, a male deer.                |
| 85. -rī, horses.                   | 99. -n <sup>i</sup> , a female deer.    |
| 86. -rē, mares.                    | 100. -n, deer.                          |



1. tsāun nām kyā thūi, what is your name?
2. is ghuṛi sī ummar kitsā thě? how old is this horse?
3. yěti hata Kashīri tāi kyuta thū? how far is it from here to Kashmir?
4. tsānī mhālī sin gharas manz kityā shuṛī thī, how many sons are there in your father's house?
5. bōh haṅṭhus az mhast dūr, I have walked a long way to-day.
6. miāunī pētī<sup>ā</sup> sinyi shuṛiēn karun tesinyī bhēnyī sātī biāh, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuṛi sun zīn, in the house is the saddle of the white horse.
8. tēsinyis ḍaṅḍas thōyiū zīn, put the saddle upon his back.
9. mē tsōṭum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri hiniś mōkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuṛis pān bēi, he is sitting on a horse under that tree.
12. tyīsun bhōi thu tyēsinyi bhēnyī hata baḍḍū, his brother is taller than his sister.
13. tathun mōl thu dhāi rōpiē, the price of that is two rupees and a half.
14. Miaun mhāl thu tath lōkuri gharas manz rihwan, my father lives in that small house.
15. yi rōpai dyitis, give this rupee to him.
16. tyis hētsa tima rōpiē, take those rupees from him.
17. tyis tsōṭis jān pāiṭhi tē razan sāt gaṅḍis, beat him well and bind him with ropes.
18. khūha manza khuāl pāū, draw water from the well.
19. mē bōṅṭh haṅṭh, walk before me.
20. kasun shuṛū<sup>ā</sup> thu tsě pata yūan? whose boy comes behind you?
21. tsě kas hata su mōl hyututh? from whom did you buy that?
22. gāmakis kāsī wānawālis hata, from a shopkeeper of the village.

### The Sāsi Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsi and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsi dialect. This in turn may throw light on the origin of the Sāsi people. This list of resemblances is necessarily incomplete (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsi dialect here referred to is that spoken by Sāsīs in the North of the Panjāb. The following abbreviations are employed in naming dialects:—

Band (Bandēli); Bar (Barmauri); Bha (Bhaṭhiāli); Br (Braj); Cam (Cambiāli); Cur (Curāhi); Dh (Dhūṇḍi or Kaiṛāli); Ga (Gādi); Gujar (Gujar); Gjt (Gujrāti); Jai (Jaipūri); Kaṇ (Kāngri); Kash (Kashmiri); Kul (Kulūi); Māl (Mālwi); Mār (Mārwarī); Me (Mēwāti); Nai (Naipāli); Pad (Pāḍari); Paṇ (Pāṅgwāli); Panj (Panjābi); Po (Pōguli); Pu (Punchi); Ram (Rāmbanī); Sir (Sirāji); Tim (Tināuli).

These dialects are distributed as follows: *Jammū State* Pad, Po, Pu, Ram, Sir; *Camba State* Bar, Bha, Cam, Cur, Paṇ; *Rājasthān* Jai, Māl, Mar, Me; *United Provinces* Br, Band; *Kāngrā* Ga, Kaṇ, Kul; *Murree Hills* Dh; *Naipāl* Nai; *Gujrāt* Gjt; *Kashmīr State* Kash; *Scattered* Gujar. There are also Panj in the *Panjāb* and Tināuli in *N.-W.F. Province*.

The Criminal Argots referred to are the Cūhṛā, Qasāi and Gamblers' Argots.

<i>Sāsi.</i>	Compare.
<i>Nouns</i> Masc. in consonant, <i>ī, ū,</i> have Oblique Sing. in <i>-ā</i> Obl. Plur. Masc. & Fem. <i>-ē</i> Fem. Sing. Obl. in <i>-ā</i> Abl. case <i>thō</i> Loc. <i>bicc</i>	Pu } obl. in <i>-ā</i> Ga } Pu obl. pl. <i>-ē</i> Sir. fems. in <i>-ī</i> for obl. add <i>-ā</i> Panj, &c., <i>thō</i> , Br <i>tē</i> , Mē <i>taī</i> , Gjt <i>thī</i> Dh, Pu, Gujar <i>bicc</i> , Panj <i>wicc</i>
<i>Pronouns.</i> 1st S. Nom. <i>haū</i>	Br and Cam <i>haū</i> ; Gujar, Māl, Mar <i>hū</i> ; Gjt <i>hū</i> , Po, Ram, Sir Pad, Paṇ, Bar, Ga <i>aū</i>

1st Plur. Gen. *mhārā*

2nd Sing. *tuñ*

2nd pl. *tam*

„ „ Gen. *tuhārā*

*Sāsī.*

2nd plur. oblique *tam*

Demonstrative Pron. Sing.  
(nom.) *čā*, this

Agent *iñ*.

remote *ōh*, Agent *uñ*

Demonstrative Plur.

Near

Oblique *iñ*

Agent *iñō*

Remote Obl. *uñ*

Ag. *uñō*

Verb.

Auxiliary Pres. I am, resembles very much Urdū, Hindi, and Panjābi.

	Sing.	Plur.
Past.	<i>Thīyyā</i> ,	<i>Thīyyē</i>

Kul Kaṇ *mhārā*; Gujar, Mew, Mar, *mhārō*; while for the Gen. Sing. Pu and Dh have *mhārā*, Tin *māhrā*; Mal, Jai, Mar, Gujar *mhārō*

Kul *than*,

Gujar, Mew *tam*, Gjt *tamē*

Cur *tuhārā*; Gujar, Mew *thārō*; Mar *thārō*; Kul *thamārā*; while for Gen. Sing. Pu and Dh have *tuhārā*, Jin *tōhrā*, Mal, Jai, Mar *thārō*.

Gjt *tam*.

Braj *yah*, Panj Gjt *ā*, for fem. Jai, Mar. Gujar have *yā*

Pañ *iñ*

Pu, Cam, Bar, Cur, Bha, Kaṇ *iñī* Ga *innī*; for oblique Br has *iñī* and Bund *iñ*

Pañ *uñ*, Pu, Cam, Gā, Bar, Cur, Bha, Kaṇ *uñī* Nai *una le* or *tina lē*; for oblique Br has *uñī*, and Bund *uñ*

The cerebral *ñ* of the *Sāsī iñ* and *uñ* is found in the oblique sing. of Māl, *iñī*, Mar *iñ* and *iñī* for the near demonstrative, and *uñī* (Mal) *uñ* or *uñī* (Mar) for the remote, also in Sir. Agent *yēñī*, and *tōñī* for the near and remote dem.

Mar Mal *iñā*, Pañ *iñī*

Mar, Mal *uñā*, Pañ *uñī*

There are similar resemblances in the relative and interrogative pronouns.

Cam. *thiyā*, *thiyē*; Pañ, Cur, *thyā*, *thyē*; Pad *thēā*, *thīā*; Nai 3rd s. *thiyō*, 3rd pl. *thiyē*; Ga, Bar pl. *thīē*.

Future *hōṅṅrā*, he will be  
Pres. Past ends in *-tā*

In compound verbs where  
in Urdū the root of one is  
joined to the second Sāsī  
adds *-ī* to the root.

*Adverb.*

*ēṭhī*, here, *ēṭhō*, from here,  
*ōṭhī*, there  
*karē*, where?, *jarē*, where  
*bhī*, then, after that  
*iw*, now

*Vocabulary.*

*lōḥṅā*, beat, kill  
*luḡṅā*, die  
*ṭhaṅḡḡā*. sit  
*kūḷṅā*, dō  
*bēi kūḷṅā*, keep quiet  
*burkṅā*, huqqa  
*paunī*, shoe  
*khāt*, bed  
*kajjā*, farmer, &c.  
*ṭōmā*, fine, fat

Kay *hōṅḡhā*.

Hill dialects having *tā* or *tō* as the ending  
are Panj and Cur *tā*, Gujar—*tō*.

Practically all hill dialects from Hazārā  
to Kāṅṅrā add the *-ī* but Gujar does not

Bar *iṭhī*, *iṭhō*  
Kay *ōṭhū*, Bar *tēṭhī*,  
for the *r* cf. Panj *iṭiyā*, from here.  
Gujar, Dh *bhī*  
Kul, *ib*.

Kash, *lāyūn*, Cūḥṛā, *lōṭhṅā*  
Cūḥṛā, *luḡṅā*  
Qasai, *ṭhaiṅṅ rahṅā*, keep quiet.  
Cūḥṛā, *kūḷṅā*  
Cūḥṛā, *bēi kūḷ*.  
Gamblers, Cūḥṛā, *būrḡṅā*  
Pu *paunī*,  
Kash, Pu, Dh, Sir, *khāt*  
Cūḥṛā, *kajjā*, English, *cedger*,  
Cūḥṛā, *ṭōmā*

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which Sāsī resembles Urdū or Hindī, and in the case of Panjābī of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which Sāsī has many points in common.

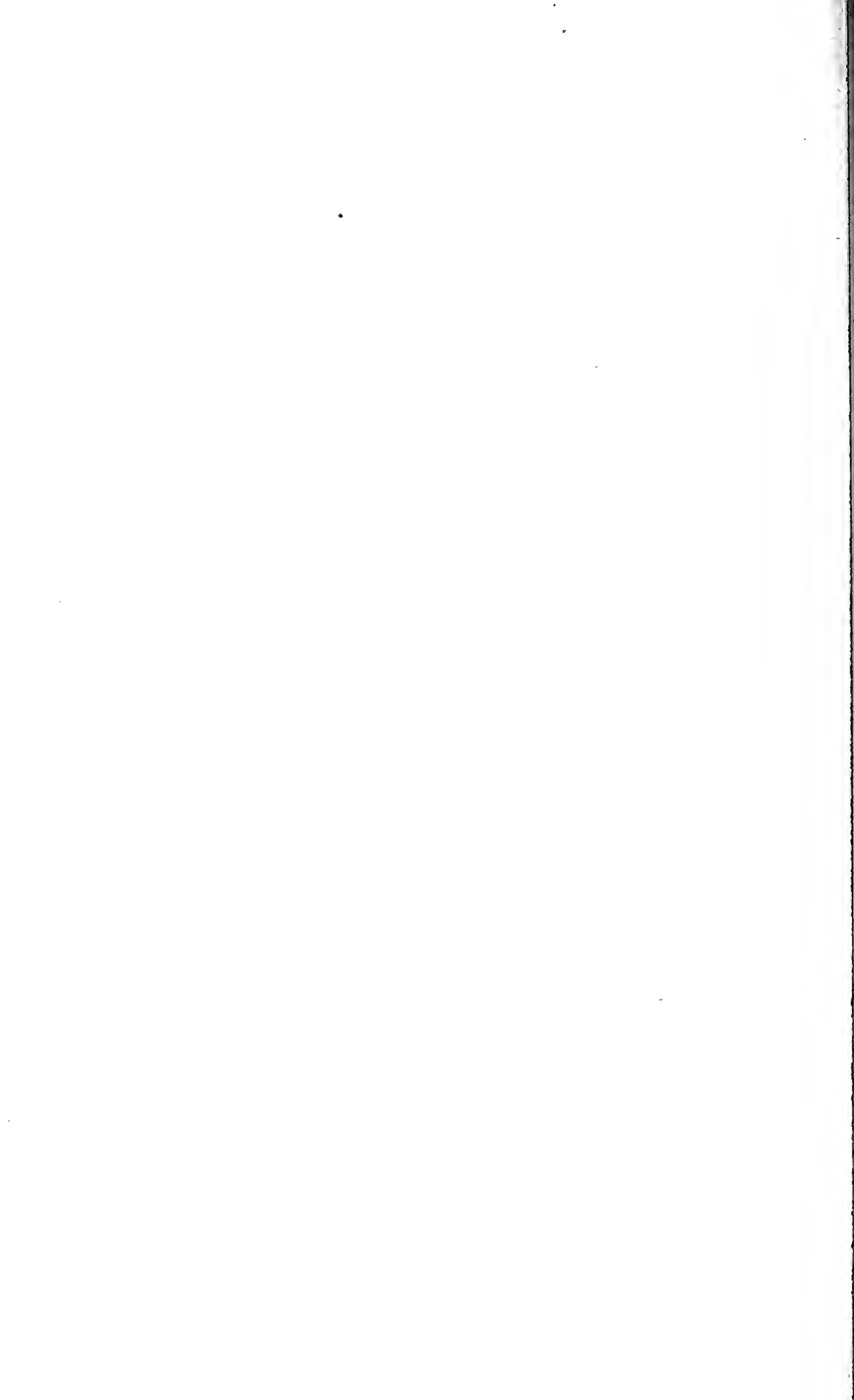
The Notes on the Kángri and Gádí dialects were, in the first instance, compiled by the late Mr. Edward O'Brien. He, however, did not live to prepare his notes finally for the press, and when a proof copy was printed from his manuscript it was deemed advisable to have it revised. I have accordingly gone through all the notes and vocabulary, revising them and making numerous additions. Some words I was not able to trace. To such words an asterisk has been prefixed. They are chiefly names of plants or of fish and are found almost exclusively in the vocabulary. In some cases words somewhat similar in form and meaning came under my observation and are inserted in square brackets after the asterisked words. It has been thought better to adhere to Mr. O'Brien's system of transliteration.

The Kángri dialect is spoken with some variations over a large portion of Kángrá District. The form of it given in these Notes is especially that of the eastern portion of Kángrá proper. Further east we find Maṇḍáli in Maṇḍí State, and still further east Kulú in Kulú. To the north are Bhaṭáli and Chamáli, both in Chamba State. For a treatment of these reference should be made to the Appendix to the Gazetteers of Maṇḍí and Chamba. Kángri is a dialect of Panjábí. It has many points of resemblance to Maṇḍáli and still more closely resembles Bhaṭáli and Chamáli. For the linguistic bearing of forms like *minjo vich*, *tijjo vich*, in me, in thee, see the note on p. 286 of the Punjab Census Report for 1901.

Gádí is the language of the Gaddís who inhabit a district, called after them Gadheran, lying in the north-east portion of Kángrá proper and the south-east portion of Chamba State. The Chamba District of Bharmaur is part of Gadheran, and Bharmaurís speak the Gádí dialect. The dialect is purely Paháří; it is allied, very naturally, to neighbouring dialects such as Chamáli and Bhaṭáli in Chamba State and Kángri in Kángrá. Its grammatical forms will well repay study; the verbs as exemplified, for example in *gáhná*, go, are peculiarly interesting. Thus, forms like *gachhá*, go, *ichhúñ*, I may come, remind us of the *gachhná*, *achhná* of the Panchhí dialect of Laihndá spoken in Panchh State, and of the dialect spoken in the Murree Galis. The plural of nouns is, except for the vocative case, the same as the singular, a phenomenon common in dialects of the Simla States and of Kulú. Among the songs which follow the Kángrá Notes there are included a number of Gádí songs. They will be found specially indicated. The tendency of Gaddís to say *kh* for *s* is very noteworthy. In the present state of their dialect *s* is quite common, due no doubt to the proximity of *s*-pronouncing peoples. The fondness of Gaddís for *kh* is the more remarkable that nearly all hillmen find it difficult to say *kh* and can say only *kh*.

WAZIRABAD :  
24th December 1904. }

T. GRAHAME BAILEY.



NOTES ON THE DIALECT OF THE KANGRA VALLEY, BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KANGRA, REVISED WITH ADDITIONAL NOTES BY THE REV. T. GRAHAME BAILEY, B.D., M.R.A.S., WAZIRABAD.

NOUNS.

The declension of Kángri nouns is effected (except for the Agent case) as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus *Nominative Singular* ghoṛa horse; *Formative Singular* ghoṛe; *Genitive Singular* ghoṛe dá, &c.

The following is a scheme of the formative and nominative cases in the various declensions:—

	Nom. Sing.	Form. Sing.	Nom. Pl.	Form. Pl.
I.—Masc. in á ...	Ghoṛá.	Ghoṛe.	Ghoṛe.	Ghoṛeán.
II.—All other Mases. }	Ghar.	Ghare.	Ghar.	Gharán.
	Bichhú.	Bichhúe.	Bichchú.	Bichchúán.
III.—Fem. in í ...	Biṭṭí.	Biṭṭíá.	Biṭṭíán.	Biṭṭíán.
Some Fems. in consonant ...	Juṇás.	Juṇásá.	Juṇásán.	Juṇásán.
IV.—Fem. in consonant...	Baiṇṇ.	Baiṇṇi.	Baiṇṇín.	Baiṇṇín.

The genitive, as in Hindostání, agrees in gender and number with the object of the genitive, e.g., *labbe dí biṭṭí*, the father's daughter, *kudá játak*, whose son?

The following paradigm gives the four declensions in full:—

	Masc. in á.	Other masc. nouns.	
	<i>Horse.</i>	<i>House.</i>	<i>Scorpion.</i>
<b>SINGULAR—</b>			
Nom. ...	Ghoṛá.	Ghar.	Bichchú (or bichchú).
Form. ...	Ghoṛe.	Ghare.	Bichchúe.
Gen. ...	Ghoṛe dá.	Ghare dá.	Bichchúe dá.
Dat. ...	} Ghoṛe jo.	Ghare jo.	Bichchúe jo.
Acc. ...			
Agent. ...	Ghoṛeñ.	Ghareñ.	Bichchúeñ.
Loc. ...	Ghoṛe bich.	Ghare bich.	Bichchúe bich.
Abl. ...	Ghoṛe te.	Ghare te.	Bichchúe te.
Voc. ...	Ghoṛeá.	Ghará.	Bichchúá.
<b>PLURAL—</b>			
Nom. ...	Ghoṛe.	Ghar.	Bichchú.
Form. ...	Ghoṛeán.	Gharán.	Bichchúán.
Gen. ...	Ghoṛeán dá.	Gharán dá.	Bichchúán dá.
Dat. ...	} Ghoṛeán jo.	Gharán jo.	Bichchúán jo.
Acc. ...			
Agent ...	Ghoṛeán.	Gharán.	Bichchúán.
Loc. ...	Ghoṛeán bich.	Gharán bich.	Bichchúán bich.
Abl. ...	Ghoṛeán te.	Gharán te.	Bichchúán te.
Voc. ...	Ghoṛeo.	Gharo.	Bichchúo.

		Fem. in í.	Fem. in consonant.	
<b>SINGULAR—</b>		<i>Daughter.</i>	<i>Woman.</i>	<i>Sister.</i>
Nom.	...	Bittí.	Juńás.	Baihņ.
Form.	...	Bittíá.	Juńásá.	Baihņí.
Gen.	...	Bittíá dá.	Juńásá dá.	Baihņí dá.
Dat.	...	} Bittíá jo.	Juńásá jo.	Baihņí jo.
Acc.	...			
Agent	...	Bittíen.	Juńásen.	Baihņín.
Loc.	...	Bittíá bich.	Juńásá bich.	Baihņí bich.
Abl.	...	Bittíá te.	Juńátá te.	Baihņí te.
Voc.	...	Bittíe.	Juńáse.	Baihņí.
<b>PLURAL—</b>				
Nom.	...	Bittíán.	Juńásán.	Baihņín.
Form.	...	Bittíán.	Juńásán.	Baihņín.
Gen.	...	Bittíán dá.	Juńásán dá.	Baihņín dá.
Dat.	...	} Bittíán jo.	Juńásán jo.	Baihņín jo.
Acc.	...			
Agent	...	Bittíán.	Juńásán.	Baihņín.
Loc.	...	Bittíán bich.	Juńásán bich.	Baihņín bich.
Abl.	...	Bittíán te.	Juńásán te.	Baihņín te.
Voc.	...	Bittío.	Juńáso.	Baihņín.

Nán, name (masc.) has Form. nánen, Gen. nánen dá, &c.

Plur. Nom. Nán, Form. nánán, Gen. nánán dá, &c., so also girán, village, Gen. giráen dá (or giránen dá).

Gá, cow, has Form. gái, Gen. gái dá, &c., Agent gáin.

Plur. Nom. gáin, Form. gáin, Gen. gáin dá, Agent gáin.

### PRONOUNS.

<i>Singular.</i>		<i>Plural.</i>	
Nominative	<i>Main</i> or <i>kúin</i> , "I."	Nominative	<i>Assán</i> , "we."
Accusative	} <i>Minjo</i> , "me, to me."	Agent	} <i>Assán jo</i> , "us, to us."
Dative			
Agent	<i>Main</i> , "by me."	Dative	} <i>Assán te</i> , "from us."
Ablative	<i>Minjo te</i> , "from me."	Ablative	
Genitive	{ <i>Merá</i> , <i>Mere</i> , <i>Merí</i> , } "my, mine."	Genitive	{ * <i>Mhára</i> <i>Mháre</i> <i>Mhári</i> } "our, ours."
Locative	{ <i>Minjo bich</i> , "in me." <i>Minjo uppar</i> , "on me."	Locative	{ <i>Assán bich</i> , "in us." <i>Assán uppar</i> , "on us."

The second Personal Pronoun is declined as follows:—

<i>Singular.</i>		<i>Plural.</i>	
Nominative	<i>Tún</i> , "thou."	Nominative	<i>Tussán</i> , "you."
Dative	} <i>Tijjo</i> , "thee, to thee."	Dative	} <i>Tussán jo</i> , "you to you."
Accusative			
Agent	<i>Tain</i> , "by thee."	Agent	<i>Tussán</i> , "by you."
Ablative	<i>Tijjo te</i> , "from thee."	Ablative	<i>Tussán te</i> , "from you."
Genitive	{ <i>Tera</i> <i>Terí</i> <i>Tere</i> } "of thee, thine."	Genitive	{ <i>Tumhára</i> <i>Tumhári</i> <i>Tumháre</i> } "of you yours."
Locative	<i>Tijjo bich</i> , "in thee."	Locative	<i>Tussán bich</i> , "in you."



The Proximate Demonstrative Pronoun is declined as follows :—

<i>Singular.</i>		<i>Plural.</i>	
Nominative	{ <i>Eh</i> , "this, he." <i>Eh</i> , "this."	Nominative	<i>Eh</i> , "these, they."
Accusative	{ <i>Is jo</i> , "this, to this."	Accusative	{ <i>Inháñ jo</i> , "these, to
Dative		Dative	{ these.
Agent	<i>Innín</i> , "by this."	Agent	<i>Inháñ</i> , "by these."
Ablative	<i>Is te</i> , "from this."	Ablative	<i>Inháñ te</i> , "from these."
Genitive	<i>Is dá</i> , etc., "of this."	Genitive	<i>Inháñ dá</i> , "of these."
Locative	<i>Is bich</i> , "in this."	Locative	<i>Inháñ bich</i> , "in these."

EXAMPLE.

*Eh sach galánde je úsá jíc narása mare.*

They say this true, that the hopeful lives, the hopeless dies.—

*Kángrá Proverb.*

The Interrogative Pronoun *Kyá* "what?" is declined as follows :—

<i>Plural.</i>			
Nominative	...	...	<i>Kyá</i> , "what?"
Dative	...	...	} <i>Kajo</i> , "for what?"
Accusative	...	...	
Ablative	...	...	<i>Kais te</i> , "from what?"
Locative	...	...	<i>Kais bich</i> , "in what?"

EXAMPLE.

*Ráti de handhñe dá kyá phal paeá.*

*Jangháñ dá núr guáeá Rám.*

Of wandering on foot at night what fruit did you get?

You spoiled the splendour (literally, light) of your legs, Oh Ram!— *Marriage Song.*

The Interrogative Pronoun *Kuiñ* "who?" is thus declined :—

<i>Singular.</i>		<i>Plural.</i>	
Nominative	<i>Kuñ</i> , "who?"	Nominative	<i>Kuñ</i> , "who?"
Dative	{ <i>Kus jo</i> , "whom," "to	Dative	{ <i>Kinháñ jo</i> , "whom,"
Accusative		{ whom?"	
Ablative	<i>Kus te</i> , "from whom?"	Ablative	<i>Kinháñ te</i> , "from whom?"
Genitive	{ <i>Kus dá</i> <i>Kus di</i> } "of whom?"	Genitive	{ <i>Kinháñ dá</i> <i>Kinháñ di</i> <i>Kinháñ de</i> } "of whom?"
Agent	<i>Kinnín</i> , "by whom?"	Agent	<i>Kinháñ</i> , "by whom?"

*Terá mungíá dupaṭṭá kinnín rangí dittá.*

By whom was your green dupaṭṭá dyed?—*Phíri chharjhát (Kángrá.)*

REMOTE DEMONSTRATIVE PRONOUN *Oh* "that," "she," "he," "it."

<i>Singular.</i>		<i>Plural.</i>	
Nominative	<i>Oh</i> , "he"	<i>Oh</i> , "they."	
Dative	{ <i>Us jo</i> , "him, to him."	<i>Unháñ jo</i> , "them, to them."	
Accusative		<i>Unháñ</i> , "by them."	
Agent	<i>Unnín</i> , "by him."		
Genitive	{ <i>Us dá</i> <i>Us di</i> <i>Us de</i> } "of him."	{ <i>Unháñ dá</i> <i>Unháñ di</i> <i>Unháñ de</i> } "of them."	

CORRELATIVE PRONOUN *Saih*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative	<i>Saih</i> , "that, the same,"	<i>Saih</i> .
Dative	} <i>Tis jo</i> .	<i>Tinhán jo</i> .
Accusative		
Agent	<i>Tinnúñ</i> .	<i>Tinhánñ</i> .
Genitive	{ <i>Tis dá</i> .	<i>Tinhán dá</i> .
	{ <i>Tis dí</i> .	<i>Tinhán dí</i> .
	{ <i>Tis de</i> .	<i>Tinhán de</i> .

RELATIVE PRONOUN *Jo*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative	<i>Jo</i> , "who, which."	<i>Jo</i> , "who, which."
Dative	} <i>Jis jo</i> , "to whom, to	<i>Jinhán</i> and <i>jinhán jo</i> .
Accusative		
Agent	... <i>Jinnúñ</i> , "by whom."	<i>Jinhánñ</i> , "by whom."
Genitive	... <i>Jis dá</i> , "of whom."	<i>Jinhán dá</i> , "of whom."
Ablative	... <i>Jis te</i> , "from whom."	<i>Jinhán te</i> , "from whom."

Other pronouns are—

*Koi*, someone, anyone.

*Kichchh*, something, anything.

*Je koi*, whosoever.

*Je kichchh*, whatsoever.

## EXAMPLES.

*Saih apniá máú dá bará ládlá hai.*

He is a great darling of his mother.

*Tis dí junás barí laráki hai.*

His wife is very quarrelsome.

*Main bakil bhí kitta. Tinnúñ dhawwa míre, kichh uttar bhí tinnúñ nahúñ kittá.*

I engaged a wakil. He consumed (my) money, (but) he did not even make any answer.

*Jinhán musaddián dá bal, tinhán bhare pérú pal.*

Those who have the assistance of the officials, have their grain receptacles (*pérú pal*) full.

*Jinhán jo, Rájéá, terá tráñ.*

Those to whom, Oh Rája, is your help.

*Tinhán de ghar na khán na manjjeñ bán.*

To their houses is neither food nor strings for their beds.

## ADJECTIVES.

Adjectives used like nouns are declined like nouns. Adjectives qualifying nouns are not inflected unless the Nominative Singular Masculine end in *á*. When the Nominative Singular Masculine ends in *á*, the adjective is declined like nouns in *á*, the feminine being like nouns in *í*. This is contrary to the rule in Urdu, but in accordance with the rule in certain forms of Panjábí.

*Khará admí*, good man, Agent *Khareñ admíeñ*.

Gen. Plur. *Khareáñ admíán dá*.

*Khari junás*, good woman, Gen. Sing. *Khariá junásá dá*.

Ag. *Khariéñ junáseñ*.

*Bitiá dián ghoríáñ dá*, of the daughter's horses.

Comparison is made by means of the postposition *te*, as *khará*,

good, is *te khará*, better than this, *sabhnúñ te khará*, better than all, best.

## PRONOMINAL ADJECTIVES OF QUANTITY.

- Itná*, so much or many (Demonstrative).  
*Titná*, so much or many (Correlative).  
*Jitná*, as much or many (Relative).  
*Kitná*, how much or many? (Interrogative).

## PRONOMINAL ADJECTIVES OF KIND.

- Idehá*, "such," "like this" Hindi *Aisá*.  
*Tidehá*, "such" "like that," ,, *Wáisa*.  
*Jidehá*, "like which," "as" ,, *Jaisá*.  
*Kidehá*, "like what," "how," ,, *Kaisá*.

### EXAMPLES.

*Idehá guár koí mere dikkhne bich níuh ácá.*

No fool like this came within my experience (within my seeing).\*

*Saih sáhab kidchá hai.*

What is that sáhib like?

*Jidchá agla thá tidehá hi hai.*

As the former was like that exactly is he.

Pronominal Adverbs of direction like *idhar*, "hither," *udhar*, "thither," *jidhar*, "whither," *tidhar*, "thither," *kidhar*, "whither," seem to be wanting in Jándar.†

## PRONOMINAL ADVERB OF MANNER.

<i>Proximate Demonstrative.</i>	<i>Relative.</i>
<i>Tíhán</i> or <i>úhán</i> , "thus"	<i>Jíhán</i> , "as."
<i>Correlative.</i>	<i>Interrogative.</i>
<i>Tíhán</i> , "so"	<i>Kíhán</i> , "how?"

## ADVERBS OF TIME.

*Agáhán*, "before" (Hindi *ágé*), also *ageñ*.

*Aj*, "to day," as in Panjábí.

*Kal*, "to-morrow, yesterday."

*Parsón*, "the day before yesterday, or the day after to-morrow."

*Chauth*, "the fourth day past or future, counting to-day as the first day, to-morrow or yesterday as the second, &c."

*Panjanth*, "the fifth day."

*Chhiauth*, "the sixth day."

*Pacháchán*, "after, afterwards."

*Phiri*, "again."

*Bhiágá*, "in the morning." *Sanjjhá*, "in the evening."

*Bárambár*, "repeatedly."

*Kadí*, "sometimes, ever."

*Kadí na*, "never."

*Kadí kadáññ*, or *kadí ná kadi*, "sometimes, rarely."

*Nit*, "continually, always."

\* This would be in Gádi:—*Ínhá guár mere herne má ná á.*

Such a fool came not within my seeing.

(Observe—"herne," to see,

"má" for *manj*, in,

"á." 3rd singular past tense of *íná* "to come"=*áyá*.)

† Jándar or Jhándar is the term used by the Gaddís for the country not included in their country, Gadheran. [It literally means 'cotton-clothed,' i.e., the people not dressed in woollen garments like the Gaddís.]

*Pápi lak Paháric patthar Jinhán de chit.*  
*Ang maláwá kadi kadáin, nain maláwá nit.*  
 The mountain people are wretches, whose hearts are stone.  
 They join bodies rarely, they are always joining eyes.—*Song.*  
*Hun, "now."*

### ADVERBS OF PLACE.

*Nereñ, "near."*  
*Dúr, "far."*  
*Pár, "over, across."*  
*Uár, "this side," úár-pár, "on both sides."*  
*Wál, "to, towards." Tahsildárs wál já; (jáh in singular, já in plural,) "go to the Tahsildár."*  
*Paráhái, "on that side." (Hindi—pare).*  
*Uráhái, "on this side." (Hindi—ure).*  
*Ithú táei, } "up to this."*  
*Idhí táei, }*  
*Uppar, "up."*  
*Bunh, heth, "down."*  
*Andar, "within," and báhar, "without," are as in Hindi.*  
*Agáhái, "before," or aggeñ.*  
*Pacháhái, "behind," or pichchheñ.*  
*Taithe, Tahthi, "there" — (Gádi).*  
*Taiñhi, Gaddí seite gallá bátá kari.*  
 There with a Gaddí I talked.—*Dharmśála.*  
*Handrá, in Gaddí and Narti in Kángri, "elsewhere." So*  
*apni zamín chhañi handrá na gáhande, "they abandoning their*  
*land do not go elsewhere." — (Gádi).*

### PRONOMINAL ADVERBS OF TIME.

<i>Proximate Demonstrative</i>	<i>Remote Demonstrative.</i>	<i>Relative.</i>
<i>Han, hun, ibheñ, "now,"</i>	<i>Then.</i>	<i>Jáklú, "when."</i>
<i>Correlative.</i>		<i>Interrogative.</i>
<i>Táhlú, "then."</i>		<i>Káhlú, "when?"</i>

### PRONOMINAL ADVERBS OF PLACE.

<i>Proximate Demonstrative.</i>	<i>Remote Demonstrative.</i>	<i>Relative.</i>
<i>Itthú, "here."</i>	<i>Othú, "there."</i>	<i>Jitthú, "where."</i>
<i>Itthe. — (Kutlehr).</i>		
<i>Correlative.</i>		<i>Interrogative.</i>
<i>Titthú, "there."</i>		<i>Kuthú, "where?"</i>
<i>Taithe, "there." — (Gádi)</i>		

### OTHER ADVERBS.

<i>Kaiñh, kajo, "why."</i>	<i>Nehiñ, niñh, no.</i>
<i>Iddheñ taiñeñ, "for this reason."</i>	<i>Satábi, "quickly."</i>
<i>Hái, "yes."</i>	<i>Achchí tará, khará kari, "well."</i>

### PREPOSITIONS.

The commonest have been given under the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb. For convenience sake most of the constructions are given :—

*Heth, "under."*  
*Minjo bál or balá, "beside me."*  
*Minjo kane or maiñ kane, "with me."*

*Tisdeñ táen*, "for him."

*Tereñ táen*, "about thee."

*Assáñ sáhi*, "like us."

*Tinháñ bakkhí*, *tínkháñ bál* or *balá*, *tinháñ dei pascñ*, all mean towards them.

*Tiste parant*, "after it."

*Tisdeñ*, *chauhíñ páseáñ*, "round about it."

*Tussáñ barábar*, "equal to you."

*Minjo te parant*, *maññ parant*, *minjo biná*, "apart from me."

## THE NUMERALS

1, <i>Ik</i> .	17, <i>Satárá</i> .	32, <i>Batrí</i> .	69, <i>Unhattar</i> .
2, <i>Do</i> .	18, <i>Thárd</i> .	33, <i>Tetrí</i> .	70, <i>Sahattar</i> .
3, <i>Trai</i> .	19, <i>Unniñ</i> .	34, <i>Chautrí</i> .	77, <i>Sathattar</i> .
4, <i>Chár</i> .	20, <i>Bíh</i> .	35, <i>Panjatrí</i> .	79, <i>Unási</i> .
5, <i>Panj</i> .	21, <i>Ikki</i> .	36, <i>Chhiatrí</i> .	80, <i>Assí</i> .
6, <i>Chhiyyá</i> .	22, <i>Bái</i> .	37, <i>Satattrí</i> .	87, <i>Satási</i> .
7, <i>Satt</i> .	23, <i>Trei</i> .	38, <i>Athattrí</i> .	89, <i>Unánúciñ</i> .
8, <i>Atth</i> .	24, <i>Chaubbí</i> .	39, <i>Untáti</i> .	90, <i>Nabbeiñ</i> .
9, <i>Nau</i> .	25, <i>Panji</i> .	40, <i>Cháli</i> .	97, <i>Satánúciñ</i> .
10, <i>Das</i> .	26, <i>Chhabbí</i> .	47, <i>Sattátí</i> .	99, <i>Narínúciñ</i> .
11, <i>Giárá</i> .	27, <i>Satái</i> .	49, <i>Unánjá</i> .	100, <i>Sau</i> .
12, <i>Bárá</i> .	28, <i>Thái</i> .	50, <i>Panjáh</i> .	200, <i>Do Sau</i> .
13, <i>Tehrá</i> .	29, <i>Unattí</i> .	57, <i>Satúnjá</i> .	1,000, <i>Hajár</i> .
14, <i>Chaudá</i> .	30, <i>Tih</i> or <i>trih</i> .	59, <i>Unáht</i> .	1,00,000, <i>Lákh</i> .
15, <i>Pandrá</i> .	31, <i>Kattí</i> or	60, <i>Satth</i> .	
16, <i>Sotá</i> .	<i>katrí</i> .	67, <i>Satáht</i> .	

## ORDINALS.

1st, *Paihlá*.

2nd, *Duuvá*.

3rd, *Triyyá*.

4th, *Chauthá*.

5th, *Panjúái*.

6th, *Chitthá*.

7th, *Satúái*.

10th, *Dasúái*.

50, *Panjáhúái*.

For the thirties the forms with and without *r* are both used, thus, *satattrí* or *satattí*, thirty-seven.

It should be noticed that *t* and *h* in *sathattar* are pronounced separately. The word is not *sa-thattar* but *sat-hattar*.

Other numerical forms are subjoined:—

*Ik bárí*, once.

*Do bárí*, twice.

*Paihlí bárí*, first time.

*Trai guná*, three-fold.

*Das guná*, ten-fold.

*Addhá*, half.

*Pauné do*,  $1\frac{3}{4}$ .

*Sawá do*,  $2\frac{1}{4}$ .

*Dháí*,  $2\frac{1}{2}$ .

*Didh*,  $1\frac{1}{2}$ .

*Sadhé chár*,  $4\frac{1}{2}$ .

*Ik páo*  $\frac{1}{4}$ .

The chief conjunctions are—

*Te*, and.  
*Apan*, but.  
*Je*, if.  
*Bháen*, although.

THE VERB.

AUXILIARY VERB.

*Present.*

<i>Singular.</i>		<i>Plural.</i>
Maini hai.		Assái han.
Tún hai.		Tussái han.
Saih hai.		Saih han.

*Past.*

<i>Singular.</i>		<i>Plural.</i>
Maini thá (Fem. thí).		Assái the.
Tún thá (Fem. thí).		Tussái the.
Saih thá (Fem. thí).		Saih the.

The past *thá*, “was,” is like Hindi.

*Aj mere boṭí kamáhu pichhe hí rahí gae han.*

To-day my <sup>cook</sup><sub>kitchen</sub> servants have remained behind. (*Kángra*).

*Tussái aj kal kiú parhde han ?*

What are you reading nowadays?

*Eh Rájput halke han.*

These are low Rájputs.—(*Kángra*).

PAUNÁ, full.

I.—Tenses derived from the Root.

*Present Conditional.*

I may fall.

<i>Singular.</i>		<i>Plural.</i>
Pauái.		Pauíe.
Paue.		Pauá or paubn.
Paue.		Pauhn.

*Future.*

I shall fall.

<i>Singular.</i>		<i>Plural.</i>
Paunghá, Fem. paunghí.		Paunghe.
Paunghá.		Paunghe.
Paunghá.		Paunghe.

*Imperative.*

Fall.

<i>Singular.</i>		<i>Plural.</i>
Pau.		Pauá.

II.—Tenses derived from the Present Participle.

*Indefinite or Past Conditional.*

I fall or should fall.

<i>Singular.</i>		<i>Plural.</i>
Paundá.		Paunde.
Paundá.		Paunde.
Paundá.		Paunde.

*Present Indicative.*

I am falling.

*Singular.*  
Paundá hai.  
Paundá hai.  
Paundá hai.

*Plural.*  
Paunde han.  
Paunde han.  
Paunde han.

*Imperfect.*

I was falling.

*Singular.*  
Paundá thá.  
Paundá thá.  
Paundá thá.

*Plural.*  
Paunde the.  
Paunde the.  
Paunde the.

III.—Tenses formed from Past Participle.

*Past Indicative.*

I fell.

*Singular.*  
Feá, Fem. paí  
Peá.  
Peá.

*Plural.*  
Paie, Fem. paíián.  
Paie.  
Paie.

*Present Perfect.*

I have fallen.

*Singular.*  
Peá hai, Fem. paí hai.  
Peá hai.  
Peá hai.

*Plural.*  
Paie han.  
Paie han.  
Paie han.

*Pluperfect.*

*Singular.*  
Peá thá.  
Peá thá.  
Peá thá.

*Plural.*  
Paie the.  
Paie the.  
Paie the.

*Infinitive or Verbal Noun.*

Pauná, falling.

Paunə dá, of falling.

*Participle.*

Present	...	...	...	Paundá, falling.
Past	...	...	...	Peá, fallen.
Conjunctive	...	...	...	Paí karí, having fallen.
Adverbial	...	...	...	Paundeñ bí, while falling.
Agent	...	...	...	Paunə bálá, fallen, about to fall.
Dative	...	...	...	Pehá, in the state of having fallen.

It will be sufficient if the main parts of other verbs are indicated.

HOŇÁ, be, become.

Present Conditional	...	...	...	Hoán.
Future	...	...	...	Húnghá.
Imperative	...	...	...	Ho.
Indefinite or Past Conditional	Hundá.			
Past Indicative	...	...	...	Hoěá.
Present Perfect	...	...	...	Hoěá hai.
Pluperfect	...	...	...	Hoěá thá
Participles	...	...	...	Hundá, being. Hoěá, been. Hoíkarí, having been. Hundeñ hí, while being. Hone bálá, one who is about to be.

AUŇÁ, go.

Present Conditional ...	...	Auán (3rd Plur. auhn).
Future ...	...	Auňghá.
Imperative ...	...	A.
Indefinite, Past Conditional		Aundá.
Past Indicative ...	...	Ayá, Fem. áí, Plur. áe, Fem. áíán.
Participle ...	...	Aiběá, in the state of having come.

The others regular.

JÁNÁ go.

Present Conditional ...	...	Jáán (2nd Plur. jáá, 3rd Plur. jáhn)
Future ...	...	Jáňghá.
Imperative ...	...	Jah jáá.
Indefinite, Past Conditional		Jándá.
Past Indicative ...	...	Geá.
Participles ...	...	Gehá, in the state of having gone.

RAIHŇÁ, remain.

Present Conditional ...	...	Rehán,	Rahie.
		Raihe,	Rehá or raihn.
		Raihe,	Raihn.
Future ...	...	Raiňghá.	
Imperative ...	...	Raih	rehá.
Indefinite, Past Conditional		Raihndá.	
Past Indicative ...	...	Rehá.	
Participle ...	...	Réhá, in the state of having remained. The e in this word is very long drawn out ; distinguish it from the <i>rehá</i> in the Present Conditional, the Imperative and the Past Indicative.	

BAIŇÁ or BAIŇHÁ, sit.

Present Conditional ...	Behán, baiŇhán.
Future ...	Baiňghá, baiŇghá.
Imperative ...	Baih baiŇh.
Indefinite, Past Conditional.	Baihndá, baiŇhdá.
Past Indicative ...	Behá, baiŇhěá.

TRANSITIVE VERBS.

MÁRNÁ, beat.

Present Conditional...	Marán,	Márie.
	Máre,	Mará or márn.
	Máre,	Márn.
Future ...	Máňghá.	
Imperative ...	Már	mára.
Indefinite, Past Conditional.	Márdá.	
Past Indicative ...	Main märeá.	Asán märeá.
	Tain märeá.	Tusán märeá.
	Tinní märeá.	Tinhán märeá.
Present Perfect ...	Main märeá hai.	Asán märeá hai.
	Tain märeá hai.	Tusán märeá hai.
	Tinní märeá hai.	Tinhán märeá hai.



Pluperfect	...	...	Maini mārēá thá.	Asáñ mārēá thá.
			Taini mārēá thá.	Tasáñ mārēá thá.
			Tinní mārēá thá.	Tinháñ mārēhá thá.

The rules for the agreement of mārēá, mārēá hai, mārēá thá, with the object of the sentence are like those in Urdú or Panjábí.

Participle ... .. Márehá, in the state of having been beaten.

#### PASSIVE.

The passive is formed by means of the verb *jāñá*, go, used with the past participle, thus,

*Maini mārēá jāñghá*, I shall be beaten.

*Saihi mārí gei*, she was beaten.

In the passive it generally has the sense of *be killed*.

KHÁÑÁ, eat.

Indefinite, Past Conditional	...	...	Khándá.
Past Indicative	...	...	Kháñbá.

PIÑÁ, drink.

Indefinite, Past Conditional	...	...	Píndá.
Past Indicative	...	...	Pítá.

DENÁ, give.

Indefinite, Past Conditional	...	...	Dindá.
Future	...	...	Dingghá.
Past Indicative...	...	...	Dittá.

LAINÁ, take.

Indefinite, Past Conditional	...	...	Laindá.
Future	...	...	Laingghá.
Past Indicative	...	...	Leá.

GALÁÑÁ, say, speak.

Indefinite, Past Conditional	...	...	Galándá.
Past Indicative	...	...	Galaiyá.

KARNÁ, do.

Indefinite, Past Conditional	...	...	Kardá.
Past Indicative	...	...	Kittá.

JANÑÁ, know.

Indefinite, Past Conditional	...	...	Jáñdá.
Past Indicative	...	...	Jáñčá.

*Lai auñá*, bring, *lai jāñá*, take away are conjugated like *auñá* and *jāñá*, Habit, continuance and state are expressed as follows:—

*Saihi auá kardá hai*, he is in the habit of coming, *saihi chárú kardá hai*, he is in the habit of grazing (transitive).

*Maini dikkdá raiñndá hai*, I continue looking.

*Maini pauná lagghěá*, I am in the act of falling.

#### SENTENCES.

1. *Terá nāñ kyá hai?* What is thy name?
2. *És ghore di kyá umar hai?* What is the age of this horse?

3. *Itthú te Kashmír kitñi dúr hai?* From here how far is Kashmír
4. *Tere burhe daiñ kitñe puttār han?* In thy father's (house) how many sons are there?
5. *Main ajj barī dūre te hañḍhi áyá.* I today from very far walking came.
6. *Mere cháche de puttē dū biáh tisdíā baiññi kane hoeá hai.* My uncle's son's marriage is with his sister.
7. *Ghare hachchhe ghore dí káñhi hai.* In the house is the white horse's saddle.
8. *Tisdíā pitñhi par káñhi pái deá.* On his back put the saddle.
9. *Main tise puttē jo bare korre máre.* I beat his son many stripes.
10. *Saiñ pahāre diá choñiā par bakriāñ churá kardá hai.* He grazes goats on the top of the hill.
11. *Saiñ tis rukke heñ ghore úpar baiññehá hai.* He under that tree is seated on a horse.
12. *Tisdá bháñ apñiā baiññi te baññá hai.* His brother is bigger than his sister.
13. *Tiddú (or tisdá) mul dháñ rupayye hai.* The price of that is two-and-a-half rupees.
14. *Merá burhá (babb) tis lauhke ghareñ raiññdá hai.* My father lives in that small house.
15. *Tis jo eh rupayye deí deá.* Give him these rupees.
16. *Saiñ rupayye tise leí leá.* Take those rupees from him.
17. *Tis jo matá márikari rassíññ kane bannhá.* Having beaten him much tie him with ropes.
18. *Khúwwe te páñi kadḍhhá.* Drawn water from the well.
19. *Maite (or minjo te) agge chalá.* Walk before me.
20. *Kudá játuk tusáñ picháññ auí kardá hai?* Whose son is in the habit of coming behind you?
21. *Saiñ tussáñ kuste mullen leá?* From whom did you buy that?
22. *Giráññ de ikki haññwáñie te.* From a shopkeeper of the village.

---

## SONGS.

### MARRIAGE SONG.

*Ráti de hañññe jo chhadḍi deh, Káññá.*

*Huñ hoe. gharbári, Rám.*

*Aggeñ tú thá, Káññá, háññ guáññ.*

*Huñ hoeá gharbári, Rám.*

Give up wandering at night, Oh Kahna!

Now you have become a married man, Oh Rám!

Before you were, Oh Kahna! a ploughman and a cowherd!

Now you have become a married man, Oh Rám!

*Maiññi dá sang chhadḍi de tú Káññá.*

*Huñ hoeá gharbári, Rám.*

Abandon, abandon the society of Gujar women, Kahna.

Now you have become a married man! Oh Rám!

*Maiññ* is a Gujar and *Maiññi* a Gujar-woman.

Songs sung by women at weddings of Brahmans, Rájput's and  
Khatris in Kángra—

*Assán bachháí káli kámatrí,*  
*Kuṛmeñ bachháí sutranjí jí ;*  
*Tussán ái baho angane.*

We have spread black blankets,  
The opposite party in marriage (Kuṛam) have spread carpets ;  
Come you and sit down in the courtyard.

[*Note.*—In marriage parties the bride's family are "kuṛam" to the  
bridegroom's party and the bridegroom's party are "kuṛam" to the  
bride's. There is no English word which expresses the relationship.]

*Kí tussán mangde tukṛá muchṛá,*  
*Kí tussán sári de bhukkhe the.*  
*Assán mangde kuṛameñ día dáriá,*  
*Leí chubáreñ baiṭhe the.*

*Question.*—Do you want a morsel or a piece of bread,  
or are you hungry for the whole ?

*Answer.*—We want the wife of the Kuṛam,  
They took her and were sitting in the upper storey.

-----

GENEROSITY. (*Gadí*).

*Máli Sáli sakke bhái,*  
*Thikriá ri dhál baṇái ;*  
*Chalande gidḍar tíre lée*  
*Sáli balandá bhujjí kháñi ;*  
*Máli balandá káñi lissí hai ;*  
*Káñi jo pujáni.*

Máli and Sáli were two own brothers,  
They made a shield of bits of earthenware.  
They shot a running jackal with an arrow.  
Sáli says "Let's eat it fried ;"  
Máli says "The one-eyed woman is ill ;"  
"Let's take it to the one-eyed woman."

Song on Rája Sansár Chand, Kaṭoch Rájput of Kángra, marrying a  
pretty Gaddí woman whom he saw herding her cows—

(Dharmśála)—

*Gaddí chāre bakriāñ,*  
*Gaddan chāre gāñ,*  
*Ghará bhajje sapriá,*  
*Binná khāñ gāñ,*  
*Her jawān rūiá,*  
*Ráje Gaddan behí.*

The Gaddí was grazing his goats ;  
The Gaddí woman was grazing her cows ;  
Her *ghara* was broken on the rocks,  
The cows ate the pad (worn between the head and the jar on it).  
Seeing her young face,  
The Rája married the Gaddan.

1. *He.—Pussí, pussí,  
Kajo russí,  
Láhuá geá manána ;  
Chal pussí bhat khána.*  
Darling, darling,  
Why art thou sulking.  
A boy (son) has gone to pacify thee  
Come, darling, eat thy rice.

*She.—Jáne jurána,  
Main nahín auná.*

2. *Púni nahín mukdí ;  
Tand nahín truđdí ;  
Sas nahín ákhdí  
Je pánie jo jáná.*  
The ball of wool never comes to an end,  
The thread never breaks ;  
My mother-in-law never says  
“ Go for water.”

SAHNU MALI'S SONG.

Gaddí Song—

- (1). *Súhí, súhí pagri ná láni,*  
(2). *Máliá Sáhnúú bo !*  
(3). *Máñhúú balale je lilári,*  
(4). *Bhattí rí jhinjan mangáni,*  
(5). *Máliá Sáhnúú bo !*  
(6). *Pitthí terí kaserá khalrú ?*  
(7). *Láleá Tundeíá bo !*  
(8). *Pete kaserá halarú ?*  
(9). *Sáliá Tundeíá bo !*  
(10). *Pete máli-rá halarú.*  
(11). *Sáliá Tundeíá bo !*  
(12). *Kugti-rá theká na lainá,*  
(13). *Máliá Sáhnúú bo !*  
(14). *Kálá, kálá daglá na táná,*  
(15). *Máliá Sáhnúú bo !*  
(16). *Máñhúú balale je há thekedár,*  
(17). *Máliá Sáhnúú bo !*
- (1). A red, red pagri do not put on,  
(2). Oh Máli Sáhnú !  
(3). People will say you are a dyer;  
(4). Bring rice of Bhatti,  
(5). Oh Máli Sáhnú !  
(6). Of what is the skin on your back (full) ?  
(7). Oh Lálá Tundeí !  
(8). In your womb whose child is there ?  
(9). Oh Sáli Tundeí !  
(10). In your womb is Máli's child,  
(11). Oh Sáli Tundeí.  
(12). Do not take the contract of Kugti,  
(13). Oh Máli Sáhnú !

- (14). A black, black coat do not put on.  
 (15). Oh Málí Sáhñú!  
 (16). People will say you are a contractor.  
 (17). Oh Málí Sáhñú.

Notes.—(2), “Málí Sáhñú,” (7), “Lálá Tundeí,” “Sálí Tundeí.”  
 Málí, Lálá and Sálí are the names of the persons.  
 Sáhñú and Tundeí are the names of their castes.

(3), “Balale” is the 3rd person plural, future tense, from  
 balná “to say.”

THE WOOING OF SAMBHÚÁ. (Gádi).

1. *Sambhúá merá múhriyá dá ná!*
2. *Sambhúá dherá* <sup>(2)</sup> *hoí lai,* <sup>(1)</sup>
3. *Dherá hoí lai bo meri ján!*
4. *Sambhúá dherá hoí lai.*
5. *Kaṇaká ri roṭi, ghúú, dál,*
6. *Sambhúá khái kari já,*
7. *Khái kari já bo meri ján!*
8. *Dohar dindí* <sup>(4)</sup> *bachháí.*
9. *Sambhúá soí kari* <sup>(1)</sup> *já,*
10. *Soí kari já meri ján!*
11. *Sambhúá soí kari já.*
12. *Kálá jiná* <sup>(6)</sup>, *ḍorá* <sup>(6)</sup> *hachhá* <sup>(7)</sup> *choḷá* <sup>(8)</sup>,
13. *Ammá meri! Sambhúá áyá bo.*

1. Oh Sambhú, my first dancer! (*i.e.*, leader in a Gaddi dance.)
2. Oh Sambhú! be slow (*i.e.*, stay here).
3. Be slow, my life!
4. Oh Sambhú! be slow.
5. Bread of wheat, *ghi* and *dál*,
6. Oh Sambhú! eat before you go: (literally “having eaten go.”)
7. Eat before you go, my life!
8. I am spreading a shawl.
9. Oh Sambhú, sleep before you go: (literally “having slept go.”)
10. Sleep before you go, my life!
11. Oh Sambhú! sleep before you go.
12. (With) a black like girdle (and) a white frock.
13. Oh mother! Sambhú has come.

- Notes.—(1). “Hoí lai,” “khái kari,” and “soí kari,” are the conjunctive participles from the verbs “hoṇá,” “kháñá” and “soṇá” respectively. In Hindi these forms would be “ho karke,” “khá karke” and “so karke.”
- (2). “Dherá” is the Hindi and Panjábí “dhirá” “slow” whence comes “dhiraj” “slowness,” “dhirtái” “patience” and other derivatives.
- (3). “Kaṇaká.” The *a* at the end of “kaṇak” is added to nouns ending in a consonant to prepare them for receiving the cases-affix *rá*.
- (4). “Dindí” is the present participle feminine from “dihá” “to give.”
- (5). “Jiná” is the pronominal adjective of similarity and corresponds to “jaisá” in Hindi.
- (6). “Ḍorá” is the cord of black wool which the Gaddi winds round his waist. Gaddi women also wear it, and the “ḍorá” is used as a binder by women after childbirth.

(7). Hachhá means "white."

(8). "Cholá" is the capacious woollen frock worn by Gaddi men and women. It is secured round the waist by the "dorá." The "cholá" comes half down the thigh on men and to the ankles on women. The "dorá" round the waist makes a large body in the "cholá" above the waist. The body is called the "khokh," and forms a receptacle for very miscellaneous articles, such as a number of newly born lambs, bread, or wool for spinning.

— — —  
THE GADDI GIRL'S CHOICE OF A HUSBAND.

1. *Tá budhrú jo ná dení cháchúá, dení, cháchúá.*
2. *Sajre chúnđe ranđ bhóli ho.*
3. *Tá chákara jo ná dení, cháchúá, dení, cháchúá.*
4. *Hák pánde uťhí gahnde ho.*
5. *Tá dár-desí jo ná dení, cháchúá, dení, cháchúá.*
6. *Gorú chugánde jo dení ho.*
7. *Tá rogí jo ná dení, cháchúá, dení, cháchúá,*
8. *Sajre chúnđe ranđ bhúchgháhlí ho.*
9. *Bhairá charánde jo dení, cháchúá, dení, cháchúá.*
10. *Khokha bhari delá más ho.*
11. *Bhairá de puhála jo dení, cháchúá, dení, cháchúá.*
12. *Píťhí jo delá cholú ho.*

1. To an old man do not give me, father, do not give me, father.
2. I shall be a widow while my hair is (still) freshly done.
3. To a servant do not give me, father, do not give me, father.
4. A call comes—He gets up and goes (and leaves me).
5. To one who lives far away do not give me father, do not give me, father.
6. To one who grazes a herd of cattle give me.
7. To a sick man do not give me, father, do not give me, father,
8. I shall become a widow while my hair is (still) freshly done.
9. To a herder of sheep give me, father, give me, father.
10. He will give me his pocket full of meat.
11. To a tender of sheep give me, father, give me, father.
12. He will give me a frock for my back.

*Notes.*—In translating this song all the "tás" and all the "hos" should be omitted. They are without meaning.

"Jo" in the first, third, fifth, sixth, seventh, ninth, eleventh and twelfth lines is the sign of the dative case.

"Chách" in Gáddi and "cháchú" in the valleys of Kángra is a common word for "father."

The meaning of the second and eighth lines is—"If you marry me to an old or a sick man I shall be a widow before my hair, which was done for my wedding, is ruffled," *i. e.*, I shall be a widow before my wedding dress is worn out.

"Bholi" in the second line is the feminine third person singular future, from "bhová" "to be."

"Gorú" in the sixth line means a herd of horned cattle.

"Khokha" in the tenth line is the body of a Gaddi's frock which is made into a pocket by the frock being tightly bound at the waist with a woollen rope called "dorá" which passes several times round the waist. The "khokha" is used to carry miscellaneous articles. The wearer's dinner may be seen in it or even half a dozen new-born lambs or kids

“Gáhlí” in the eighth line is the feminine third person singular future, from “gáhná” “to go,” “to become.”

“Delá” in the twelfth line is third person singular future, from “dená” “to give.”

THE SONG OF RAJA GOPI CHAND. (*Gádi*).

1. *Chanañ chauki bo rūpi jhāriyāñ Rājā Gopi Chand nahāe.*
2. *Tā ammar bholā bo aghñā chāndī bargā, thāñdī būnd katawñ āe.*
3. *Tā chhajje bo baiṭhī mātā Naiñ Banti naiñ bhari, bhari roe.*
4. *Tā phirī uparhūñ here Rājā Gopi Chand, Tā mātā Naiñ Banti roe.*
5. *Tā kuñī ditti, mātā, tijo gāli? Kuñī balle maunde bol.*
6. *Tā nahīñ bo ditti, beṭā, minjo gāli, nā balle maunde bol.*
7. *Tā kuñī bo herū, mātā, mandī hākhri? Tiserī hākhri kaḍhāñ.*
8. *Tā na bo herū minjo, beṭā, mandī hākhri, nā koi gāliñ dé.*
9. *Tā jaisī kāyāñ, beṭā, terī, taisī bāwal tere rī.*
10. *Tū jal bal mātī ho geī hūi bhasamūñ rī ḍherī.*
11. *Tā sikh deñ, mātā, merī pāie umar kāyāñ.*
12. *Tā jog dhiyā Rāje Bharthari, pāi umar kāyāñ.*
13. *Tā jog bo dhiñā, mātā, mūñ, merī pāñi umar kāyāñ.*
14. *Tā jog dhiyā Rāje Gopi Chande pāi umar kāyāñ.*

1. On a seat of sandal-wood, with silver ewers, Rājā Gopi Chand was bathing.
2. “The heaven is clear like silver whence do the cold drops come?”
3. Sitting in the balcony his mother, Naiñ Banti, was weeping bitterly.
4. Then again Rājā Gopi Chand looked up. His mother Naiñ Banti was weeping.
5. *He.*—“Who gave, mother, to you abuse? Who spoke evil words?”
6. *She.*—“Neither was given, son, to me abuse: nor were spoken evil words.”
7. *He.*—“Then who looked (at you), mother, with evil eyes? His eyes I will tear out.”
8. *She.*—“No one looked at me, son, with evil eyes, nor gave me abuse.
9. (I was thinking that) as your body is, so was your father’s.
10. He was burned and became clay. He became a heap of ashes.”
11. *He.*—“Then give me advice, mother, make my body immortal.”
12. *She.*—“Rājā Bharthari became an ascetic. He made his body immortal.”
13. *He.*—I would become an ascetic, mother. I would make my body immortal.
14. So Rājā Gopi Chand became an ascetic. He made his body immortal.

A SONG.

1. *Nihlā dī tāñ Jattī Lubāñū jo chhālī, chhālī puchhdī.*
2. *Tāñ dūblā tūñ kit gūñe hoīā ho.*

(A Jattī of the plains chaffing, chaffing, asked Lubāñū).

*She.*—For what reason have you become lean?

3. *Tā ek tāñ bo tuṭṭī, bə gorīe, Jammūāñ dā hālā ho.*
4. *Tāñ dūje bo tāñ tuṭṭī balrī prīt ho.*

*He*—First, oh fair one, the Jammu revenue is deficient (*i.e.*, I cannot pay the revenue).

Secondly, the love of a girl is broken off (*i.e.*, I have been jilted).

5. *Tāñ dhedđú bálú denní háñ Lubāñúáñ.*

6. *Bharí denní háñ Jammúáñ de hále ho.*

7. *Tāñ nawúñ nawúñ lánñí háñ prít ho.*

*She.*—I will give you my ear-rings and nose-ring, O Lubánú.  
I will pay the Jammu revenue.  
Then I give you new, new love.

8. *Tá pahíle bo táñ hále bo Lubāñúáñ dhedđú bálú denní háñ.*

9. *Dúje hále matthe dí janjirí ho.*

*She.*—Then at the first instalment, Lubánú, I will give my ear-rings and nose-ring.  
And at the second instalment the forehead chain.

10. *Tá ammá bájhúñ raihnñí háñ, Lubāñúáñ.*

11. *Bápú bájhúñ raihnñí háñ.*

12. *Tuđdh bájhúñ dhúñ bo madhúñí ho.*

*She.*—Then I will remain without mother, Lubánú  
and I will remain without father.  
Without thee I am silent (*i.e.*, sad).  
(This song is incomplete).

\* A SONG.\* (*Gádí*).

*Uchí, uchí mārhiá merá sri thákar sondá ;*

*Rádhá báñ jhuláñdí há.*

*Krishna.*—*Tá tú kajo rutthí rutthí merí Rukmaní Rádh ;*

*Tuđdh bin nindar ná aundí há.*

*Rádhá.*—*Tá daraníáñ mochrú, jñhaníáñ mochrú ;*

*Mú gori mochrú nahúñ há.*

*Krishna.*—*Tá tú mat rutthúñ, rutthúñ merí Rukmaní Rádhá ;*

*Rádhá jo mochrú leí denná háñ.*

On a high, high eminence my Lord God is sleeping ;

Rádhá is fanning a breeze.

*Krishna.*—Why are you pouting, pouting, my Rukmaní Rádhá ?

Without you sleep does not come.

*Rádhá.*—My younger sisters-in-law (have) shoes, my elder sisters-in-law (have) shoes ;

I fair-complexioned (have) no shoes.

(To me fair is no shoe, literally).

*Krishna.*—Do not pout, pout, my Rukmaní Rádhá !

To Rádhá I will give shoes.

A DITTY.

<i>Khasam mare</i>	...	...	...	If a husband die.
<i>Dul bal kare</i>	...	...	..	One may wander to and fro (in search of another).
<i>Yár mare</i>	...	...	...	If a lover die.
<i>Kúñhán jñá</i>	...	...	...	How can one live ?
<i>Khind tutte</i>	...	...	...	If a blanket is torn,
<i>Tallí páie</i>	...	...	...	Put on a patch.
<i>Ambar tutte</i>	...	...	...	If heaven splits.
<i>Kúñhán síñá</i>	...	...	...	How can one sew it ?

\* This Song is incomplete.



NOTES ON THE GADI DIALECT OF THE KANGRA GADDIS BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KANGRA. REVISED WITH ADDITIONAL NOTES BY THE REV. T. GRAHAME BAILEY, B.D., M.R.A.S., WAZIRABAD.

NOUNS.

The declension of Gádí nouns is effected (except for the agent case) as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus *Nominative Singular* khandá (a flock), *Formative Singular* khande; *Genitive Singular* khande rá, &c.

The following is a scheme of the formative cases in the various declensions, showing also the nominatives plural:—

	Nom. Sing.	Format. Sing.	Nom. Pl.	Format. Pl.
I.—Masc. in a ...	Khandá ...	Khande ...	Khande ...	Khande,
II.— „ in u ...	Gobhrú ...	Gobl.rú ...	Gobhrú ...	Gobhrú.
III.— „ in a consonant	Ghar ...	Ghará ...	Ghar ...	Ghará.
IV.—Fem. in a „	Biár ...	Biári ...	Biár ...	Biári.
V.— „ in i ...	Ijjí ...	Ijjí ...	Ijjí ...	Ijjí.
VI.— „ in o ...	<u>Khakho</u> ...	<u>Khakho</u> ...	<u>Khakhoá</u> ..	<u>Khakhoá.</u>

The following gives the postpositions which form the various cases with their Hindostání equivalents:—

	Hindostání.	Gádí.
<i>Agent</i> ... ..	ne ... ..	No postposition. Usually the formative by itself is used.
<i>Genitive</i> ... ..	ká (adjective agreeing with the substantive).	rá (adjective agreeing with the substantive)
<i>Dat. and Acc.</i> ... ..	ko ... ..	jo, bo, or go.
<i>Locative</i> ... ..	men ... ..	manj or máñ.
<i>Ablative</i> ... ..	se ... ..	tham.

The genitive is as in Hindostání an adjective agreeing in gender and number with the subject or object of the genitive, e.g. khande rá bhedá, a sheep of a flock; khande rá málikní, the proprietress of a flock.



EXCEPTIONS—*The Locative.*

3rd declension ; locative formed by adding *e* to nominative :—

She. *Main bo ghare sas kalihári ho.*

He. *Tá terí bo tá sassá jo, goríe, charkhá le delú ho.*  
*Baithí bo tán katan katúe ho.*

She. To me at home there is a cross mother-in-law.

He. Then to your mother-in-law, Fair one ! I will give a spinning [wheel.  
 Let her sit and mind her spinning.

EXAMPLES :—

1st declension :—*Masc. in á.*

*Nom. Sing.* Mere bhái male ak khandá há.  
 My brother has a flock.

*Gen. Sing.* Ih bheddú mere burhe-re khande-rá há.  
 This sheep belongs to (*lit. is of*) my father's flock.  
 Ih khande-rí málikuí kasrí há.  
 The owner of the flock is ill.

*Dat. Acc. Sing.* Auñ khande jo ak kuttar pánu huñ.  
 I bring up a dog to guard (*lit. for*) the flock.

*Agent Sing.* Auñ khande lurháí dittá thú.  
 I was thrown down by a flock.

*Loc. Sing.* Gaddí khande manj kharúrá rahnda thú.  
 The shepherd was standing in his flock.

*Abl. Sing.* So khande thauñ ghará jo á há.  
 He has come from the flock to his house.

*Voc. Sing.* Ai khande mat nakhí gachchh !  
 Oh flock, don't run away !

*Nom. Pl.* Mere bhái male khande hin.  
 My brother has flocks.

*Gen. Pl.* Ih bheddú mere burhe-re khande-re hin.  
 These sheep belong to (*lit. are of*) my father's flock.  
 Iáñ khande-rí málikuí kasrí ha.  
 The owner of the flocks is ill.

*Dat. Acc. Pl.* Auñ khande jo ak kuttar pánu huñ.  
 I bring up a dog to guard (*lit. for*) the flocks.

*Agent Pl.* Auñ khande lurháí dittá thú.  
 I was thrown down by the flocks.

*Loc. Pl.* Gaddí khande manj kharurá rahndá thá.  
 The shepherd was standing in his flocks.

*Abl. Pl.* So khande thauñ ghará jo á há.  
 He has come from the flocks to his house.

*Voc. Pl.* Ai khandio mat nakhí gachchhá !  
 Oh flocks, don't run away !

Exception :—*Fem. in á.*

Auñ bujhnúñ barkhá na bhone rí.  
 I think there will be no rain.

2nd declension :—*Masc. in u.*

*Nom. Sing.* Ak gobhrú madarse jo gáhdá há.  
 A young man goes to school.

*Gen. Sing.* Ise gobhrú rá burhá gyání há.  
 The young man's father is wise.

Ise gobhrú-rí kalam kharí há.  
 The young man's pen is good.

Bálú rá laskandá súná.  
 The gold of the nose-ring sparkles."

Song.

<i>Dat. Acc. Sing.</i>	Gurúe ak kitáb gobhrú jo dittí. The teacher has given a book to a young man.
<i>Agent Sing.</i>	Tiní g bhrúe minjo khabar dití. The news was given me by that young man.
<i>Loc. Sing.</i>	Gobhrú (manj or mán) barí akl há. There is much wisdom in the young man.
<i>Abl. Sing.</i>	Mein tis gobhrú thauñ kharí gal <u>khuní</u> . I have heard good words from that young man.
<i>Voc. Sing.</i>	Ai gobhrúá rází haiñ. Oh young man art thou happy.

Rátí ba rátí iná jáná chhadí díná, chhorúá.

Píchá thauñ luḥlí ghorí, jinde Khojúá.

“Give up coming and going every night, Oh boy!”

“From behind a great rock will fall (on you) dear Khojúá!”

*Song of Khojú.*

Luḥlí “will roll down” is third singular feminine future from Luḥná “to roll down.”

<i>Nom. Pl.</i>	Gobhrú madarse jo gáhnde hin. Young men go to school.
<i>Gen. Pl.</i>	Tián gobhrú rá buḥhá gyáni há. The young men’s father is wise. Tián gobhrú rí kalama kharí hin. The young men’s pens are good.
<i>Dat. Acc. Pl.</i>	Gurúe kitába gobhrú jo dittí. The teacher has given books to the young men.
<i>Agent Pl.</i>	Tíyyen gobhrúe munjo khabar dittí. The news was given me by young men.
<i>Loc. Pl.</i>	Gobhrú manj (or mán) barí akl há. There is much wisdom in young men.
<i>Abl. Pl.</i>	Main tián gobhrú thauñ kharí gal <u>khuní</u> . I have heard good words from those young men.
<i>Voc. Pl.</i>	Ai gobhrúo rází bhoá! Oh young men be happy!
<i>Dative.</i>	Tá janghlú jo deli suthauñ, dholá apne jo. ‘Then for his thighs I will give trousers to my lover.’

*Song of a woman equipping her lover  
for crossing a mountain pass.*

Bhera re puháluñ jo dení, cháchúá, dení cháchúá.  
Pítthí jo delá cholú ho.

“To a herder of sheep give me, Father! give me, Father!  
For my back he will give a coat.

*Song of a woman on the choice of a  
husband.*

“Delí” is the third person singular feminine and “delá” is the third person singular masculine of the future tense from dená “to give.” Delí ‘I will give.’ Delá ‘He will give.’

*3rd declension:—Masc. in a consonant.*

*Kuse taríke tusilá wich hájar bhoñá (Nagrota)?  
On what date am I to be present in the tahsil?*

<i>Nom. Sing.</i>	Merá ghar tauñ thauñ choúr kuroh há. My house is four miles from here.
-------------------	---

<i>Gen. Sing.</i>	Ghará rá málik Kñlú jo chalego há. The owner of the house has gone to Kullu. Ghará rí málikñi jo ak charkhá de. Give the mistress of the house a spinning wheel.
<i>Dat. Acc. Sing.</i>	Ih bat ghará jo gáhnúe há. This road leads to a house.
<i>Loc. Pl.</i>	Jiyau ghare ghá pouúra bhondá há tiyáñ manj bañi. taulí ag lagandí há. Fire is easily caught by houses which are roofed with grass.
<i>Loc. Sing.</i>	Ghará manj (or máñ) chul ate ghará ate loṭe ate tháñ hin. In a house are a fire-place and water-jars and brass vessels and dishes.
<i>Abl. Sing.</i>	Mere ghará thauñ Shahpur ak paṛá há. It is one stage from my house to Shahpur.
<i>Voc. Sing.</i>	Ai ghará mat dháñ ! "Oh house do not fall" !

*4th declension :—Fem. in a consonant.*

<i>Nom. Sing.</i>	Biár jhulú karinde há. The wind is blowing.
<i>Gen. Sing.</i>	Biári-rá jor baṛá há. The power of wind is great. Biári-rí chher kanná jo ṭaṇṇe kare dindí há. The noise of the wind is deafening.
<i>Dat. Acc. Sing.</i>	Biári jo rukhe de ! Shut out the wind ! ( <i>lit.</i> to the wind).
<i>Agent Sing.</i>	Biári sab <u>khail</u> bhani ditte hin. The slates are broken by the wind.
<i>Loc. Sing.</i>	Biári manj (or máñ) mat gacheñ na ta kasí bhúch gáhlá, Do not go into the wind or else you will get ill.
<i>Abl. Sing.</i>	Biári thauñ picheḍe bho. Get away from the wind.
<i>Voc. Sing.</i>	Ai biári merí kaṇaká jo <u>kharáb</u> mat kar ! Oh wind do not spoil my wheat ! Faslá rá belá aich rehú há. The time of the harvest having come has continued.

*5th declension :—Fem. in í.*

<i>Nom. Sing.</i>	Ijji apṇe nikke jo pyár karēndi há. A mother loves her child.
<i>Gen. Sing.</i>	Puttar ijji-lá bhairá charandá há. The son is feeding his mother's sheep. So apñi ijji-rí kitáb paṛhēnde há. She is reading her mother's book.
<i>Dat. Acc. Sing.</i>	Burhe userí ijji jo ghuṇḍú aṇi ditte há. The old man gave a veil to his mother.
<i>Agent Sing.</i>	Ih paṭṭú userí ijji baṇáú há. This woollen stuff has been woven by his mother.
<i>Loc. Sing.</i>	Ijji manj (or máñ) dáñ mate há. There is much love in a mother.
<i>Abl. Sing.</i>	Main apñi ijji thauñ rupeyya leú há. I got money from my mother.
<i>Voc. Sing.</i>	Ai ijji or Ai ijjié riso kar ! Oh mother ! cook food !
<i>Nom. Pl.</i>	Ijji apṇe nikke jo piyár karú karēndi hin. Mothers love their children.

<i>Gen. Pl.</i>	Puttar ijji-re bherá charú karande hin. The sons are feeding their mother's sheep. So apni ijji-rí kitába parhēndí há. She is reading her mother's books.
<i>Dat. Acc. Pl.</i>	Búrhe úánrí ijji jo ghuṇḍú áni dittá há. The old men gave veils to their mothers.
<i>Agent. Pl.</i>	Ih pattú úánrí ijjié baṇáú bá. This woollen stuff has been woven by their mothers,
<i>Loc. Pl.</i>	Ijji manj (or mán) dáh mate há. There is much love in mothers.
<i>Abl. Pl.</i>	Mein úánrí topi úánrí ijji thauñ ándí. I have brought their hats from their mothers.
<i>Voc. Pl.</i>	Ai ijjió riso kará! Oh mothers cook food!

*6th declension :—Fem. in o.*

<i>Nom. Sing.</i>	<u>Khakho</u> apni <u>nukhá</u> jo síṇá sarándí há. A mother-in-law is teaching her daughter-in-law how to sew.
<i>Gen. Sing. Masc.</i>	<u>Khakho</u> -rá ghar dúr há. The mother-in-law's house is far away. Useri <u>Khakho</u> -rí gá <u>nakhí</u> gei há. Her mother-in-law's cow has run away.
<i>Dat. Acc. Sing.</i>	Mere bhái <u>khakho</u> jo ak bhair <u>bakshísh</u> dittí há. My brother has given a sheep to his mother-in-law.
<i>Agent Sing.</i>	Ih dhán useri <u>khakho</u> e baḍḍhe hin. This rice has been cut by his mother-in-law.
<i>Loc. Sing.</i>	Useri <u>khakho</u> manj (or mán) baṇá dharm há. There is much good in her mother-in-law.
<i>Abl. Sing.</i>	Meri baihu apni <u>khakho</u> thauñ apne máo bábá-re ghare gich pujjí há. My sister has come from her mother-in-law into her parent's house again.
<i>Voc. Sing.</i>	Ai <u>khakho</u> apne jawái síte pyáre síte balú kar! Oh mother-in-law speak gently to your son-in-law.
<i>Nom. Pl.</i>	<u>Khakhoá</u> apni <u>nukhá</u> jo síṇá sarándí hin. The mothers-in-law are teaching their daughters-in-law how to sew.
<i>Gen. Pl.</i>	Úánrí <u>khakhoá</u> -re ghar dúr hin. The houses of their mothers-in-law are far away. Úánrí <u>khakhoá</u> -rí gái <u>nakhí</u> gei hin. The cows of their mothers-in-law have run away.
<i>Dat. Acc. Pl.</i>	Mere bhái úánrí <u>khakhoá</u> jo dúí bhairá <u>bakshísh</u> dittí hin. My brothers have given two sheep to their mothers-in-law.
<i>Agent Pl.</i>	Ih dhán úánrí <u>khakhoá</u> baḍḍhe hin. This rice has been cut by their mothers-in-law.
<i>Loc. Pl.</i>	Úánrí <u>khakhoá</u> manj (or mán) baṇá dharm há. There is much good in their mothers-in-law.
<i>Abl. Pl.</i>	Meri baihuñi apni <u>khakhoá</u> thauñ apne máo bábá-re ghare gich pujjí hin. My sisters have come from their mothers-in-law into their parent's house again.
<i>Voc. Pl.</i>	Ai <u>khakhoá</u> apni jawái síte pyáre síte balú kará. Oh mothers-in-law speak gently to your sons-in-law.

- Agent Sing.* Merí khakhoe ih kam karú há.  
By my mother-in-law this deed was done.
- Nom. Pl.* Merí khakhoá ghará goí.  
My mothers-in-law went home.
- Agent Pl.* Merí khakhoe merí janání bigáří ditti há  
My mother-in-law has ruined my wife.

POST POSITIONS.

The following require the nouns which they govern to have the genitive with *re* :—

Agge,	before.	Tale,	below.
Andar,	in.	Sámhpe,	in front of.
Uppar,	above.	Paihle,	before, in time.
Báhar,	outside.	*Marúre,	through, or in consequence of.
Báte,	in place of.	*Mola,	conformable to.
Táin, táen,	for, on account of,		
Parant	after.		

The following do not require *re*, but require the noun they govern to be in the formative case :—

Bin,	without.	Pichhore or	behind.
Manj }	ia or among.	pichháre	
Mán }		Sáhí,	like, of appearance.
Pár	beyond.	Bunh,	below.
Seíte,	with.	Malle	towards, with, near (Urdu pás).

Majat or márfat (by help of) is feminine as Ih kam teri majat bhúá

*Examples.*

Tudh bin níndar na índi ha.  
Without you sleep comes not.

Hattí kajo á thú ? Lúná tamákú re táen á thú. *Dharmśála Gúdi.*  
For what had you come to the shop? For salt and tobacco I had come.

Mein herú tíán re bál bachehe malle koi apkhí parekhí nahún gáhnde.  
I saw to his children no neighbours go.

Herú is singular past tense of herná, to see; malle, to, towards, Urdu pás.

Gáhnde present tense of gáhná, to go.

Anñ Mahane malle thú tinní roñi kháne jo na balú.

I was with Mohan. He did not invite me to eat food; literally, did not say to eat bread.

Balú 3rd singular past tense from bahá to say, to speak, e. g., Urdu bolná.

FIRST PERSONAL PRONOUN.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Aun, mún, aunu.	Asse, assnu.
<i>Gen.</i>	Merá.	Índí.
<i>Dat.</i>	Munjo, máge, múnháñ, mún.	} Assú jo.
<i>Acc.</i>	Munjo, múnháñ, mún.	
<i>Agent.</i>	Meiñ.	Asse.
<i>Abl.</i>	Mún tháun.	Assú tháun.
<i>Loc.</i>	Mún manj.	Assú manj.
<i>Form.</i>	Meiñ, mún, ma.	Asse.

*Examples—*

*Nom.* Auñ na puṭande apṇe jo.

I do not pull out my own. *Song.*

Muñ joṭá re raste Kuárkhí jo gáḥṇá. (*Gadheran*).

I am going to Kuársi by way of the passes.

*Dat.* Munjo sarm índí.

To me shame comes. I am ashamed.

Dirániáñ bálú, jiṭháníáñ bálú,

Múñ gerí bálú nahíñ há (or *mágo bálú na ha* in another version).

My younger sisters-in-law (have) nose-rings, my elder sisters-in-law (have) nose-rings. To me (though I am fair) is no nose-ring. *Song.*

Má go choúr khau bhairá hin.

With me are 400 sheep.

Má go maṇhú bhejí de.

Send men to me.

Múñhuñ or múñ dote khoraírí jo gáḥṇá há.

To-morrow to me is to go (I have to go) to my father-in-law's house.

Muñhuñ khakho malle gáḥṇá.

I must go to my mother-in-law.

\* There is in Kángri a dative *moge*, to me, as in—

Moge tis-rá pattá nehíñ. I have no news of him (*Dharmśála.*)

*Agent.* Meñ khṇú há so Láhor go thú.

I have heard he had gone to Lahore. (*Song.*)

“Khṇú” is the past participle of khṇṇá “to hear”; “há” is the third person singular present tense of the auxiliary verb. “So” is the third personal pronoun. “Go” is the past participle of “gáḥṇá” “to go.” “Thú” is the third person singular past tense of the auxiliary verb.

*Nom. plural.* Asse choúr bhái hún.

We are four brothers.

Examples of the plural of the first personal pronoun are rarely heard in the country talk unless it is necessary to lay stress on the number. In conversation the singular seems generally to do duty for the plural.

THE SECOND PERSONAL PRONOUN.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Tú.	Tusse, tussán.
<i>Gen.</i>	Terá, terí, tere.	Túndá, túndí, túnde.
<i>Dat.</i>	Tujjo, tágo.	} Tussú jo.
<i>Acc.</i>	Tujjo, tuḍh.	
<i>Agent.</i>	Taíñ.	Tusse.
<i>Lcc.</i>	Tuḍdh manje.	Tussú manje.
<i>Abbl.</i>	Tuḍdh thauñ.	Tussú thanñ.
<i>Form.</i>	Tuḍdh, tá.	Tusso.



*Examples—*

Terí bhed rá nán kae há? Chitarí.

Qn. What is the name of your sheep? Ans. "Spot."

*Song of Khojú.*

Chhorúá, tujjo laran rikhúí kháí, jinde Khojú.

*Ditto.*

Boy! a she bear with cubs (laran) will eat you, dear Khojú!

Lok tá bhramande mún tuddh karní mitrí.

*Ditto.*

People then suspect me and you of making love.

Táin sadiá. Tá áí, jinde Khojú!

*Ditto.*

You called me. Then I came, dear Khojú!

Tá go kēti tháhar gorú hin?

With thee how many head of cattle are there? *i. e.* How many head of cattle hast thou.

Tuddh bin níndar ná aundí há.

*Song.*

Without you sleep does not come.

Tussu thauñ meín kághaz mangú thú.

From you I had asked for paper.

Tuddh seíte meín balú thú.

To thee I had said.

Dote auñ tá go na ílá.

To-morrow I to you will not come.

THE PRONOUN OF THE THIRD PERSON.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Uh, so.	So.
<i>Gen.</i>	Userá, userí, usere.	Uáirá, uáirí, uáire.
<i>Dat.</i>	} Usjo.	Uáin jo.
<i>Acc.</i>		
<i>Agent.</i>	Uní.	Iyyen.
<i>Loc.</i>	Us manj.	Uáin manj.
<i>Abl.</i>	Us thauñ.	Uáin thauñ.
<i>Form.</i>	Us.	Uáin.

Uh is indefinite, any "he."

So is definite, some "he" who is known to the speaker, "Tás" and "tis" are also used for the formative of uh and so.

THE NEAR DEMONSTRATIVE PRONOUN.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Ih.	Ih.
<i>Gen.</i>	Ise-rá, ise-rí, ise-re.	Ián-ra, ián-rí, ián-re.
<i>Dat.</i>	} Is jo.	Iáin jo.
<i>Acc.</i>		
<i>Agent.</i>	Inní.	Iyyen.
<i>Loc.</i>	Is manj.	Iáin manj.
<i>Abl.</i>	Is thauñ.	Iáin thauñ.
<i>Form.</i>	Is.	Iáin.

THE REMOTE DEMONSTRATIVE PRONOUN.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	So.	So.
<i>Gen.</i>	Tisé-rá, tisé-rí, tisé-re.	Tián-rá, tián-rí, tián-re.
<i>Dat.</i>	} Tis jo.	Tián-jo.
<i>Acc.</i>		
<i>Agent.</i>	Tinní.	Tiyyen.
<i>Loc.</i>	Tis manj.	Tián manj.
<i>Abl.</i>	Tis thauñ.	Tián thauñ.
<i>Form.</i>	Tis, tisá.	Tián.

*Examples—*

Jaserí khairí, tiserí niáhi.  
Jinní barí tinní biáhi.

The spring crop belongs to that man to whom the autumn crop belongs.  
That man marries (the girl) who betrothed her.  
'Khairí' is the autumn or Kharif harvest. "Niáhi" is the spring or Rabi crop.

*Formative Singular*

Terá man tēssá seíte kajo lagúra há ?  
Why is your heart attracted to that (girl) ?

*Agent Singular.*

Tinní mún seíte jorá japatí karí.  
He did violence with me. (*Kángra*).

*Formative Plural.*

Tú kajo kodá jo gáhnadá haiñ.  
Meiá nátá gotá chhúre hin. Tián seíte milná gáhnadá hún.

*Qn.* Why are you going to the fair ?

*Ans.* My betrothed and her relations have come. I am going to meet them.

THE RELATIVE PRONOUN.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Je and jo.	Je and jo.
<i>Gen.</i>	Jase-rá, jase-rí, jase-re.	Jián-ra, jián-rí, jián-re.
<i>Dat.</i>	} Jas-jo.	Jián-jo.
<i>Acc.</i>		
<i>Agent.</i>	Jinni.	Jíyyeñ.
<i>Loc.</i>	Jas-manj.	Jián manj.
<i>Abl.</i>	Jas-thauñ.	Jián thauñ.
<i>Form.</i>	Jas.	Jián.

*Example of the Singular Agent Case.*

Jinní barí tinní biáhi.

He by whom she was betrothed, married her.

*Proverb.*

THE INTERROGATIVE PRONOUN.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Kuñ ?	Kúñ ?
<i>Gen.</i>	Kase-rá kase-rí, kase-re ?	Kián-rá, kián-rí, kián-re ?
<i>Dat.</i>	} Kas-jo ?	Kián-jo ?
<i>Acc.</i>		
<i>Agent.</i>	Kuñí ?	Kíyyeñ ?
<i>Loc.</i>	Kas manj.	Kián manj ?
<i>Abl.</i>	Kas thauñ ?	Kián thauñ.
<i>Form.</i>	Kas ?	Kián.

*Examples—Singular Agent.*

Tá kuñí hi ditti, mátá, tujjo gáññ ? Kuñí balle mande bol ?  
Who gave, mother, to you abuse ? Who spoke evil words ?

*Song of Rája Gopi Chand.*

Tá kuñí bo herú, mátá, mandí hákkhí ? Usdí hákkhí dindá kaḥháí.  
Who looked, mother (at you) with evil eyes ? His eyes I will tear out.

*Song of Rája Gopi Chand.*

The Neuter Interrogative Pronoun "kiá," what? is declined as follows:—

<i>Nom.</i>	Kiá?
<i>Gen.</i>	Kaṭe-rá, kate-rí, kaṭe-re?
<i>Dat.</i>	} Kajo?
<i>Acc.</i>	

*Examples—*

Eh kaṭerí chhiṛí há.  
 "Of what wood is this?"  
 So kajo go thú.  
 "Why did he go?"

### THE INDEFINITE PRONOUN.

*Singular.*

<i>Nom.</i>	Koí.
<i>Gen.</i>	Kaskí-rá, kuskí-rí, kaskí-re.
<i>Dat.</i>	} Kaskí jo.
<i>Acc.</i>	
<i>Agent.</i>	Kuṇí.
<i>Loc.</i>	Kaskí manj.
<i>Abl.</i>	Kaskí thauñ.

No Plural.

*Examples—*

*Gen.* Eh bhair, kaskí rí bhoñ.  
 This sheep probably belongs to some one.  
*Agent.* Eh kam kuṇí karú bholá.  
 This deed will have been done (*i. e.*, probably has been done) by some one.

### THE REFLEXIVE PRONOUN APPE, APÚ "SELF."

The single form apú does duty for both Singular and Plural.

<i>Nom.</i>	Appe, apú.
<i>Gen.</i>	Apná, apní, apne.
<i>Dat.</i>	} Apú jo.
<i>Acc.</i>	
<i>Agent.</i>	Apú.
<i>Loc.</i>	Apú manj.
<i>Abl.</i>	Apú thauñ.

*Examples—*

*Nom.* Auñ appe go. "I myself went."  
*Agent.* Unní apú karú. "He himself did it."  
*Loc.* Gaddi apú manj ghuḷande hin.  
 "The Gaddis are fighting among themselves."

The following are the corresponding Adjectives and Adverbs formed from Pronominal bases :—

Pronoun.	Adjective of Quantity.	Adjective of Numbers.	Adjective of Kind.	Adverb of Time.	Adverb of Place.	Adverb of Direction.	Adverb of Manner.	Adverb of Number.
Ih, eh. "This."	* Itúná [etrá]. "This much."	Eti. "This many."	Ynhá, "Of this kind."	Ebe. "Now."	Ithá. "Here."	Erá, irá, ihré. "Hither."	Yhán. "In this manner."	Etrá. "So many."
Uh. "That."	* Utúná. "That much."	Uti. "That many."	Unhá "Of that kind."	...	...	Urá.	...	...
So. "That." (Formative Tis).	* Tatúná [tetrá]. "That much."	Teti. "That many."	Tínhá. "Of that kind."	Tape, tèkhane. "Then."	Tethí. "There."	Terá and urá. "Thither."	Tyhán. "Thus" "In that manner."	Tetrá. "That many."
Kun, "Who?" kiá. "What"	* Katúná [ketrá]. "How much."	Keti. "How many?"	Kínhá. "Of what kind?" "Like which."	Kanhe, kane and kèkhane "When?"	Kathí. "Where."	Kahrá, kará "Whither."	Kíhán. "In what manner."	Ketrá. "How often."
Je, jo. "Who."	* Jitúna [jetrá]. "As much."	Jeti. "As many."	Jínhá. "Of which kind" "As."	Jane and jèkhane. "When."	Jethí. "Where."	Jerá. "Whither."	Jíhán "In this manner."	Jetrá. "That many."

Tethi is more remote than ũhi. From where = kaṭáon.

*Examples —*

Tá go ketí tháhar pahrú hin ?

With thee how many head of sheep and goats are there ?

Yuhá gowár mere herne máu na á.

“Such a fool never came into my sight.”

Múhan kaṭhi há ? Moge tis rá patá nehú.

Where is Mohan ? To me of him there is no trace.

(*Dharmśála*).

Kiá bhái yará kahrá ehalú haii ?

What, brother and friend, whither art thou going ?

Tuddh kaṅhe iná ? Whon are you to come ?

Auñ kaṅhe ichhúñ ? When may I come ?

### ADVERBS OF TIME.

To-day : *Aj*.

To-morrow : *Dote*.

Day after to-morrow : *Parohe*.

Day after that : *Nacharohí*.

Always : *Sadú*.

Yesterday : *Hí, kal*.

Day before Yesterday : *Piraj*.

Day before that : *Nakharaj*.

Again : *Phire*.

*Examples —*

Auñ dote ilá. I will come to-morrow.

Parohe chala gáhlá. The day after to-morrow I will go.

Múñ dote khauraiṛí malle gáhuá há. To-morrow I have to go my father-in-law's.

Hí múñ Morá re ghar guchhúrá thú. Yesterday I went to the house of Mor.

(*Dharmśála Gádí*).

### ADVERBS OF MANNER.

Little by little : *Dhakh dhakh*.

Quickly : *Taulá taulá* (or *taule taule*).

*Taulá taulá gah*. Go quickly, quickly.

Slowly : *Matṭha matṭha*.

*Matṭha matṭha ilá*. I will come slowly.

(*Dharmśála Gádí*).

### NUMERALS.

One.	Ak.	Sixteen.	Kholá	Fifty-nine.	Uṇáht.
Two.	Dúí.	Seventeen.	Satára.	Sixty.	Satṭh.
Three.	Trái.	Eighteen.	Aṭhára.	Sixty-seven.	Sataht.
Four.	Choúr.	Nineteen.	Unú.	Sixty-nine.	Uṇhattar.
Five.	Panj.	Twenty.	Bihí.	Seventy.	Sahattar.
Six.	Chhá.	Twenty-seven.	Satái.	Seventy-seven.	Sathattar.
Seven.	Satt.	Twenty-nine.	Uṇatti.	Seventy-nine.	Uṇási.
Eight.	Atṭh.	Thirty.	Trihí.	Eighty.	Assi.
Nine.	Nau.	Thirty-seven.	Satattrí.	Eighty-seven.	Satási.
Ten.	Dakh.	Thirty-nine.	Uṇtáí.	Eighty-nine.	Uṇámieñ.
Eleven.	Yára.	Forty.	Cháli.	Ninety.	Nabben.
Twelve.	Bára.	Forty-seven.	Sattáli.	Ninety-seven.	Satámieñ.
Thirteen.	Tehrá.	Forty-nine.	Uṇúnjá.	Ninety-nine.	Narímieñ.
Fourteen.	Chaúddá.	Fifty.	Panjáb.	Hundred.	Kḥau.
Fifteen.	Pandrá.	Fifty-seven.	Satúnjá.		

Ordinary Gaddis do not count beyond twenty. The more intelligent of them borrow higher numbers from their Kángrá neighbours.

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

One hundred : khau. Mágo choúr khau bhairá hin.  
 To me, with me (mere pás) are four hundred sheep. Bhair one sheep.  
 Bhairá plural.

### ADJECTIVES OF PLACE.

Agíán : the next before, as agíán mahína, next month.

Naragíán : the next before but one, as naragíán mahína, one month after next.

Chhúra : much.

*Dharmśála Gádi.*

Índe kináre bhí chhúra há. On our side too was much (snow).

*Dharmśála Gádi.*

Right : Daihná. Left : báán.

### THE VERB.

The Auxiliary Verb is thus conjugated :—

#### PRESENT TENSE.

	Aun hún.	" I am."
	Tu haiñ.	" Thou art."
	So há.	" He is."
	Asse hún.	" We are."
	Tusse hin.	" You are."
	So hin.	" They are."
<i>Examples.</i>	Aun Gaddi hún.	" I am a Gaddi."
	Bát bhí bará há.	" The wind too is strong."
	Asse choúr bhái hún.	" We are four brothers."
	Mere chach ijí bhí hin.	" There are also my father and mother."

Tá tú kajo ruñhí ruñhí, merí Rádhá? Kae de káran ruñhí há.

Why art thou annoyed, my Rádha? For what cause art thou annoyed?"

Tú kahrá chalúra haiñ. " Whither art thou going ? "

*Song of Thakar.*

#### PAST TENSE.

Masculine.	Aun thú.	Feminine	thí.	" I was."
	Tú thú.	"	thí.	" Thou wert."
	So thú.	"	thí.	" He was."
	Asse thie.	"	thí.	" We were."
	Tusse thie.	"	thí.	" You were."
	So thie.	"	thí.	" They were."
<i>Examples.</i>	Kahrá thú,			" Where wert thou."
	Mo Ralí re koḍá jo gahná thú.			
	" I was to go to the fair of Ralla,"—literally " To me to the fair of Ralla to go was."			

Nerti jo kajo gó thú. Why did you go to Nerti?

Aun apne náte sáke ri samhálá jo go thú.

I had gone for news of my relations."

*Kasaure ri kulí barí khundar há.*

Kasaurá's daughter is very handsome.—(*Gádi of Dharmśála*),

*Es thauñ paihle jo sáhib thú so khará thú.*

The sáhib who was before him, he was good (*Gádi*).

#### BHONÁ. "TO BECOME, TO BE."

Infinitive. Bhoná, To be, to become.

Root Bho, or Bhuchh.

Present Participle. Bhondá.

Past Participle. Bhúá or Bhuchhúra.

I.—*Tenses formed from the Root.*

AORIST.

I may be or become.

<i>Singular.</i>	<i>Plural.</i>
Auñ bhuchhúñ.	Asse bhuchhúñ.
Tú bhúñ.	Tusse bhúñ.
So bhúa.	So bhún.

FUTURE. \*

I will be or become.

<i>Singular.</i>	<i>Plural.</i>
Auñ bhuchhúñlá or bholá. Fem.	Asse bhuchhúñlo or bhole. Fem
bholi.	bholí.
Tú bholá.	Tusse bhole.
So bholá.	So bhole.

*Example.* Jotá rí bat karañi bholi.  
The way of the passes will be difficult.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
Tú bho.	Tusse bhoá.

II.—*Tenses formed from the Present Participle.*

INDEFINITE.

I am or become.

<i>Singular.</i>	<i>Plural.</i>
Auñ bhondá or bhunúñ.	Asse bhonde or bhunúñ.
Tú bhondá or bhuneñ.	Tusse bhonde or bhunúñ.
So bhondá.	So bhonde.

PRESENT.

I am or become, &c.

<i>Singular.</i>	<i>Plural.</i>
Auñ bhondá hún or bhunúñ.	Asse bhonde hún or bhunúñ.
Tú bhondá haiñ or bhuneñ haiñ.	Tusse bhonde hiiñ.
So bhondá há.	So bhonde hiñ.

IMPERFECT.

I was becoming.

<i>Singular.</i>	<i>Plural.</i>
Auñ bhondá thú.	Asse bhonde thie.
Tú bhondá thú.	Tusse bhonde thie.
So bhondá thú.	So bhonde thie.

III.—*Tenses formed from the Past Participle.*

PAST.

I became, &c.

<i>Singular.</i>	<i>Plural.</i>
Auñ bhúa or bhuchhúra.	Asse bhúe or bhuchhúre.
Tú bhúa or bhuchhúra.	Tusse bhúe or bhuchhúre.
So bhúa or bhuchhúra.	So bhúe or bhuchhúre.

\* In Garhwáli, "lo" is the termination of the future máro 1st, 2nd and 3rd persons singular future tense of "márná" to strike; "lá" is the termination of all three persons plural future. The Kumaoni future is similar. See Kellogg's Hindi Grammar, pp. 238, 239.

PERFECT.

I have become, &c.

*Singular.*

*Plural.*

Auñ bhúa hún or bhuchhúra hún.  
Tú bhúa haiñ or bhuchhúra haiñ.  
So bhúa há or bhuchhúra há.

Asse bhúe hún or bhuchhúre hún.  
Tusse bhúe hin or bhuchhúre hin.  
So bhúe hin or bhuchhúre hin.

PLUPERFECT.

I had become, &c.

*Singular.*

*Plural.*

Auñ bhúa or bhuchhúra thú.  
Tú bhúa or bhuchhúra thú.  
So bhúa or bhuchhúra thú.

Asse bhúe or bhuchhúre thie.  
Tusse bhúe or bhuchhúre thie.  
So bhúe or bhuchhúre thie.

INFINITIVE OR VERBAL NOUN.

Bhona, being; bhonera-rí-re, of being.

CONJUNCTIVE PARTICIPLE.

Bhúchhkarí, or Bhúchhkar "having been" "or having become."

ADVERBIAL PARTICIPLE.

Bhonde síte "on being" or "on becoming."

HERNA. TO SEE.

Her, "see thou." { Herandá } "Seeing." Herú. "Seen."  
                          { Hernúñ }

I.—Tenses of the Root.

AORIST.

I may see.

*Singular.*

*Plural.*

Auñ herúñ.  
Tú heren.  
So herá.

Asse herúñ.  
Tusse heran.  
So heran.

FUTURE.

I will see.

*Singular.*

*Plural.*

Auñ herúñlá or herlá. Fem. herlí.  
Tú herlá.  
So herlá.

Asse herúñle or herle. Fem. herlí.  
Tusse herle.  
So herle.

IMPERATIVE.

*Singular.*

*Plural.*

Tú her. "Look thou."

Tusse herá. "Look you."

II.—Tenses of the Present Participle.

INDEFINITE.

I see.

*Singular.*

*Plural.*

Auñ herandá. Fem. herandí or  
\* hernúñ.  
Tú herandá or † heren.  
So herandá.

Asse herande. Fem. herandí or  
\* hernúñ.  
Tusse herande or † hernúñ.  
So herande.

\* Hernúñ. This form of the Present Participle is used only with the first person singular and with the first and second persons plural.

† Heren. This form of the Present Participle is used only with the second person singular.



PRESENT.

I am seeing.

*Singular.*

*Plural.*

Auñ herandá hún or hernún hún.  
Tú herandá haiñ or herún haiñ.  
So herandá há.

Asse herande hún or hernún hún.  
Tusse herande hin.  
So herande hin.

IMPERFECT.

I was seeing.

*Singular.*

*Plural.*

Auñ herandá thú. Fem. herandí thí.  
Tú herandá thú.  
So herandá thú.

Asse herande thie. Fem. herandí thí.  
Tusse herande thie.  
So herande thie.

TENSES OF THE PAST PARTICIPLE.

PAST.

I saw.

*Singular.*

*Plural.*

Meiñ herú.  
Taiñ herú.  
Tinni herú.

Asse herú.  
Tusse herú.  
Tiyeyñ herú.

PERFECT.

I have seen.

*Singular.*

*Plural.*

Meiñ herú há.  
Taiñ herú há.  
Tinni herú há.

Asse herú há.  
Tusse herú há.  
Tiyeyñ herú há.

PLUPERFECT.

I had seen.

*Singular.*

*Plural.*

Meiñ herú thú.  
Taiñ herú thú.  
Tinni herú thú.

Asse herú thú.  
Tusse herú thú.  
Tiyeyñ herú thú.

CONJUNCTIVE PARTICIPLE.

Her, Herí karí. "Seeing," "On seeing."

*Example—*

Her jawán ruiyá.  
Rájá Gaddañ behí.  
"Seeing her young looking  
The Rájá married the Gaddi woman."

*Song of "Nokhi,"*  
*a Gaddi woman whom Rájá Sansár Chand married.*

ADVERBIAL PARTICIPLE.

Herande site. "On seeing."

PAST PARTICIPLE.

Herúrá, "Seen" corresponds to "dekhá húa" of Hindi.

BEKHÁ. TO SIT.

Imperative.—bekh. Sit (thou).  
Present Participle.—bekhandá or bekhuñ.  
Past Participle.—baithá and bithúra.

I.—Tenses formed from the Root.

AORIST.

	I may sit.	
<i>Singular.</i>		<i>Plural.</i>
Auñ be <u>kh</u> uñ.	Asse be <u>kh</u> uñ.	
Tú be <u>kh</u> euñ.	Tusse be <u>kh</u> an.	
So be <u>kh</u> á.	So be <u>kh</u> an.	

FUTURE.

	I will sit.	
<i>Singular.</i>		<i>Plural.</i>
Auñ be <u>kh</u> lá.	Asse be <u>kh</u> le.	
Tú be <u>kh</u> lá.	Tusse be <u>kh</u> le.	
So be <u>kh</u> lá.	So be <u>kh</u> le.	

IMPERATIVE.

<i>Singular.</i>		<i>Plural.</i>
Tú be <u>kh</u> , Sit thou.	Tusse be <u>kh</u> á, Sit you.	

II.—Tenses formed from the Present Participle.

INDEFINITE.

	I sit.	
<i>Singular.</i>		<i>Plural.</i>
Auñ be <u>kh</u> andá or be <u>kh</u> núñ.	Asse be <u>kh</u> ande or be <u>kh</u> núñ.	
Tú be <u>kh</u> andá or be <u>kh</u> euñ.	Tusse be <u>kh</u> ande or be <u>kh</u> núñ.	
So be <u>kh</u> andá.	So be <u>kh</u> ande.	

PRESENT.

	I am sitting.	
<i>Singular.</i>		<i>Plural.</i>
Auñ be <u>kh</u> andá or be <u>kh</u> núñ hún.	Asse be <u>kh</u> ande or be <u>kh</u> núñ hún.	
Tú be <u>kh</u> andá or be <u>kh</u> euñ haiñ.	Tusse be <u>kh</u> ande hin.	
So be <u>kh</u> andá há.	So be <u>kh</u> ande hin.	

IMPERFECT.

	I was sitting.	
<i>Singular.</i>		<i>Plural.</i>
Auñ be <u>kh</u> andá thú.	Asse be <u>kh</u> ande thie.	
Tú be <u>kh</u> andá thú.	Tusse be <u>kh</u> ande thie.	
So be <u>kh</u> andá thú.	So be <u>kh</u> ande thie.	

III.—Tenses formed from the Past Participle.

PAST.

	I sat.	
<i>Singular.</i>		<i>Plural.</i>
Auñ bai <u>th</u> á or bi <u>th</u> úrá.	Asse bai <u>th</u> e or bi <u>th</u> úre.	
Tú bai <u>th</u> á or bi <u>th</u> úrá.	Tusse bai <u>th</u> e or bi <u>th</u> úre.	
So bai <u>th</u> á or bi <u>th</u> úrá.	So bai <u>th</u> e or bi <u>th</u> úre.	

PERFECT.

	I have sat.	
<i>Singular.</i>		<i>Plural.</i>
Auñ bai <u>th</u> á or bi <u>th</u> úrá hún.	Asse bai <u>th</u> e or bi <u>th</u> úre hún.	
Tú bai <u>th</u> á or bi <u>th</u> úrá haiñ.	Tusse bai <u>th</u> e or bai <u>th</u> úre hin.	
So bai <u>th</u> á or bi <u>th</u> úrá há.	So bai <u>th</u> e or bi <u>th</u> úre hin.	

PLUPERFECT.

I had sat.

*Singular.*

*Plural.*

Auñ baiṭhá or biṭhúrá thú.  
Tú baiṭhá or biṭhúrá thú.  
So baiṭhá or biṭhúrá thú.

Asse baiṭhe or biṭhúre thie.  
Tusse baiṭhe or biṭhúre thie.  
So baiṭhe or biṭhúre thie.

INFINITIVE

Bekḥná. To sit.

CONJUNCTIVE PARTICIPLE.

Bekḥí karí. Having sat.

ADVERBIAL PARTICIPLE.

Bekḥande síte. On sitting.

PARTICIPLE USED ADJECTIVELY.

Bekḥúrá corresponds to "baiṭhá húá" in Hindi.

\*ÍṆÁ. To come.

Infinitive.

Íṇá.

Present Participle.

Íṇdá.

Past Participle

Á or chhúrá.

I.—Tenses formed from the Root.

AORIST.

I may come.

*Singular.*

*Plural.*

Auñ ichchhún.  
Tú áieñ.  
So áiyá.

Asse ichchhún  
Tusse áiyá.  
So ín, ain.

FUTURE.

I will come.

*Singular.*

*Plural.*

Auñ ílá or chhúnlá. Fem. ílí.  
Tú ílá. " "  
So ílá. " "

Asse íle or chhúñle. Fem. ílí.  
Tusse íle. " "  
So íle. " "

Auñ dote ílá. I will come tomorrow.

IMPERATIVE.

*Singular.*

*Plural.*

Tú áí. Come thou.

Tusse áíá. Come you.

II.—Tenses formed from the Present Participle.

INDEFINITE.

I come.

*Singular.*

*Plural.*

Auñ índá. Fem. índí.  
Tú índá. " "  
So índá. " "

Asse índe. Fem. índí.  
Tusse índe. " "  
So índe. " "

\* To bring,

le-íná or leí-íná or leí eíná.

Bring,

leí-á.

Brought,

leí-á.

Bringing,

le-índá.

I will bring,

le-ílá or leí chhúnlá.

PRESENT.

I come or am coming.

<i>Singular.</i>		<i>Plural.</i>	
Aun índá hún.	Fem. índí, &c.	Asse índé hún.	Fem. íudí, &c.
Tú índá haiñ.	„ „	Tusse índé há.	„ „
So índá há.	„ „	So índé hin.	„ „

IMPERFECT.

I was coming.

<i>Singular.</i>		<i>Plural.</i>	
Aun índá thú.	Fem. índí thú.	Asse índé thúé.	Fem. íudí thú.
Tú índá thú.	„ „	Tusse índé thúé.	„ „
So índá thú.	„ „	So aínde thúé.	„ „

PAST.

I came.

<i>Singular.</i>		<i>Plural.</i>	
Aun á.	Fem. áí.	Asse áe.	Fem. áí.
Tú á.	„ „	Tusse áe.	„ „
So á.	„ „	So áe.	„ „

PERFECT.

I have come.

<i>Singular.</i>		<i>Plural.</i>	
Aun á hún.	Fem. áí, &c.	Asse áe hún.	Fem. áí, &c.
Tú á haiñ.	„ „	Tusse áe hin.	„ „
So á há.	„ „	So áe hin.	„ „

*Example.*—Jar khít chhúra há. Feyer and ague has come.

PLUPERFECT.

I had come.

<i>Singular.</i>		<i>Plural.</i>	
Aun á thú.	Fem. áí thú.	Asse áe thúé.	Fem. áí thú.
Tú á thú.	„ „	Tusse áe thúé.	„ „
So á thú.	„ „	So áe thúé.	„ „

From the other Past Participle “chhúra, another set of tenses is formed.

PAST.

I came.

<i>Singular.</i>		<i>Plural.</i>	
Aun chhúra.	Fem. chhúrí.	Asse chhúre.	Fem. chhúrí.

PERFECT.

I have come.

<i>Singular.</i>		<i>Plural.</i>	
Aun chhúra hún.	Fem. chhúrí hún	Asse chhúre hún.	

PLUPERFECT.

I had come.

<i>Singular.</i>		<i>Plural.</i>	
Aun chhúra thú.	Fem. chhúrí thú.	Asse chhúre thúé.	

INFINITIVE OR VERBAL NOUN.

Íñá. Coming. Íñe-rá, íñe-rí, íñe-re. Of coming.

CONJUNCTIVE PARTICIPLE.

Ái karí or ichh karí Having come.

ADVERBIAL PARTICIPLE.

Índe síte. On coming.

GÁHNÁ. To Go.

IMPERATIVE AND ROOT.

Gáh. "Go."

PRESENT PARTICIPLE.

Gáhdá. "Going."

PAST PARTICIPLE.

Go or guchhúrá. "Gone."

I. - *Tenses formed from the Root.*

AORIST.

I may go.

*Singular.*

Auñ gachhún.  
Tú gachheñ.  
So gachhá.

*Plural.*

Asse gachhún.  
Tusse gachhá.  
So gáhan.

FUTURE.

I will go.

*Singular.*

Auñ gáhlá or gachhúnlá.  
Tú gáhlá.  
So gáhlá.

*Plural.*

Asse gáhle or gachhúñle.  
Tusse gáhle.  
So gáhle.

IMPERATIVE.

Go thou.

*Singular.*

Tú gáh.

*Plural.*

Tusse gachhá.

INDEFINITE.

I go.

*Singular.*

Auñ gáhdá or gáhnún.  
Tú gáhdá.  
So gáhdá.

*Plural.*

Asse gáhnde or gáhnún.  
Tusse gáhnde or gáhnún.  
So gáhnde.

PRESENT.

I am going.

*Singular.*

Auñ gáhdá or gáhnún hún.  
Tú gáhdá haiñ.  
So gáhdá há.

*Plural.*

Asse gáhnde or gáhnún hún.  
Tusse gáhnde hin.  
So gáhnde hin.

IMPERFECT.

I was going.

*Singular.*

Auñ gáhdá thú.  
Tú gáhdá thú.  
So gáhdá thú.

*Plural.*

Asse gáhnde thie.  
Tusse gáhnde thie.  
So gáhnde thie.

### III.—Tenses formed from the Past Participle.

#### PAST.

I went.

##### *Singular.*

Aun go or guchhúrá.  
Tú go or guchhúrá.  
So Soor guchhúrá.

##### *Plural.*

Asse gae or guchhúre.  
Tusse gae or guchhúre.  
So gae or guchhúre.

#### PRESENT.

I have gone.

##### *Singular.*

Aun go hún or guchhúrá hún.  
Tú go haiñ er guchhúrá haiñ.  
So go há or guchhúrá há.

##### *Plural.*

Asse gae hún or guchhúre hún.  
Tusse gae hiu or guchhúre hin.  
So gae hin or guchhúre hin.

#### PLUPERFECT.

I had gone.

##### *Singular.*

Aun go thú or guchhúrá thú.  
Tú go thú or guchhúrá thú  
So go thú or guchhúrá thú

##### *Plural.*

Asse gae thie or guchhúre thie.  
Tusse gae thie or guchhúre thie.  
So gae thie or guchhúre thie.

#### CONJUNCTIVE PARTICIPLE.

Gachhí karí. Having gone.

#### ADVERBIAL PARTICIPLE.

Gáhnde síte. On going.

*Examples.*—Aj aun Ku<sub>ti</sub> go thú. Today I had gone to Kugti.  
Aun Bári re kodá jo guchhúrá thú.  
I to the fair of Bári had gone.

The following very common verbs are worth nothing :—

Kháná, eat.	Indefinite, khándá.	Past, kháú.
Piúá, drink.	„ píndá.	„ píú.
Deñá, give.	„ dindá.	„ ditá.
Lainá take.	„ lainá.	Future, laúnlá, lelá, Past, leú.
Baluá say, speak.	„ balandá.	Past, balú.
Karná, do.	„ kardá.	„ karú.

Leí-gáhñá take away is conjugated like gáhñá.

### MONTHS AND DAYS.

Sankránt, 1st day of the month.

Bahi, 2nd day of the month.

Masant, last day of the month.

Kálá mahína, or black month = Bhadon. 1st is called\* Bakrora.

[putróú] : Kachalu, leaves are eaten.

1st Chetar, Dholrú, the month of begging by professional beggars with drums.

Bakhákh, = Baisákh, 1st is called Basoa or Brikhu.

Jaith,\* 1st is called Lohle hohle ri Sankránt. (Meaning not known).

Laira = Khawan or Sawan,\* 1st is called Chirnu, the name of an insect.

Chichari in Urdu who attacks cattle in Sawan.

No marriages are celebrated in Chetar or Sawan.

# THE PARABLE OF THE GOOD SHEPHERD.

ST. JOHN X, 11—16.

Khará páhal aúñ huñ. Káará páhal bhairá re táñ apñí ján dindá há. Apun majúr ate so jo pábal ná ate bhairá rá málik ná bhrabhu (red bear) jo índé herí karí bhairá jo chhadí dindé há, ate nhakhí gáhdá ha ate bhrabhu úán jo chhekandá (teareth) há ate bhairá jo utrarándá há. Majúr nhakhandá há so majúr há ate bhairá rí chind na karandá.

Khará páhal aúñ huñ, ate apñí jo pichhandá huñ ate merí munjo pichhaindi hin. Jihán burhá munjo jandá há tihán aúñ burhe jo jandá huñ ate aúñ bhairá re táñ apñí ján dinda huñ.

Ate merí hor bhi bhairá hin jo is guttá í ná, jarúr há jo aúñ úán jo ánúñ ate so merí hák khunlí ate akke khandá ate akke páhal bholá.

The following sentences will further illustrate the construction of the dialect and facilitate comparison with the Kángra dialect:—

1. Terá nán kyá? What is thy name?
2. Es ghoré rí ketrí umbar há? What is the age of this horse?
3. Eṭaun (or thaun or eṭhíá thanñ) Kashmír ketre dúr há? From here how far is Kashmír?
4. Túnde burhe re ghar ketí gobhrú hin? How many sons are there in your father's house?
5. Aun ajj bare dúrá thaun handhe á huñ. Today I have come walking from very far.
6. Mere kakká re puttrá rá baiñ tiseri baiññi seíte bhúa há. My uncle's son's marriage is with his sister.
7. Ghareñ (or ghare) hachchhe ghoré rí jín há. In the house is the white horse's saddle.
8. Tiserí piṭṭhí pur káthí pá. On his back put the saddle.
9. Userá gobhrú main matá márú. His son I have much beaten.
10. So jotá pur bakrí chárandá há. He is grazing goats on the hill (or pass).
11. So rukkhá tale ghoré pur bekhúra há. He under the tree is seated on a horse.
12. Tiserá bhái apñí baiññi thaun bará (or moṭá) há. His brother is bigger than his sister.
13. Userá mul dhái rupayá há. Its price is two-and-a-half rupees.
14. Merá burhá lauhkre ghará má raihdá. My father lives in a small house.
15. Usjo rupayye deí deá. Give him rupees.
16. Tēs thaun rupayye leí lañe. From him take the rupees.
17. Tēs jo matá márikarí jore seíte (síte) bannhá. Having beaten him well tie him with ropes.
18. Khuwwá thaun páñi khulá. Draw water from the well.
19. Mere agge chalá. Walk before me.
20. Kaserá gobhrú túnde pichchhe (or pichche) indá (or eíndá) há. Whose boy is coming behind you?
21. So táñ kas thaun mulleñ leú? From whom didst thou buy hat?
22. Girán re ekke haṭwáñie thaun. From a shopkeeper of the village.

GLOSSARY OF WORDS PECULIAR TO THE KANGRA DISTRICT AND THE NEIGHBOURING HILL TRACTS. BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KANGRA, REVISED WITH ADDITIONAL WORDS BY THE REVD. T. GRAHAME BAILEY, B. D., M.R.A.S., WAZIRABAD.

NOTE.—The Sanskrit derivations are by DR. T. PH. VOGEL, Archæological Surveyor to the Punjab Government. He has employed the transliteration system of the Asiatic Society of Bengal.

	Skr. Sanskrit.		Cp. Compare.
	H. Hindí.		✓ Root.
	P. Persian.		= Means.
	Ku. Kullú Dialect.		+ Related to.

Agrólā, man forward in speaking.

Ahlá, bird's nest. "Kas pakhrúe dá éhlá hai?" (Of what bird is that the nest?). Skr. álaya, dwelling (in Himálaya).

Aitki, this time, now.

Ajhán, yet, still.

G. Akhoká, adj., of this year, akho, as in "akhokí chhallí parokí chhallí thauñ kharí hin," "this year's maize is (*lit.*, are) better than last year's."

Akkar, man not liable to forced labour.

Alháá = Amaltás. (Lambagráon).

Ambar, sky. Skr. ambara.

Amrí, *baránni* land, cf. *ottar*, from Skr. ambu (water) ?

Ang, *relationship*. (Shahpur). "Tahsildáre kane tis dá ang hai" (he is related to the Tahsildár). Skr. anga = member.

Anḡujjh, "not hidden," "known." (Suloh). Skr. a-guhya, a-gúḡha.

Apañ, but. Skr. aparañ (=other, further).

Appún, oneself, myself, thyself, &c.

G. Ateñ, and.

Aukkhí, trouble: "Mittar dusmañ aukháá de wakat pachháñe," (Friend and enemy are distinguished at the time of difficulty). (Kángra).

Aukhí-bhári, same as aukkhí.

Aunda, *drain*, a small drain cut across a field to drain it = chalrá or chalá).

Bachálná, destroy, injure. (Kángra).

Baḡhjá, to cut = Vadhná. (Bandla). Skr. ✓ vadh = to slay.

Baḡká, elderly man, head of family.

Baggar, a kind of grass, used for fodder and for ropes, *Andropogon involutum* and *Ercophorum cornosum* (Stewart); cf. gáo-dhau wálá.

Baglú, a Gaḡḡi's purse of untanned skin (for tobacco).

Baḡná, flow.

G. Baḡrí, field.

Baḡrulí, bundle of baggar grass.

Báḡur, s. f., air, wind. (Kutlehar). Ku. bágar. Cp. H. bagulá (babulá) = whirlwind.

Báhná, plough sow.



Baihand, capable of cultivation, (cf. behan).

Baihnj, bamboo.

Baihrá, calf.

Baihri, year.

Bájh, ploughed land. (Kaloha). P. báj (=tribute) ?

Bájhí, "except." H. báj (cp. Platts) ? + Skr. varjya (=to be avoided).

Bajlothar, hard, strong, used of hard, round stones in a river-bed as opposed to the soft sandstone of the cliffs; cf. kasrállú. (Baragrón).  
Derived from H. bajar=hard. Skr. vajra=diamond.

Bajog, loss. Skr. viyoga = separation.

Bakhán, ease, comfort. H. bakhán.

Baldh, in the south of the District, i.e., in Hamirpur and Dera, is used for bullock. In Pálapur of Kángra, and Núrpur dánd used.  
Skr. balada.

G. Balná, tell, speak. H. bolná.

Bap, jungle.

Bán, or Báín, a covered spring. Skr. vāpī "At the báín is the camp of Harjálá." Also a woman's nipple.

Bandrí, straw mat.

Baphá (=Samalu) *Vitex negundo*, Stewart, 166.

Banj, excommunication. "Tijjo banj pái dittá," (I have excommunicated you). Skr. √ varj = to exclude.

G. Barágh, leopard.

Barhná, Subst. masc. or verb, rain or to rain. Barañ, Skr. varshaṇa.

Barsálá, rainy season. Ku. barbál. Skr. varshá-kála.

\* Baruṭhi, the court-yard of a house = *dálán*, cf. uán. (Hamirpur).

Bésá, a hamlet when high up on a hill. Skr. vása (dwelling).

Basáh, trust. Skr. viśvása.

Básand, ploughed land = taraddadi. (Gaddi).

Basdi, a hamlet. (Kutlehar). Skr. vasati = dwelling.

Basínda, a hamlet, (inhabitant). Skr. √ vas = to stay.

Basúñtí, *Adhatoda Vsaica*, Stewart, 164.

Bat, a road. H. baṭ.

Bat, s. f. egg.

G. Bát, wind as in "baíá bát jhulúra," ("a great wind is blowing")  
Skr. váta √ vá.

Baṭlohi, brass pot.

Batra 50 % per annum of interest. (Kutlehar).

Baṭṭ, upper millstone. Talí, under millstone. (Bhawarna).

Baṭṭí, a measure, = two sers pakka.

G. Bauh, fore-quarter of a sheep. (Dharmsála). Skr. báhu (=arm).

Bauhar, upper story, roof. (Sujánpur). Skr. vyavahára ? ᳚ (house)  
affairs.

G. Bauhrea, sown.

Bauñhkarí, broom of long grass.

Beddo, see beúns.

G. Behí, book (especially money-lender's).

Behrá, a cluster of houses, a hamlet. (Properly the space in the middle). (Dhatwál).

G. Bekañú, a wether.

G. Beṭari, wife. Ku. beṭrí = girl, young woman.

Beúhl, dhamman. Skr. bilva (= *Aegle marmelos*).

Beúns (=beddo,) a willow. Stewart, 206—8.

\* Bhákrári, a mallet for crushing clods.

Bhaḷel, fibre made from the bark of the *dhamman* tree. (Baragrón).

Bhaṇḍaur, see darohlá.

\* Bhangán, the name of a fish : (Bhádpur). Beás.  
 \* Bharautá, a clod-crusher. (Nadaunti).  
 G. Bharukkh, s. f. hunger. Skr. bubhuksha (?)  
 Bhaundú, foolish, silly.  
 Bhedú, a sheep generally, also a ram. H. Ku. bhed = ewe.  
 Bher, a ewe. Cp. bhedú.  
 Bheth, a precipice. (Pálapur).  
 "Bhittán deí deá," shut the door, (*lit*, the planks used here as a door).  
 Bhrabhú, red bear In Skr. powerful, lord.  
 Bhukrán, a clod-crusher. (Dera).  
 Bhún, field.  
 G. Biár, wind, as in "barí biár, jhulúrí," (a great wind is blowing).  
 Bij, lightning when it strikes, while bijlí = the flash. + Skr. vidyut.  
 Bilangan, a clothes' horse, a stick suspended by two ropes from  
 the eaves of a house. Skr. vilambana = pendant.  
 Bir, a ridge between fields. (Daro). Ku. Bír. Skr. víti = separation ?  
 Birlá, broad. Skr. vistirna.  
 Bitṭi, daughter, girl.  
 Boddar, peacock.  
 Budhi, mother.  
 Búhlá, adj, low, depressed. (Nagrota).  
 \* G. Bujazú, tinder.  
 Bujhká, load.  
 Bunh, adv., below, as in "bunh gachh top," (go down and search).  
 Ku. bunh.

Cháchá, father. Cf. H. chachá = paternal uncle.  
 Chak, head ornament.  
 Chakoná, square. Skr. catush - kona = four cornered.  
 Chalrá = aunda, *qu. vide* (Malán). Skr. V. cal. = to run.  
 \* Chamal, the plant which children call "Jack-in-the-box." (Gaddi).  
 Chamba, *Michelia campaca*, Stewart, 5. Skr. campaka.  
 Chamrá, skin (of cattle). }  
 Chamrí, skin (of a man). } Skr. carman = skin, leather, shield.  
 Chandrá, miser, cunning man.  
 G. Charáte, hind quarter of a sheep. (Dharmsála).  
 Chatráṭi, mahser, cf. kakiáru. (Dera and Sujánpur).  
 Chháh, butter milk.  
 Chhallí, maize.  
 Chhanár, bad woman.  
 Chharolá, a stile.  
 G. Chhelrú, goat, lamb.  
 Chhelú, a lamb.  
 G. Chhikká, load.  
 G. Chhirí, wood. + H. char (=shaft) ?  
 Chhopá, vaccination.  
 Chbori, chhokrí, girl.  
 Chhorú, chhokrú, boy.  
 Chhúh, the six-sided cactus.  
 Chhú-nali, water-cress.  
 Chhubbá, the rope with which a load of grass is tied + chábrá =

basket ?

\* Chhumb, a stack of maize. (Kutlehar). [jhumb.]  
 G. Chiutá, high.  
 Chiudná, think, wish.  
 Chirindí ? maple.  
 Choi, a stream, a torrent. H. coyá cp. Platts.  
 Choná, to strip, to skin.

Chóú, a stream, = choí—"Isá jimíná jo trai chóú lagde, tap nan han;" [to this land three streams are attached, there are nine mouths for the water.] (Kángra).

\* Chunchal, a sort of blackbird with plumage blue tinted in the sun. From Skr. cancu (=beak) ?

Chupanje, interest on grain at 25% per annum.

Chúrán, parched rice.

\* Dágulá, grape-vine, and Dhúrá, grape. + P. angur ?

G. Dáh, courtship, as in "meri dáh karní," (make love to me). Skr. dāha. heat (?)

Dalhunúf, hive.

Dand, tooth. Skr. danta.

Dangá, a stone wall.

Dangú, a scorpion.

Darákul, coward.

Daráttí, sickle.

Darohlá, the multicorn, domesticated tree-bee; cf. bhaṇḍaur, the unicorn, wild tree-bee.

Datailá, morning meal.

Daund, a wood-pigeon.

G. Deṇá, to cross (a pass, river, etc.).

Dhakh-dhakh, little by little, dhakh, little.

Dhammaṇ = Beúhḷ, (*Grevia oppositifolia*, Stewart, 27). H. dháman.

Dharírna, to drag.

Dherá, crooked, as "dheri lakṛi," (a crooked stick).

G. Dheú, daughter. Skr. duhitar.

Dhiálú, earthen pot.

Dhiárá, sun. Skr. dina-kara, divasa-kara? = day maker, i.e., sun.

Dhig, precipice.

Dhíngará, Hind. arhar, a kind of pulse, *Cajanus Indicus*. (Rámgarh).

Dhiotrá, a daughter's son. Skr. dauhitra.

Dhírná, to drag. (Chaumnkha).

Dhíún, a tree with large leaves; bears a fruit, *Atocarpus integrifolia*. (Lodhwán).

Dhor, bullock. Skr. dhurya, dhaureya = beast of burden. (From dhur, dhura = burden).

Dhúrá, vide Dagula.

Dikkṇá see, look.

Dohṛú, blanket.

Dolná, to tremble.

G. Dote, to-morrow. cf. H. dan-thain.

Dudhár, a hut in the cultivated land for the purpose of being near the fields.

Ehrá, like this.

Ekal, wild hog which lives alone.

Gá, cow.

Gabhe, between. Skr. garbhe Locative of garbha = womb cf. H. gab.

Gadḍi, a sheaf of rice. (Saloh).

G. Gáhṇá, to go.

Galáná, to speak, cf. H. galáná.

\* Gáo-dhan málá a rope of *baggar* grass and mango leaves suspended across the path to a cowshed to avert cattle-disease. (Baragráon).

Gappí, chatterer, flatterer, as in Kaṭochán dí uttar mukkhí parauḷ ghálakán jo sattú khusámadáñ (or gappián) jo chaul, at the north-facing doorway of the Katoch to helpers (is given) ground corn, to flatterers rice. Proverb. H. gappí.

Garáká, a clap of thunder.

Garjú, thunder. Skr. ✓ garj.

Garná, *Carissa diffusa*, Stewart, 42, very like karaundá, which is *Carissa carandas*.

\* G. Gaúlá, langur.

G. Gaun, hot.

Ghálak, helper.

Ghálkí, help.

Ghálná, to help. H. ghálná has quite a different meaning.

Gharēthauḷ, stand for water pots.

G. Gharingar, saddle of a sheep. (Dharmśála).

Ghariní, the bird which makes bottle shaped nests. (Saloh).

Gharú, a precipice.

Ghattí, slope.

Ghorú, horse smaller than ghorá.

Ghuará, a stack of rice-straw. (Kángra).

Ghuñgañáñ, parched wheat.

Gid, the name of a fish. (Bhádpur), Beás.

Gidli, name of a fish. (Dera and Sujánpur).

Gobhrú, son. H. gabrú = boy.

God, an eel-like fish, *Mestacembelus armatus*. (Dera and Sujánpur).

Gohar, path to hamlet.

Gohran, cattle shed.

Gojhra, lap, part of garment.

Gorú, a herd of cattle, as in "tere gorú kiti ṭháhar hin?" (how many head are there in your herd?)

Gotar, tribe (restricted to the decendants of one ancestor). Skr. gotra.

Guhará, open.

Gullú, a cob of maize from which the grain has been picked.

G. Gurlá, sweet.

Gurú, the sweet viscous matter deposited by insects on the leaves and flowers of the mango in spring. (Rajhún).

G. Hachhá, white (of things and animals). Skr. accha (= clean).

Hákh, eye. G. hákkhri.

Hákhí, a glance. Skr. akshi, akshau. "Duhín jañién dí hákhí lagi," (the glance of two lovers met). (Gaddi song).

Hañdhná, walk.

Hánđú, earthen cooking pot.

Hangí, sieve of wood and leather.

Hath-lop, groping,—karná, to grope. (Kángra).

Hatiára, a wretch, a murderer. + Skr. hataka.

Hatṭná, return.

Hauḷ, ploughing the standing crop of rice, "Hauḷ Hár mahíne hunghe" (the rice will be ploughed in Hár), cf. ur.

Herá, shikár.

G. Herná, see, look.

Hí, yesterday, as in "Hí aun kachahrí jo na go," (yesterday I to butcherry did not go). Ku. hij, Skr. hyas.

Hik-jor (breast-force), oppression, &c.

Hiún, snow. Skr. hima, (himálaya = snow abode).

Híúnd, Híúndá, winter, as "akhoke híúndá manj tusso apní bhairá bakrí kitthí chárni hin?" where will you graze your sheep and goats this winter?) (Dharmśála). Skr. hemanta.

\* Híúñwát, snow-blindness.

Ibhán, now, ibhlá, ibhká, of now, belonging to this time.

G. Ijai, mother.

Ikkar, kind of sugarcane.

Illan, kite.

Irkhiá, shame.

Itkhá, itbákhá, to this side.

G. Jabará, an old man.

Jáhlú, when. + Skr. yávad.

\* Jalárá and pallá, names of blights.

Jalhá, dumb. (Kangra).

Jání-mání, *Nolens volens*.

Jánkár, wise.

Japhloṭa, croton tree, *Jatropha curcas*, Stewart's Panjab Plants page 196). (Kángra).

G. Jar, fever, as in "jar khít ichhúra há," (fever and ague have come). Skr. jvara.

G. Jellá, hard.

Jhakh, jhánjhá, stormy wind.

Jhaspá, rub.

G. Jhanntú axe.

Jhudḍú, henpecked husband.

Jhugáná, annoy.

Jhumb = a stack of Indian corn. (Lambagráon). cf. *chhumb*.

Jhungá, house.

Jhungi, inferior house, shed.

G. Jorá, rope.

Junás, a wife. (Hamírpur).

Junglá, yoke. (Bhawarna).

Juṭhuttar, husband's elder brother's son.

Ká, crow, pl. ká, "mate ká hin," (there are many crows). Skr. káka.

Káhlú, when.

Kajo, why? (Gaddí).

G. Kak, uncle, kakkí, aunt (*i.e.*, father's younger brother or his wife).

\* Kakiáru, mahser (= chatráṭí). (Dera and Sujánpur).

Kákrí, cucumber.

\* Kalbelán, the time between sunset and dark, evening.

Kalhá, quarrel. Skr. kalaha.

G. Kalottí, black bear.

Kámal, *Rottlera tinctoria*, Stewart, 197. The red powder which forms on the capsules is called *kamila* and is used for dye, worms and itch.

Kandá, a thorn. Skr. kantaka.

\* Kandi, water beetle.

Kanár, (Kotla-Núrpur) = Amaltás, Stewart, 62. Skr. karṇikára?

Kaphí, tinder (= bnjazú).

Karál-Kachnar. (Kángra).

Karál, *Baubinia Variegata*, Stewart, p. 59.

Karaṣá, hard or kuráṣa. Skr. karkara.

Karkará, iris, with broad leaves and purple bluish flowers (Triund

Dharmśála).

Kas, a stack of rice, square or oblong (Suloh); cf. kunu. (Suloh).

Kasákrá, a crab. (Dhelú in Mandi). + Skr. karkata = lobster?

\* **Kasaṛ**, swarm.

**Kasarál**, soft, used of the soft sandstone which is rapidly worn into tracks by the feet of men or cattle (**Baragráon**); cf. **kasari**, and **bajlotthar**.

**Kasari**, sick. (**Baragráon**).

**Kaswal**, *Berberis aristata*. **Rasot** is made of the root of the *kaswal*.

\* **Kaur**, a weed with a yellow flower (**Lodhwan**), observed in fields generally in February and March.

**Kawár gandal**, a plant of the aloe kind? *Aloe perfoliata*, Stewart, 232.

\* **Kendu**, *Deospyros montana*, right bank of **Beás**.

**Kes**, hair.

**Khad**, stream, river.

G. **Khadná**, call.

**Kháđú**, a ram.

G. **Khagtú**, a chip, a splinter. Skr. *śakala* (and *śalaka*)?

\* **Khakhiár** the name of a fish, in Urdu **Mabaser**. (**Bhadpur** on **Beás**).

G. **Khalai**, locust. Skr. *śalabha*.

**Khal-dará**, resin of the *chál*, (*Pinus longifolia*), **Darini**.

**Khalri**, skin (of a sheep or goat).

G. **Khanđá**, a flock, (**Dharmsáia**) as in "tussere khande manj ketri bhairá bakri hin?" (how many sheep and goats are there in your flock)?

**Khará**, good.

G. **Kharál**, hair.

G. **Kharat**, loss. Skr.  $\sqrt{\text{śar}}$  to break.

**Khári**, basket. Skr. *khára*, *khári* = a measure of capacity.

G. **Kharíná**, stand up.

G. **Khauhrá**, father-in-law. Skr. *śvasura*.

G. **Kheíl**, a porcupine (= *saihl*). Skr. *śalyaka*.

**Khelá**, cold.

**Khilí**, land fallen out of cultivation. Skr. *khila* = fallow land.

**Khil-sál**, rent for uncultivated land.

\* **Khikharna**, to teach. Skr.  $\sqrt{\text{śiksh}}$ .

G. **Khikhná**, teach.

G. **Khokha**, the receptacle above the *đorá*.

**Khuchná**, to have sexual intercourse with.

**Khuchíná**, pass. verb, from foregoing.

**Khukh**, puff-ball, Stewart, 268.

G. **Khukká**, dry. Skr. *śushka*.

G. **Khulná**, take out, cast out.

G. **Khunná**, hear, **khunáná**, cause to hear.

\* **Khueni**, name of a fish. (**Biás**).

**Khurerú**, foot and mouth disease, (also called **lálú**).

**Kí**, and **jo**, dative affixes, as in "Debi Chand here **kí chaliá**, (**Devi Chand** went to shoot).

**Kichh**, something = **kuchh**.

**Kirá**, snake. Skr. *kīṭa* (= worm).

**Kiún**, common bean. (**Lodhwan**).

**Kochbí** or **kochpí**, (**Dadh**), a large landing net. (**Kángra**).

G. **Kod**, a fair.

**Kokrá**, blue rock pigeon (**Mundhi**); (*vide páraṛ*).

**Koṭhlá**, a clod-crusher. (**Kángra**).

**Kuál**, slope. (**Bangar**).

**Kukraile-dá-thá**, a stack of maize stalks. (**Suloh**).

**Kukriálá**, maize-stalks without the cobs. (**Lanj**).

Kulí, girl. From Skr. kula (= family) ?

Kunlá or kunlí, a stack of grass.

Kunnúñ or kunlú, a stack of rice, round with a peaked top, cf. ka .  
(Suloh).

Kurká, name of a fish. (Dera and Sujánpur).

Kuskañá, speak softly.

Kutáhán, on what side ?

\* Kutár, dog. Skr. kurkura, kukkura.

Kuthú, where ?

Kuṭ-phát, land cultivated after an interval of 2 or 3 years. (Lanj).

Láhar, land in which rice is not grown.

Laira, Sawan.

Lairthí, lying-in woman.

Lak, waist, "Merá lak dōle" ("my waist swings").

Lakolá, shelf in wall.

G. Láná, fine or smooth, as "piṭṭhá láná há," (the flour is fine).

Larh, a ram used for breeding.

Laublá, boy.

Leh, thistle. (Lodhwan).

Lháá or lhá, s. m., a landslip.

\* Línđak, tail of cattle only. (Baragráon).

G. Lingní, Káñgrí língná or língḥat, tail.

G. Lodhá, blood, of an animal. Skr. lohita (= red blood).

Loṭkí, loṭrí, waterpot.

Lugarí, drink of rice juice.

Lúndare, sickness like measles.

\* Lunj, wages for picking cotton : (Tíra in Kutlehar).

Lurhná, fall.

Mach, a kind of toothless rake, made with a curved blade and a handle, for levelling muddy land.

Machlá, lazy.

Magar, kind of bamboo.

Máññún, man.

\* Makhar, a swarm of bees.

Makhír, honey.

Manáhá, flying fox. (Sujánpur Tíra), = manchán. (Kotla).

Manjh, in.

\* Mārán, *Ulmus campestris*. Stewart, 210. (Nagar in Kulu).

\* Masarín, *potentilla*. (Triund, Dharmśála).

Matá, much, excess.

Maṭoṭrá, at enmity.

Megh, rain. Skr. megha = cloud.

Mesná, hush up.

Mhai, buffalo. Skr. mahisha, Pukhto mekha (= female buffalo).

Mháí, herder of buffaloes.

G. Muñá, to meet, to be joined, to be procured, as in "minjo Núrpurá máñ ik dhár muñí há," (I have got a range in Núrpur).

Mirg, leopard.

\* Mugi, a square receptacle made of mud and straw.

Múñh, mouth. Skr. mukha.

Muklá, sufficient.

Múnakh, or manukkh, husband. Skr. manusha? (= man).

Mund, head. Skr. muñḍa (= bald, bald head, head).

Munnú, boy.

G. Nachrohí, the fourth day.

Nagar, town. Skr. nagara.

G. Nai, river.

G. Nakarj, the day before the day before yesterday.

Nál, stream, also nálá; nálú, smaller than nálá.

Napilná, to wring, (clothes, &c.).

G. Nar, stone.

Naun, a masonry tank as in "Thuralá dá naun."

Nehá, like this.

Nhasená, run away. G. Nhakhná.

Nherá, nhiára, darkness.

Niára, nirú, weak young child or animal unable to digest.

Nihálná, wait.

Níhl, the plains.

Níhliá, plainsman.

Nírí, blue jay. (Malán).

\* Nímán, slow.

Nindar, sleep.

\* Oban, an umbrella of leaves on a bamboo frame (=pohrú at Darini), Hamírpur.

Obrí, covered room.

Orí, shed for sheep or goats.

Ottar, baránni land, cf. amrí. \* Pukhto watar = watered, irrigated.

Pacháhán, towards behind.

Pachhainná, recognise.

G. Páhal, shepherd.

Páhú, tenant.

Painná, sharp.

Pakhrúa, a bird.

G. Palchih painá, fight.

\* Palla, see jalara. [pálá, cold?]

Palosná, bring up, rear.

Pánsará, *Wendlandia exserta*, Stewart, 17.

\* Pararu, a small stack of wheat.

Paraul, s. f., the gateway of a house. Skr. protoli? H. paul?

G. Parar, foot.

Párar, blue rock pigeon (Mundhi), vide Kokrá. Skr. párávata (turtle-dove).

Pariára, *Erythrina arborescens*. A tree with large leaves, thorns, and knotted (?) bark. At Punder in Núrpur I saw some wandering tribe making broad bands of this wood, which they made up in rolls and used for making the hoops of sieves.

G. Parj, the day before yesterday.

G. Parohe, the day after to-morrow.

Parora or Porora. Tree with long pointed glabrous leaves.

Patandar, parents.

Páthá, name of a fish. (Kángra).

G. Patolá plain.

\* Pat-fá, father's younger brother, and Patrer-i, his children. Skr. pitrya (= paternal).

Patru, a water-plant with leaves like sorrel. (Lodhwan).

Perú, a large basket consisting of a cylinder with narrowing mouth and a hole near the bottom for taking out the grain stored in it.

Phágú, phagúra, wild fig.



Phát, meadow.

Phatná, strike with sword.

Phattú, a shingle for roofing (Darini).

G. Phirí íná, return.

Phuk, life, soul, as in "Parmesure díá kirpá te meren gharen chár phúkkán han" (by the favour of God there are four persons in my house).

Piccheñ, behind. Skr. pṛsthe, Locative of prishtha = back.

Pippal, red pepper. (Hamírpur).

Pírñá, to get ready, as in "pírá merí pálkí," (get ready my palauquin). (Song).

Piúlá, yellow. Skr. píta.

Pragrá, light, as in "pragrá kar" (make a light).

\* Prasan, thread as it is spun, i.e., as from wool it becomes thread and is wound upon the spindle. Skr. prasarana?

Pugná, be acceptable.

Pubál, shepherd.

Pukká, poká, kiss.

Pukkarná, help.

G. Puṭhi, prep. and adv., up, above, upon, as in "puṭhi mat gachchhe," (do not go up).

\* Rana, queen bee. Skr. rájan (= king) rájánaka (= kinglet).

Rírhí, spur of a mountain. (Rihlu).

Ríkh, line.

Ruñká, tinder box.

Ruñkhar, hard hearted.

Ruñhú, s. m. fixed rent = P. Chakauta.

G. Ruṭṭí, bread.

Sahansar páin, *Asparagus racemosus*, Stewart, 233. (=thousand root).  
Skr. sahasra-páda (thousand-foot).

Saihl, a porcupine. Panjabi, seh; in Gádi, Kheílá. Skr. ? śalyaka, śallaka. Śala, śalya = quill.

Sálá, woman's red cloth covering.

\* Samalu, see Banná

Sañdh, a bull. Skr. sánḍa, i.e. sa-anda means provided with testicula (anda = egg, testiculum) \* Pukhto sanda (= male buffalo). 'Ghirthni rañḍ uñh, Jhotá sañdh níñh.' A Ghirthni cannot become a widow any more than a male buffalo can become a bull.—*Proverb*.

Sandh, a standing place in shade for cattle.

Sangrá, narrow. Skr. sankāṭa.

Sappar, a cliff, or rock.

\* Satha, always. Skr. sarvathá in any case.

G. Sathrí, a bundle of rice, cut but not yet tied. (Suloh).

Sauká, the state of having a rival wife. "Sanke par jáná main no manzúr nahín kiá." (I did not consent to go on the condition of being a rival wife), Hansu vs. Mt. Koko.

Se, the functions of a barber, a shave. (Kángra).

Sel, bark-fibre. (Baragráon).

Sik, lead. Skr. sísa, sísaka.

Simbal, simmal, *Bombax skeptaphyleum*.

Siñdh; whistle.

Sinná, wet.

\* Sirigná, ground-bee.

Sit, (Gádi, khít) ague. Skr. síta (= cold).

Siṭak, bark of a tree (Baragráon).

So, placenta, bearing young (of animals). Skr.  $\checkmark$  sú to bear.

Sohá, slight rain. (Rajhún).

Sotná, to glean, sweep, or collect by sweeping. (Lanj).

Suárú, suári, small field next to house.

Suhálú, sweet wheaten bread.

\* Sukáman, a parasitical plant. I have only seen it growing on mango trees. Fleshy leaves. I cannot trace it in Stewart. (Núrpur).

Sukoí, drought, "Is baras sukoí baří hai, huñ assán thelú pái deñe," cf. thelu.

G. Súná, sleep.

\* Sunán, needle. Skr. sivyati, to sew  $\checkmark$  siv.

Sup, a winnowing basket of bamboo. *Chhaj* is a winnowing basket of the *ñili* of *kána* grass. Súp in Urdu, see Fallon, *sub. voce*.

Sutiágar, trader.

Sutrájan, marigold. (Hamírpur). [Sartáj, sartájri].

Táhán, on this side.

Táhlú, then. Skr. tadá khalu ?

\* Tan, a *machán*.

Tandírá, tandírta, silver neck-ring.

Tap, see under *thelu*.

Tarphandí, crooked (morally).

Tasíhá, trouble, annoyance, as in "meín tussu saite, takrár karí-leo tusse roz roz munjo kajo tasíhá dind : há ?" (I made a promise with you, why do you daily give me trouble ?) (Dharmśála Gádi).

Táu, father's elder brother, fem. teí, and tair, i, are his children. Skr. táta ?

G. Taulá, quick (also Jándri). Cp. H. turat, Skr. tvarita, cp. H. tund, Skr. túrṇa.

Taundí, s. f., hot season. (Gádi). Cp. H. tanns, Skr. tapas.

Teprá, squint eyed.

Tháhar, a head (of cattle). (Dharmśála).

Thainá, deposit, "eh merí thainí hai," (this is to be kept for me), also verb, to deposit.

Thák, s. f., an obstacle. Cp. H. thakáná to weary, to harass.

Thallen, prep., below. Skr. sthala = land, floor, H. thal.

Thallí, nether millstone. (Bhawarna). Skr. sthali = land, floor (sthala) H. thal.

G. Thaṇdá, lazy.

Thelu, a flat piece of wood placed in a water-course to make the flow of water even in order to divide it equally amongst the smaller channels by means of pieces of wood (*tap*) fixed in the *thelu*.

\* Thil, snail, [phil]. + Skr. stíma ( $\checkmark$  stim—), slow, creeping ?

Thippú, girl's covering.

This, going slowly, stopping.

Thullá, thick. Skr. sthúla.

G. Thúngár, parched grain.

Trámbá, copper. Skr. támra.

Trikhá, trehá, thirst. Skr. trish.

Tuár, Sunday.

G. Tuṇḍi, sheep's trotter, cf. thudú in Kuluhi.

Uán, courtyard of house.

Ukkhal, wooden mortar (for pestle), foolish man.

Undhmukkhá, undhrá, pig, boar.

Undrár, a hamlet.

Unsán, a spindle held in the hand. (Dharmśála Gádi).

Ūr, planting rice by hand, "assán naḍḍá ūr bhi-lei-chhadia," (we have planted the rice by hand in the marshes) cf. *haud*.

Usáhal, fr. osná, a descent.

Usná, ascend, as in "muhún thon nán usindhá, maṭṭhá maṭṭha flá" (by me it cannot be ascended, I will come slowly). (Dharmśála Gádi); cf. osná.

Ūt, stupid.

Utáhán, on that side.

Utárh, vomit.













GENERAL LIBRARY - U.C. BERKELEY



8000826458

