TORWĀL AND ADJACENT TRACTS IN SWĀT AND INDUS KOHISTĀN

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TORWALI
AN ACCOUNT OF A DARDIC LANGUAGE OF THE SWAT KOHISTAN

BY

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BASED ON MATERIALS COLLECTED IN TORWAL
BY

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

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INTRODUCTION

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

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

Törwäl is one of a number of languages generally grouped together under the name of "Kõhistâni", as being spoken in the Panjkõrâ, Swât, and Indus Kõhistâns lying to the north of the Pêshâwar and Hazârâ Districts of British India. Other members of the group are Gârwî, spoken in the Swât Kõhistân above Törwäl, and Maiyá, spoken in the Mayõ district of the Indus Kõhistân. Both of these are described

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

The claim that Tōrwāl tribes came from Badakhshān is of greater interest. Such traditions of national origin as exist in Dardistān all point to the Eranian country to its north and north-west as the original home of the Dards. The traditions of the Šinā tribes are confused, and do not help us, but the *Nīlamata*, the legendary history of the closely related Kāshmirīs, which probably goes back to the sixth or seventh century A.D., states definitely² that Kashmir in early times was invaded by tribes coming from “the Sand Ocean” to its north. So also, in Chitrāl, one of the largest tribes, the Ashimadek, claims to have come from Shighnān and Badakhshān, and Biddulph³ puts their arrival as occurring in the beginning of the seventeenth century, a theory which is not inconsistent with the Tōrwāl account given in the second folktale. Lastly, as Dr. Morgenstierne⁴ has shown, the Bağgali, or Kati, Kāfīrs, who inhabit the country to the west

² See *ZDMG*. lxvi, p. 74.
of Chitrāl, came to their present seat from Ktivi in northern Afghanistan some twelve generations ago. We thus see that every definite tradition of the Dards tells of migrations into Dardistān from the north or north-west in comparatively recent times; but these can have been going on for unrecorded centuries, and the case of Yūdyā, an offshoot of Munjānī, now spoken in the Chitrāl country, shows that this Erānī infiltration is still going on at the present day.

On the other hand, south of Dardistān lie the plains of north-western India, in which Indo-Aryan languages are spoken. I have on previous occasions maintained that the Dardic languages cannot be classed as definitely Indo-Aryan, and, though my conclusions have been contested, I still see no reason for changing my opinion. At the same time I freely admit that from very early times there must have been infiltration of Indo-Aryan colonists into Dardistān.¹ This is borne out by linguistic evidence. The Indo-Aryan element in the Dardic languages is naturally most evident in the southern parts of Dardistān nearest India, and grows weaker as we go farther north into Chitrāl and Kāfristān. It is in Kashmir that the infiltration was strongest, and, through the influence of Kāšmīrī, its cognate Śīnā, immediately to its north, shows more purely Indian traces than do the Khōwār of Chitrāl and the Kāfr dialects.² One of the most southern of these Dardic languages is Tōrwālī. As Sir Aurel Stein shows below, it is spoken in the Swāt Kōhistān, and we must expect it to show many signs of Indo-Aryan influence. This is the fact. In all its most typical features, it is a true Dardic language. Its speakers count in twenties, not in tens as in India; the Old Present has become the Future, as in Erānī; intervocalic occlusives are not necessarily

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

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

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

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

1 See § 8, below.
PART I

Note on Törwāl and its People

BY SIR AUREL STEIN

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

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

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

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

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

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

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

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

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

The Language

Phonetics

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

2. We have Aphesis of a in wā “down” (Av. Skt. ava), in wālī (< avapādīta-) “brought”, in wat (< avāpta-) “arrived”, and in šū instead of ašū “was” (§ 155). We have Aphesis of ā in tanū “own” (< ātmanah), and yē (< āyāti) “comes”. On the other hand, we have Prothesis, or Metathesis of ū in úgū (< guru-) “heavy”. In Kāśmīrī we find a Sanskrit ū regularly represented by ū, the pronunciation of which nearly resembles that of long ā, and which is represented by ṣ in the Persian character. Similarly, in Tōrwālī, we have ciš (? cīš) “the female breast” (< cūcīkā).
dimī "smoke" (<dhūma-); sī "the sun" (<sūrya-); and pin (? pīn) "the full moon" (<pūrna-).

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

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

1 Cf. Dr. G. Morgenstierne’s remarks on the so-called “cerebral”, but really “alveolar”, r of Kāfīrī (Report on a Linguistic Mission to Afghanistan, p. 41). In Wai and Ashkund, not only does this alveolar r occur, but also, alongside of it, there is heard the true cerebral r of India.
Other Șinā words with these palatalized cerebrals are sūcu "straight", and șigu or jigu "long". The corresponding words in Törwālī, as recorded are šūš (Biddulph) and jīg (Stein).

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

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

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

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

-\(kh\) > -\(g\)-, see § 3e.

-\(c\) < -\(j\)-, in loj (< ruci-) "light"; \(\mathfrak{sijū}\) (< \(\mathfrak{sucī}\)) "clean"; saj (< Fr. sacca-) "truth".

-\(t\) > -\(d\) (-\(r\)), in gud (? gud) (Psht. \(\mathfrak{gūt}\)) "a corner"; lāt "a fight", Sing. Obl. \(\mathfrak{lāda}\); luṭ or (Bid.) \(\mathfrak{lūḍ}\) (? \(\mathfrak{luḍ}\)) "small", cf. Ksh. \(\mathfrak{lōkāt}\).

-\(th\) > -\(d\)-, see § 3e.

\(t\) > \(d\), in āded (Psht. ‘ādat) "accustomed"; \(\mathfrak{tē}\), the postposition of the Instrumental, > \(\mathfrak{dē}\) after a vowel or \(n\) (§ 24); kadak, "how much?", cf. \(\mathfrak{šīnā}\) of \(\mathfrak{Dāh-Hanū katāk}\); \(\mathfrak{pat}\) "behind", but \(\mathfrak{pata-ge}\) or \(\mathfrak{pade-ge}\) "backwards"; \(\mathfrak{šat}\) or \(\mathfrak{šad}\), Auxiliary Verb (§ 169); set or \(\mathfrak{sed}\) (< \(\mathfrak{sahītē}\)) "with": \(\mathfrak{šidal}\) (< \(\mathfrak{šītala}\)) "cold"; \(\mathfrak{ispād}\) (Psht. \(\mathfrak{šifat}\)) "praise"; \(\mathfrak{tīd}\) (< tikta- > \(\mathfrak{tīta}\)) "bitter"; \(\mathfrak{zet}\) or \(\mathfrak{jada}\) "on".

\(\mathfrak{th}\) > -\(d\)-, see § 3e.

\(\mathfrak{p}\) > \(b\), in barīš (< pārśva-) "a side"; \(\mathfrak{abōsa}\), Past \(\mathfrak{āp}\) (< \(\sqrt{\mathfrak{āp}}\)) "to come"; \(\mathfrak{tūbak}\) (Psht. \(\mathfrak{tōpak}\)) "a rifle"; in \(\sqrt{\mathfrak{pōw}}\) (< prāpayati), -\(p\)- has become -\(w\)-.

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

-\(\mathfrak{s}\) > -\(\mathfrak{z}\), in paš or paiž (> pašca-) "behind"; \(\mathfrak{χužā}\) (Psht. \(\mathfrak{χuś}\)) "pleased"; \(\mathfrak{laś}\), fem. \(\mathfrak{laž}\), "bad"; \(\mathfrak{māś}\), Sing. Nom. (before a vowel) \(\mathfrak{māž}\) (I, 2), Plur. Obl. \(\mathfrak{māža}\) "a man".

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

\(\mathfrak{g}\) > -\(k\)-, in \(\mathfrak{kūḍ}\) (? \(\mathfrak{kud}\)) (Psht. \(\mathfrak{gūḍ}\)) "lame".

-\(\mathfrak{g}\) > -\(k\), in jik or jig (? \(\mathfrak{jīk}\), \(\mathfrak{jīg}\)) (< \(\mathfrak{dīṛgha}\)-, through \(\mathfrak{*dṛīga}\)) "long".

-\(\mathfrak{g}\h) > -\(k\) (? -\(kh\)), in mek (? mekh) (< maigha-) "hail".

-\(\mathfrak{d}\) > -\(t\), in umēt (Psht. \(\mathfrak{umēd}\)) "hope"; yāt (Psht. \(\mathfrak{yād}\)) "remembrance".

-\(\mathfrak{b}\) > -\(p\), in ep (Psht. ‘aib) "a fault".

-\(\mathfrak{z}\) > -\(s\), in \(\mathfrak{āwās}\) (Psht. \(\mathfrak{āwāz}\)) "a sound".
It will be observed that in Törwäli all these are final consonants.

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

- **gh**, in *ghō* “a horse”, borrowed from the Indian *ghōrā*. The *gh* is evidently retained, in order to distinguish the word from *gō* “a bull”. Biddulph also gives *kāgh* “a crow”—a very doubtful word, unless he intends to represent *kay*, which is possible.

- **dh**, in *dhē* “the belly”. A borrowed Indian word.

- **dh**, in *gadhō* “an ass”. Here the *dh* is not original, but is a contraction of *dah* (Pr. *gaddaha-*); *dhū* “a daughter”. Here, also, the *dh* is a contraction of *duh* (Skt. *duhitr*); *dhain* (or Bid. *daï*) “running” (cf. Skt. *dhāvana-*). Biddulph also gives *mīdhal* “a ram”, the derivation of which is unknown to me.

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

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

- *gh > g*, in *gā* (*< ghāsa-*) “grass”; *jīg* or *jīk* (*< dīrgha-*) “long”; *√gin-* (Lahndā *√ghinn-*) “take”; *gan* (*< ghana-*) “large”; *langī* (*< √laŋgh-*) “they crossed over”.

- *dh > d*, in *dim* (*< dhūma-*) “smoke”.

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

- *th > dh > d* (*r, r*), in *bēdū* (*< upaviśtakah > uvaīṭhaō*) “seated”; *√kuth-“beat”, but *kuḍē-dū* “he beats”; *pērā* (*< pīṭhikā*) “a generation”; *pōd* (*< prśṭha- > pīṭha-*) “the back”.


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

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

4. Turning now to single consonants, we have:—
-k- elided, in niō (< nikatē) “near”. But -k- is preserved in bōgul “above”. Cf. 3d for -k- > -g-.
-g- elided in chal (< chagali) “a she-goat”. But cf. bōgul “above”.

gh- preserved in ghō “a horse”, see above, § 3e. But it generally becomes g, see above, § 3e.
-c > -ś, in cīś (< cūcī-) “the breast of a woman” (§ 2). Cf. ś and c, below.
-c > -j. See above, § 3d.
-j optionally becomes -ž, in kujū or kužū “a dog”; biž (< bīja-) “seed”; pāji or paiž “after”; jāda or žet “on”. But elsewhere initial j seems to be preserved, as in jib (< jihvā) “tongue”; jang (< jaṅghā) “leg”. Cf. √jan- (√jān-) “know”; √ji- (√jan-) “be born”. The ź is hardened to ś, in mūj or mūś “before”.
-t- > -ḍ- > -r-, and is then treated exactly like r. See below.

ādh- is preserved in ādhē “the belly”. No other example. See § 3e.
-t- is preserved in gīt (gītā-) “singing”; pattang (Bid. ? patang) (< pataṅga-) “a butterfly”; žit (< rītī-) “brass”; šet (< šarat-) “autumn”; ugāt (< udgāta-) “gone away”; sabāt (< saṁbhārīta-) “arranged”, and other past participles given in § 196.

-t > d. See above, § 3d.
-t > -d > -l, in utal (? uthal) (< utthita-), high (Bid.); balai (< vāta-), wind; sīgal (< sīkatā) “sand”; thalū (< thūpītaḥ) “placed”.

13
-t- elided in many past participles, such as gā (<gatah>) and others in §§ 182 ff., 190 ff. So also in the 3rd sing. Future (Old Present), as in kruṭi (<kuttaññati), he will beat. In other past participles, the -t- is retained (see § 196).

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

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

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

-d > -l, in talā (<tadā) “then”; √til- (<√tīd-) “go”. According to Rāma Tarkāvāgīsa’s Prākṛta-Kalpataru, II, iii, 25, the same change occurs in Ābhīrīkā Prakrit.

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

-d > ð-, in dīṭ (<dṛṣṭā) “seen”. This is a solitary case, and the reason is obvious. So Kṣ. has dhūī.

dh preserved. See above (§ 3e).

dh- elided in √bū- (<bodhāti) “see”.

dh- > -h-, in lehir (<rudhirā) “red”.

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

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

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

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

bh preserved. See above (§ 3e).

bh- > h-, in √hō- (<√bhū-), “become”.

-m- remains unchanged in nām (<nāma) (Ts.) “a name”; but Kṣ. nāv. Cf. -v- > -m-, below.

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

-aya- > -e- in śen (<śayana-) “a bedstead”.

-r- > l-, in lāt (<√rat-) “a fight”; lehir (<rudhirā) “red”; loj (<ruci-) “light”.
r- > l- > ź-, in žed (rakta-) "blood"; žamung (Bur. rabong), “a bean”; žon (rand) “a widower”; žōš (> rosha-) “anger”; žāt (rātri-) “night”; žīl (rīti-) “brass”. In Ksh. the epenthetic change of l to j is regular. Cf. l > j, ź, below.

-r is always elided, as in ūgū (guru-) “heavy”; umu (Psht. umr) “age”; angā (angāra-) “fire”; āngī (aṅguri-) “a finger”; √ka- (< √kr-) “do”; kera (kartari- > kadari-) “a knife”; kū (krāra-) “hard”; cai (Siṅā char) “a cliff”; cau (Siṅā cār) “four”; √ciā- (< cārayati) “graze”; cū (< chūrikā) “a dagger”; cimu (Bur. comar) “iron”; huša (Psht. hušyār) “intelligent”; hwa (Psht. xwār) “destitute”; Jebēr, “N. of a place”; Obl. Sing. Jebēya; jagō (Psht. jigar) “liver”; tiā (Psht. taiyān) “ready”; Tōwāl, Tōrwāl; dū (< dūra-) “far”; √pai- (< prērayati) “send”; pō (Munjāni pūr) “a boy”; pay(im) (< parē) “across” (cf. Ksh. pārīm); √mā- (< mārayati) “kill”; maiyīsa (< mṛ-) “to die”; šā (< śiraḥ) “head”; ťet (< šarat) “autumn”; sabāt (< sambhārita-) “arranged”; sugā (< sukaraḥ) “easy”.

-r- (-dl-) and -rh- (-dh-) are elided, exactly following -r-. Thus, ašay (Psht. aśāra) “an apricot”; kugū (*kukuda-) “a cock”; kol (*kūṭila- > *kulīla-) “crooked”; ghō (Hindi ghōra) “a horse”; dō (< dādhikā) “the beard”; niō (< nikaṭē > niarē) “near”; šēs (< ŝōdaša) “sixteen”.

-l- is preserved in kumul (*kōmala-) “soft”.

-l- > -j- -ž-, in kujū or kužū (*kaulēya-) “a dog”. Cf. r- > l- > ź-, above.

-v- > b-, in balai (< vāta-) “wind”; √ban- (< vāṇayati) “say”; basān (< vasanta-) “spring”; so -v-, in √āb- (Pr. āvaī) “come”.

15
ava > ñ, in oś (< avaśyāya-) "ice"; yo (< yavah) "barley".
-va > -ma in nam (< nava-) "new"; nōm (< nava) "nine".
Cf. -m- and ava > ñ above.

ś and c are interchangeable, as in paśin or pacin "a bird"; so √cuj- (< śudhyalē) "learn". Cf. -c > -ś, above.

ś- > ś-, in śā (< śirah) "the head"; śidal (< śītala-) "cold".
-ś- > -ś-, in daś (< daśa) "ten"; diś (< diś-) "direction"; dvāś (< dvādaśa) "twelve", and so other similar numerals.

ś- > -h- or elided, in b'īhēth or bēth (< upaviṣṭa-) "seated".
ś > ś (? ś), in śō (?) śō (< śas-) "six"; tiś (? tiś) (< trśā) "thirst"; mūś (? mūś) (< mūsaka-) "a mouse"; śeś (? śeś) (< śōdaśa) "sixteen".

-s- is preserved in √has- (< has-) "laugh".
-s- is elided in śū (< svasā) "a sister"; gā (< ghās-) "grass". Cf. -sy > -s > elided in § 5d.

s > h, in hut (< supta-) "slept"; māh (< māsa) "a month".

-h- is elided in b'īhēth or bēth "seated"; set or sed (< sahitē > Ksh. sūtī) "with".

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

A. Conjuncts of Class Consonants.—As in Prakrit and Apabhraṃśa, the first consonant of the conjunct is usually dropped; but, as in other Dardic languages, the remaining consonant is not doubled. Thus:—

-kt > -t > -d, in žēd (< rakta-) "blood"; tid (< tikta-) "bitter".
-cch > -ch > -ś, in tuś (< tuccha) "empty"; piśul (< picchala-) "smooth".
-ṭṭ > -ṭ- in √kuth- (< √kṛṭ-) "beat".
-ṭṭh > -ṭh > -d, in pūḍ (Pr. pittha-) "the back".
-ḍḍ > -ḍ > -r (? r), in har (? har) (< hadḍa-) "a bone" (Bid.).
-ṭṭ > -t, in dit (< datta-) "given".
-th > -t (?-th), in ātal (? āthal) (< utthita-)
  “high” (Bid.).
-dg > -g, in ugaț (< udgāta-)
  “arose.”
-pt > -t, in ucit (< ukṣipta-)
  “arose”; wat (< avāpta-)
  “arrived”; sat (< sapta-)
  “seven”; hut (< supta-)
  “slept”.
§ 5c

5b. B. Nasal Conjuncts.—(a) If the Nasal precedes:—
-ṭk > -ṅg, in tontū (< tontū) (< taṅkakaḥ) “a pear” (Bid.).
-ṅgh > -ṅg, in jang (< jaṅghā) “the leg”.
-ṅc > -ṅj, in panj (< pāṇca) “five”.
-ṅd > -ṅ, in āṅ (< anḍā-)
  “an egg”; tunōl (< tandula-)
  “rice”; dan (< danda-)
  “a handle”; (ṅzon < randa-)
  “a widower”.
-ṅt > -ṅ, in dan (< danta-)
  “a tooth”; basān (< vasanta-)
  “spring”; himān (< himanta-)
  “winter”.
-ṅth > -ṅd or -ṅ, in vāṅ (< vāṅṭha-)
  “bind”; pand or pan (< panth-)
  “a road”.
-ṅdh > -ṅ, in an (< andha-)
  “blind”; kan (< skandha-)
  “the shoulder”.

(b) If the Nasal follows:—
-ṅn > -ṅ, in lagā (< lagnakah) “he went near”.
-tsn > n̄h > n, in yun (< jyōtsnā, Pr. jōnā)
  “the moon”.
-pn > n, in sen (< svapna-)
  “a dream”.
-tm > t, in tanū (< ātman-)
-tm > p, -b in pāe “he”, and āban “self”; both < ātman-.

See §§ 129, 138.

5c. C. Semi-vowel Conjuncts. (a) If the semi-vowel is y:—
-jy > -y, in yun (< jyōtsnā)
  “the moon”.
-ty > -t > -d > -r (?-r), in nār (? nār) (< nātya-)
  “dancing” (Bid.).
-dy > -r (?-r), in kur (< kudya-)
  “a wall”.
-dy > -j, in aj (< adya)
  “to-day”.
-dhj > -j, in ʋbuñ (< budhyatē)
  “hear”; ʋcuj- (< śudhyatē)
  “learn”.

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

17
-rt > -r, in kera (< kartari-) "a knife". Here the second r has been elided. See above (§ 4).
-rt> -th, -t, -d, in sāth, sāt, or (before m) sād (< sārtha-) "with".
-rdabh > dh, in gadhō (< gardādhat) "an ass" (§ 3e).
-rdr > -ż (? -ź), in óż (? óż) (< ardha-) "mud" (Bid.).
-rdh > -r, in ar (< ardha-) "half".
-rm > -m, in kam (< karma "work"; cam (< carma) "skin".
-ry > -r > elided, in sī (< sūrya- > *sīre- > sī) "the sun" (§ 2).
-rv > -r > elided, in de (< darvī > *darī > de) "a spoon".
-ršt > t, d, in pat or pad (< Av. parśti-) "behind".
(2) If the r follows:—
kr-, -kr > k, in kū (< krūra-) "hard"; cuk (< cakra-) "acid".
-kr > ŝ (? ŝ), in ceš (? ceš) (< cakra-) "a circle" (Bid.).
gr- > g-, in √gaṇ- (> √garth-) "bind"; gām (< grāma-) "a village".
-tr- > c- (? ç-), in cā (? çā) (< tri- "three"; ceš (? ceš) (< trayodasa) "thirteen" (Bid.).
-tr- > tல- (? tல-), in ttlui (? tttlui) (< tṛṭiya-) "third" (Bid.). Cf. G. puṭla, P. puṭhlē (< putra-) "a son".
-tr > -t, in kēt (< kutra) "where?"; žāt (< ratri-) "night".
This is the ordinary Prakrit change.
-ttr > -t, in pet (< pattra-) "a feather". This also is the Prakrit change.
-tr > -c (? -ç), in puĉ (? půç) (< putra-) "a son". This is the Dardic change.
-dr > d-, in daś (? daš) (< drahśā) "a grape". This is the Prakrit change.
-dr > j- (? ž-), in jīg (? žīg) (< dirgha- > *drīga-) "long". This is the Dardic change.
-dr > n, in nīn (< nīdrā > *niddā > *nindā) "sleep". This is a common Indian change.
pr- > p-, in √pōw- (< prāpayati) “receive”; √pai- (< prērayati) “send”.
bhr- > bh-, in bhā (< bhrātā). See § 3e, above.
vr- > b-, in √baj- (< √vraj-), “go”.

(c) If the semi-vowel is v:

-jjv > -j, in ūjāl (< ujjvala-) “white”.
-tv > -d, in bud (< bahuto- “many”.

dv- > d-, in der (< dvar-) “a door”.
dv- > b- and du-, in bī (< dvitiya-) “again”; duyi (< dvitiya-) “second”.

-hv > -b, in jīb (< jiḥvā) “the tongue”.

(d) If the semi-vowel is l:

-ld > -l, in gal (< galda-) “abuse”.

5d. D. Sibilant Conjuncts.

-sc > -s, -zh, in paś or paiz (< paśca-) “after” (§ 3d).

-sy > -s, in √paś- (< paśyati) “see”.

śv, śv > s. See Article sā in Vocabulary.

-sk > -kh > -g, in sugil (< śuṣka- > *sukha- > suga-), “dry”; nīgālī (< niśkālayati) “he will extract”.

-ṣl > -ṭ, in dīṭ (< drṣṭā) “seen”.

-ṣt > -ṭ (< -ṭ) in mid (> mid) (< miṣṭa) “sweet”.

-ṅ > -sun, in kīsun (< kṛṣṇa-) “black”.

-sp (? -ṣy) > -s, in paśū (< puspa- or puṣya-) “a flower”.

ks > ṣ (? ṣ) or c (? ḍ), in daś (< ṭaś) (< ṛākṣā) “a grape” (Bid.); buś (< buṣ) (< bubhukṣā) “hunger” (Bid.); pacin (Bid.?) pačin or paśin (< paśin) (< pakṣin- “a bird”;

achī (< achi) (< akṣi-) “the eye”); kac (< kač) (< kakṣē) “near”; cīi (< cīi) (< kṣīra-) “milk”.

-tks > -c, in ucit (< utkṣipta-) “arose”.

-kṣn > -n, in līn (< līkṣṇa-) “sharp”.

-kṣm > -m, in pām (< pakṣman-) “wool”.

-sk > k-, in kan (< skandha-), “the shoulder”.

-st > -t, in nāt (< nasta-) “the nose”; hat (< hasta-) “the hand”.

-st > -s, in dōs (Psht. dost) “a friend”. This is a borrowed word.
str > c- (? c-) in cī (? cī) (< strī) "a woman". Cf. Sh. cāi, čāi.

sth > th-, in thalū (< sthāpitaḥ) "placed"; thū (< sthitakhaḥ) "is".

sph > p-, in √pūr- (< sphutati) "break" (intrans.); √por- (< sphōtayati) "break" (trans.).

-sm > -zm, in āzmān (Psht. āsmān) "heaven". A deformation of a borrowed word. Cf. es, sing. obl. of ē "this", sing. loc. ez-ma.

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

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

sv > šu, in šū (< svasā) "a sister". This change of s to š seems to be abnormal. In sā < svāsa-, there is a reverse change. See Article sā in the Vocabulary.

-ms > -s, in mās (< māinsa-) "meat".

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

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

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

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

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

¹ Here, however, Törwāli agrees with Apabhraṃśa Prakrit. As Apabhraṃśa was a North-Western dialect, it may be suggested that it has here fallen under the influence of Dardic.

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

1 The same is true, say, for colloquial English. We might take three persons, one of whom will use the literary "are not", another will say "aren't", while the third will say "aint". It is obvious that the phonetic rule that accounts for the literary "are not" will not account for the simultaneous existence of both "aren't" and "aint".
As the first object of all language is not to oblige phoneticians, but to be intelligible, the normal development of ghōta- was stopped at an earlier stage, and the word remained as ghō—useful and intelligible, but disappointing to framers of phonetic rules. To take a parallel example from Indian colloquial speech:—according to the Prakrit grammarians and the literature standardized by them, the Sanskrit word kāka- “a crow”, became the literary Prakrit kāa-, the line of development being kāka- > kāga- > kāa. But the colloquial language felt the uncertainty of the word kāa. It could, it is true, represent kāka- “a crow”, but it could also represent kāca- “crystal”, and kāya- “the body”. As the speakers looked upon language, not as a machine for concealing thought, but as a machine for expressing it, and felt that kāa- in ordinary use would be unintelligible, it stopped its development at the second stage, kāga-, and, as we know from Hemacandra IV, 396, kept the word in that form for centuries after the literary language had given its blessing to kāa. Thus, kāg it has remained in Hindi to the present day. If this could occur in a language which had a written literature to act as a standard for normal pronunciation, what may we not expect from a language like Törwâli which has no written literature at all. In such a language, phonetic development in no way progresses so evenly as our comparative philologists would have us believe. Some words progressed along “regular” lines, as the Sanskrit gāv- has become the Törwâli gō; and others, in the same language, stopped their developments at the point where unintelligibility began. In the history of a language that has never been recorded in writing, and which at every moment of its life—for it, and it only, is really living—is developing on its own lines and at its own speed, halting here, progressing there, at no date is it possible, as some philologists would have us do, to draw a line, and to say that here it will be found that all words have arrived at the same stage of development. Törwâli, like all the Dardic languages, gives many examples of this. Some words are in
one stage of development, and others are in another. In one word an intervocalic t may be elided, in another it may be changed to d, and in yet another to l. No general law will cover all these cases. Or, again, one man will develop a word in one way, and his neighbour (though speaking the same language) in another; or the same man, as the spirit moves him, will develop $dv$, into $b$, at one time, and into $d$ at another. We cannot say that there are any definitely fixed rules for the development of an unwritten language. We must be content with acknowledging the existence of a general tendency towards one line of development. To attempt to twist such a tendency into a universal law is doing that for which the Indian Prakrit Grammarians have been condemned by every European scholar who has studied them.

THE Article

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

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

DECLENSION

Gender of Nouns

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

Masculine

\[
\begin{align*}
\text{bāp} & \quad \text{"father"} \quad (L. \, 47). \\
\text{bhā} & \quad \text{"brother"} \quad (L. \, 49). \\
\text{māś} & \quad \text{"man"} \quad (L. \, 51). \\
\text{pūc} & \quad \text{"son"} \quad (L. \, 55).
\end{align*}
\]

Feminine

\[
\begin{align*}
yai & \quad \text{"mother"} \quad (L. \, 48). \\
śū & \quad \text{"sister"} \quad (L. \, 50). \\
chī & \quad (I, \, 51, \, 53), \, cī \quad (? \, ċī) \\
& \quad \text{"woman"} \quad (L. \, 57). \\
dhū & \quad \text{"daughter"} \quad (L. \, 56).
\end{align*}
\]
For animals, we have:—

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

husai "stag" (L. 153).  husti "doe" (L. 154).

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

chī (? cī) "a wife" (I, 51, 53).
rājgana "a queen" (III, 47 ff.).
saran "a girl" (III, 17 ff.).

11. Other words can be identified as feminine by their terminations, by the corresponding Paštō gender, or by words with which they are in agreement. Such are:—
arzī "a request" (III, 5).
χusālī "happiness", in χusālī Xudā Pāk dī-cī "God, the Pure has given happiness" (I, 20).
mubārakī "congratulation" (I, 36).
pādšāhī, bādsāhī "rule", in pādšāhī hī "his rule became" (III, 46, so 61).
māliyā "tax" (II, 6).
bāt "a word", in mēlī bāt banī "said the same word" (I, 35).
duwā "a prayer" (II, 42 ff.).
majlas "an entertainment", as in majlas ašī "there was an entertainment" (I, 18).
mukadima "a quarrel" (II, 6).
pan, pand "a road", in pan na hī "there was no road" (III, 57); mē aj cir pand kī-jī "I have walked a long way
to-day" (L. 224).
sē "a bridge", in sē telī "he broke the bridge" (II, 13).
yāp "a canal", in tē yāp nigālī "he excavated that canal" (III, 54).
zōg "noise", in derē zōg hī "there was a noise at the door" (III, 20).
žāt "night", in ar žāt hī "it was midnight" (III, 43).
12. As a rule, no means are available for testing the genders of the nouns occurring in the Folktales. Indeed, only of the words given in the above lists is the gender fairly certain. Biddulph, however, in his vocabulary marks the gender of every noun mentioned by him, and this information is taken from it, and recorded again in the vocabulary appended to the present account of the language.

Declension

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

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>šir</td>
</tr>
<tr>
<td>Agentive</td>
<td>šīrē, šir</td>
</tr>
<tr>
<td>Accusative</td>
<td>šir</td>
</tr>
<tr>
<td>Instrumental</td>
<td>šīrē-dē</td>
</tr>
<tr>
<td>Dative</td>
<td>šīr-ke, (-ge, -yē)</td>
</tr>
<tr>
<td>Ablative</td>
<td>širā, šir-mā, -kēja</td>
</tr>
<tr>
<td>Genitive</td>
<td>šir-si</td>
</tr>
<tr>
<td>Locative</td>
<td>šīrē, šir-mē</td>
</tr>
</tbody>
</table>

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

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

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

16. Singular Accusative.—The object of a transitive verb takes no special termination. In other words, the Accusative is the same in form as the Nominative. Thus, ū nīgal “draw water!” (L. 237); bayān kō “recite!” (II, 35); dērā wādān kō
“put the house in order!” (I, 25); dērā janā “make ye the house clean!” (I, 27); duwā kō “grant thou a favour!” (II, 44); gil dīū-ṣad “was giving bread” (I, 29); χānī nimā-dū “(I) desire Khānship” (II, 38); lāl kuwa “do ye fighting!” (III, 5, 28); mubārakī de “give congratulation!” (I, 36); pan sabā “prepare a road!” (III, 37); saran mō-gē dē “give the daughter to me” (I, 48); mē saran ā gina-dū “I take this girl” (III, 25); miū šālmē pājis-ke de “give this rupee (? these rupees, § 94) to him!” (L. 234); tanū šū me-gē dū “give thy sister to me!” (I, 33); tapōs kōnin “he may make inquiry” (I, 37).

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

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

18. Two feminine words ending in ū deserve special mention here. One is šū “a sister”, which has an Oblique Form šī, in tanū šī-ge (or -yē) “(said) to his sister” (I, 27, 42). No occurrence of the Plural of this word has been noted. The other word is dhū “a daughter”. For this, we have no example of the Oblique Singular, but the Nominative Plural is dhī, with an Oblique Plural dhīa (? dhīā) (L. 115, 116). We may conclude, therefore, that these two words are declined as follows:—Sing. Nom. šū, dhū; Obl. šī, dhī; Plur. Nom. śī, dhī; Obl. śia (? śiā), dhīa (dhīā). It may be noted that in Wazīrī Paštō ū regularly becomes ī, and that in Kāśmīrī
ū becomes ī in an oblique case, as in krūrū “a well”, sg. dat. krīris.

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

20. In Śīnā, the Singular Oblique Form ends in ā, and the Plural in ē.

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

22. Generally, however, as in Tirāhī, the termination is dropped, so that the Agentive case is the same in form as the Nominative. Thus: jumāldār bāt banī “the headman said a word” (I, 35); kufār hażat “the Kāfār drove (them) away” (II, 15); χuśālī Xudā Pāk ēi-cī “God, the Pure, has given happiness” (I, 20); māś mē χān-μα tapōs ēī “the man made inquiry from this Khān” (I, 5), and so elsewhere; rāggana gin “the queen took him” (III, 55); puē (or puē, see above) bēbā ēī-ðū “the son has made a marriage” (L. 225). From these examples, it will be seen that the special form for the Agentive case has practically gone out of use, and has been noted only in regard to two words.

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

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

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

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

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

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

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

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

31. More often, the Ablative is indicated by the postposition ma (or mā), or miā “from in”, or by the postposition kējā “from”. The former may be compared with the Tirāhī mā, the Kāśmīrī manza, and the Sanskrit madhyāt. Kējā is a compound of ke, the postposition of the Dative, and jā. With jā, compare the Šīnā jō, źō. Examples with mā, etc.,
are: *kūś-mā* "from the well" (L. 237); *χān-ma* "(asked) from the Khān" (I, 5); *māš-ma* "(asked) from the man" (I, 24); *saran-ma* "(asked) from the girl" (III, 28); *Badar-śān-miā* "(he came) from Badakhshān" (II, 7); *te Kufār-miā pade-ge šeyat* "they were driven backwards from (i.e. by) that Kāfir" (II, 13); *Gurnāl-miā* "(the army came) from Gurnāl" (III, 14); *Katār-miā* "(he came) from Katār" (II, 1); *Tōwāl-miā* "(he took taxes) from Tōrwāl" (II, 5).

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

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

34. **Singular Genitive.**—The Genitive takes the termination -si (sometimes written -se, -sē). This may be compared with the Tirāhī Genitive termination -s or -si, with the Kāšmīrī Dative termination -s, with the Śiṇā termination -se¹ of the Agentive, and with the Sanskrit Genitive termination -syā. There does not appear to be any difference of function between the termination -si and the termination -se (-sē)². Examples are:—*Abā-sīn-si yara-ye* "to the bank of the Indus" (III, 4); *Bāba-si kām-gē* "to the tribe of the Bābā" (II, 33); *χuśālī bāp-si* "happiness of the father" (I, 22); *biū-si thām* "a biū-tree" (II, 31); *chal-si ciš* "the breast of a she-goat" (II, 18); *dād-si e pō* "a son of the ancestor" (II, 16); *dē-si kaman* "a master of the share" (II, 25); *gām-si χalak* "the people of the village" (I, 30); *għō-si zīn* "the saddle of the horse" (L. 226); *Jebēya-si dād* "the ancestor of the Jabēr (clan)" (II, 7, etc.); *kām-si ĩmām* "the Imām of the tribe" (II, 50); *χān-sē saran* "the

¹ This is really a Dative termination, transferred to the Agentive under the influence of Tibetan.

² Phrases such as *māš-se bhā* "the brother of the man" and *māš-si šū* "the sister of the man" (both in L. 231) suggest that se is masculine, and si feminine; but this is not borne out by the other examples.
daughter of a Khan” (I, 39, 43); χān-se malāž “a guest of the Khan” (I, 46); χān-se watan-gē “to the country of the Khan” (I, 46); χān-se chī (? cī) “the wife of the Khan” (I, 53); χān-a si dād “the ancestor of Khāna” (II, 34); mās-sī šū “the man’s sister” (L. 225); mās-se pō “the man’s son” (L. 228); mās-se bhā “the man’s brother” (L. 231); Mayō-si mās “men of Mayo” (III, 22); Mišku-si cālā-bā “up to the rock of Mishku” (III, 61); Nariā-si dād “the ancestor of the Nārēr (clan)” (II, 1); pō-si šū “the sister of the boy” (I, 44); piži-si pūc “the son of the uncle” (L. 225); Semū-se jāt-ke “for a fight of (i.e. with) Semū” (III, 12); Semū-si kārmā “S.’s army” (III, 14); Semū-si šīr-ke “to S.’s house” (III, 39); sitār-sē mās “the man of the guitar” (I, 5, etc.); Sulaimān-si kārmā “S.’s army” (III, 14); Sulaimānik-si saran “S.’s daughter” (III, 23); Sulaimānik-si pādsāhī “the rule of S.” (III, 46, so 61); šāi-se kīmat “the price of the thing” (L. 232); Tōwāl-si Imām “the Imām of Tōrwāl” (II, 51); ṭūbak-si duwā “the grant of a rifle” (II, 44, 45); watan-sē χān-se pūšt “a descendant of the Khan of the country” (I, 12); watan-si šerīkat “division of the country” (II, 8); watan-si wazīr “the wazir of the country” (II, 42); yai-sī ciš “the breast of the mother” (II, 18, 21).

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

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

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

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

Pp. 41, l. 13; 43, l. 12. Read “de”, and correct the Index on p. 93 accordingly.

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

P. 93. The entry “dēhē” is in wrong alphabetical order.

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

38. **Singular Locative.**—The Oblique Form in e (ē) is commonly used in a locative sense. Thus, derē "at the door" (III, 21); diše "on the (opposite) side (of the river)" (II, 3; diše, III, 37); širē "in the house" (III, 18; L. 223, 226, 233). A Locative in o occurs in *panjam kālo* (Nom. kāl) "in the fifth year" (III, 9).

39. The postposition mē (variants, mē, mi, mī) means "in", as in hat-mē "in the hand" (I, 4); hujrā-mē "in the guest-room" (I, 18); kile-mē "in the village" (II, 19); manjlas-mē "in the entertainment" (I, 21); Tōwāl-mē "in Tōrwāl" (II, 2); khand-mē "on the hill-top" (L. 229).

Bihū-mī "in Bihun" (III, 47); Kanbel-mī "in K." (III, 2); lāt-mī "in the fight" (III, 16); Mayō-mī "in M." (III, 4); Punkā-mī "in P." (II, 3); Tōwāl-mī "in Tōrwāl" (II, 20, 29); watan-mī "in the country" (II, 10; III, 8, 46).

40. The postposition Žet means "over", and also "concerning", "about". Thus, gām-žet "(rule) over the village" (III, 1); rājgana-žet "(in love) concerning (i.e. with) the queen" (III, 49); saran-žet pašat "they quarrelled over the girl" (III, 24).

41. Other Locative postpositions are bā "up to"; pōrē "up to, till"; jada "upon"; kan-ke "to near"; and ken-ta "beside". Examples are: Mišku-si cālā-bā "up to the rock of Mishku" (III, 61); sattam pērīa pōrē "till the seventh generation" (II, 48); ghō-se jada "(seated) on a horse" (L. 230); te saran-si kan-ke gā "he went to near that girl" (III, 29); dadan-si ken-ta "by the side of the fireplace" (III, 42). It will be observed that jada, kan-ke, and ken-ta "govern the genitive".

In the phrase ē di "on one day" (I, 18, 32), the locative takes no postposition whatever.

¹ See Dr. Grahame Bailey's Grammar, pp. 60, 69. Dr. Bailey calls this form "the 2nd Accusative".
42. Of the above postpositions, mē can be compared with the Indian mē, Kāśmīrī manz, Veron munj, Maiyā maz, Šinā mažā, Paštō miyanj, Sanskrit madhyē, and Avesta maidyāna. The origin of the others is obscure. The word žet may be compared with the Šinā aże “on”, and with the Caspian Persian -ja (Avesta haça). Pōre is borrowed from Paštō. Bā may be the Persian bā. Jada is probably merely a by-form of žet.

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

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

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

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

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

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

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

**ADJECTIVES**

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

*γōra* (variant *γora*) (Paštō *γωγαρα*) "good", in *γōra māś* "a good man" (L. 119); *γōra χυσάλι* "good happiness" (fem.) (I, 20); *γōra cī* "a good woman" (L. 128); *γōra māś* "good men" (L. 124); *γōra cī* "good women" (L. 130).
nākāra "bad", in nākāra pō "a bad boy" (L. 129); nākāra saran "a bad girl" (L. 131).

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

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

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

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>hujā “alert”</td>
<td>hüjā (note the double epenthesis)</td>
</tr>
<tr>
<td>sugāḥ “easy”</td>
<td>sugā</td>
</tr>
</tbody>
</table>

Those in o change o to e, as in :

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>šijo “beautiful”</td>
<td>šije (cf. šijū, bel.)</td>
</tr>
<tr>
<td>ošo “ugly”</td>
<td>ešē (double epenthesis)</td>
</tr>
</tbody>
</table>
Those in ū change ū to i, as in :

**hukū** “brave, generous”  **huki**

**šijū** “clean”  **šiji** (cf. šijo, ab.)

But **cunū** “yellow”  **cene** (double epenthesis)

So, words with the adjectival ending -hū change to i, as in :

**šidāhū** “cold”.  **šidaihi** (from šidal “cold”, subst.)

**bušauhū** “hungry”  **bušaihi** (from buš “hunger”)

**tišauhū** “thirsty”  **tišaihi** (from tiš “thirst”)

Others change ū to ü, as in :

**bū** “deaf”  **bü**

**kū** “hard”  **kü**

**ūgū** “heavy”  **ūgü** (double epenthesis)

Words ending in a consonant preceded by a generally change a to e, as in :

**gan** “great”  **gen**

**jūbal** “thin”  **jūbel**

**ūjal** “white”  **ūjel**

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

There are two exceptions :

**laš** “bad”  **laž**

**an** “blind”  **an**, in which the a of an (masc.) is sounded like the u in “gun”, while the a of an (fem.) is sounded like the a in “America”.

When a word ends in a consonant preceded by ā, the ā becomes ā, as in :

**bār** “fat, thick”  **bār**

In similar circumstances, e also becomes ā, as in :

**kamāder** “industrious”  **kamādār**
In similar circumstances, \(i\) becomes \(\check{i}\), as in:

- \(bizin\) “broad”
- \(jik\) “long”
- \(cit\) “low”

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

- \(kol\) “crooked”
- \(anatol\) “dirty”
- \(koror\) “round”
- \(kamzör\) “weak”

\[\{\text{double epenthesis}\}\]

An exception is:

- \(sot\) “slow”

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

- \(öţ (\text{? ūţ})\) “wet”

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

- \(cuk\) “acid”
- \(cun\) “narrow”
- \(lud (\text{? lu}u)\) “small”

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

- \(kišun\) “black”
- \(xuš\) “happy”
- \(pišul\) “smooth”
- \(kumul\) “soft”
- \(kurrun\) “short”

\[\{\text{double epenthesis}\}\]

Exceptions are:

- \(kud\) “lame”
- \(üpur\) “light”

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

- \(lohūr\) “red”
- \(šūš (\text{? ūš})\) “straight, \(\check{s}iš (\text{? ūš})\) upright”

50. As in connected languages, comparison is effected by putting the thing with which comparison is made into the
Ablative case, as in šū-kējā ucat "taller than the sister" (L. 231). The Superlative is obtained with the help of the Locative of bud or būd "all", as in būda-mē ucat "high among all, highest" (L. 137); būd māja-mī behtar "best of all men" (L. 134).

**NUMERALS**

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

The word ē (e) is also regularly used as an indefinite article, as in: mūsā ē māzh ēp "a certain man came before him" (I, 3); ē dī "on a day, one day" (I, 18, 32); e māṣ aṣū "there was a man" (I, 21); Punkā-mī e kupār aṣū "there was a Kāfir in Punkā" (II, 3; so III, 2); e pō paidā hō-dū "a boy has been born" (II, 20); e biū-sī thām aṣū "there was a biū-tree" (II, 31); tesi e duśman aṣū "he had an enemy" (III, 1); tesi e sarān aṣī "he had a daughter" (III, 17); telā pāṣ Bihū-mī e rājgana aṣī "after that there was a queen in Bihun" (III, 47).

As a numeral, we have:—mō duyimo e huī "let us two become one" (II, 11); mē Jebēya-si dād-si e pō paidā hū "of this ancestor of Jabēr, there was one son born" (II, 16); e māṣ andere cir huśā aṣū "one man among them was very intelligent" (III, 27); ek bana-dū "mē sarān ā gīna-dū", "one says, 'I will take this girl,' (another says, etc.)" (III, 25); ek duī-sāū jōr ne ye-dū "one does not come to agreement with the other" (III, 26); ēk "one" (L. 1).

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

52. "Two" dū (variants du, dō), as in ā te-gē du žāt majlis kō-dū "I am making an entertainment for thee for two nights" (I, 10); dō kāl gai "two years passed" (II, 47);
tā Xodā e-ga dū na kuvē (as shown under "one") (II, 48);
dū śālmē "two rupees" (L. 232).

53. "Three," cā (ʔ cā) (L. 3); ca de "three parts" (II, 10).
   "Four," cau (L. 4) (Biddulph, choh, i.e. co).
   "Five," panj (L. 5) (Bid. pān).
   "Six," šō (ʔ šō) (L. 6).
   "Seven," sat (L. 7).
   "Eight," at (L. 8).
   "Nine," nōm (L. 9); nūm bīš saranē tisi-sāt ašī "nine
times twenty girls were with her" (III, 17).

54. "Ten," daš (L. 10); mī daš bhai ašī "I had ten
cousins" (I, 15); sē daš bhai āban-gē derī "those ten cousins
remained by themselves" (I, 31).
   "Eleven," agāš (Biddulph).
   "Twelve," tisi dvāś puś ašī "he had twelve sons" (II, 4).
(Bid. dūwāš.)

   "Thirteen," ceš (ʔ ceš) (Bid.).
   "Fourteen," cettiš (Bid.).
   "Fifteen," pańš (Bid.).
   "Sixteen," šeš (ʔ šeš) (Bid.).
   "Seventeen," satāš (Bid.).
   "Eighteen," atāš (ʔ atāš) (Bid.).
   "Nineteen," anbīš (Bid.).
   "Twenty," bīš (L. 11); nūm bīš "nine times twenty",
as in § 53.

21, ek-o-bīš (Bid.).
30, daš-o-bīš (Bid.).
40, dū bīš (Bid.).
50, daš o dū bīš (L. 12).
60, cā bīš (Bid.).
70, daš o cā bīš (Bid.).
80, co bīš (Bid.).
90, daš o co bīš (Bid.).
100, panj bīš (L. 13). Biddulph gives soh (i.e. so).
1,000, zer (Bid.).
It will be observed that the counting is vigesimal.
55. Ordinals.—We have:

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

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

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

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

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

"Sixth" ṣowam (? ṣowam) (Biddulph).

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

56. Other numeral words are:

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

diumo1 or duyimo "the two, both", in diumo ek-dije eri huī "the two armies halted in front of each other" (III, 15), but see above; mō duyimo te Kufār-ke e huī; ā duyimo sē-dē langī "'let both of us become one for (the sake of) that Kāfīr'; they both crossed (the river) by a bridge" (II, 11, 12).

1 So clearly in the original MS. We should expect duimo.
57. *ar* "half", in *ar žāt hī* "half night became (i.e. it became midnight)" (III, 43); *dū šālmī ő ar* "two rupees and a half" (L. 232).

**PRONOUNS**

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

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

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

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

59. **Singular Nominative.**—ā *swāl kō-dū* "I make a request" (I, 9); ā *χān-se puṣt thū* "I am the descendant of a Khān" (I, 12); ā *lūt āśū* "I was small" (I, 13); ā *ka ca lēkē* "what device shall I do ?" (I, 24); ā *χūšāl hō* "I became happy" (I, 40); ā *gā* "I went" (I, 43); ā *biži* "I shall go" (I, 44); ā *abanī baže-dū* "I am going myself" (I, 45); ā *te-gē dai* "I will give (her) to thee" (I, 49); ā *γamjān hō-thū* "I have become worried" (I, 55); ā *nimā-dū* "I wish (for)" (II, 38, 41); ā *jōr thū* "I am ready" (III, 12); ā *gīnā-dū* "I am making" (III, 25); ā *kī* "I shall make" (III, 28); ā (fem.) *ta gīnā-žī* "I take thee" (III, 51); yāp ā *nīgālī* "I will excavate a canal" (III, 52); ā *ta gīnī* "I will take thee" (III, 53); ai nidā kao-dū "I was making inspection" (I, 19).

42
60. Singular Agentive.—mē banū “I said” (I, 20); mē tanū šū tēs-kē na dit “I did not give my sister to him” (I, 34); mē aj cir pand kī-jī “to-day I have made a long journey” (L. 224); mē kūḍū-dū “I have beaten” (L. 228); mai kuḍū “I struck” (L. 185); mā pan sabat “I prepared the road” (III, 41).

61. Singular Accusative.—mā gin “take me!” (III, 50).

62. Singular Genitive.—mē bāp mū, mī dērā šat hū “my father died, my house became ruined” (I, 13–14); mī daś bhai aśī “I had ten cousins” (I, 15); sē mī tarbūr aśī “he was my maternal cousin” (I, 17); mī dērā jānā “clean ye my house” (I, 27); cōthum dē mī “the fourth share (is) mine” (II, 10); mī yai ā bāp kāfīr thī “my mother and father are unbelievers” (II, 29); mī bāp “my father” (L. 233); mē pīzhī-sī pūc “the son of my uncle” (L. 225); watan-sī mā o chī šeřīkat hū “let there be division of the country of (i.e. between) me and thee” (II, 8).

63. Singular Oblique.—chī mē-gē ka kam thū “what business is there of thee for (i.e. with) me?” (I, 7); tanū šū me-gē dū “give thy daughter to me!” (I, 33); ētanū šū me-gē na dit “he did not give me his daughter” (I, 35); tā me-gē ka mubārakī dit “what congratulations didst thou give to me?” (I, 38); tanū saran mē-gē dē “give me thy daughter!” (I, 48); me-gē jāma pai “send to me clothes!” (I, 49); mē-gē ṭubak-sī duwā kō “do to me the benediction of (i.e. present me with) a rifle!” (II, 44); aban mē-gē lāṭ-ke jōr ku “make thyself for me ready for a fight!” (III, 11); mē-tē-gē kam thū “there is business for me and for thee” (I, 6); mē-ye kalimā bayān kō “repeat the creed to me” (II, 35); mē-kējā mūj bāz “walk before me!” (L. 238); mē-sāṭ lāṭ kuwa “make ye a fight with me” (III, 5).

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

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

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

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

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

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

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

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

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

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

73. **Singular Genitive.**—ē χuśāli chi bāp-si aśī “this pleasure was of thy father” (i.e. he used to have it) (I, 22); ca de mī watan-mī chi “three shares in this country (are) thine” (II, 10); chī nām ka thū “what is thy name?” (L. 220); chī bāp-si širē “in thy father’s house” (L. 223).

74. **Singular Oblique.**—mē-tē-ge kam thū “there is business for me (and) thee” (i.e. I have business with thee) (I, 6); ā te-gē majlis kō-dū “I (will) make an entertainment for thee” (I, 10); te-gē mubāraki-yē āp “I came to thee for
congratulation” (I, 40); ā te-gē dai “I give to thee” (I, 49);  
ā te-gē sʷawl kō-dū “I make a request to thee” (I, 56); Ĥē  
te-ge kasab kuwē “he may do work for thee” (III, 35).  
ā te-kējā sʷawl kō-dū “I am making a request from thee”  
(I, 8); ā te-kējā ȧnī nimā-dū “I desire Khānship from thee”  
(II, 38); te-kējā piyāj “behind thee” (L. 239).  
ā te-sāt ȧrēkat na kō-dū “I do not do sharing with thee”  
(II, 9); mōi te-sāt karmā yanin “we verily will go with thee  
as an army” (III, 7); te-sād maškulā “conversation with  
thee” (I, 56).

75. Plural Nominative.—to baža “go ye!” (I, 41);  
to lāt na kuwa “do not ye fighting!” (III, 28). The word  
is written thō in L. 160, 166, 183, 199, 209, 215.  
76. Plural Agentive.—tahī kuḏū “ye struck” (L. 189). 
77. Plural Genitive.—ē manjlas thun hujo-remē hō-dut  
“this entertainment used to be in your guest-house” (I, 23).  
L. 24, 25 have tun.  
78. It will be observed that the above forms are parallel  
to those of the first person. Most can at once be explained  
by Indo-Eranian analogies. The aspirated forms thō and  
thun, alongside of tō and tun, may be compared with the  
Rājasthānī (Mārwārī, etc.) thē, as well as with the Gārwī  
thā and Dōḍā tuh (Standard Kāśmirī, tōh’), all meaning  
“you”. Compare, also, the Śiṇā (Drās) thō “thou.”

DEMONSTRATIVE PRONOUNS

79. The Proximate Demonstrative Pronoun is ē (written  
ēh in L. 26) “this (near), he”. It also appears under  
the form hē (Biddulph, he). Biddulph gives the following  
decension:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  ē</td>
<td>iyā</td>
</tr>
<tr>
<td>Acc. ess (? es)</td>
<td>iyā</td>
</tr>
<tr>
<td>Gen. īssa (? īsa)</td>
<td>iyāsa</td>
</tr>
<tr>
<td>Abl. ez-ma</td>
<td>iyā-ma</td>
</tr>
</tbody>
</table>
80. **Singular Nominative.**—Examples in the specimens are: *hē mē lādā šīt hī* "she became aware of this fight" (III, 21); *hē kāmē māš gina-zī* "which man does she take?" (III, 28); *hē te-ge kasab kuwe* "he may do work for thee" (III, 35).

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

We have an **Oblique Form** in *ē paš* "after this" (I, 30).

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

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

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

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

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

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1 Cf. Biddulph's *paga*, in § 122.
correct meaning, although Biddulph gives he and aga for “this”, and tiya and paga for “that”.

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

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

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

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

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

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

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

91. With Singular Ablative.—mē čān-mā tapōs kī “he made inquiry from this Khan” (I, 5); mē mās-ma tapōs kī
“he made inquiry from this man” (I, 24); *mē Tōwāl-miū sē māliyā neyu-dūt “he was taking taxes from this Tōrwāl” (II, 5); ā maś mē śīra nīgāt “that man went out from this house” (III, 31).

92. With Singular Genitive.—*mē gām-si ẓalak “the people of this village” (I, 30); *mē pō-si śū “the sister of this boy” (I, 44); *mē mās-sē “of this man” (I, 52); *mē čān-sē chi muī “the wife of this Khān died” (I, 53); *mī Nariā-si ṣād mē Jēbēya-si sād-ke bānū, “*mē watan-si mā-o-chī śerīkat ħī” “the ancestor of this Narer said to the ancestor of this Jaber, ‘let there be division of (i.e. between) me and thee of this country’” (II, 8); *mī Jēbēya-si ṣād “the ancestor of this Jaber” (II, 9, cf. 16); *mē pō-si nām “the name of this boy” (II, 26); *mē kām-si Imām “the Imām of this tribe” (II, 50); *mē Sulaimānīk-si saran “the daughter of this Sulaimānīk” (III, 23); *mē saran-si kan-de ḍid “shot this girl with an arrow” (§ 37) (III, 30); *mē ghō-si umu “the age of this horse” (L. 221).

93. With Singular Locative.—*mē manjlas-mē “in this entertainment” (I, 21); *mē watan-mī (II, 10); *mē watan-mī (III, 46) “in this country”; sē mē saran-ẓet pāsat “they quarrelled over this girl” (III, 24).

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

95. The origin of this pronoun must be sought in the Avesta ima- (cf. Waḵi yem, Sarikolī yam “this”). We may also compare the Veron m-iš, and Khōwār hum “his”. In the plural there are (beside other more doubtful forms) Gawarbatī eme, Veron mū “they”.

49
96. **From the Aryan Pronominal base** *ta-“he, she, it, that”, we have the following forms:**

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. té, (Biddulph) tiya.</td>
<td>tiyā.</td>
</tr>
<tr>
<td>Ag. ti, te.</td>
<td>tihē.</td>
</tr>
<tr>
<td>Acc. (Bid.) tes.</td>
<td>tihā, (Bid.) tiyā.</td>
</tr>
<tr>
<td>Obl. te, (? Gen.) tisi, (Bid.) tes.</td>
<td>(Bid.) tiya.</td>
</tr>
<tr>
<td>Dat. tes-kē (variant tēs-kē).</td>
<td>(Bid.) tiya-ke.</td>
</tr>
<tr>
<td>Abl. tes-ma, (Bid.) tez-ma.</td>
<td>(Bid.) tiya-ma.</td>
</tr>
<tr>
<td>Gen. tesi (variants tesē, tisi, tisē, tasi) (Bid.) tissa.</td>
<td>ti-hun (variant tīyun), (Bid.) tiyasa.</td>
</tr>
</tbody>
</table>

**Examples are:**

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

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

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

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

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

101. Singular Genitive.—tasi ṣū gā “his sister went” (I, 28); tesē chā ruksat kī “(he) let his wife depart” (I, 51); tisē derā-mē bīhī “let us sit in his house” (I, 52); tisi dvāś puš ašī “he had twelve sons” (II, 4); tesi yai-yū-bāp kufār ašī “his mother and father were Kāfirs” (II, 17); tisi ŭn bēdū ŭū “he was seated below it” (§ 35) (II, 32); tisi duyī bhā āp “his second brother came” (II, 39); tisi cui bhā wāt “his third brother arrived” (II, 43); tisi aulād āxūnzáda thī “his descendants are Ākhūnzdās” (II, 51); tesi e dušman ašū . . . tesi nām Semū “he had an enemy . . . his name (was) Semū” (III, 1, 2); tesi e sarān ašī “he had a daughter” (III, 17).

102. Plural Nominative.—tiyā kuḍī “they will beat” (L. 200).

103. Plural Agentive.—tihē mē Sulaimānīk-si sarān ḍī “they saw the daughter of this Sulaimānīk” (III, 23).

104. Plural Accusative.—mō tihā Musalmān keī “let us make them Musalmins” (II, 29).

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

106. With the termination hun of the Genitive Plural, we may compare the Kašmirī hond, as in ti-hond “of them”.

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

108. With the Object of a Transitive Verb in a Tense
derived from the Past Participle.—te dēṟā janū “(she) cleaned that house” (I, 28); tē saran māil dīt “(they) saw that girl killed” (III, 32); Sulaimānīge tē yāp nigālī “Sulaimānīk excavated that canal” (III, 54); tē rājgana Purangām-ge wālī “he brought that queen to Puran-gām” (III, 56).

109. With Singular Agentive.—ti māš hat-mē sitār gin-thū “that man has taken a guitar in his hand” (I, 4); tē jumālādār bī méli bāt banī “that headman again said the same word” (I, 35); tē xān tesē chī ruksat kī “that Khān let his wife depart” (I, 51); tē Kufār-mīā pade-ge ūeyat “(they) were driven backwards from that Kāfir” (II, 13; similarly 15); mē pō ti sēx nū “that disciple took away this boy” (II, 23); tē Semū tē xalak-ke arzī kī “that Semū made request to that people” (III, 5); te māš mē saran-si kan-de did “that man shot his girl” (§ 37 with an arrow) (III, 30); tē rājgana tē dīt “that queen saw him” (III, 49); tē rājgana Sulaimānīge gin “that queen took Sulaimānīk” (Bhāvē prayōga) (III, 55).

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

111. With Singular Instrumental.—ā te yamē-dē yamjān hō-thū “I have become worried owing to that trouble” (I, 55).

112. With Singular Dative.—mō duyimo te Kufār-ke e huī “let us two, for the sake of that Kāfir become one” (II, 11); tē xalak-ke “for that people” (III, 5, 6); Sulaimānīke tē mās-ke banū “Sulaimānīk said to that man” (III, 12); ā Sulaimānīk te Bihū-ge gā “that Sulaimānīk went to that Bihun” (III, 48); tē rājgana-ye bana-dū “he says to that queen” (III, 50).

113. With Singular Genitive.—ā pō gā te xān-sē watan-gē, tē xān-sē malāz hō “that boy went to that Khān’s country, he became that Khān’s guest” (I, 46); te saran-si kan-ke gā “he went to the neighbourhood of (i.e. near) that girl” (III, 29).
114. With Singular Locative.—*ti Tówal-mē* “in that Tórwal” (II, 2); *tē watan-mī* “in that country” (III, 8); *sē tē rājgana-żet mayin hū* “he became in love on (i.e. with) that queen” (III, 49).

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

116. With Plural Accusative.—*tiiyā šālmī pāyis-kējā gin* “take those rupees from him” (L. 235).

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

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

119. Plural Nominative.—*sē telā ugāt* “they went away from there” (II, 30); *sē ai Gurnāl-gē* “they came to Gurunai” (III, 10); *sē mē saran-żet pašat* “they quarrelled over this girl” (III, 24).
120. As a Pronominal Adjective we have:—with Singular Nominative: sê čân bana-dû “that Khân says” (I, 47); sê pô gani hû “that boy became big” (II, 27); sê râjgana xûsâl hî “that queen became pleased” (III, 60). With Object of a Transitive Verb in a tense derived from the Past Participle: te sî Semû watana hažat “he drove that Semû from the country” (III, 3).

121. With Plural Nominative.—sê daš bhai āban-gê derî “those ten cousins remained by themselves” (I, 31); sê čalak jama hî “those people (singular collective noun) became assembled” (III, 33).

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

123. Singular Nominative.—pāë tanû māl cîû-dû “he is grazing his own cattle” (L. 229). Singular Oblique: pâyis yora kud “beat him well” (L. 236) (we have seen that verbs meaning “to beat” govern the Genitive, § 37). Here the Oblique Case is used, or, possibly, pâyis is a corruption of pā-ësi); miä šâlmî pâyis-ke de “give this rupee” (? these rupees, § 94) to him” (L. 234); tiyû šâlmî pâyis-këjîa gin “take those rupees from him” (L. 235). Plural Nominative: pâiyë thî “they are” (L. 161); pâiyë ašî “they were” (L. 167); pâiyë kùdê-dî “they strike” (L. 184).

124. As a Pronominal Adjective we have:—With Singular Nominative: pāë mâš ghô-se jada thâm-si tën bîhëth thû “that man is seated on a horse under a tree” (L. 230); With Object of a Transitive Verb in a tense derived from the Past Participle: pâë cîz tâ kis-këjîa gin-thû “from whom did you buy that thing?” (L. 240).

125. With Singular Genitive.—mê pîzî-si pûc bêbêh kî-dû pâë mâš-si šû-sëd “the son of my uncle has made a marriage

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

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

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

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

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

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

131. Singular Nominative, with emphatic ī:—ā abanī baże-dū “I am myself going” (I, 45). Singular Dative: saran tā āban-gē lehi “thou demandest the girl for thyself” (I, 39);
$\text{§ 132] T\text{\textregistered}R\text{\textregistered}L}$

T\text{\textregistered}w\text{\textregistered}l-m\text{\textregistered} \text{\textregistered} \text{\textregistered} an-g\text{\textregistered} karwanda k\text{\textregistered} “he did cultivation for (him)self in T\text{\textregistered}rw\text{\textregistered}l” (II, 2); \text{\textregistered}aban-m\text{\textregistered} \text{\textregistered} \text{\textregistered} g\text{\textregistered} l\text{\textregistered}t-ke j\text{\textregistered}r ku “make (thyself) ready for a fight for (thy)self (and) me” (III, 11). **Plural Dative**: s\text{\textregistered} da\text{\textregistered} bhai \text{\textregistered} an-g\text{\textregistered} der\text{\textregistered} “those ten cousins remained for (i.e. by) themselves” (I, 31).

132. The origin of the word \text{\textregistered}aban must again, like Ksh. p\text{\textregistered}\text{\textregistered}\text{\textregistered} “self”, be referred to the Sanskrit \text{\textregistered}\text{\textregistered}t\text{\textregistered}man-, through the Prakrit appana-. In Dardic appana- would become *apana-, and the intervocalic p would, in T\text{\textregistered}rw\text{\textregistered}l, regularly become b (see § 3d).

133. The **Reflexive Possessive Pronoun** is tan\text{\textregistered} “own”, immutable, and used like the Hindi apn\text{\textregistered}. Like that word it usually refers to the logical subject of the sentence. The following are examples of its use: \text{tu} ba\text{\textregistered}z, tan\text{\textregistered} d\text{\textregistered}r\text{\textregistered} v\text{\textregistered}d\text{\textregistered}n k\text{\textregistered} “go thou, and set (thine) own house in order” (I, 25); tan\text{\textregistered} yai-ge tan\text{\textregistered} \text{\textregistered}t\text{\textregistered} ge ban\text{\textregistered} “(he) said to (his) own mother and to (his) own sister” (I, 27); \text{\textregistered}jam\text{\textregistered}d\text{\textregistered}r tan\text{\textregistered} bhay\text{\textregistered}-g\text{\textregistered} bana-d\text{\textregistered} “this headman says to (his) own brothers” (I, 32); “tan\text{\textregistered} \text{\textregistered}t\text{\textregistered} me-g\text{\textregistered} d\text{\textregistered}”; m\text{\textregistered} tan\text{\textregistered} s\text{\textregistered} t\text{\textregistered} t\text{\textregistered}s-ke’ na d\text{\textregistered} . . . “\text{“} e tan\text{\textregistered} \text{\textregistered}t\text{\textregistered} s\text{\textregistered} u me-g\text{\textregistered} na d\text{\textregistered} “‘give to me (your) own sister’; I did not give (my) own sister to him . . . ‘he did not give (his) own sister to me’” (I, 33–5); \text{a} p\text{\textregistered} tan\text{\textregistered} \text{\textregistered}s\text{\textregistered}r-k\text{\textregistered} \text{\textregistered}p \text{; tan\text{\textregistered} \text{\textregistered}t\text{\textregistered} \text{\textregistered}y\text{\textregistered}-g\text{\textregistered} bana-d\text{\textregistered} “this boy comes to (his) own house; he says to (his) own sister” (I, 42); tan\text{\textregistered} saran m\text{\textregistered}g\text{\textregistered} d\text{\textregistered} “give to me (thine) own daughter” (I, 48); tan\text{\textregistered} \text{\textregistered}s\text{\textregistered}r\text{\textregistered} j\text{\textregistered}\text{\textregistered}m\text{\textregistered}a p\text{\textregistered}w\text{\textregistered} “he sent clothes from (his) own house” (I, 50); tan\text{\textregistered} \text{\textregistered}n\text{\textregistered} n\text{\textregistered} c\text{\textregistered}i g\text{\textregistered} “(he) abandoned (his) own Kh\text{\textregistered}nship” (I, 54); p\text{\textregistered}d\text{\textregistered}-ge tan\text{\textregistered} \text{\textregistered}s\text{\textregistered}r-k\text{\textregistered} ai “(they) came backwards to (their) own house” (II, 15); \text{a} p\text{\textregistered} tan\text{\textregistered} yai-si ci\text{\textregistered} na p\text{\textregistered}\text{\textregistered}sat “this boy was not drinking (his) own mother’s breast” (II, 18, so 21); \text{t\textregistered} \text{\textregistered}\text{\textregistered}\text{\textregistered}h\text{\textregistered}lak-k\text{\textregistered} tan\text{\textregistered} y\text{\textregistered}r\text{\textregistered}k sab\text{\textregistered} “(he) arranged (their) own jirga for that people (here, if my translation is right, tan\text{\textregistered} does not refer to the logical subject) (III, 6); tan\text{\textregistered} k\text{\textregistered}rm\text{\textregistered}-ge ban\text{\textregistered} “(he) said to (his) own army” (III, 13); \text{\textregistered}\text{\textregistered}\text{\textregistered}\text{\textregistered}\text{\textregistered}h\text{\textregistered}-g\text{\textregistered}h\text{\textregistered}-ge wat “(she) came to Purang\text{\textregistered}m for (her) own rule” (III, 60); \text{p\text{\textregistered}e\text{\textregistered} tan\text{\textregistered} m\text{\textregistered}l\text{\textregistered} h\text{\textregistered}n\text{\textregistered}d-m\text{\textregistered} ci\text{\textregistered}-d\text{\textregistered} “(he) is grazing (his) own cattle on the hill-top” (L. 229).
134. This form is again to be compared with the Sanskrit (a)tmān-. For further particulars, see under pāē (§ 129).

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

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

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

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

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

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

140. The origin of ka is the Avesta-Sanskrit base ka-. It appears under numerous related forms in nearly all the Dardic languages. Thus, Bašgali kē, kai; Wai-alā kas; Khōwār kya; Kalāšā kī; Gawarbati ki; Pašai kō; Tirāhī
§ 141. An Interrogative Pronoun of Quantity is kadak “how much? how many?” Examples are mē ghō-sī umu kadak cī (? chī) “how much is the age (fem.) of this horse?” (L. 221); mhēda Kaśmīr kadak dū thū “from here how much (masc.) distant is Kashmir?” (L. 222); chī bōp-sī širē kadak pūc thī “how many (masc. pl.) sons are in thy father’s house?” (L. 223).

142. As related Dardic words, we may quote Wai-alā and Gārwī kiti, Gawarbati kata, Śiṅā of Dāh-Hanū katāk, Kaśmīrī kait-, and Maiyā katuk. As usual in Tōrwāli, intervocalic t has been softened to d (see § 3d.).

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

144.—Miscellaneous Pronominal Adverbs.

mēl “here” (cf. tel “there”), in mēl ti Tōwāl-mē aban-gē karwanda kī “here, in that Tōrwāl, he did cultivation for himself” (II, 2).

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

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

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

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

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

1 Note here, and in mēl-ti, the interchange of t and l.
147. _talā_ "then" (? "from then"), in _ā ta talā gina-žī_ "I (fem.) shall then take thee (when thou diggest a canal)" (III, 51).

148. _mere_, "now", in _ā mere ka cal keī_ "what device should I do now?" (I, 24); _mere tilai bižī_ "now let us go, let us be off!" (I, 52).

149. _miz_ "thus", in _Semū-ye miz banū_ "to Semū they said thus" (III, 7).

150. _kē_ (or, L. 94, _kai_) "why?" (cf. _Šīnā kē_) in _tu kē āp_ "why didst thou come?" (I, 47).

_kiau_ "why?", and, hence, by a common Dardic idiom, "therefore," in _kiau te-gē mubāraki-ye āp_ "therefore (we) came to thee for congratulation" (I, 40); _ā kiau te-gē sōwāl kō-dū_ "therefore I make a request to thee" (I, 56).

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

**CONJUGATION**

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

Infinitives in _ōsa_ :-

- _abōsa_ "to arrive".
- _olōsa_ "to open".
- _cōsa_ "to let go".
- _hōsa_ "to be, become".
- _kōsa_ "to do".
- _žoš kowōsa_ (?) _žoš khowōsa_ "to be angry" (cf. _kowūsa_, below).

Infinitives in _ūsa_ :-

- _lāmōsa_ "to swim".
- _porōsa_ "to break" (trans., cf. _pūrūsa_, below).
- _wōsa_ "to dismount".
- _yōsa_ "to come".

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Infinitives in āsa:—

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

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

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

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

Sing. Masc. 3:—mē-te-gē kam thū “there is business for me and thee” (I, 6, similarly 7); 
chī nām ka thū “what is thy name” (L. 220); 
ujil ghō-si zīn širē thū “the saddle of the white horse is in the house” (L. 226); 
pāē māš ghō-se jada thām-si ṭin bīhēth thū “that man is seated on a horse under that tree” (L. 230); 
bhā šū-kējā ucat thū “the brother is taller than the sister” (L. 231).

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

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

Plur. Masc 3:—mē yai ū bāp kāfīr thī “my mother and father are unbelievers” (II, 29); 
tisi aulād āxūnzdā thī “his descendants are Ākhūnzdās” (II, 51); 
chī bāp-si širē kadak pūc thī “how many sons are there in thy father’s house?” (L. 223); 
pāē šai-se kīmat dū šālmī ē ar thī “two and a half rupees are the price of that thing” (L. 232).

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

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

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

Sing. Masc. 1:—ā lūṭ āšū “I was small” (I, 13).

Sing. Masc. 2:—tū āšū “thou wast” (L. 162).

Sing. Masc. 3:—egī ti-hun jumāldār āšū, sē mū tarbūr āšū, ti-hun dērā wadān āšū “one of them was a head man, he was my cousin, their house was in order” (I, 16, 17); mē manjlas-mē e māš āšū “there was a man in this assembly” (I, 21);

Punkā-mē e Kupār āšū “there was a Kāfīr in Punkā” (II, 3, similarly III, 2); sē cir zālim āšū “he was very powerful” (II, 4); sē buzurg āšū “he was a saint” (II, 17); Pir kile-mē āšū “he was in the village of Pir” (II, 19); ā pō dē-sī kaman āšū “that boy was a master of the share” (II, 25); Tōwāl-sī muś-ke e biū-sī thām āšū “in front of Tōrwāl there was a biū-tree” (II, 31); pājī ti-hun cōthum bhū āšū “afterwards there was their fourth brother” (II, 46); tesi e ḏuśman āšū “of him there was an enemy” (III, 1); tesi nām Semū āšū “his name was Semū” (III, 2); e māš andre e ḏuśā āšū “one man among (them) was very intelligent” (III, 27).

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

Plur. Masc. 1:—mō aṣī “we were” (L. 165).

Plur. Masc. 2:—thō aṣī “you were” (L. 166).

Plur. Masc. 3:—mī daš bhai aṣī “of me there were ten cousins (I, 15); tisi dūāš puś aṣī “of him there were twelve sons” (II, 4); tesi yai-yū-bāp Kufār aṣī “his mother and father were Kāfīrs (II, 17).

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

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

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

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

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

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

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

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

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

161. It may be added here that Biddulph, in his account of “Torwâlak” grammar, gives a short list of conjugational forms. Among these, he gives a Present Participle ending in düt, as in kuḍùdoott “striking”. There is nothing like this in Sir Aurel Stein’s specimens. In his List, Sir Aurel gives kuḍũnki “striking”, which is evidently based on the Paštö Present Participle ending in ũnkai. In the Folktales, düt appears only as an Auxiliary Verb making the Imperfect tense (§ 178).

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

163. Sing. 1:—bīzī, in ā bīzī, “I will go” (I, 44).
dai, in ā te-gē dai “I will give (her) to thee” (I, 49).

gisī, in ā ta gisī “I will take thee” (III, 53).

kēi, in ā mere ka cal kei “what device shall I now do?” (I, 24).

kī, in ā beşt-e e saran-ma tapōs kī “I, having gone, will make enquiry from this girl” (III, 28).

kuḍī-yā, in ā kuḍī-yā “I shall beat” (L. 195).

nigālī, in yāp ā nigālī “I will cut a canal” (III, 52).

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

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

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

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

Plur. 1:—bīzī, in yā, mō bīzī “come ye, let us go” (I, 36); mere tilai, bīzī “let us now go, let us be off” (I, 52); tili, bīzī “let us go, let us be off” (II, 28).

dē, in tes-ki mubārakī dē “let us give congratulation to him” (I, 36).

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

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

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

tilai or tili, see bīzī above.

bīhi, in tīsē dērā-mī bīhi “let us sit in his house” (I, 52).

Plur. 2:—kuḍī-yā, in thō kuḍī-yā “you will beat” (L. 199).
Plur. 3:—\textit{kuḍi}-yā, in \textit{tiyā} \textit{kuḍi}-yā “they will beat” (L. 200).

164. As regards the forms ending in \textit{i} (including those in \textit{ē}) it is evident that the third person singular has usurped the functions of both the other persons. The origin, of course, is the Avesta, \textit{-aiti}, Sanskrit \textit{-ati}. We may compare the \textit{Kāśmirī mārī}, and the \textit{Munjānī dehi}, both meaning “he will beat”. The form \textit{kuvē} is formed from a base \textit{kō} or \textit{kū}, which we shall notice in the Imperative (§ 167) and in the Periphrastic Present (§ 173). \textit{Tilai} and \textit{dai} are, I suppose, merely older forms of \textit{tili} and \textit{dē} respectively (-\textit{ati} > -\textit{ai} > -\textit{ē} > -\textit{i}).

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

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

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

\textit{b’hai} “sit thou” (L. 79).

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

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

\textit{gan}, in \textit{khē-de gan} “bind (him) with a rope” (L. 236).

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

\textit{hō}, in \textit{iri hō} “stand” (i.e. become standing) (L. 82).

\textit{khō} “eat” (L. 78).

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

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

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

mō “die” (L. 83).
	nigāl or nīgal, in tu mē Bihū-ge yāp nigāl “excavate a canal to this Bihun” (III, 51); kūī-mā ū nīgal “draw water from the well” (L. 237).

pā, in tu be̤s-te me̤-ge̤ jāma pā “do thou, having gone, send clothes to me” (I, 49).

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

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

til “go thou” (L. 77).

yē “come thou” (L. 80).

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

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

janā, in mī dērá janā “clean ye my house” (I, 27).

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

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

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

168. Periphrastic Present.—This is formed by adding a present form of the Auxiliary Verb to an abraded form of the Future (Old Present). The same procedure is followed in Śiṇā where šidēn “he strikes”, is a contraction of the Future (Old Present) šidē with han “he is”. In Törwālī, the Future (Old Present), for all persons ends in ū, as in kuḍī
"I, thou, he, etc. will strike ". In the Periphrastic Present, this i is weakened to ē or a, and to this the Auxiliary dū (see § 158) is added as the Auxiliary. Sometimes nin or in (see below, §§ 169, 170, 176) is used instead of dū. When the more usual form with dū is employed, we get forms such as kuđē-dū "I, thou, or he strike, strikest, or strikes "; gina-dū "I, thou, or he take, takest, or takes ". The plural masculine of dū is dī, so that we get kuđē-dī "we, you, or they strike.". The feminine in both numbers of dū is ī so that we get kuđē-īi "I, thou, she, we, you, or they (all feminine) strike, etc."

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

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

1 I may here mention that Biddulph distinguishes between a masculine, kūdnin, and a feminine kūdnin. He makes a similar distinction in regard to the ordinary Present with dū. He gives a masculine kuđādo (i.e. kuđa-dū), and a feminine kuđūdji (i.e. kuđu-īi), but I have failed to find any trace of such a distinction in the present texts. Moreover, as the verbal base, kuđē or kuđa, is almost certainly derived from the Old Present, and is not participial, I do not see how it can possibly change for gender.
170. The origin of this auxiliary form, \textit{nin}, is to me a matter of doubt. I am inclined to suggest that the termination may originally have been that of the third person plural, and we can then connect forms such as Biddulph's \textit{kud\text{n}i\text{n}}, with the Šiñā forms, such as the 3rd person plural \textit{šid\text{è}n\text{è}n} “they beat”, which is a compound of the Future (Old Present) of that language (Plur. 3, \textit{šid\text{è}n}), with the auxiliary verb \textit{han} “they are”. If this is correct, \textit{kud\text{n}i\text{n}} should be a compound of a lost *\textit{kud\text{è}n} “they will beat”, with a Tōrwāli form corresponding to the Šiñā \textit{han}, which has now fallen out of use as a separate word.

171. Examples of the Present with \textit{dû} are:—

Sing. Masc. 1:—\textit{ba\text{ç}e-dû}, in ā abanī ba\text{ç}e-dû “I am going” (i.e. will go) myself” (I, 45).

\textit{gīna-dû}, in mē saran ā gīna-dû “I take (i.e. will take) this girl” (III, 25).

\textit{kō-dû},\textsuperscript{1} in ā te-kējā s\textsuperscript{ā}wāl kō-dû “I am making a request from thee” (I, 8, 56); ā te-gē du žāt majlis kō-dû “I make (i.e. will make) an entertainment for thee for two nights” (I, 10); te-sād maškulā kō-dû “I am making business (i.e. talk) with thee” (I, 56); ā te-sāt šērīkat na kō-dû “I am not making sharing with thee” (II, 9).

\textit{kud\text{è}d\text{è}u}, in ā kud\text{è}d\text{è}u “I beat” (L. 179).

\textit{mā-dû}, in ā mē Sulaimānīk mā-dû, “I will kill this Sulaimānīk” (III, 34).

\textit{nīm\text{ā}-dû}, in ā te-kējā cānī nīm\text{ā}-dû “I wish for a Khān-ship from thee” (II, 38); ā wazirī nīm\text{ā}-dû “I wish for Wazirship” (II, 41).

Sing. Fem. 1:—\textit{gīna-žī}, in ā ta talā gīna-žī “I will then take thee” (III, 51).

\textsuperscript{1} This is irregular, here, and also elsewhere in this tense. The Future (Old Present) is \textit{kei} or \textit{ki} (§ 163), and the Imperative is \textit{kō} or \textit{ku} (§ 167). The Future (Old Present) Sing. 3 is \textit{kuvē} (§ 163), and is an exceptional form used as an Imperative. Cf. Imperative Plur. 2 \textit{kuwa} (§ 167). See also § 164.
172. Sing. Masc. 2:—bažé-dū, in tū bažé-dū “thou goest” (L. 206).
kō-đū, in tu ka sōwāl kō-đū “what request dost thou make?” (I, 9).
nimā-đū, in tu ka nimā-đū “what dost thou wish?” (II, 37, 40).

According to L. 180, “thou beatest” is tū kude-thū, in which thū is used instead of dū. This is exceptional, see § 158.

173. Sing. Masc. 3:—bana-dū “he says” (I, 7, 8, 9, 10, et passim). As stated above, this is throughout used as a Historical Present.
bažé-dū, in Ṣāh Zamān Xān Mingaore-ye bažé-dū “Shāh Zamān Khān goes (i.e. went) to Mingaora” (I, 1); sē bažé-dū “he goes” (L. 207).
ciā-dū, in pāē tanū māl khanḍ-mē ciā-dū “he is grazing cattle on the hill-top” (L. 229).
ho-đū, in mī bāp pāē liḍe śirē ho-đū “my father is being (i.e. lives) in that small house” (L. 233).
kude-thū, in sē kude-thū “he beats” (L. 181). See above, under “thou beatest”, and § 158,
pō-đū, in sē tanū yai-si cīs na pō-đū “he does not drink (from) his mother’s breast” (II, 21).

ey-dū, in ek duī-sāt jōr ne ye-dū “one does not come (to) agreement with the other” (III, 26); kāme mās-se pō tekējā piyāj ye-dū “the son of what man comes behind thee?” (L. 239).

174. Sing. Fem. 3:—bane-zī, in mē pō-si šū bane-zī “this boy’s sister says” (Historical Present) (I, 44); sē bana-zī “she says” (id.) (III, 51, 53); rājgana Sulaimānīk-ke bana-zī “the queen says (id.) to Sulaimānīk” (III, 58).
gina-zī, in hē kāmē mās gina-zī “which man does she take?” (III, 28).
175. Plur. Masc. 1:—bana-dī (? bana-di), in yā, mō bana-dī (? bana-di) mē pō-gē “come ye, we (shall) say to that boy” (I, 33).

bażē-dī, in mō bażē-dī “we go” (L. 208).
kuđē-dī, in mō kuđē-dī “we beat” (L. 182).

Plur. Masc. 2:—bażē-dī, in thō bażē-dī “you go” (L. 209).
kuđē-dī, in thō kuđē-dī “you beat” (L. 183).

Plur. Masc. 3:—bażē-dī, in ē bażē-dī “they go” (L. 210).
kuđē-dī, in paiyē kuđē-dī “they beat” (L. 184).

176. Examples of the Present with nin or in are:—

Sing. Masc. 1:—hō-nin, in mē hō-nin “I may be” (L. 172)

Sing. Masc. 3:—ban-in, in ban-in, “tā me-gē ka mubārakā dī” “(if) he may say, ‘what congratulations are given by thee to me?’” (I, 38).

kō-nin, in tē mō-ma tapōs kō-nin “he may make a question from (i.e. inquire from) us” (I, 37).

Plur. Masc. 1:—ban-in, in mō ban-in “we may say” (I, 39).

gin-in, in besyāt mōi gin-in “it is we who shall take loot” (III, 8).

ya-nin (? yā-nin) in mōi te-sāt karmā ya-nin (? yā-nin) “it is we who shall come with thee as an army” (III, 7).

Plur. Masc. 3:—mā-nin, in tu ne baż, tā mā-nin “do not thou go, they may kill thee” (I, 44).

177. Imperfect.—This is formed on the same lines as the Periphrastic Present, the Past tense, (a)šū, of the Verb Substantive, or the Past Auxiliary dut (dūd) or šat (šad) (§ 158), being substituted for dū. As stated in § 155, the initial a of ašū has been omitted, so that, in the Imperfect, ašū becomes šū. Only one example of the Imperfect with šū has been noted. It is mē kuđē-šū “I was beating” (L. 192).

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

_dugū-dut_, in _sē širē pām dugū-dut_ “she was weaving wool in the house” (III, 18).

 hô-dut, in _ē manjlas thun hujrā-mē hô-dut_ “this entertainment was becoming (i.e. used to be) in your house” (I, 23).

_kō-dut_, _kao-dud_, in _Sulaimānīk Purangām-žet bādšāhī kō-dut_ “Sulaimānīk was doing rule over Purangām” (III, 1); _ai beš-te til nidā kao-dud_ “I, having gone there, was making inspection” (I, 19).

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

179. Imperfects formed with *šat* (*šad*) are:—

_diū-šad_, in _malāž-ge gīl diū-šad_ “he was giving (i.e. continued to give) bread to guests” (I, 29).

 pó-šat, in _ā pō tanū yai-si ciš na pó-šat_; _lehir chal-si ciš pó-šat_ “this boy was not drinking (i.e. used not to drink) his mother’s breast; he was drinking the breast of a red goat” (II, 18).

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

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

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

 hô (strong form), in _ā šid hô, čušāl hô_ “I became aware, I became (i.e. I am) happy” (I, 40).
183. Sing. Masc. 2:—āp, in tu kē āp “why didst thou come?” (I, 47).

gā (strong form), in tū gā “thou wentest” (L. 212).

184. Sing. Masc. 3:—āp, in e māz āp “a man arrived” (I, 3); ē pō pat-gē āp “this boy came back” (I, 26); ā pō tanū šir-kē āp “the boy came to his own house” (I, 42); dād mē watan-gē āp “the ancestor came to this country” (II, 1, 7); pāi tisi duyi bhā āp “afterwards his second brother came” (II, 39); mūš-ke cāi āp “a cliff came (i.e. appeared) in front” (III, 57).

bēth or b’hēth, or (strong form, cf. § 3e) bēdū, in ē pō andare bēth “this boy sat inside” (I, 29); tisi ṭin bēdū “he sat under it (sc. a tree)” (II, 32). Cf. pāē māś thām-śi ṭin b’hēth thū “that man is seated under a tree” (L. 230).

diū (strong form), in pata-ge diū “he fled back” (III, 16); Sulaimānīk diū “Sulaimānīk escaped” (III, 45).

gā (strong form), in Ningōlī-se kac-ke gā “he went to the neighbourhood of Ningōlī” (I, 2); ē pō gā “that boy went” (I, 46); tanū ẓānī cāi gā “he abandoned his Khānship” (I, 54); māš gā . . . te saran-śi kan-ke gā “the man went . . . he went to the vicinity of that girl” (III, 29); Sulaimānīk jābal hat-te ginu gā “Sulaimānīk, taking a pickaxe in his hand, went” (III, 38); pata-g Semū-sie šir-ke gā “he went back to Srmū’s house” (III, 39, so 45); melāstōp-te gā “he went for a visit” (III, 48).

gya (a variant of gā), in Sulaimānīk-si karmā gya Bihū-ge “Sulaimānīk’s army went to Bihun” (III, 14).

hū or hō (both strong forms), in mi dērā kūtsā šat hū “my house (and) lane became ruined” (I, 14); ē ẓān lewānai hū “this Khān became mad” (I, 54); e pō paidā hū “a son became born” (II, 16); sē til ẓit hū “he there became aware” (II, 19); sē pō gani hū “that boy became big” (II, 27); sē Musulmān hū “he became a Musalmān” (II, 36, so 43, 49); se watan-śi wazīr hū “he became Wazīr of the country” (II, 42); šerunke hū . . . Mayō-mī dērā hū “he became an exile (§ 203) . . . his home became in Mayō” (III, 4);
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Semū cir xušāl hū "Semū became very glad" (III, 42); sē tē rājgana-zet mayin hū "he became in love with that queen" (III, 49).

tē čān-sē malāzh hō "he became a guest of that Khān" (I, 46); cui kāl hō "the third year became" (II, 47).

It will be observed that the usual form is hū.

hū, in Sulaimānīk hū "Sulaimānik slept" (III, 43).

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

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

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

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

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

185. Sing Fem. 3 :-gā (strong form. We should expect gī or gai), in tasi šū gā "his sister went" (I, 28).

hī (strong form), in na-tsāba derē zōg hī "there became an unexpected noise at the door" (III, 20); hē mē lāda šit hī "she became aware of this fight" (III, 21); ar zāt hī "it became half night (i.e. midnight)" (III, 43); mē watan-mē Sulaimānīk-sī bī pādšāhī hī "Sulaimānik’s rule became again in this country" (III, 46, so 61); pan na hī "there was no road" (III, 57); sē rājgana xušāl hī "that queen became pleased" (III, 60).

muī or mai (both strong forms), in mē čān-sē chī muī "the wife of this Khān died" (I, 53); mē saran mai "this girl died" (III, 30). Cf. māil in tē saran māil diît "they saw (that) this girl (had been) killed" (III, 32).

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

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

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


188. Plur. Masc. 3:—*ai* (strong form), in *pade-ge tanū šir-ke ai* “they came back to their own house” (II, 15);

*sē ai Gurnāl-gē* “they came to Gurnāl” (III, 10);

*Mayō-si gan gan mās ai* “a number of big men of Mayō came” (III, 22).

*āp*, in *mē gām-si čalak bud ēs paš āp* “after this many people of this village came” (I, 30).

*derē* (strong form), in *sē daš bhai ăban-gē derē* “those ten cousins remained by themselves” (I, 31).

*gai* (strong form), in *dō kāl gai* “two years went (i.e. passed)” (II, 47);

*hē gai* “these (men) went” (III, 32);

*tīyā gai* “they went” (L. 216).

*hwi, hōi, or hī* (all strong forms), in *diumo (? duimo, § 56) ek-dije* (§ 56) *erī huī* “both, one with the other, became halted” (III, 15);

*derē erī hōi* “they became halted at the door” (III, 22);

*sē čalak jama hī* “those people became assembled” (III, 33).

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

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

*pašat*, in *sē mē saran-žet pašat* “they quarrelled over this girl” (III, 24).

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

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

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

191. Masc. Sing. Obj.—banū (strong form), in mē banū “I said” (I, 20); tanū yai-ge tanū ši-ge banū “he said to his own mother and to his own sister” (I, 27); dād-ke banū “he said to the ancestor” (II, 8, 9); Semū-ye miz banū “they said thus to Semū” (III, 7); Sulaimānik-kē banū “he said to Sulaimānik” (III, 11); Sulaimānik te māš-ke banū “Sulaimānik said to that man” (III, 12); tanū karmā-ye banū “he said to his own army” (III, 13).

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

cinū (strong form), in te cai cinū “he cut the cliff” (III, 38); Sulaimānik mē cai cinū “Sulaimānik cut this cliff” (III, 59).
did, in Semū-si šā-si did “he hit Semū on the head” (III, 44).

dit, in tes-ke šulan dit “he gave a curse to him (i.e. he cursed him)” (II, 48); Sulaimānīk gaš-te Semū-ye dit “having captured Sulaimānīk, they gave him to Semū” (III, 33).

dīt in tē rājgana tē dīt “that queen saw him” (III, 49).

gin, in tē rājgana Sulaimānīge gin “that queen took Sulaimānīk (bhāvē prayōga)” (III, 55).

hażat, in te si Semū watana hażat “he drove that Semū from the country” (III, 3); tē Kufār hē hażat “they were driven away by that Kāfir” (II, 15).

janū (strong form), in te dērā janū “she cleaned the house” (I, 28).

kī (strong form), in sitār-sē māš mē čān-ma tapōs kī “the man of the guitar made inquiry from this Khān” (I, 5); Tōwāl-mē aban-gē karwanda kī “he did cultivation for himself in Tōrwāl” (II, 2); lat kī “they did fighting” (II, 14); kalimā bayān kī “he recited the creed” (II, 33, 36, 39); tes Musulmān kī “he made him a Moslem” (bhāvē prayōga)” (II, 47); mē kām-si Imām kī “(he) made him Imām of this tribe” (II, 50); mī Sulaimānīke sāt rabar kī “he made a fight with this Sulaimānīk” (III, 3); tē watan-mī mōi lāt kī, mōi barā kī “we verily did fighting in that country, we verily made victory” (III, 8); Sulaimānīke hukum kī “Sulaimānīk made an order” (III, 13); lāt šuru kī “they began to do fighting” (III, 15); lāt-mī Sulaimānīke baidāt kī . . . tes-ma gām tīn kī “in the fight he made Sulaimānīk defeated (bhāvē prayōga) . . . the village was captured from him” (III, 16); dadan-si ken-ta bathā kī “(he) made him seated by the side of the fireplace” (III, 42).

kuḍū (strong form), in mai kuḍū “I struck” (L. 185, and so on through the tense).

nū (strong form), in mē pō ti šēx nū “that Shekh took away this boy” (II, 23); Sulaimānīk gaš-te nū “having captured Sulaimānīk, they took him away” (III, 36). Perhaps neyū in neyū-dut (§ 178) is a variant of nū.

pewū, peyū, or piyū (all strong forms), in tanū širā jāma
pewū “he sent a garment from his own house” (I, 50); Miā Kāsim Bāba tanū šēx peyū “Miyān Kāsim Bābā sent his own Shēkh (= disciple)” (II, 22); Semū māš piyū “Semū sent a man” (III, 10).

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

ṭhāu or ṭhalū (both strong forms), in Miā Kāsim Bāba mē pō-si nām ṭhāu “Miyān Kāsim Bābā put a name of (i.e. to) this boy” (II, 26); šen ṭhalū “she placed a bed” (apparently an l-participle, § 195) (I, 28).


ki (strong form), in lēb bāliḥ barābar ki “she made right a cover (and) pillow” (I, 28).

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

193. Fem. Sing. Obj. :—bānī (strong form), in tē jumāldār bī mēlī bāt bānī “that head man again said the same word” (I, 35).

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

dit, in mē tanū šū tēs-kē na dit “I did not give my own sister to him” (I, 34); ē tanū šū me-gē na dit “he did not give his own sister to me” (I, 35); tā me-gē ka mubārakī dit “what congratulation did you give me” (I, 38).

dit, in tihē mē Sulaimānī-kī saran dit “they saw the daughter of this Sulaimānīk” (III, 23); saran māiḥ dit “they saw the girl (that she was) killed” (III, 32).

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

79
kī (strong form), in tē ćān tesē chí ruksat kī “that Khān allowed his wife to go” (I, 51); Nariā-sī dād te-set mukadima kī “the ancestor of Narēr made a quarrel with him” (II, 6);
tes-ke Bāba dūwā kī “to him the Bābā made a prayer (i.e. grant) ” (II, 42, so 45); tē Semū tē ćhalak-kē arzī kī “that Semū made a request to those people” (III, 5).

lehi (strong form), in filankē ćān-sē saran tā aban-gē lehi “thou askedst for thyself the daughter of a certain Khān” (I, 39).
nigālī (strong form), in Sulaimānīge tē yāp nigālī “Sulaimānīk excavated that canal” (III, 54).
sabat, in pan sabat “(he) prepared a road” (III, 38, 40, 41).
telī (strong form), in mī Jebēyā-sī dād sē telī “this ancestor of Jabēr broke the bridge” (II, 13).

wālī (strong form), in tē rājjana Purangām-ge wālī “(he) brought that queen to Purangām” (III, 56).

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

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<td>banū</td>
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<td>būda, būdā</td>
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<td>cinū</td>
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<td>nū, (? neyu)</td>
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<td>pewū, peyū, piyū</td>
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<td>thāu, thalū</td>
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The rest are all weak forms, and do not change for gender or number. See §§ 180, 189.

195. If I am right in looking upon thalū as a variant of thāu, we have here an example of the Dardic t-participle, which is also found in Śinā and other Dardic languages. The original
Past Participle

§ 196

sthāpitakah, would in the one case become *sthāpiu, and then thāvu, thāu. In the other case it would become *sthāpidu, *sthāvilu and then thalū (? thālū). The l is not the illa-suffix common in India, for, in Śina, we find several pairs of participles such as utādo or utālo "risen"; cādi or cāli "delivered of a child"; sīcādo or sīcālo "learnt", and so on, which show that we have here the change of d to l that is common in many Eranian languages. Another example of the l-participle is māil "killed" (III, 32). See -t > -d > -l, and -d > -l, in § 4.

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

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

One word more. Three pure Past Participles must be added to the above. One is baidāt "defeated", and is used as a participle, and not as a Past tense in lāt-mi Sulaimānike baidāt kī "in the fight he made Sulaimānik defeated" (III, 16). Another is bāṭhā "caused to be seated", in dadan-si ken-ta bāṭhā kī "he made him seated near the fireplace"
The third is mail (< māritā) "killed", in saran mail Ḍīt "they saw the girl (that she was) killed" (III, 32).

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

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

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

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

ki-du, in mē piži-si pūc bēbā kī-du "the son of my uncle has made a marriage" (L. 225).

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

Fem. Sing. Obj.:—dī-cī (for dit-zi, § 158), in ke yora xušālī Xuđā Pāk dī-cī "what good happiness has the Almighty given!" (I, 20).

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

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

200. Pluperfect.—The Pluperfect is obtained by conjugating the Past tense of the Auxiliary Verb—(a)šū or šat (§ 158)—with the Past Participle of the principal verb. As in Indian and other Dardic dialects, the Pluperfect is often employed to indicate a Remote Past. Examples are:—
201. Masc. Sing. bēdū-šū ($§$ 3e), in tisi tiin Miā Kāsim Bāba bēdū-šū "under it Miyan Kāsim Bāba was seated" (II, 32).

gā-šū, in tu gā-šū filanke čān-sē saran tā āban-gē lehi "thou hadst gone and asked for the daughter of a certain Khān for thyself" (I, 39).

kudū-šū, in mē kudū-šū "I had beaten" (L. 193).

banu-šat, in sē pō sabak banu-šat "that boy said (i.e. studied) (his) lesson" (II, 27).

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

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

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

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

gin-de, in Sulaimānīk te jabal gin-de Semū-si šā-si did "Sulaimānīk, having taken that pickaxe, struck Semū's head" (§ 37) (III, 44).

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

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

- **aj** “to-day”, in *mē aj cir pand kī-ji* “I have walked a long way to-day” (L. 224).
- **andare, andere** “inside, among”, in *ē pō andare bēth* “this boy sat inside (the house)” (I, 29); *e mās andere cir hušā ašū* “one man among (them) was very intelligent” (III, 27).
- **bā** (L. 86) “up”, in *Kalāma va Mišku-si cālā-bā* “down from Kalām up to the rock of Mishku” (III, 61).
- **bī** “again”, in *tē jumāldār bī mēlī bāt bānī* “that head man again said the same word” (I, 35); *mē watan-mī Sulaimān-si bī pādsāhī hī* “Sulaimān’s rule of this country again took place” (III, 46).
- **kac (kac)*** “near”, in *Ningōli-se kac-ke gā* “he went to near Ningōli” (I, 2).
- **kan, ken** “near”, in *te saran-si kan-ke gā* “he went to near that girl” (III, 29); *dadan-si ken-ta bāthā kī* “he made him seated near the fireplace” (III, 42).
- **niō** “near” (L. 87).
- **mūj, muš, mūś, mūšā** “before”, in *mē kējā mūj bāz* “walk before me” (L. 238); *Tōwāl-si muš-ke* “in front of Tōrwāl (there is a tree)” (II, 31); *mūś-ke cai āp* “a cliff came in front” (III, 57); *mūšā ē māś āp* “a man came before him” (I, 3). Cf. *muš “first”, § 55.*
- **pāji** “afterwards”, *pīyāj* (L. 91), *paiz “behind”, in pāji tisi duyī bhā āp* “afterwards his second brother came” (II, 39, so 43, 46); *kāme mās-se pō te-kējā pīyāj ye-dū* “the boy of what man comes behind you?” (L. 239). Cf. *pāš.*
- **pāš, paś** “afterwards, later, after”, in *telā pāš buḍ kām Musulmān hū* “after then the whole tribe became Moslem” (II, 49); *telā pāš Bihū-mī e rājgana ašī* “after that time
there was a queen in Bihun” (III, 47); me gåm-si χαλακ bud is paš āp “after this many people of this village came” (I, 30); ā gā filankē χάν-ςε saran paš “I am gone after (i.e. for) the daughter of a certain Khān” (I, 43). Cf. pāji.

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

pāiž, see pāji.

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

sāt, sād, sāth “with”, in te sād maškulā kō-dū “I am doing business (i.e. talk) with thee” (I, 56). Here the final t has apparently been softened to d before the following m. ā te-sāt šerīkat na kō-dū “I do not make sharing with thee” (II, 9); tel te Kufār-sāth (? sāt) lāt sabat “there they joined fight with that Kāfir” (II, 12); mī Sulaimānīke sāt rabar ki “he made a fight with this Sulaimānīk” (III, 3); mē-sāt lāt kuwa “make ye fighting with me (i.e. on my side)” (III, 5); mōi te-sāt karmā yanin “we verily are going with thee (as) an army” (III, 7); Semū sāt panjam kālo karmā ucit “in the fifth year the army arose with Semū” (III, 9); nūm bīś saranē tisi sāt aśī “nine (times) twenty girls were with her” (III, 17); ek dui sāt jōr ne ye-dū “one does not come to agreement with the other” (III, 26).

set “with”, in Nariā-si dād te set mukadima ki “the ancestor of Narēr made a quarrel with him” (II, 6). This is not the same word as sāt (< sārtha-). It is the same as the Kāśmirī suṭy (< sahitē).

tin “down” (L. 88), “below”, in tisi tin Miū Kāsim Bāba bedū šū “under it Miyān Kāsim Bāba was seated” (II, 32); thām-si tin “under a tree” (L. 230). Cf. tes-ma gåm tin ki
"the village was made captured (? was made subject) from him" (III, 16).

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

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

205. **Negative.**—The Negative is generally na. Examples are:—mē tanū šū tēs-kē na dīt "I did not give my sister to him" (I, 34, so 35); ā te-sāt šerīkat na kō-dū "I do not make sharing with thee" (II, 9); yai-si čiš na po-šat "he was not drinking (from) the mother's breast" (II, 18, so 21); sē kalimā na bana-dū "he does not repeat the creed" (II, 46); Xodā na kuwē "may God not make" (II, 48); sē mē lāda šīt na ašī "she was not aware of this fight" (III, 19); pan na hī "there was no road" (III, 57).

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

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

206. **Conjunctions:**

"And," ō, ū, (yū), in dū šālmī ār "two rupees and a half" (L. 232); mē yai ū bāp Kāfir thī "my mother and father are unbelievers" (II, 29); tesi yai yū bāp Kufār ašī "his mother and father were Kāfirs" (II, 17). In the last, the y of yū is a ya-śruti, due to the preceding ai.

The Pašṭō hum "also", is used to mean "and" (L. 95).

"But" is the Pašṭō lēkin (L. 96).

"If" is kala (L. 97). Cf. Pašṭō kala "when?"

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

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

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

The Folktales

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

LIST OF LOCAL NAMES IN THE FOLKTALES

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

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

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

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

**Buḍur**
Name of a subsection of Tōrwāli tribes.

**Chamōr**
Name of a subsection of Tōrwāli tribes.

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

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

**Jabēr**
A tribe.

**Kalām**
Name of a large village and of the surrounding open valley plain where the rivers of the Utrōt and Ushu Nullahs meet to form the head of the Swāt River. Kalām is considered distinct from Tōrwāl, and the Miängul of Swāt's present territory stops about 2 miles short of Kalām village.
Kanbêl or Kambêl
Where Semû lived: a part of Braniâl, and about four chains west of it.

Katrâ (Uncertain locality.)

Khâna
Name of a subsection of Tôrwâlî tribes.

Lailôt
Name of a subsection of Tôrwâlî tribes.

Masulo-bat
A precipice in Darâl-dara valley, over which old people were thrown.

Mayô
Tract of the Indus Kohistân.

Mingaora
Market town near left bank of Swât River close to where the important side valleys of Saidu and Janbil meet.

Mishkû
N. of a rock between Satâl and Shâhgrâm, supposed to mark boundary between Tôrwâl and Upper Swât.

Narêr
A tribe.

Pîr
It is here that Miyâ Kâsim lived. Locality uncertain. (For several reasons it is very improbable that Pîrsar can be meant.)

Punkû
A small village on the left bank of the Swât River, and half a mile from Kadam towards Tôrwâl.

Purangâm
Tôrwâlî name of “Old Braniâl” village, known also by the Pashtô designation of Zôr-Braniâl. On hill above Braniâl.

Satâl
Small village situated at a distance of \( \frac{3}{4} \) of a mile from Kharisha, towards Shâhgrâm, on the right bank of the Swât River.

Shâhgrâm
Village on right bank of Swât River, nearly opposite to Churraî.

Tôrwâl
Name of a group of hamlets counting about 120 homesteads at the mouth of a side valley debouching on the right bank of the Swât River about 4 miles above Braniâl. The name is applied also to the whole of the Swât Kohistân from above Churraî to below Kalâm.
I. STORY OF SHÅH ZUMÅN KHÅN. Told by Muqadar of 
Braniål, Törwål. 10th April, 1926.

1. Šåh Zumån Xån Mingaore-ye baże-dû.
1. Šåh Zumån Khån Mingaora-to goes (i.e. went).

2. Ningölï-se kac-ke gä. 3. Mùså ë mäż
2. Ningölï-of near-to he-went. 3. In-front a man
äp. 4. Tî-mås hat-më sitår gin-thû. 
arrived. 4. By-that-man hand-in guitar held-is.

5. Sitår-së mäş më-Xån-ma tapöš kî.
5. Guitar-of by-the-man this-Khan-from question was-made.


7. Xån bana-dû “chî më-gë ka kam thû?”
7. The-Khan says, “Of-thee me-for what business is?”

8. Guitar-of man says, “I thee-from request make.”

9. Xån bana-dû, “Tu ka sëwâl kô-dû?”
9. The-Khan says, “Thou what request makest?”

10. Sitår-se mäş bana-dû, “A te-gë du žât 
10. Guitar-of man says, “I thee-for two nights
majlis kô-dû.”” 11. Xån bana-dû, “tu 
entertainment (will-) make.” 11. The-Khan says, “Thou
ka-yame-de yam-jân hô-dû?” ” 12. Sitår-se 
what-trouble-by worried art-becoming?” 12. Guitar-of
mäş bana-dû, “A filankai-watan-së Xån-se pušt 
man says, “I a-certain-country-of Khan-of descendant
thû. 13. Å lût äšû, më bâp mû 
am. 13. I small was, my father died. 14. Më dërå 
14. My house
kūtsā šat hū. 15. Mī daś bhai āśī. lane ruined became. 15. Of-me ten cousins were.
16. E-gī ti-hun jumāldār āśū. 17. Sē mī
16. One them-of head-man was. 17. He my
tarbūr āśū. Ti-hun dērā wadān āśū. paternal-cousin was. Them-of house in-good-order was.
18. Ť ā ī ti-hun-hujrā-mē majlas āśī. 18. One day their-guest-room-in an-entertainment was.
19. Ai beš-te til nīdā kao-du. 20. Mē
19. I gone-having there view making-was. 20. By-me
banū, 'Ke yora xušālī Xudā-Pāk it-was-said, 'What good happiness by-God-the-Pure
dī-cī!' 21. Mē-manjlas-mē e māš āśū. given-is!' 21. This-entertainment-in a man was,
22. Sē bana-du, 'Ē xušālī chi-bāp-sī āśī. 22. He says, 'This happiness thy-father-of was.
23. Ė manjlas thun-hujrā-mē hō-dut.' 23. This entertainment your-guest-room-in being-was.'
24. Mē-pōē mē-māś-ma tapōs 24. By-this-lad (i.e. by me) this-man-from inquiry
kī, 'Ā mere ka cał keī?' 25. Ā was-made, 'I now what artifice may-do ?' 25. That
māš mē-pō-ē bana-du, 'Tu baž tanū dērā man this-lad-to says, 'Thou go, thine-own house
wadān ko.' 26. Ė pō pat-gē in-good-order make.' 26. This lad back-to (i.e. home)
āp. 27. Šir-kē tanū-yai-ge tanū-šī-ge came. 27. House-to his-own-mother-to his-own-sister-to
banū, 'buža, mū dērā janā.' 28. Tasi šū it-was-said, 'Go-ye, my house clean-ye.' 28. His sister
gā, te dērā janū, bēn thalū, lēb went, that house was-cleaned, bedstead was-placed, cover bāliḵ barābar kī. 29. Ė pō andare bēth, pillow right were-made. 29. This lad inside sat, malāz-ge gil diū-ṣad. 30. Mē-gām-si xalak guests-to bread giving-was. 30. This-village-of people bud ēs-paš āp. 31. Sē daš bhai āban-gē many this-after came. 31. Those ten cousins themselves-to derī. 32. Ė dī ē jamāldār tanū-bhayā-gē remained. 32. One day this head-man his-own-brothers-to bana-dū, 33. ‘ Yā, mō bana-dū mē-pō-gē, says, 33. ‘Come-ye, we say this-lad-to, “Tanū šū me-gē dū? (?= dē).”’ 34. Mē “Thine-own sister me-to give.”’ 34. By-me tanū šū tēs-kē na dit. 35. Tē-jumāldār my-own sister him-to not was-given. 35. By-that-head-man bī mēlī bāt banī, ‘Ē tanū šū again the same word was-said, ‘By-him his-own sister me-gē na dit. 36. Yā, mō-biži, tes-ki me-to not was-given. 36. Come-ye, let-us-go him-to mubārakī dē. 37. Tē mō-ma tapōs congratulation let-us-give. 37. He us-from inquiry kō-nin. 38. Banin, “Tā me-gē ka may-make. 38. He-may-say, “By-thee me-to what mubārakī dit?”’ 39. Mō banin, “Tu congratulation was-given?” 39. We may-say, “Thou gā-šū filankē Xān-sē saran tā āban-gē gone-wast, a-certain Khān-of daughter by-thee thyself-for lehī. 40. Ā šīd hō, χuṣāl hō, was-asked-for. 40. I aware became, happy became, 113
41. Ā pō bana-dū, ‘To baža.’ 42. Ā pō
41. That lad says, ‘You go.’ 42. That lad
tanū-śir-kē āp, tanū-śī-yē bana-dū, 43. ‘Ā
his-own-house-to came, his-own-sister-to says, 43. ‘I
gā, filankē-Xān-sē saran paš.’ 44. Mē-pō-si
am-gone, a-certain-Khān-of daughter after.’ 44. This-lad-of
śū bane-žī, ‘Tu ne baž. Tā mā-nin.
sister says, ‘Thou not go. Thee they-may-kill.
Ā bīžī.’ 45. Ā pō bana-dū, ‘Tu ne baž,
I will-go.’ 45. That lad says, ‘Thou not go,
Ā aban-i baže-dū.’ 46. Ā pō gā
I myself-even going-am.’ 46. That lad went
tē-Xān-sē watan-gē. Tē-Xān-sē malāž
that-Khān-of country-to. That-Khān-of guest
hō. 47. Sē Xān bana-dū, ‘Ē zuwān! tu
he-became. 47. That Khān says, ‘O youth! thou
kē āp?’ 48. Ā pō bana-dū, ‘Tanū
why camest?’ 48. That lad says, ‘Thine-own
saran mē-gē dē.’ 49. Xān bana-dū, ‘Ā
daughter me-to give.’ 49. The-Khān says, ‘I
te-gē dai. Tu beš-te me-gē jāma
thee-to will-give. Thou gone-having me-to a-garment
pai.’ 50. Ā pō pade-gē āp.
send.’ 50. That lad back-to (i.e. home) came.

Tanū-śirā jāma pewū. 51. Tē-Xān
From-his-own-house a-garment was-sent. 51. By-that-Khān
tesē chī ruksat kī. 52. Ė
of-him the-wife discharged was-made. 52. This
Shah Zuman Khan was once going to Mingaora and, as he approached Ningbli, there came before him a man carrying in his hand a guitar. This man asked the Khan where he came from, and stated that he had some business with him. The Khan asked what this business might be, and the guitar-player replied that he had a request to make. “What request?” said the Khan, and the man then offered to amuse him for two nights with his playing. The Khan asked him what his trouble was, and he told the following story:—

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

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

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

\(^1\) Among Yusufzais, every Khan or man of position has his own hujra, or guest-house.

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

\(^3\) They do not wish to recognize their poor relation's claim to his father's position.

\(^4\) The head man first made an ironical sham offer to marry the boy's sister, and, when this was rejected, they offered him ironical congratulations, intimating that if he could secure a wealthy Khan's daughter to be his wife, he might be entitled to assert a claim to his father's position, but not otherwise. The boy sends them away but takes the hint, and, as soon as they are gone, does secure such a wife, and through her secures his position in the village, becoming a Khan himself.

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sister that he was off after the daughter of such and such a Khan. The sister advised him not to go, as he would probably be killed if he did so, and offered to go herself in his stead, but the lad (insisted, and) went off himself to the Khan's place of residence.

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

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

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

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

II. STORY OF TÖRWÄL'S CONVERSION TO ISLÄM. Told by Muqadar ÄkhunzÄda, 11th April, 1926

1. Katär-miä Nariä-si däd më-watan-gë
3. Nedä phëm-diše Punkä-mi e Kupär was-made.
4. Tisi dväš puš aši. Së cir zälim was.

1 Here the narrator reverts to the first person.
5. Mē-Tōvāl-miā sē māliyā neyu-duṭ.
7. Jebēya-si dād
8. Mi-Nariā-si-dād mē-Jebēya-si-dād-ke
9. Mi-Jebēya-si-dād
10. Nariā-si dād
11. Mi-duyimo te-Kufār-ke

Tel te-Kufār-sāth lāṭ sabat.

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

Mī-Jebēya-si-dād sē telī.

By-this-Jabēr-of-ancestor the-bridge was-broken.
14. He pade-ge nurĩ, lāṭ kī. 14. They back-wards turned, fight was-made.

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

tanū- šir-ke ai.

their-own-house-to they-came.


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

ašū. 18. Ā pō tanū-yai-si ciš na were. 18. That boy his-own-mother’s breast not

pō-šat. Lehīr-chal-si ciš pō-šat.

drinking-was. Red-goat-of breast drinking-was.


hō-dū. 21. Sē tanū-yai-si ciš na become-is. 21. He his-own-mother’s breast not


peyu. 23. Mé pō ti-šēχ was-sent. 23. This boy by-that-disciple

nu. 24. Miā-Kāsim-Bābā-ye was-taken (-away).

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

dē-si share-of (i.e. saintship-of)

kaman ašū. master was.
26. Miä-Käsim-Bäba me-pö-si nām thāu
26. By-Miyä-Käsím-Bäba this-boy-of name was-put

"Āxūn Ibrāhīm". 27. Sē-pö sabak banu-sat,
"Ākhūnd Ibrāhīm". 27. By-that-boy lesson said-was

gānī hū. 28. Miä-Käsim Bäba-ye ā pō
big he-became. 28. To-Miyä-Käsim-Bäba that boy

bana-du, "Tili, bīzi. 29. Tōwāl-mē mā
says, "Let-us-go, let-us-be-off. 29. Tōrwāl-in my

yai-ū-bāp kāfir thī. Mö tihā
mother-and-father unbelievers are. We them

Musulmān kei.” 30. Sē telā
Musalmāns let-make.” 30. They from-there

ugāt. 31. Tōwāl-si muš-ke e biū-si
went-away (? arose). 31. Tōrwāl-of front-to a biū-of

thām aśū. 32. Tisi ūn Miä Käsim Bāba
tree was. 32. Of-it below Miyä Käsim Bāba

bēdū śū. 33. Kalimā bayān-kī
seated was. 33. The-creed was-recited

Āxūn-Ibrāhīm-Bāba-sī kām-gē. 34. Awal mē Xāna-si
Ākhūnd-Ibrāhīm-Bābā’s tribe-to. 34. First this Khāna’s
dād wat. 35. Sē bana-dū, “Mē-ye kalimā
ancestor came-in. 35. He says, “Me-to the-creed

bayān-kō,” 36. Miä-Käsim-Bāba tes-ke kalimā
recite.” 36. By-Miyä-Käsim-Bābā him-to the-creed

bayān-kī. Sē Musulmān hū. 37. Miä
was-recited. He Musulmān became. 37. Miyā

Käsím Bāba tes-ke bana-dū, “Tu ka nimā-dū?”
Käsím Bābā him-to says, “Thou what wishest ?”

38. Sē bana-dū, “Ā te-kējā xānī nimā-dū.”
38. He says, “I thee-from Khānship wish.”
39. Pājī tisi duyi bhā āp.
39. Afterwards his second brother came.

Tes-ke kalimā bayān-kī. 40. Bāba
Him-to the-creed was-recited. 40. The Babā

tes-ke bana-dū, "Tu ka nimā-dū?" him-to says, "Thou what wishest?"

40. Bāba
duwā
40. The Babā

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

42. Tes-ke Bāba
duwā
42. Him-to by-the-Babā benediction (i.e. granting)

kī. Sē watan-si wazīr hū.
was-made. He country's Wazīr became.

43. Pājī tisi cui bhā wat. Tē
43. Afterwards his third brother came. He

Musulmān hū. Bāba tes-ke bana-dū
Musalmān became. The-Babā him-to says,

"Tu ka nimā-dū?" 44. Sē bana-dū, "Mē-ge
"Thou what wishest?" 44. He says, "Me-to

ṭubak-si duwā kū." 45. Tes-ke Bāba
rifle-of benediction make." 45. Him-to by-the-Babā

ṭubak-si duwā kī. 46. Pājī ti-hun
rifle-of benediction was-made. 46. Afterwards their

cūthum bhā ašū. Sē kalimā na bana-dū.
fourth brother was. He the-creed not says.

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

Tes Musulmān kī. 48. Tes-ke
As-for-him Musalmān he-was-made. 48. Him-to

šulan dit. "Tā Xodā sattam
a-curse was-given. "For-thee God seventh

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The ancestor of Narēr¹ came to this country from Katār, and settled as a cultivator here, in Tōrwāl. On the opposite side of the river (Swāt) in Pūnkā there was a Kāfir who had twelve sons and was very powerful. He took taxes from Tōrwāl, but he quarrelled with the ancestor of Narēr, who refused to pay them. The ancestor of Jabēr² came hither from Badakhshān, and the ancestor of Narēr proposed to him to divide the country in equal parts between them. The ancestor of Jabēr refused to have the division. Then the ancestor of Narēr offered to take one-fourth of the country and to give him the remaining three-fourths, on condition that they should unite in attacking the Kāfir. They crossed the river by a bridge and joined battle with him, but he repulsed them. The ancestor of Jabēr broke the bridge (to prevent pursuit). They returned and fought (again), but they were driven back by the Kāfir, and returned home.

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

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

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

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

III. Story of Sulaimānik. Told by Muqadar of Braniāl, 16th April, 1924.

2. Kanbel-mī e Kupār
Of-him an enemy was.
3. Mī-Sulaimānike-sāt was. His name Semū was.
4. Te si Semū watana
fight was-made. By-him that Semū from-the-country
5. Šerunke hū, Abā-sīn-si
was-driven-out. 4. Exiled he-became, Indus-of
6. Tē-Semū bank-to, Mayō-in abode became.
7. “Mē-sāt lāt those-people-to request was-made, “Me-with fight
kuwa.”
8. Tē-xalak-kē tanū yarak
do-ye.”
10. “Mōi was-arranged. 7. Semū-to thus it-was-said, “We-verily
11. te-sāt karmā ya-nin.
12. Tē-watan-mī thee-with army will-go.
STORY OF SULAIMANIK

mōi lāt kī, mōi barai
by-us-verily fight was-made, by-us-verily victory
kī, besyāt mōi ginin.”
9. Semū-sāt
was-made, loot we-verily will-take.”
9. Semū-with
panjam-kālo karmā ucit.
10. Sē ai
in-the-fifth-year the-army got-up.
10. They came
Gurnāl-gē.
Semū mās piyū.
Gurunai-to. By-Semū a-man was-sent.

11. Sulaimānık-kē banū, “Aban mē-gē
11. Sulaimānık-to it-was-said, “Thyself me-for
lāt-ke jōr ku.”
12. Sulaimānık te-māš-ke
fight-for ready make.”
12. By-Sulaimānık that-man-to
banū, “Ā Semū-se lāt-ke jōr thū.”
it-was-said, “I Semū’s fight-for ready am.”

13. Sulaimānık hukum kī, tanū-karmā-ye
13. By-Sulaimānık order was-made, his-own-army-to
banū, “Tila rabar-ke, Bihū-ge boža.”
it-was-said, “Go-ye fight-for, Bihun-to go-ye.’’

14. Sulaimānık-si karmā gya Bihū-ge Gurnāl-miā
14. Sulaimānık’s army went Bihun-to. Gurnāl-from
Semū-si karmā wat.
Semū’s army arrived. 15. Both

15. Diumo (?Dui.m0)
ek-dije (?) eri huū. Lāt šuru
one-with-another halted became. Fight beginning
kī. 16. Lāt-mi Sulaimānık baidāt
was-made. 16. The-fight-in as-for-Sulaimānık defeated
kī. Pata-ge diū. Tes-ma
he-was-made. Back-wards he-fled. Him-from

gām tin kī.
village taken (? under) was-made.

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17. Tesi e saran ašī. Nūm-biš
17. Of-him a daughter was. Nine-(times-)twenty
saranē tisi-sāt ašī. 18. Sē širē pām
girls her-with were. 18. She in-the-house wool
weaving-was. 19. She of-this-fight aware not was.
20. Na-tsāba derē zōg hi.
20. Unexpectedly at-the-door a-noise became
gan gan māš ai, derē erī hōi.
big big men came, at-the-door halted they-became,
21. Hē mē-lāḍa śit hi. 22. Mayō-si
21. She of-this-fight aware became. 22. Mayō-of
23. Tīhē mē-Sulaimānīk-si saran dīṭ.
23. By-them this-Sulaimānīk-of daughter was-seen.
24. Sē mē-saran-žet paśat. 25. Ek bana-dūs
24. They this-girl-over quarrelled. 25. One says,
"Mē saran ā gina-dū." Duṁ bana-dū, "Mē
"This girl I taking-am." Another says, "This
aran ā gina-dū." 26. Ek dui-sāt
girl I taking-am." 26. One the-other-with
jōr ne ye-dū. 27. E māš
agreement not reaching-is 27. One man
andere cir huśā. ašū. 28. Sē bana-dū,
among (them) very intelligent was. 28. He says,
"To lāṭ na kuva. Ā beš-te e-saran-ma
"Ye fight not make. I gone-having this-girl-from
tapōs kī, he kāmē māš gina-žī." question will-make, she which man taking-is."
29. Māś gā. Šir-ke lagū.
29. The-man went. The-house to he-entered.
STORY OF SULAIMANIK

Te-saran-si kan-ke gā. 30. Te-māś
That-girl-of near-to he-went. 30. By-that-man
mē-saran-si kan-de did. Mē saran maï
this-girl-of arrow-by she-was-hit. This girl died.
31. Ā māś mē-šira nigāt. Bana-dū,
31. That man from-this-house emerged. He-says,
“Gone-having this girl look-at.” 32. They went
Tē saran māil āit. 33. Sē xalak.
That girl killed was-seen. 33. Those people
jama hī. Sulaimānīk gaš-te,
collected became. Sulaimānīk (been-) captured-having,
Semū-ye āit. 34. Semū bana-dū Mayō-ye, “Ā
Semū-to was-given. 34. Semū says Mayō-to, “I
mē Sulaimānīk mā-dū.” 35. Mayō Semū-ge
this Sulaimānīk killing-am.” 35. Mayō Semū-to
bana-dū, “Mē Sulaimānīk na mā. Hē te-ge
says, “This Sulaimānīk not kill. He thee-to
kasab kuwē.” 36. Sulaimānīk gaš-te
service may-do.” 36. Sulaimānīk captured-having
nū Kanbel-ge. 37. Semū bana-dū,
was-taken-away Kanbēl-to. 37. Semū says,
“Payim-dišē pan sabā.” 38. Sulaimānīk
“On-the-other-side a-road prepare.” 38. Sulaimānīk
jabal hat-te ginu-gā. Te cai
a-pickaxe hand-with taking-went. That cliff
cinū, pan sabat. 39. Sulaimānīk
was-cut (by-him), road was-prepared. 39. Sulaimānīk
pata-ge Semū-si šir-ke gā. 40. Semū
back-wards Semū’s house-to went. 40. Semū
bana-dû, "Sulaimâniga! tâ pan sabat?"
says, "O-Sulaimânik! by-thee the-road prepared?"

41. Sulaimânik bana-dû, "Mâ pan sabat."
41. Sulaimânik says, "By-me the-road prepared."

42. Semû cir χušâl hû. Dadan-si ken-ta
42. Semu very happy became. Fireplace-of near-to

bathâ kî. 43. Sulaimânik hut.
seated (Sulaimânik) was-made. 43. Sulaimânik slept.

Ar žāt hî. Sulaimânik nînâ ucit.
Half night became. Sulaimânik from-sleep arose.

Bûdâ Semû hubil thû. 44. Sulaimânik te
Seen Semû asleep is. 44. By-Sulaimânik that

jabal gin-de Semû-si šâ-si did.
pickaxe taken-having Semû's head-of was-struck.

45. Semû mau. Sulaimânik diû, Purangâm-ke
45. Semû died. Sulaimânik escaped, Purangâm-to

gâ. 46. Me-watan-mî Sulaimânik-si bî pâdšâhî
went. 46. This-country-in Sulaimânik-of again rule

hî.
became.

47. Telâ pâś Bihû-mî e râjgana așî.
47. From-then after Bihun-in a queen was.

48. This Sulaimânik that-Bihun-to visit-for went.

49. Tê râjgana tê āît. Sê tê-râjgana-ẑet
49. That queen by-him was-seen. He that-queen-on

mayin hû. 50. Tê-râjgana-ye bana-dû,
in-love became. 50. That-queen-to he-says,

"Mâ gin." 51. Sê bana-ẑi, "A ta talâ
"Me take." 51. She says, "I thee then
gina-zii, tu mē-Bihū-ge yāp nigāl.”

52. Se bana-dū, “Yāp ā nigālī.”
53. Se
52. He says, “A-canal I will-excavate.”
53. She
bana-zii, “Ta yāp nigālī, ā ta ginī.”
says, “By-thee a-canal excavated, I thee will-take.”

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

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

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

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

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

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

cinū. 60. Se rājgana χuśāl hī.
was-cut. 60. That queen happy became.

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

61. Kalāma-wa Misku-si cālā-bā Sulaimānik-si
61. From-Kalām-down Mishkū-of the-rock-to Sulaimānik’s

bādšāhī hī.
rule became.

**Free Translation**

*The Story of Sulaimānik*

Sulaimānik ruled formerly in Purangām. He had an

enemy named Semū, a Kāfir of Kanbēl. This man fought with

1 “The Old Village,” i.e. the Paśhtō Zōr Braniāl, or Old Braniāl. It is

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

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

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

1 In the Indus Kōhistān.
2 A valley debouching on the left (eastern) bank of the Swāt River opposite to the village of Törwäl and above Braniāl. Access to it can be gained over a high pass from the side of the Dubēr part of the Indus Kōhistān.
3 The locality now occupied by Braniāl, the chief place of Törwāl.
and took him away to Kanbël. There he ordered him to make a road on the other side of the river. Sulaimānīk took a pickaxe in his hand and went off. He cut the cliff and made a road. He came back to Semū’s house, and Semū asked him if he had made the road. Sulaimānīk replied that he had, and Semū was much pleased. He made Sulaimānīk sit by the fireplace. Sulaimānīk went to sleep, but at midnight he rose from his slumber, and, seeing that Semū was asleep, he took up the pickaxe and smote him such a blow on the head that he died. Sulaimānīk then escaped to Purangām, and again began to rule over this country.

After those days, there was a queen in Bihun. Sulaimānīk had occasion to go there on a visit, and fell in love with her at first sight. He asked her to take him, and she replied that she would do so if he would excavate a canal (from the Swāt river) to Bihun. He agreed to do this, and she answered, “When you have dug the canal, I will take you.” So he dug the canal, and she took him for her husband. He brought her to Purangām. They arrived at the opposite side of the river, and the way was barred by a cliff.¹ She asked Sulaimānīk to cut the cliff, and he did so. She was pleased, and came to Purangām to exercise her own rule. In this way Sulaimānīk’s authority became established from Kalām to the rock of Mishkū.²

IV. Sentences in Torwālī

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

¹ This is the cliff called Basharai, on the left bank of the Swāt River, opposite Asrēt.

² This is a rock between Sātāl and Shāhgrām. The latter village, like the large village of Churrai on the opposite (left) bank of the Swāt River, marks the limit of the Pāṭhān conquest from the Swāt side. Above Shāhgrām and Churrai the valley of the Swāt River rapidly contracts, and is from here onwards reckoned as belonging to Torwāl.

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through the Vocabulary appended to this work. The numerals will also be found in §§ 51 ff., and the Personal Pronouns in §§ 58 ff. above. Wherever such a word occurs, its source is indicated in the Vocabulary by the letter L, accompanied by the number in the original, and I therefore do not reproduce that portion of the List.

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

220. What is your name? *chī nām ka thū?*
221. How old is this horse? *mē ghō-sī umu kadak cī (? chī)?*
222. How far is it from here to Kashmir? *mhēda Kāshmir kadak dū thū?*
223. How many sons are there in your father’s house? *chī bāp-sī ērē kadak pūc thū?*
224. I have walked a long way to-day. *mē aj cir pand kī-jī.*
225. The son of my uncle is married to his sister. *mē pižī-si puē (or pūc) bēbā kī-dū pāē mās-sī šū sed.*
226. In the house is the saddle of the white horse. *ujīl ghō-sī zīn ērē thū.*
227. Put the saddle upon his back. *ghō-sī pūd jada zīn thā.*
228. I have beaten his son with many stripes. *pāē mās-se pō (or pūc) mē cir miḍē-dē kudū-dū.*
229. He is grazing cattle on the top of the hill. *pāē tanū māl khand-mē ciā-dū.*
230. He is sitting on a horse under that tree. *pāē (mās) ghō-se jada thām-si tin bīhēth thū.*
231. His brother is taller than his sister. *pātē mās-se bhā pātē mās-sī šū-kējā ucat thū.*
232. The price of that is two rupees and a half. *pāē šai-se kīmat dū šālmū ē ar thū.*
233. My father lives in that small house.
   mī bāp pāē liše širē hō-dū.

234. Give this rupee to him.
   miā šālmī pāyis-ke de.

235. Take those rupees from him.
   tiyā šālmī pāyis-kējā gin.

236. Beat him well and bind him with ropes.
   pāyis yora kud khē-de gan.

237. Draw water from the well.
   kūī-mā ū nīgal.

238. Walk before me.
   mē-kējā mūj baž.

239. Whose boy comes behind you?
   kāme māś-se pō te-kējā piyāj ye-dū?

240. From whom did you buy that?
   pāē cīz tā kis-kējā gin-thū?

241. From a shopkeeper of the village.
   gām-se dukāndār- (or haṭhīwāl-)
   kējā gin-thū.
PART IV

Vocabulary and Indexes

TÖRWAŁI-ENGLISH VOCABULARY

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

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

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

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

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

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

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

Biddulph's a (as in "have") > å.
å or ah > a.  u (as in "gun") > a.
å > ā.  ù > u.
e > ē.  oo > ū.
é, eh > e.  ĩ = ī.
ë > ā.  ai > ay.
ê, ey > ē.  ch > c.
o = o.  n > ~.
ô (as in "knot") > ô.  g > ń.
ô > ə.  j > ž.
ô > ô.  sh > š.
ô = ô.
Biddulph does not distinguish between aspirated and unaspirated, or between cerebral and dental letters, and I have had to follow him in these particulars with regard to words depending on his authority alone. Such words should be adopted with caution. Thus, his kōwūsa, “to eat”, should certainly be khōwūsa, and his dē, “the belly”, should certainly be dēhē.

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

The following abbreviations are used:—

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Ar. =</td>
<td>Arabic.</td>
</tr>
<tr>
<td>Av. =</td>
<td>Avesta.</td>
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<tr>
<td>B. =</td>
<td>Bašgalī.</td>
</tr>
<tr>
<td>Bal. =</td>
<td>Balōcī.</td>
</tr>
<tr>
<td>Bid. =</td>
<td>Biddulph.</td>
</tr>
<tr>
<td>ELA. =</td>
<td>W. Geiger, Etymologie und Lautlehre des Afghānischen.</td>
</tr>
<tr>
<td>EVP. =</td>
<td>G. Morgenstierne, An Etymological Vocabulary of Pashto.</td>
</tr>
<tr>
<td>G. =</td>
<td>Gawarbati.</td>
</tr>
<tr>
<td>Gār =</td>
<td>Gārwī.</td>
</tr>
<tr>
<td>GIP. =</td>
<td>W. Geiger and E. Kuhn, Grundriss der iranischen Philologie.</td>
</tr>
<tr>
<td>GNPE. =</td>
<td>P. Horn, Grundriss der neupersischen Etymologie.</td>
</tr>
<tr>
<td>H. =</td>
<td>Hindōstānī.</td>
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<tr>
<td>Ish. =</td>
<td>Iškāšmī.</td>
</tr>
<tr>
<td>K. =</td>
<td>Kalāšā.</td>
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<tr>
<td>Kh. =</td>
<td>Khōwār.</td>
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<tr>
<td>Ksh. =</td>
<td>Kāšmīrī.</td>
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<tr>
<td>L. =</td>
<td>List of Words (see above).</td>
</tr>
<tr>
<td>Lnd. =</td>
<td>Lahndā.</td>
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<tr>
<td>M. =</td>
<td>Maiyā.</td>
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<tr>
<td>Mj. =</td>
<td>Munjānī.</td>
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<tr>
<td>O. Prs. =</td>
<td>Old Persian.</td>
</tr>
<tr>
<td>Ôr. =</td>
<td>Ormurī.</td>
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<tr>
<td>P. =</td>
<td>Pašāi.</td>
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<tr>
<td>Phl. =</td>
<td>Pahlavī.</td>
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<tr>
<td>Pr. =</td>
<td>Prakrit.</td>
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<tr>
<td>Prs. =</td>
<td>Persian.</td>
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<tr>
<td>Psht. =</td>
<td>Paštō.</td>
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<tr>
<td>Sh. =</td>
<td>Śīnā.</td>
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<tr>
<td>Shg. =</td>
<td>Śiynī.</td>
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<tr>
<td>Sk. =</td>
<td>Sarikoli.</td>
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<tr>
<td>Skt. =</td>
<td>Sanskrit.</td>
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<tr>
<td>T. =</td>
<td>Tirāhī.</td>
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<tr>
<td>V. =</td>
<td>Veron.</td>
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<tr>
<td>W. =</td>
<td>Wai-alā.</td>
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<tr>
<td>Wkh. =</td>
<td>Waḵī.</td>
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<tr>
<td>Yd. =</td>
<td>Yūdyā.</td>
</tr>
<tr>
<td>Z. =</td>
<td>Zēbakī.</td>
</tr>
</tbody>
</table>

Arabic and Persian words introduced into Tōrwālī through Paštō, are classed as Paštō, and not according to original source.
a, interj., O! Sulaimānīg-a, O Sulaimānīk! (III, 40), addressed by a master to a servant (§§ 10, 207).

ā 1, m., a peach (Bid.).


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

ā, see ai.

a-ā, see ah.

ai, see yōsa.

aī (L. 36) (Bid.) ā, m., the mouth. [Cf. Skt. ās-, āsyā-; B.K. ašī, V. īs, W. ās, M. Gār. āī, Sh. āī, Sh. (dial.) āzī, T. azī, Ksh. āśū.]

e, see ek.

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

e 2, interj., O! See § 207.

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

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


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

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

Ibrāhim, N.P. (II, 33).

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


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

ucūsa, to take up (Bid.). Cf. uśūsa. [? Cf. Skt. uṭkṣipati or ucchrayati.]

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

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

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

aga (Bid.). see ā 3.

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

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

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

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

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ah (L. 99), a-ā (Bid.), yes.
aj, to-day (L. 224). Cf. ayū-di. [Cf. Skt. adya; Sh. aś, Ksh. az.]
ūjul, f. ūjel, white (Bid.); ujil (m.) (L. 226); ujil zar, silver (L. 46); ūzel zer, silver (Bid.). [Cf. Skt. ujjvala-]
ek, e (Bid. ek), Card. one; ēk (L. 1); ek (III, 15, 25, 26); ek o bīš, twenty-one (Bid.); ek gona, once (Bid.);
ē (I, 18, 32); e (I, 48; II, 16; III, 27); e huī, we shall become one (II, 11); e pot, together (Bid.); e-gī ti-hun,
one of them (I, 16) (§ 51); e-ga dū na kuwē, may he not make one two (II, 48) (§ 51).
As an Indefinite Article, ē (I, 3); e (I, 21; II, 3, 20, 31; III, 1, 2, 17, 47).
ūχ, a camel (L. 75). [Psht. ūχ. ] Cf. ud.
āχir, if (Bid.). [Psht. āχir finally, with conflation with agar.]
aulād, progeny, offspring (II, 51). [Psht.]
olūsa, to open (Bid.). [With √ol-, cf. Skt. apāvṛta-]
ama, postpos. from (Bid.). [Cf. ma. The word is probably ma, with the termination a of the oblique case erroneously prefixed.]
unu, f., age, lifetime (L. 221). [Psht. ‘umr, with elision of post-vocalic r.]
imām, the chief man of a mosque (II, 51). [Psht.]
amōš, m., forgetfulness (Bid.). [Cf. the next.]
amāšūsa, to forget (Bid.). [Cf. Skt. mṛṣyatē; Sh. √amuš-
(with ā prefixed), Ksh. √maś-; B. √p’mišt- (with pra
prefixed). Cf. Prs. farāmōš.]
ümēt, f., hope (Bid.). [Psht. umēd.]
an, blind (Bid.). [Cf. Skt. andha-; Ksh. an‘.]
ān, m., an egg (Bid.). [Cf. Skt. anda-; Sh. hanē.]
unbiš, Card. nineteen (Bid.).
ancik, f., darkness (Bid.). [? Cf. an.]

andarē, inside (a house) (I, 29); andere (one) among (a number of persons) (III, 27). [Prs. andar.]

angā, (Bid.) angāh, m., fire (L. 65) [Cf. Skt. anāgāra-; K.G.P.Kh. angār, Sh. agār.]

āngī, (Bid.) āngī, a finger, toe (Bid.). [Cf. Skt. āngurī-, angulī-; B. āngur, Sh. agui, Ksh. āngūjū. In Törwali, there has been elision of intervocalic r.]

āngut, (? āngut), m., the thumb (Bid.). [Cf. Av. āŋuṣṭa-, toe, Skt. āṇgūṣṭha-, thumb; Sh. āguṭo, Ksh. nyōth.]

inhān, m., a rainbow (Bid.). [Cf. Skt. indradhanus-; B. indrōṇ, Kh. drōnanā; Ksh. dōṇī, a bow.]

anūsa, to bring (Bid.). [Cf. Skt. ānayati; Ksh. anun.]

anatōl, f. anatōl, dirty (Bid.).

āp, see abōsa.

ep, f., a fault (Bid.). [Psht. ‘aib.]

ūpur, f., ipīr, light, not heavy (Bid.).

ar, half (L. 232, and Bid.); ar āt, m., midnight (III, 43, and Bid.). [Cf. Skt. ardha-; Ksh. ad.]

ār, a duck (L. 73). [Cf. B. ar, W.K.Kh. ārī, G. ari, Gār. ār.]

erī, (III, 22), eri (III, 15), or irī (L. 82) hōsa, to stand, to halt. [Cf. Skt. adhi + √sthā-, adhiṣṭhita-, through *ahitiśhīa-, *ahidīa-. Cf. M. olī ha-, to stand.]

armān, interj. alas! (L. 100). [Psht.]

arīzi, f., a request (III, 5). [Psht. ‘arzi.]

ēs, etc., es-sam, see e 3.

āśi, see achī.

aśū, Verb Subst. Past, was (I, 16, 17 (bis)). Sing. Masc. aśū, fem. aśī; Plur. Masc. and Fem. aśī, see §§ 155 ff.; āśū (I, 13). For sū, sat (sad), see §§ 157 ff.

ōś, m., ice (Bid.). [Cf. Skt. avasyāya-; B. sī, K. yōz.]

ōso, f. eše, ugly (Bid.). [? Cf. Skt. yakṣa-; Ksh. yēch, ugly.]

ašur, a little (Bid.).
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uṣūsa, to rise, to stand up; to enter (Bid.); Past, ucit, got up, arose (III, 9, 43). Cf. ucūsa. [With ucit, ? cf. Skt. utkṣipta-. With ṯuṣ-, ? cf. Skt. utṭiṣṭhati, Śr. Pr. utthādi, p.p. utthīda-; W. ṭōṣ-, V. ṭiṣ-, K.G. ṭuṣ-, Sh. ṭuṭ-, Ksh. ṭwōṭh-, Gypsy ṭuṣṭi-. The Törwāli change of ṛth or ṛth to ṭ, however, presents difficulties.]

ištāman, rich (Bid.).

ašay, f., an apricot (Bid.). [Cf. Psht. ašārai.]

aṭ (L. 8), at (Bid.), Card. eight. [Cf. Av. aśta, Skt. āṣṭa-; Ksh. ēth, other Dardic āṣt, etc. Cf. Psht. aṭa, Wkh. ēṭ, Ish. ēṭ.]

ūtal (? ūthal) f. ūtil (? ūthil), high (Bid.); ūtel, up (Bid.). [Cf. Skt. utthita-; Sh. utthalu (Bid. utallo) (t > l), Ksh. thadā (t > d).]

atāś (? atāś), Card. eighteen (Bid.). [Cf. Skt. āṣṭādāśa; B. āṣṭīṭis, Sh. āṣṭāī.]

awū, m., a touch (Bid.).

awal, adv., first (II, 34). [Psht. awwal.]

awās, m., a sound (Bid.). [Psht. āwāz.]

ayu-di, adv., to-day (Bid.). Cf. aj and dī.

ūzel, see ājul.

āzmān, m., the heavens (Bid.). [Psht. āsmān.]

ōż, m., mud (Bid.); ōž, f. až, wet (Bid.). [Cf. Skt. ardra-; Sh. ažu, Ksh. ṣduru.]

ežug-di, the day before yesterday (Bid.). Cf. dī.

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

be 1, m., a husband (Bid.). [? Cf. Skt. vara-; Sh. barau.]

be 2, without (Bid.). [Psht. bē.]

bī, adv., again (I, 35; III, 46; Bid.). [Cf. Skt. dvitīya-; Ksh. bijē, second, again; Psht. biyā, again.] Cf. duyi.

biū, N. of a certain tree; Sing. Gen. biū-si (II, 31).

bū, f. bū, deaf (Bid.). [? Cf. Skt. badhira-]

buā, see būūsa.
bāba, a certain title, Bābā (II, 19, 22, 26, 35–7, 40, 42); Sing. Dat. bāba-ye (II. 24); Gen. bāba-si (II, 33).

bēbā, marriage (L. 225); bēbā, a wedding (Bid.). [Cf. Skt. vivāha-; Ksh. vēvāh.]

bōba, see bāp.

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

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

bēdū, see baiyūsa.

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

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

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

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

būda, see būūsa.

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

baderōsa, to deceive (Bid.).

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

bāduškār, m., midday (Bid.).

baidāt, defeated (III, 16).

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

bogho [sic], m., a sheep (Bid.). [Cf. Skt. barkara-; Kh. warkālū, a ram; Ksh. (with metathesis) gābū, a ewe.] Cf. ēl and midhul.

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

biginūsa, to sell (Bid.). [Cf. Skt. vikrīnīte; Ksh. kənun to sell, Hindi biknā, to be sold.]
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bagär, unless (Bid.). [Psht. bayair.]
bōguvāl, m., a shepherd (L. 59). Cf. bogho.
bāy, m., a garden (Bid.). [Psht.]
boyuz, m., hatred (Bid.). [Psht. bayz.]
bhā, (Bid.) bā, m., a brother, a cousin (see Bid., p. 76) (II, 39, 43, 46; L. 49, 231); Plur. Nom. bhāi (I, 15, 31); Dat. bhāyā-gē (I, 32). [Cf. Av. brātar-, Skt. bhrātr-; B. brōh, W.T. brā, Kh. brār, G. bliaia, P. lāī, Sh. jā, Gār. jā, Ksh. ṭāyə, V. wayeh.]
b'hai, b'hē, see baiyūsa.
bihū, N. of a place, Bihun. Sing. Dat. bihū-ge (III, 13, 14, 48, 51); Loc. bihū-mī (III, 47).
b'heh, see baiyūsa.
behter, better (L. 133). [Psht. bihtar.]
bijmot, m., lightning (Bid.). [Cf. Skt. vidyut- + mān; Kh. bilphak, Sh. bicuš.]
bajūsa, baźūsa, to go (I, 19, 25, 27, 36, 41, 44-5, 49; II, 28; III, 13, 28, 31; L. 205-10, 217-18); to go away, be off (I, 52; L. 77); to walk (L. 238); to wander (Bid.). According to L. 77, this verb means rather “to go away”, while ṛtil-, q.v., means simply “to go”.
Fut. (Old Pres.) biṭi (II, 28); biṭi (I, 36, 44, 52); Impve. Sg. 2, baź (I, 25, 44-5; L. 77, 217, 238); Plur. 2, buža (I, 27); baźa (I, 41); boža (III, 13).
Pres. Sing. Masc. baźe-dū (I, 1, 45); baźe-dū (L. 205-7); Plur. Masc. baźe-dū (L. 208-10).
Conj. Part. beš-te (I, 19, 49; III, 28, 31).
Pres. Part. baźunge (L. 218).
The word gā 3, q.v., is used for the Past Participle of this verb.
[Cf. Skt. ṛ/vraj-, vrajati; Sh. bujā, he will go; Gār. ṛ/bac-, go.]
bujūsa, to hear (Bid.). [Cf. Skt. budhyatē; Ksh. ṛ/bōz-. Cf. buūsa.]
becku, m., stupidity (Bid.). [Psht. bēwuqūfī; Kh. bekû.]
būk, blunt (Bid.).
bekin, f., the arm (Bid.).

bāl, m., hair (L. 39; Bid.). [Skt. bāla-; Sh. bālo, T. bāla, Ksh. vāl; Europ. Gypsy bāl.]

balai, f., wind (Bid.). [Cf. Av. Skt. vāta-; Ksh. wāv, Psht. bād.]

bolu-dī, to-morrow (Bid.)

būmel, m., an earthquake (Bid.). [Cf. Skt. bhūmi-cala-; Kh. bōlmaži, Sh. būyāl, Ksh. būñul⁴, an earthquake. ? the origin of the second member of the compound.]

bamandūr, m., a bridegroom (Bid.); bamandīr, f., a bride (Bid.).

bandīsa, to order (Bid.). [Cf. Av. √baṇd-, Skt. √bandh-; W. √vand-; Kh. √bandē-, to order; Sh. band-eś, an order; Ksh. band, bound.]

banūsa, to say, speak; sabak banūsa, to say a lesson, to learn (II, 27). Pres. banin (§ 169) (I, 38–9); (Masc.) bana-dū (I, 7, 10, etc., 22, 25, 32–3, 41–2, 45, 47–9, 52; II, 10, 28, 35, 37–8, 40–1, 44, 46; III, 25 (bis), 28, 31, 34–5, 37, 40–1, 50, 52); (Fem.) bana-ṭī (III, 51, 53, 58); bane-ṭī (I, 44); Past (Masc.) banū (I, 20, 27; II, 8, 9; III, 7, 11–13); (Fem.) banī (I, 35); Pluperf. banu-ṭat (II, 27). [Cf. Skt. varṇayati; Ksh. √van-].

bāp, m., a father. Sing. Nom. bāp (II, 17, 29; L. 47, 101, 233); Dat. bāp-ke (L. 103); Abl. bāpa-kējā (L. 104); Gen. bāp-si (L. 223); Plur. Nom. bāpe (L. 106); dū bāp two fathers (L. 105); Dat. bōba-ge (L. 108); Abl. bōba-mā or bōba-kējā (L. 109); Gen. bōba-sē (L. 107). [Cf. Skt. vaprā–; G. bāp, bāb, Sh. bābo, Ksh. (dial.) babb, Gypsy (Syrian) bāb.]

bār, f. bār, thick, fat (Bid.). [? Cf. Psht. lwār.]

barai, victory (III, 8). [Psht.]

barābar, straight, level (I, 28); equal (Bid.). [Psht.]

bārdan, m., a bow (?? the weapon) (Bid.). [? Cf. Skt. dhanus-; B. drōn, Kh. drōn, Sh. dānu, Ksh. dōṇu.]

birārūsa, to search for (Bid.).
VOCABULARY

bāriš, f., a side (Bid.). [? Cf. Skt. pārśva-; Kh. praś, a side.]

bārīś, sloping (Bid.). [? Cf. Skt. pārśva-, as in' the preceding; Kh. praś, sloping; Bur. Sh. bēisko, sloping.]

birāt, (Bid. birat), m., a he-goat (L. 150); Plur. birāt (L. 152). A nanny-goat is chal (L. 151; Bid. cel).

būūsa, to see (III, 43; Bid.); to look at (III, 31); to know (II, 25); Impve. Plur. 2, buā (III, 31); Past, Masc. Sing., būda (II, 25), būdō (III, 43). [Cf. Skt. √budh-, bōdhati, buddha-; Ksh. √bōz-, hear < budhyātē. Cf. bujūsa.]

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

besyāt, loot, plunder, booty (III, 8).

bīś 1, f., a flute (Bid.). [? Cf. Skt. vamsā- or vādyā-; Sh. √baś-, to play (an instrument).]


buś (? buś), m., hunger (Bid.). [Cf. Skt. bhubuksā; Kh. chū, hungry; Ksh. bóch, hunger.]

buśā, m., summer (Bid.).

buśauhū, f. buśaihī, hungry. [See buś.]

bīṣat, clothes (Bid.). [? Cf. Psht. bisāti, show of things, display.]

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

bathā, see baiyūsa.

batkūmā, f., a maid (Bid.).

bowūş, m., a nephew (Bid.); beyūś, f., a niece (Bid.). [Probably a compound of bhā, a brother, and pūś, a son. Cf. Skt. bhrātr-putra-; B. nawōs, nephew; Kh. nōwēs, nephew, niece; Sh. žawai, nephew; Ksh. bāpathr, nephew, bāwēza, niece; all on the brother’s side.]
baiyel, open (Bid.). [? Cf. Skt. vyapávya-; Sh. bātu.]
baiyim, out (prefix) (Bid.). [Cf. Skt. bahih; B. bē, Kh. beri. For the termination, cf. Ksh. nēb'rima, external.]
bayān, explanation, recital; b. kōsa, to recite (II, 33, 35-6, 39). [Psht.]
baiyūsa, to sit (Bid.); b'hai, sit! (L. 79); Fut. (Old. Pres.), Plur. 1 b'hī (I, 52); Past Part. bēth, he sat (I, 29); b'hēth, seated (L. 230); bēdū šū, he was seated (II, 32); bāthā kī, made (him) seated, made him sit down (III, 42). This last is a causal form. bēth and b'hēth are weak forms, and bēdū is a strong form (§ 180.)
[Cf. Skt. upaviṣati, upaviṣta-; Sh. √bai-, Ksh. √bēh-, Gypsy (Europ.) √beṣ-. Most Dardic languages use a word connected with Av. √nihad-, Skt. √niṣad-.]
bejīš, f., a niece (Bid.). [See bowī.]
bizin, f., bizīn, broad (Bid.). [? Cf. Skt. vistīrṇa-; B. wiśrī.]
buzurg, reverend, venerable, a holy man (II, 17). [Prs.]
biž, f., seed (Bid.). [Cf. Skt. vīja-; B. bī, Kh. bīh, Sh. bī, Ksh. bīz.]
cā (? cā) Card. three (L. 3; Bid.); ca ḍe, three parts (II, 10);
cā bīs, sixty (Bid.); cī-gona, thrice (Bid.). [Cf. Av. thri-, Skt. tri-; B.K. trēh, W. trē, Kh. troi, Ksh. trih, Gypsy (Europ.) trīn, G. thlē, P. hlē, Gār. thā, V. chī, Sh. cēi.]
cai 1, m., a mountain (Bid.); a cliff (III, 57-9). [Kh. cār, a cliff, Sh. char, a mountain. Cf. cāl.]
cai 2, in cai gā, see cōsa.
cau (L. 4), co (Bid.), Card. four; co bīs, eighty (Bid.).
[Cf. Av. caθwārō, Skt. catvāraḥ; P.Sh. cār, Kh. cōr, G. tsūr, Ksh. tsōr, B. što, W. štā, Gypsy (Europ.) štār.]
ci, see tu.
cī 1 (? chī), see thū; in di-cī, see thū.
cī 2 (? cbī), f., a woman, female, wife (Bid.; L. 52. 53; I, 51, 53, chī). [Cf. Skt. strī; V. westī; Sh. (Dāh-Hanū) tšrigā, G. šigāli; P. šlika, hlika, a wife; Ksh. triy, Sh.
cāi, cāi, Gār. īš. The L.S.I. gives Tōrwālī śī, instead of cī.

ciā-dū, he is grazing (cattle) (L. 229). [Cf. Skt. cārayati, with the usual Tōrwālī elision of intervocalic r. Sh. √car-]

cō, see cau.

cū, m., a dagger (Bid.). [Cf. Skt. churikā, with elision of intervocalic r.]

cūi, (Bid.) cūi, ord. third (II, 43, 47). [Cf. cā.]

cū (cūi?), f., milk (Bid.). [Cf. Av. ḍīrā-, Skt. kṣīra-; Prs. śīr; B. zu, Kh. cīr. In Tōrwālī and B. there has been elision of intervocalic r.]

cude (? cu ḍē), a quarter (Bid.). [Cf. cau. The word seems to be a compound with ḍē, a share, q.v.]

cudo, m., a basket (Bid.).

cīdug-di, yesterday (Bid.). [? deriv. B. dus, Kh. doš.
These two words probably have some connexion with Skt. dōsā. Cf. Ksh. rāt-, yesterday. Cf. cotug-di.]

cāgū, m., a knife [Psht. cāgū.]

cīgān, in cīgān gālūsa, to shout (Bid.). [? Cf. Skt. cīkāra-,*cīkārāna-, with elision of intervocalic r. Psht. cōγ, clamour; B. cō.]

cī, see cī 1 and 2, and tu.

cōh, away (Bid.).

chal (Bid. cel), f., a she-goat, nanny-goat (L. 151).
A he-goat is birāt, q.v. Sg. Gen. chal-si (II, 18); Plur. Nom. chal (L. 152). [Cf. Skt. chagalī.]

cojol, m., a shadow (Bid.). [Cf. Skt. chāyā; B. tāwē, Kh. cāγ, Sh. chiżot.]

cujūsa, to learn (Bid.). [? Cf. Skt. √śiks-; Kh. √cic-, Sh. √sic-, Ksh. √ḥēch-. Or else Skt. šūdhyatē.]

cujūsa, to teach (Bid.). [See the preceding. Kh. √cicē-,
Sh. √sicar-, Ksh. √ḥēchanāv-. Or cf. Skt. śōdhyaṭē, śōdhayati.]

cek, f., time (Bid.); tet-cek, then, when (rel.) (Bid.).

cuk, f., cik, acid (Bid.). [Cf. Skt. cukra-; B. ceno, Kh. šut, Sh. curku, Ksh. șoku.]

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cal, m., an artifice, trick (I, 24); deceit (Bid.); [Psht.]
cāl, a rock; cālā-bā, up to the rock (III, 61). [Cf. Kh. cār,
a cliff; Sh. char, a mountain. See cāi 1.]
cel, see chal.
cele, in me cele, thus (Bid.). [? Cf. cal.]
cam, m., skin (Bid.). [Cf. Av. careman-, Skt. carman-;
B. camo, Sh. cōm, Ksh. šam.]
cimu [Bid. cimoh], m., iron (L. 44). [Cf. Bur. comar, B. cimeh,
chimār, Kh. cumūr, T. tsimbar, Ksh. ts₉muru.]
\textit{\textbf{\textit{\texttt{\sqrt{c}in-}}, cut. Impve. Sing. 2, cin, cut thou (III, 58); Past
Part. cinū (III, 38, 59). [Cf. Skt. \textit{\textbf{\textit{\texttt{\sqrt{c}hīd-}}, chināti;
Kh. \textit{\textbf{\textit{\texttt{\sqrt{c}in-}}, to cut; Ksh. \textit{\textbf{\textit{\texttt{\sqrt{t}sēn}}, to be cut.}]
cun, f. cin, narrow (Bid.). [? Cf. Skt. kṣīna-; Sh. cunū.]
cunū, f. cene, yellow (Bid.).]
cir, much, very (II, 4; III, 27, 42; L. 224, 228; Bid.).
[Cf. Ksh. tṣaru, much.]}
\textit{\textbf{\textit{\texttt{\textit{\sqrt{c}e}rī}}, a small bird [L. 76]. A large bird is pašīn, see pacin.
[Cf. Skt. caṭikā; Gār. carōr, Gypsy (Europ.) ciriklo.]}
cōsa, to let go (Bid.); cai gā, he abandoned (I, 54). Cf.
cowūsa. [Cf. Skt. \textit{\textbf{\textit{\texttt{\sqrt{c}ut-}}, cōtayati, through cōdēi, *cōrēi,
with Törwālī elision of intervocalic \textit{\textbf{\textit{\texttt{\sqrt{r}}}.
}]
ceś 1 (? ceś), f., a circle (Bid.). [Cf. Av. ca\textit{\textbf{\textit{\texttt{\sqrt{c}hra}}, Skt. cakra-,
with ordinary change of kr > č > Törwālī š.]
ceś 2 (? ceś), Card. thirteen (Bid.). [Cf. cā and Skt.
trayōdāśa.]}
ciś, the female breast (II, 18 bis, 21). [Cf. Skt. cuci-,
cūcuka-; Sh. cuci.]
cat, in cat kōsa, to call (Bid.).
cit, f. cīt, low (Bid.). [Cf. Skt. kṣūdra-, small; Ksh.
tṣūṭu, low.]
cotug-di, the day after to-morrow (Bid.). Cf. cīdug-dī.
cōthum (II, 10. 46), cotam (Bid.), Ord. fourth. [Cf. Skt.
caturtha-; Sh. carmōno, Ksh. tvūrimu.]
cettiš, Card. fourteen (Bid.). [Cf. Skt. caturdāśa;
B. Štrits, Sh. condai, Ksh. tṣōdāh.]
cowūsa, to leave (Bid.). Cf. cósa.
caiyō, m., the neck (Bid.).
dā, f., the beard (Bid.). [Cf. Skt. dāṭhikā; B. dāri, Sh. dāi, Ksh. dāriu.]
dai, see dyūsa.
dai, see dhain.
de 1, dē 1, see dyūsa.
de 2, f., a spoon (Bid.). [Cf. Skt. darvī; Kh. dori.]
dē 2, see dhē.
de 3, dē 3, see te 2.
dī, f., a day (Bid.); ēdī, one day (I, 18, 32); ēzug-di, the day before yesterday (Bid.); bolu-di, to-morrow (Bid.); cidug-di, yesterday (Bid.); cotug-di, the day after to-morrow (Bid.); her-dī, every day, always (Bid.); sātam-dī, a week (Bid.). [Cf. Skt. div-, divasa-; Sh. dez, Ksh. dōh.]
dīu, he fled (III, 16); he escaped (III, 45).
dīu-ṣad, see dyūsa.
dō, see dū 5.
dū 1, see dhū.
dū 2, far (L. 89; Bid.); distance (L. 222). [Cf. Skt. dūra-; P.T.Sh. Ksh. Gār. dūr, G. durae, B. dyur, Gypsy (Europ.) dūr.]
dū 3, see dyūsa.
dū 4, see thū.
dū 5, du, dō, Card. two; du žāt, two nights (I, 10); dū (II, 48; L. 2, 232; Bid.); dū bīs, forty (Bid.); dū-gona, twice (Bid.); dō kāl, two years (II, 47). [Cf. Av. Skt. dva-, Skt. dvī-; B. diu, Kh. jū, Ksh. zāh, W.G.Sh. du, K.G.Gār. dū, P.T. dō, Gypsy (Europ.) dū, V. lūe.]
dūi, see duyī.
dī-ci, see dyūsa.
dād, m., a grandfather, ancestor (II, 1, 6, 7–10, 13, 34); Sing. Dat. dād-ke II, 8, 9); Gen. dād-si (II, 16). [Cf. Skt. tāta-; Psht. dādā; Sh. dādu; Ksh. dēd, a grandmother; Hindi dādā.]
did, see dyūsa 2.

dud, m., the lip (Bid.).

dadan, a fireplace; Sing. Gen. dadan-si (III, 42). [Cf. Kh. didaṅ, Ksh. dān.]

dag, f., an old woman (Bid.). Cf. derg.

dugū, in dugū-dut, she was weaving (III, 18).

dhū (L. 56, 110), dū (Bid.), f., a daughter; Plur. Nom. dhī (L. 114–5); Plur. Obl. dhía (L. 116–18). [Cf. Av. duvṛdar- Skt. duḥṣya-, Pr. dhīda; Psht. lūr; Sh. dī, Ksh. (dial.) dhī Kh. žūr, G. zū, B.V. jū, K. chū.] Cf. § 18.

dhain dyūsa (L. 85), dāi dyūsa (Bid.), to run. [Cf. Skt. ṯav-.; Prs. davīdan; Kh. ṯē-, Ksh. ṯav-.]

derqān, m., a cultivator (L. 58). [Psht. dihqān.]

dak 1, see dāg.

dak 2, m., a fight (Bid.). [? Cf. Hindi ḍāknā, to shout; ḍākū, a robber.]

dukān, m., a shopkeeper; Sing. Abl. -kējā (L. 241). [Psht. dukān.]

del, shut (Bid.).

dimī, f., smoke (Bid.). [Cf. Skt. dhūma-; B. dūm, Sh. dum, Ksh. dōh.]

The change of ū to ī, through yū, is not uncommon in Ksh.

dumo, see duryimo.

dūmsa, m., a relation (Bid.).

dan 1, m., a handle (Bid.). [Cf. Skt. dāṇḍa-; B. dōn, Sh. dōnu, Ksh. dan.]

dan 2 (L. 37), dōn (Bid.), m., a tooth. [Cf. Av. daṇṭān-, Skt. danta-; B. dut, W. dūt, T. dant, K. dandōriak, G. dāt, P. dānd, Sh. dōn, Ksh. Gār. dand, Gypsy (Europ.) dānd, Ksh. also dan-.]

dāna, wise (Bid.). [Psht. dānā.]

dandak, m., a drum (Bid.); dandak-o-bēši, m., drum and flute (Bid.). [Cf. Skt. dundhubhi-, dīṇḍima-; B. dūt, Ksh. dām-dām, dūm-dūm (onomat.).]

dārū, m., gunpowder (Bid.). [Psht. So B. dāru.]
VOCABULARY


**dērā**, a house, dwelling (I, 14, 25, 27–8; III, 4); Sing. Loc. **dērā-mā** (I, 52). [Psht. dēra.]


**dur**, m., mist (Bid.). [Cf. Phl. dūt, Prs. dūd, Psht. dund, lū.]

**derg**, m., an old man (Bid.). [? Cf. Skt. dīrgha-. For the connexion between "long" and "old", cf. Ksh. zīthu, long, and zīthu, elder.] Cf. dag and jīg.

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

**derwāz**, m., a door (Bid.). [Psht. darwāza.] Cf. der.

**dōs**, m., a friend (Bid.). [Psht. dōst.]

**dostī**, f., friendship (Bid.). [Psht.]

**dastūr**, m., a custom (Bid.). [Psht.]

**daś 1** (? daś) m., a grape (Bid.). [Cf. Skt. dṛākṣā; B. dros, Kh. drōch, Sh. jaç, Ksh. dacli.]

**daś 2**, Card. ten (I, 15, 31; L. 10; Bid.); daś o bīś, thirty (Bid.); daś o dū bīś, fifty (L. 12; Bid.); daś o cā bīś, seventy (Bid.); daś o co bīś, ninety (Bid.). [Cf. Av. dasa, Skt. daśa; K.G.Gär. daś, W. dōš, Kh. joś, B. duts, V. leze, T.K. dah, Sh. daii, P. de, Gypsy (Europ.) deš.]

**diś**, side, direction, in phēm diše (II, 3), payim diše (III, 37), payim diše-de (III, 56), on the opposite (or far) side (of a river). [Cf. Skt. diś-, and the next.]

**diśā**, postpos. towards (Bid.). [Cf. Skt. diś-, direction, and the preceding.]

**duśman**, m., an enemy (I, 3; Bid.). [Psht.]

**dit**, see dyūsa 1.

**dut**, see thū.

**dawa**, m., medicine (Bid.). [Psht. dawā.]

**duwā kōsa**, to make a benediction, i.e. to grant in answer to a petition (II, 42, 44–5). [Psht. du'ā.]

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Cf. bī.

duyimo (II, 11, 12), diumo (III, 15; § 56), both, the two (III, 15); mō duyimo, we two (II, 11); a duyimo, those two (II, 12). [Cf. Sh. dūmōno, second, baīē, both.]

dyūsa 1, to give (Bid.); Fut. (Old Pres.), dai, I shall give (I, 49); dē, let us give (I, 36); Impve. Sing. 2, dē (I, 48; L. 84, 175, 234); dū (? dē) (I, 33; § 167); Imperf. Sing. 3, dū-śad, at end of sentence (I, 29); Past Part. Masc. Sing. dīt (II, 48; III, 33); Fem. dīt (I, 34–5, 38); Perf. Fem. Sing. dī-cī (for dīt-ṭī, § 158) (I, 20).

[Cf. Av. Skt. √dā-; K.Sh. √de-, Kh. Ksh. √di-, P.T. √dē-, G. √thla-, Gypsy (Europ.) √dā-, (Syrian) √de-.]

dyūsa 2, to strike, hit, beat; Past Part. Sing. Masc. did (III, 44); Fem. did (III, 30), in both cases at the end of a sentence. [In many Dardic languages the √dā- is used for both “give” and “beat”. Thus, Kh. √di-, give, beat; K. √de-, give, √ti-, beat; Sh. √de-, give, (Cilāsi) √dē-, beat; T. √dē-, give, beat; G. √thla-, give, beat.]

de, a share, portion, part (II, 10 (bis); Bid. de); Sing. Gen. dē-si (II, 25); cu-de, a quarter (Bid.).

dāg (L. 43), dak (Bid.), m., the back. [Cf. K. dāk, Sh. dākī.]

dhē (L. 42), dē (Bid.), f., the belly. [Cf. Lnd. dhidāḥ; Sh. dēr, Gār. dār, Ksh. yēl, V. iul; but the last two are probably connected with Bur. yūl.]

dīt, Past Part. Fem. Sing. she (was) seen (III, 23, 32, 49). [Cf. Skt. dṛṣṭā; Ksh. √dēṣ-, past part. f. dīthūi.]

fikerdār, anxious (Bid.). [Psht. fikrdār.] Cf. piger, anxiety.

filankai (I, 12), filankē (I, 39, 43), a certain (man, etc.). [Psht. falānkai.]
VOCABULARY

\[\text{ghô}\]

gá 1, m., grass (Bid.). [Cf. Skt. ghāsa-; Kh. gās, Ksh. gāśa.]

gá 2, f., a cow (L. 69, 143; Bid.); Plur. gai (L. 145). [Cf. Av. Skt. gāv-; Ksh. gāv, B. gāo, Sh. gōo, W.P.M. gā, K. gāk; T. gō, a bull.]

gá 3, Past Part. gone. This word is used as the Past Part. and Past tense of bajūsa or bažūsa, to go, q.v. Past Part. Sing. Masc. gā (L. 219). Past Tense Sing. Masc. gā, (I) went (I, 43; L. 211); (thou) wentest (L. 212); (he) went (I, 2, 46, 54; III, 29 (bis), 38–9, 45, 48; L. 213); gya, in karmā gya, the army went (III, 14); Fem. gā, (she) went (I, 28); Plur. Masc. gai, (we) went (L. 214); (you) went (L. 215); (they) went (II, 47; III, 32; L. 216); Pluperf. Sing. Masc. gā śū, (thou) hadst gone (I, 39).


ge, gē, see ke 2.

gō, m., a bull (L. 142; Bid.); Plur. gō144). (L. [See gā 2. Cf. T. gō, a bull.]

gud (? gud), m., a corner (Bid.). [Psht. guţ.]

gadhō (L. 74), gado (f. gedē) (Bid.), an ass. [Cf. Skt. gardabha-; W.G. gadā, Gār. gada, K. gardōk, Kh. gardōy. The preservation of the aspirate is exceptional in Dardic. See § 3e.]

gedas, m., thunder (Bid.).

ghe, f., a mare (L. 139; Bid.); Plur. ghai (L. 141). Cf. the next.

ghō, m., a horse (L. 68, 138; Bid.); Sing. Gen. ghō-sī (L. 221, 226, 227); ghō-se jada, on a horse (L. 230); Plur. ghō (L. 140). [Cf. Skt. ghōṭaka-; W. gur, K. gora, P. gōrā, Ksh. gur-u; Gypsy (Europ.) khurō, a colt, (Syrian) gōrā, a horse. The elision of intervocalic ō is regular in Tōrwāli. The preservation of the aspirate is against Dardic custom, but is also found in Ksh. dialects (Kaštawāri, ghur-u; Pōguli, ghōr-u, and so on). See § 3e.]

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**gal**

*gal*, abuse (Bid., gender not mentioned); *gal dyūsa*, to abuse (Bid.). [Cf. Skt. *gala-*, speech; *gāli-*, abuse.]

*gil*, f., bread (I, 29; Bid.).

*golē*, in *nīl golē*, f., a pigeon (Bid.). [? Cf. Sh. *kaṅgulī*, the black-throated ouzel, and Psht. *gulū*, throat.]

*golī*, m., a bullet (Bid.). [Psht. *golai*.]

*galla*, m., a herd (Bid.). [Psht. f.]

*gulām*, m., a slave (L. 57). [Bid. and Psht. *γυλάμ*]

*gām*, m., a village (III, 16; Bid.); Sing. Dat. *gām-ke* (III, 45); *gām-ge* (III, 56, 60); Gen. *gām-si* (I, 30; L. 241); Loc. *gām-ţet*, (rule) over the village (III, 1).


*gan* 1, m., a herd (Bid.). [Cf. Psht. *gan*, crowded.]

*gan* 2, f. gen (Bid.), great, large, big (III, 22; Bid.). [Cf. Skt. *ghana*-; B. *gāno*, heavy; Ksh. *gan*, a log.]

*gan* 3, see *gāntisa*.


*gona*, see *ek-g* (s.v. *ek*), *dū-g* (s.v. *dū* 5), *či-g* (s.v. *cā*).

The word is used with numerals to signify "fold". [Cf. Skt. *guna-*.]

*gun*, m., a family (Bid.). [Cf. Skt. *gana-*, Ksh. *gan* (Ts.).]


*ginūsa* (this form of the Infinitive is without authority), to take; to buy; Fut. (Old Pres.) *ginī*, I will take (III, 53); Pres. *ginin* (§ 176), we take (i.e. we will take) (III, 8); Periphrast. Pres. Sing. Masc. *gina-dū*, I take (III, 25 (bis)); Fem. *gina-ţī* I (f.) take (III, 51); she takes (III, 28); Impve. *gin*, take thou (III, 50; L. 235); Past Part. and Past Tense, Sing. Masc. Obj. *gin*, she took him (III, 55); *gin-thū* (Perf.), (a guitar) is held (I, 4); has been bought (L. 240–1); Conj. Part. *gin-de*, having
taken (III, 44). The word *ginu* (III, 38) can only mean "having taken", but its grammatical form is uncertain.

[Cf. Skt. *grhṇāti*; Lnd. √*ghinn-,* Kh. √*gan-,* Sh. √*gin-.*]

garm, hot (Bid.). [Psht.]
garmī, f., heat (Bid.). [Psht.]
gāsūsa, to take (Bid.); to capture; Conj. Part. *gaś-te,* having captured (III, 33, 36). [? Derivation. Cf. *ginūsa.*
A reference to the Skt. √*gras-* is rendered unlikely by the fact that I know of no other case of *s > š.*]
gīt, f., singing (Bid.); *gīt dyūsa,* to sing (Bid.). [Cf. Skt. *gīta-*; Ksh. *gēwun,* to sing.]

γύλε, silent (Bid. *ghule*). [Psht. *yalai.*]
γυλᾶμ, see *gulām.*
γαμ, m., sorrow, worry (Bid.); Sing. Instr. *γαμ-δε* (I, 11),
γαμē-δέ* (I, 55). [Psht.]
γαμνάν (Bid. *ghamzan,* f. *ghamžen*), sorry, worried (I, 11, 55).
[Psht.]
γυμαί, m., envy (Bid.). [Cf. Psht. *γαμμάζ,* a tale-bearer.]
γάρα, a bank, border; Sing. Dat. (for Loc.) *γάρα-γε* (II, 4).
[Psht. *γάρα.*]
γορα (I, 56; L. 236), *γόρα* (L. 119 ff., 132), (Bid. *ghōrā,*
very well; *ghōrāh,* good); Fem. *γόρα* (L. 128);
Plur. Masc. and Fem. *γόρα* (L. 123 ff., 130), good (I, 56;
L. 119 ff., 128, 130, 132; Bid.); as Adverb, well, very,
thoroughly (L. 236; Bid.); *e γόρα māš,* a good man,
declined, L. 119 ff. [Psht. *γωρά.*]
γαρίβ, in *হু গারিব,* humble (Bid.). [Psht.]

হু, f., the heart (Bid.); *হু গারিব,* humble (Bid.). [Cf.
Skt. *ḥṛd-,* *ḥṛdaya-,* Kh. *herdī,* Sh. *হু.*]

*hubil,* asleep (III, 43). [Cf. *hut.*]

*hecerina,* never (Bid.). [Cf. Psht. *hecari,* never.]

*ḥāda,* in *ḥāda hōsa,* to produce (Bid.); to be able (Bid.).
hidej, f., pity (Bid.). [Apparently hü, heart + dej. With dej, compare Prs. dard, pain. Cf. Psht. zra-swai, heart-compassion.]

hagel, f., the chin (Bid.). [Cf. Skt. hanu-, Kh. hunū, Ksh. hōngañ.]

hujā, f., hüjā, alert (Bid.). [Cf. the next.]

hūjā, m., knowledge (Bid.). [Cf. the preceding. ? Cf. Prs. hōs, understanding.]

hujrā, a guest-room; Sing. Loc. hujrā-mē (I, 18, 23). [Psht. hujra.]

hikū, m., courage (Bid.). [? Cf. Skt. √sak-, pass. sakyate; Ksh. √hēk-, be able.]

hukū, f. huki, brave, generous (Bid.). [Cf. the next.]

hukum, an order (III, 13). [Psht. ḥukm.]

hilā, m., air (Bid.).

hōl, m., a plough (Bid.). [Cf. Skt. hala-, hāla-; Sh. hal, Ksh. ala, āla.]

him, m., snow (Bid.). [Cf. Skt. hima-; Phl. zam; B. zīm, Kh. hīm, Sh. hin, Ksh. šīn.]

hum, and (L. 95). [Psht.]

hamal, m., the equinox (Bid.). [Ar. ḥamal.]

himāl, m., an avalanche (Bid.). [Cf. Skt. himālaya-; Sh. hināl.]

himān, m., winter (Bid.). [Cf. Skt. hēmantau-.]

hamsōs, m., a sigh (Bid.). [Cf. Psht. afsōs, alas !]

har, m., a bone (Bid.). [Cf. Skt. haḍḍa-; Ksh. adil-.]

her, every, in her-dī, every day, always (Bid.). [Psht. har.]

hōsa, to be, to become (Bid.); Fut. (Old Pres.) ā hō, I should be (L. 174); hī, let there be (II, 8); e huṇ, (we) shall become one (II, 11); Impve. Sing. 2 hō (L. 168); Periphrast. Pres. Sing. Masc. ho-dū, (thou) art (I, 11); (he) is (i.e. dwells) (L. 233); mē hō-nin (L. 172, translated "I may be"); Imperf. Sing. Masc. hō-dut, was, used to be (I, 23); Past Part. and Past Tense Sing. Masc. ĕũ, became (I, 14, 54; II, 16, 19, 27, 36, 42-3, 49; III, 156
4 (bis), 42, 49); hō, became (I, 40 (bis), 46; II, 47 (the third year) became, i.e. came); Fem. hī, became (III, 20–1, 43, 46, 57, 60, 61); Plur. Masc. hī, became (III, 33); hōi (III, 22); huī (III, 15); Perf. Sing. Masc. hō-thū (I, 55); hō-dū (II, 20).

[Cf. Av. √bav-, Skt. √bhū-, bhavati; B. √bu-, Kh. Sh. √bo-; Ksh. √bōv-]

husai, m., a deer (L. 153); Plur. husai (L. 155); Fem. Sing. husī (L. 154). [Cf. Skt. āśu-; Psht. hōsai.]

hūsī, m., a hare (Bid.). [Cf. the preceding.]

hasūsa, to laugh (Bid.). [Cf. Skt. √has-, hasati; Kh. √hōss-, Sh. √ha-, Ksh. √as-]

huśā, intelligent (III, 27). [Cf. Psht. hōš, intelligence.]

hat (I, 4; III, 38), had (L. 32), hāt (Bid.), m., the hand; Sing. Instr. hat-te (III, 38); Loc. hat-mē (I, 4). [Cf. Skt. hasta-; K.P. hāst, G. hast, Kh. host, Sh. hat, Ksh. atha.]

hut, he slept (III, 43). No other forms of this verb have been noted. [Cf. Skt. supta-; Sh. sutu, he slept. Cf. hubil.]

hathīwāl-kējā, from a shopkeeper (L. 241). [Cf. Psht. hataī, a market.]

hwa, destitute (Bid.). [Cf. Psht. xwār.

hažat, Past Part., driven away, driven back, repelled; Sing. Masc. III, 3; Plur. Masc. II, 15.

jīb, m., the tongue (L. 41; Bid.). [Cf. Skt. jihvā; K.P. jib, G. zib, W. jip, Sh. jīp, Ksh. zēv, Gypsy (Syrian) jib, (Europ.) cib.]

jabal, a pickaxe (III, 38, 44).

jūbal, f. jūbel, thin (Bid.). [Cf. Skt. durbala-; Hindī dubla. The change of du, through dū, to ju is common in Dardic.]

jabēr, N. of a place; Sing. Gen. jabēya-si (II, 7, 9, 13, 16).

jada, see žet.

juda, in juda kōsa, to separate (Bid.). [Psht. judā.]
jagō, the liver (Bid.). [Cf. Av. yākar-, Skt. yakṣṭ-; Psht. jīgar.]

jīg (? ẓīg), high, tall (of men) (L. 135); jīk, f. jīk, long (Bid.). [Cf. Skt. dīrgha-; M. žiqa (through *drīg), Sh. žīgu, Gār. līg, Kh. žān. Cf. derg.

jama, collected (III, 33). [Psht. jam’a.]

jāma, clothes, a garment (I, 49, 50). [Psht.]

jamāldār, (I, 16), jumāldār (I, 35, 52), m., a head man (of a village, or the like). [Cf. Hindīstānī jam’dār.]

jan, m., a snake (Bid.). [Cf. Sh. jōn. Can this word be connected with the Skt. bhujanga- ?]

jang, m., the leg (Bid.). [Cf. Av. zaṅga-, Skt. jaṅghā; B. cōṅ, Kh. zang.]

janūsa 1 (this form of the Infinitive is without authority), to make clean, make neat; Impve. Plur. 2 janā (I, 27); Past Part. and Past Tense, Masc. Sing. Obj. janū (I, 28). [? Cf. Ksh. jān, good.]

janūsa 2, to know (Bid.). [Cf. Av. √zan-, Skt. √jñā-, jānāti; B. √zār-, Kh. √jān-, Ksh. √zān-.]

jōr, agreement; jōr yōsa, to come to agreement, to agree (III, 26); adj. prepared, ready (III, 11, 12). [Cf. Psht. jōr.]

juwāb, an answer. See žuwāb, which is the correct spelling.

jyūsa, to be born (Bid.). [Cf. Av. √zan-, Skt. √jan-, jāyatē; Sh. √ja-, Ksh. √zē-.]


kām, who ? (L. 92; Bid.); somebody (Bid.); kāme, which ? (Bid.); kāmē māš, which man ? (III, 28); kāme māš-se, of what man ? (L. 239).

kis-kējā, from whom ? (L. 240); kes-ke, why ? (Bid.). [Cf. Av. ka-; Skt. ka-, Dat. kasmai, Gen. kasya; B. kū, who ?; Kh. kya, what ?, ki, which ?, kā, who ?,
kős, whose ?; Sh. ko, Fem. kā, who ?, kāsā, whose ?; Ksh. kus, Fem. kōssa, who ?, kām, by whom ?, kyā-, what ?

kai (L. 94), kē 1 (I, 47), why ? [Cf. the preceding; B. kyē, kai-kotē; Kh. ko, kyo-te; Sh. kē, Ksh. kyā-zi.]

ke 1, see khe.

ke 2, or kē 2 (Bid. kya), Postpos. of Dat., to, for. After a semi-vowel or vowel it generally becomes ge (gē), ye (yē), or e (ē). See §§ 26–9. Bid. also gives ke, ge. [The origin of this postposition is dealt with in § 29.]

kē 3, when ? (Bid.). [Cf. ka, kai.]

kiau, because, therefore. [This is a variant form of kai, why ? (Cf. Kh. kyo-te, why ?) The use in this sense is not uncommon in Dardic. The full meaning, in this use, is “if you ask why, it is . . . ”, and hence “therefore ”.]

kū 1, see χū.

kū 2, m., a valley (Bid.). [# Cf. B. gōl, Kh. gōl.]

kū 3, f. kū, hard (not soft) (Bid.). [Cf. Skt. krūra-; Sh. kuru, with Tōrwālī elision of intervocalic r.]

kūi, a well; Sing. Abl. kūi-mā, from the well (L. 237). [Cf. Skt. kūpa-; Psht. kūhai; Ksh. krūrw, kyūwrw.]

kac (? kac), near; kac-ke, to near (I, 2). [Cf. Skt. kakṣē, in the armpit; Bengali, kāchē, near; Sh. kaci.]

kacis, something (Bid.). [# Cf. Skt. kiṃcit.]

keda, whence (Bid.). [Cf. B. kōr-ste, Kh. kura-r, Sh. kōny-o, Ksh. kati.]

kide, see kadak.

kud (? kud), f. kūd, lame (Bid.). [Cf. Skt. khōḍa-; Psht. guḍ; B. kuttāt, he is lame; Kh. kutū, lame; Sh. khuro.]

kadak, how much ? (L. 221; Fem. kadak, 222); kadak, how many ? (L. 223); kede, how many ? (Bid.); kidat gen, how much ? (Bid.). [Cf. Skt. kiyat-; Kh. kandūri, how much ?, kama, how many ?; Sh. kacāk, how much ?, how many ?; Ksh. kūtr, how much ?, Plur. how many ?]
kudiisa, to beat (Bid.). The root of this verb is kuth-, in which the th becomes d when between vowels (see § 3d). The verb is conjugated in L. 175–204. The principal parts there given are:—Impve. Sing. 2 kũth (175); Fut. (Old Pres.) kudi; Fut. kudi̯-yā (195–200); Pres. kude-dū (179–184); Imperf. kude-šū (192); Past Masc. Sing. kudū (185–190); Perf. kudū-dū (228); Pluperf. kudū-šū (193). [Cf. Skt. √kut-; Sh. (dial.) √kut- (? kut-), beat; Ksh. √kut-, crush.]

cāfīr, an unbeliever (II, 29). Cf. kupār.

kufār, see kupār.

kugū, m., a cock (L. 72); Bid. kugū, f. kūgī). [Cf. Skt. kukkuṭa-; hence Törwālī *kukur, kugū; G. kukūr, P. kukūr, Kh. kūkū (fowl), Sh. kūkurōco, Ksh. kōkur, Gypsy (Syrian) gukūrī.]

kāgh [sic], m., a crow (Bid.). [Cf. Skt. kāka-; B. korr, Kh. kāg, Sh. kā, Ksh. kāv.]

khē, (Bid. ke), f., a rope. Sing. Instr. khē-de (L. 236).

khujūsa, see kujūsa.

khand, Sing. khand-me”, translated “on the top of the hill” (L. 229).

khowūsa (Bid. kowūsa), to eat; Impve. Sing. 2 khō (L. 78). [Cf. Skt. √khād-; Sh. √kha- (Bid. √ka-), Ksh. √khē-, Gypsy (Europ.) √χē-.]

kējā, postpos. of Abl., from (II, 38; L. 231, 235 (Abl. of comparison), 238–41). [For the use and derivation of this word, see §§ 31–3.]

kujū, kuzū, m., a dog (L. 70, 146; Bid.); Plur. kujū (L. 148); Fem. kijī, a bitch (L. 147; Bid.); Plur. kijī (L. 149). [? Cf. Skt. kauleya-, with the common change of I to j; B. kuri, V. kirukh, Gär. kūcur.]

kujūsa (? khujūsa), to ask (Bid.). [Cf. Skt. kṣudhyati, he is hungry; H. kōjē, he asks; Sh. √khoj-.

kal, kyul, how? (Bid.).

kala, if (L. 97). [See § 206.]

kalā, m., a fort (Bid.). [Psht. qil’a.]
kāl, m., a year (II, 47; Bid.); panjam kālō, in the fifth year (III, 9). [Cf. Skt. kāla-, time; Psht. Sh. kāl, a year.]

kilē, a village; Sing. Loc. kilē-mē (II, 19). [Psht. kilai, a corruption of qil’a. See kalā.]
kol, f. kel, crooked (Bid.). [? Cf. Skt. kuṭila-, through *kurila-, with elision of intervocalic r. B. škori, Kh. koli, Sh. kōlu, Ksh. hōl*.]
kulekule, f., frost (Bid.).

kam, m., work, business (I, 67); kam kōsa, to work (Bid.). [Cf. Skt. karma; Kh. kōram, Sh. krōm, kōm, Ksh. kām*].
kām, a tribe, sept (II, 49); Sing. Dat. kām-gē (II, 33); Gen. kām-si (II, 51). [Psht. qām, qaum; cf. Ksh. krām (with intrusive r, which is common in Ksh.), a sept; possibly this explains Sh. rom (low rising tone), a sept.]
kambai (II, 6) ? (taxes) were (not) paid. See § 193.
kamādār, f. kamādir, industrious (Bid.). [Cf. kam.]
kamal, f. kemel, soft (Bid.). [Cf. Skt. kōmala-; Ksh. kamal*].
kaman, m., a master (II, 25). [? a corruption of Psht. xāwand.]
kīmat, price (L. 232). [Psht. qīmat.]
kāmwal, m., relationship (Bid.). [Cf. kām.]
kamzōr, f. kamzer, weak (Bid.). [Psht.]
kamzortyi, m., weakness (Bid.). [See the preceding.]
kan 1, m., the ear (L. 38; Bid.). [Cf. Skt. karna-; B. kōr, W. Kh. kār. K. kūrō, Sh. kōn, Ksh. kan, Gypsy kān.]
kan 2, ken, in kan-ke, to near (III, 29); ken-ta, by the side (of) (III, 42). [This word is the same as kan 1, ear, in a special meaning. Cf. kyū (Bid.).]
kan 3 (III, 30), kān 1 (Bid.), m., an arrow; Sing. Instr. kan-de (III, 30). [Cf. Skt. karni-; Sh. kōn, Ksh. kān.]
kan 4, m., a cough (Bid.). [? Cf. Skt. kāsa-; B. √kas-, Kh. √kop-, Sh. √khu-.

kān 2, m., the shoulder (Bid.). [Cf. Skt. skandha-.]
kanbel], TORWALI

kanbel, N. of a place; Sing. Dat. -ge (III, 36); Loc. -mī (III, 2).

konīm, in (Bid.). According to Bid., it is prefixed (i.e. apparently not a postposition.)

kupār (III, 2), kufār (II, 11, 12, 13, 15, 17), a Kāfir (the tribe); Sing. Dat. kufār-ke (II, 11); Plur. Nom. kufār (II, 17). Cf. kāfir. [Cf. Ar. kuffār, Plur. of kāfir.]

kera, f., a knife (Bid.). [Cf. Skt. kartari-; B. kato, Kh. kutēr, Sh. khatār.]

kir, f., a solstice (Bid.).

kur (? kur), m., a wall (Bid.). [Cf. Skt. kuṭa-, a fort, or kuḍya-, a wall; Sh. kuṭ.]

kure, m., the knee (Bid.). [? Cf. Skt. √kuṭ- be bent; Sh. kuṭo, Ksh. ḵoṭu.]

koroda (? -da), m., a whip (Bid.). [Cf. Psht. karōra.]

karmā, an army (III, 7, 9, 14 (bis)); Sing. Dat. karmā-ye (III, 13).

karran, f. keren, short (Bid.). [Cf. Sh. khuṭo.]

koror, f. kerer, round (Bid.).

kairat, m., health (Bid.). [Cf. Prs. χαιρεῖν.]

karwanda, cultivation (II, 2). [Cf. Psht. kar, cultivator.]

kūsa, to do (Bid.); to make; Fut. (Old Pres.) kī, I will make (III, 28), we will do (III, 8 (bis)) ; keī, I may do (I, 24), we may make (II, 29); kuvē, he may do or make (II, 48; III, 35); Impve. Sing. 2 kō (I, 25; II, 35, 44); ku, (III, 11); Plur. 2 kuwa (III, 5, 28);

Periphrast. Pres. kō-dū, Sing. 1 (I, 8, 10, 56 (bis); II, 9); Sing. 2 (I, 9); Sing. 3, kō-nin (I, 37); Imperf. kō-du (III, 1); kō-dū (I, 19);

Past Part. and Past Tense, Masc. Sing. Obj. kī (I, 5, 24; II, 2, 14, 33, 36, 39, 47, 50; III, 3, 13, 15, 16 (bis), 42); Masc. Plur. Obj. lī (I, 28); Fem. Sing. Obj. kī (I, 51; II, 6, 42, 45; III, 5); some of these genders are doubtful; Perf., Masc. Sing. Obj. kī-dū (L. 225); Fem. Sing. Obj. kī-jī (L. 224).
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[χuś]

[Cf. Av. √kar-, Skt. √kṛ-, karōti; B. √ka-, Kh. √kōr-, Ksh. √kar-. In Törwāli, note the usual elision of -r-. The same occurs in B., but only in some forms.]

kasab, employment, work (III, 35). [Psht. kasb.]

kāsim, N.P. (II, 19, 22, 24, 26, 28, 32, 36-7).

kiśun, f. kiṣen, black (Bid.). [Cf. Skt. kṛṣṇa-; Sh. kīnu, Ksh. krēhanu.]

kēt, where? (Bid.); Gen. kēt-si, of where? (I, 6). [Cf. Skt. kūtra; B. kett, kōr, Kh. kura, Sh. kōni, Ksh. kātu.]

kutub, m., the North (Bid.). [Psht. qūṭb.]

katār, N. of a place; Abl. -miā (II, 1).

katernāk, dangerous (Bid.). [Psht. kātarnāk.]

kūtsā, a lane (I, 14). [Psht. kūta.]

kūth, see kuḍūsa.

kōwūsa, to eat (Bid.). See khowūsa.

kya 1, perhaps (Bid.).

kya 2, postpos., for (Bid.). See ke 2.

kye, ever (Bid.).

kyū, alongside (Bid.). Cf. kan 2.

kyul, see kal.

χū, (Bid. kū), m., the foot (L. 33). [Cf. Psht. pχa.]

χāḍī, f., happiness (Bid.). [N. Psht. χāḍā.]

Xodā (II, 48), Xudā (I, 20), Xudāe (L. 60), m., God. [Psht. Xudāe.]

χalak, people (I, 30); Sing. Dat. -ke (III, 5), -kē (III, 6). [Psht. χalq.]

χān, m., a Khān (I, 7, 9, etc., 47, 49, 54); Sing. Abl. -mī (I, 5); Gen. -se (I, 12); -sē (I, 39, 43, 46 (bis), 53). [Psht.]

χāna, N. of a place; Sing. Gen. -si (II, 34).

χānī, f., Khānship (I, 54; II, 38). [Psht.]

χūnza, f., a queen (Bid.). [? Derivation. Perhaps the word should be spelt khūnza.]

χuš, f. χeš, happy (Bid.). [Cf. Prs. Kh. χuš, Sh. khuš. The existence of the feminine form shows that the word

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can hardly be borrowed. For the derivation, see Horn, GNPE, 508.]

χušāl, pleased, happy (III, 42, 60). [Cf. H. χušāl, a corruption of χuš-ḥāl.]

χušālī, f., happiness (II, 20, 22). [See the preceding.]

χušūsa, to please (Bid.). [See χuš.]

χyāl, m., thought (Bid.). [Psht. χiyāl.]

χužā, pleased (Bid.); χužā hōsa, to be pleased (Bid.). [Cf. χuš.]

lā, in lā talūsa, to throw down (Bid.); la-ḍūt, down (Bid.). Cf. lar.

lēb, a bed-cover (I, 28). [Corruption of Psht. liḥāf.]

lobo, m., a lie (Bid.). [Cf. B. √lar-.]

lobyāt, m., dawn (Bid.).

lud, see lut.

la-ḍūt, down (Bid.). See lā.

lāda, see lāt.

līde, see līt.

lagū, in šir-ke lagū, he entered the house (III, 29). [Cf. Skt. √lag-, Pass. lagyatē, to be attached.]

lagur, in lagur zar (L. 45), lur zar (Bid.), red precious metal, gold. [Cf. Psht. sra zar. See lohūr.]

ligūsa, to write (Bid.). [Cf. Skt. √likh-; Sh. Ksh. √likh-. Cf. lekūsa.]

lehī, she was asked for (I, 39). [This may perhaps be two words, le hī.]

lohūr, f. lihīr, (Bid.), lehir (II, 18), red. Cf. lagur and lur. [Cf. Skt. rudhīra-; B. lui, blood; ? Kh. krū, Sh. lōlyu, red.]

loj, m., light (subst.) (Bid.). [Cf. Skt. ruci-; B. ruc, Kh. rōṣti, Sh. lo.]

lajīn, old (Bid.).

lēkin, but (L. 96). [Psht.]

lekūsa (? lekhūsa), to count (Bid.). [Cf. Skt. √likh-; H. lēkhā, an account. Cf. ligūsa.]
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lamād, m., a tail (Bid.). [Cf. Av. duma-, Prs. dum, Psht. lam; B. dumrī, Ksh. dumba.]

lāmōsa, to swim (Bid.). [Cf. Psht. lānbō, swimming.]

langī, they crossed (a river) (II, 12). [Cf. Skt. √laṅgh-; ? Cf. B. √palang, to march.]

lar, in lar bajūsa, to fall (Bid.). [Cf. Psht. lar, below. See Geiger, ELA, No. 91.] Cf. lā.

lur, see lagur.

lās (Bid. laš, f. laž), bad; e lās saran, a bad girl (L. 131). [? Cf. Skt. rūkṣa-; Ksh. lōch", rough-natured.]

lāt, in lāt kōsa, to tell (Bid.). [? a misprint for bāt.]

lāt, (Bid. lāt), m., a fight, quarrel (II, 12; III, 15); lāt kōsa, to fight (II, 12; III, 5, 8, 28); Sing. Dat. lāt-ke (III, 11, 12); Loc. lāt-mi (III, 16); Obl. lāḍa šit, aware of the fight (III, 19, 21). [Cf. Skt. √raṭ-, Beames, C.G. I, 228; H. etc. √laḍ-.]

lit, small; an infant (Bid. lit); pāe liḍe širē, in that small house (L. 233). [Cf. the next.]

lūt, small, young (I, 13); lud (? lud), f. lid (? lid), small (Bid.). [Cf. Ksh. lōkāṭ", small, which Panḍits connect with Skt. laghu-.]

lewānai, mad (I, 54). [Cf. Psht. lēwānai.]

loyi, proud (Bid.); loyicār, pride (Bid.). [Cf. Psht. loe, great.]

ma (also Bid.), mā, miā 1, (Bid. also ama, i.e. -a, the termination of the Oblique case, + ma), postpos. of Abl., from; by (Bid.). [See § 31.]

√mā-, see movūsa.

mē 1, mī, mi, mī 1 (L. 229), mō, postpos. of Loc., in. [See §§ 39, 42.]

me, mē 2, mī 2, miā, pronoun, this, see §§ 85-95. me-de, but (Bid.); mhēda, from here (Bid.).

miā 2, a Miyā, a friar (II, 19, 22, 24, 26, 28, 32, 36, 37). [Psht.]

maī, māu, mō, mū, muī, see maiyūsa.

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mubārakī], TORWALI

mubārakī, f., congratulation (I, 36, 38); Sing. Dat. mubāraki-
ye (I, 40). [Psht.]

mīd (?f mīd), sweet (Bid.). [Cf. Skt. mīṣṭa-; B. mācī, Ksh. māthu].

mīdhal (sic), a ram (Bid.). Cf. ē, a ewe, boyo, a sheep. [Cf. Av. mācśa-, Skt. mēśa-; Sk. māul (Geiger, GIP. I, ii, 305); B. mažurala.]

mīdē-dē, (beaten) with (many) stripes (L. 228).

magrib, f., the West (Bid.). [Psht. mayrīb.]

māḥ, m., a month (Bid.). [Cf. Av. māḥ-, Skt. māsa-; B. mōs, Kh. mas, Sh. mās, māz, Ksh. mās, mah, māh.]

mīh, f., fat (subst.) (Bid.). [Cf. Skt. mēdās-; Sh. mī.]

mīhēda, from here, see me.

maj, m., a fish (Bid.). [Cf. Av. masya-, Skt. matsya-, Pr. māccha-; B. mātsa, Kh. mātsi.]

mūj, see mūṣ.

majlis (I, 10), majlas (I, 18), manjlas (I, 21, 23), an assembly, party, entertainment; Sing. Loc. manjlas-mē (I, 21). [Psht. majlis.]

mek (? mekh), f., hail (Bid.). [? Cf. Skt. maigha-, descended from clouds.]

mukadima, f., a quarrel (II, 6). [Cf. Psht. muqaddama, a cause at law.]

māl, cattle (L. 229). [Psht.]

māl, see mowūsa.

mēl, here (II, 2). [Cf. me, this, mēlī, and met.]

mēlī, adj., fem., the same (I, 35). [Perhaps connected with me, this. [Cf. Kh. hess, he, hassa, the same. Cf. mēl.]

malandē, m., a bridle (Bid.). [Cf. Psht. mlūna.]

milūsa, to touch (Bid.). [Cf. Skt. √mīl-; Ksh. √mēl-, to be joined.]

melāstūp, a visit (III, 48). [Cf. Psht. mēlmastiyā. See malāż.]

māliyā, tax, tribute (II, 5). [Cf. Prs. māliyat.]
malāž, a guest (I, 46); Plur. Dat. malāž-ge. Cf. melāštōp.
[Cf. Av. mīdhnāiti, he abides (Horn, GNPE, 1002), Prs. mēhmān, Psht. mēlma, Kh. mēnū.]
mām, m., a maternal uncle (Bid.). Cf. māso. [Cf. Skt. māma-; Psht. māmā; B. mam, Sh. māmu, Ksh. mām.]
mīm, f., the brain (Bid.).
mī-mū, between (near) (Bid.). Cf. may-mo. [? Connected with mē 1.]
mingaora, N. of a place; Sing. Dat. mingaore-ye (I, 1).
mere (I, 24, 52; Bid.), now. [Cf. me.]
merg, m., death (Bid.). [Psht. marg.]
mās, m., meat (Bid.). [Cf. Skt. māmsa-, Pr. māsa-; Sh. mos, Ksh. māz.]
musulmān, m., a Musalmān (II, 36, 43, 47, 49); Plur. Nom. musulmān (II, 29).
massam, this much (Bid.). [? mas-sam, for me-sam, see me; cf. es-sam, s.v. ē 3.]
mās, (before a vowel, māž), a man (Bid. gives meš, a man, and māš, mankind) (I, 4, 5, 8, 10 ff., 25, 56; III, 10, 27–31; L. 51, 230); māž (I, 3); Sing. Dat. māš-ke (III, 12; L. 121); Abl. māš-ṃa (I, 24); māś-mā, or -kējā (L. 122); Gen. māś-si (L. 120, 225); māś-se (L. 228, 231, 239); Plur. Nom. māś (III, 22; L. 123–4); Dat. māža-ge (L. 126); Abl. māža-mā, or -kējā (L. 127); Gen. māža-si, (or -se) (L. 125).
[Cf. Skt. manuṣya-; W. manaš; G. manuš (homo). B. manci (vir), mōc (homo); K. mōc, moc; V. muš; Kh. mōš; Sh. mušā (vir), manužo (homo); Ksh. mahanivu; Gār. mēš (cf. Bid. meš, ab.); Gypsy (Europ.) manuš.]
māso, f., a maternal aunt (Bid.). Cf. mām. [Cf. Skt. mātṛ-svasr-; Ksh. mās.]
mūš (? mūš), m., a mouse (Bid.). [Cf. Skt. mūś-, mūṣaka-; Prs. mūś; B. mussā.]
mūš (Bid.), mūj, (L. 90, 238), before (postpos.) (Bid.) (mē-kējā mūj, before me (L. 238)); first (ordinal) (Bid.); before (adv.) (L. 90, mūj); mūśā, before (adv.) (I, 3);
mūs-ke, in front (adv.) (III, 57); mūs-ke, in front (of) (governing Genitive) (II, 31).

[Cf. Skt. mukha-; Psht. maśχ; B. pa-myuk, V. ti-mik, Sh. muço, Gār. mūka, M. mūthō. The Skt. mukha- can hardly represent the original of māś or of the Sh. and M. forms. We seem to require some such original as *mux̑sa-.

miśku, N. of a place; Sing. Gen. -si (III, 61).

maśkulā, business, a business-talk (I, 56). [Psht. maśγūlā.]
muśkil, difficult (Bid.). [Psht.]
muśśrikh, the East (Bid.). [Psht. muśṛiq.]
met, here (Bid.). [Cf. me, mēl, and mēlī.]
mevā, m., fruit (Bid.). [Psht. mēwa.]
movūsa, to kill (Bid.). Cf. maiyūsa. Impve. Sing. 2, mā (III, 35); Periphrast. Pres. Sing. 1, mā-dū (III, 34, future meaning); Plur. 3, mā-nin, they (will probably) kill (I, 44); Past Part. fem. māil, killed (III, 32). [The root is evidently √mā-. Cf. Skt. mārayati, with the usual elision of intervocalic r; Kh. √mār-, Sh. √mar-, Ksh. √mār-.

mayō, N. of a place, and of the clan inhabiting it; Sing. Dat. mayō-ye (III, 34); Gen. -si (III, 22); Loc. -mi (III, 4).

may-mo, between (remote) (Bid.). [Cf. mī-mī.]

mayin, fond of, loving, in love with (III, 49). [Psht. mayan.]

maiγūsa, to die (Bid.). Cf. movūsa. Impve. Sing. 2, mō (L. 83); Past Sing. Masc. mū, he died (I, 13); mau (III, 45); Fem. muā, she died (I, 53); maī (III, 30). [Cf. Av. √mar-, Skt. √mṛ-, mṛyatā; V. √o-mo-, G. √mī, P. √lī, B. √mṛe-, W. √mṛi-, Kh. √bri-, T.Sh. √mir-, (Sh. p.p. mūu), Ksh. √mar- (p.p. mūd⁴), Gār. M. √mar-, Gypsy √mer-.]

miz, thus (III, 7).

na (Bid. nā), ne, Negative, no (L. 99, Bid.); not (na, I, 34–5; II, 9, 18, 21, 46, 48; III, 19, 57; ne, II, 6; III, 26); Prohibitive Negative (na, III, 28, 35; ne, I, 44–5). [Cf.
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Av. Skt. na; P.T.Ksh. na, Gār. nā, Sh. nā, nāi, B. nei, W.G. nai, Kh. no, Gypsy nā.

niō (Bid. nyū), near (L. 87). [Cf. Skt. nikaṭa-; G. nera, Ksh. (Kaśṭawārī) niōr̥u, Gār. nīar, Ksh. nīr̥u (pronounced nyūr̥u). In Törwālī, there has been the usual elision of intervocalic r.]

ned (Bid. nad), m., a river (Bid.); Sing. Abl. nedā phēṃ diše, on the opposite side of the river (II, 3). [Cf. Skt. nada-; Ksh. naḍī, nad, both fem.]

nidā, in nidā kōsa, to look at, view, watch (I, 19). [Cf. Prs. dīda, Psht. līda.]

nigālūsa, (no authority for this infinitive form), to draw out, take out, extract (L. 237); to dig out, excavate (III, 51–4); Fut. (Old Pres.), Sing. 1, nigāli (III, 52); Impve. Sing. 2, nigāl (III, 51); nīgal (L. 237); Past Part. (Past tense), Fem. Sing. Obj. nigāli (III, 53–4). [Cf. Skt. niskālayati; H. √nikāl-; Sh. √nikhal-]

nigāt, see nikūsa.

najurtya, m., illness (Bid.). [Psht. nājōrtiyā.]

nēk, good (L. 132). [Psht.]

nōk, m., a finger-nail (Bid.). [Psht. nūk.]

nakāmna, nobody (Bid.). Cf. nokoyna.

nākāra, bad (L. 129, 131 ff.). [Psht.]

noker, m., a servant (Bid.). [Psht. nōkar.]

nikūsa, to come out, go out (Bid.); Past Sing. 3 nigāt (III, 31); Plur. 1, nigāt (I, 52). [Cf. nīgalūsa.]

nokoyna, nothing (Bid.). Cf. nakāmna.

nīl, blue (Bid.). [Cf. Skt. nīla-; Sh. nīlu, Ksh. nīlu.]

nilau, m., the South (Bid.).

nīlgolē, f., a pigeon (Bid.). Cf. golē.

nam, new (Bid.). [Cf. Skt. nava-; B. noī, Kh. nox, Sh. nāwu, Ksh. nāw̥u.]

nām, m., a name (II, 26; III, 2; Bid.). [Cf. Skt. nāma; B. nām, B. Sh. nom, Kh. nām, Ksh. nāv.]

nem, f., the new moon (Bid.).
nimā, in nimā-đū, I desire (I, 38, 41); thou desirest (II, 37, 49).
nöm, nūm (Bid. nom), Card., nine (L. 9 nöm); nūm-bīš, nine times twenty (III, 17). [Cf. Av. Skt. nava; W. nū, P. nō, Sh. nau, B. noh, K. nōḥ, V.V. nūḥ, T. nab, Ksh. nav, Gypsy (Syrian) nā.]
nin, Suffix of Periphrast. Pres. See §§ 169, 170, 176.
nīn, f., sleep (Bid.); Sing. Abl. nīnā (III, 43); nīn bājūsa, to sleep (Bid.). [Cf. Skt. nīdrā; Sh. nīr, Ksh. nēnd̐̄r̐.]
nīngōlī, N. of a place; Sing. Gen. -se (I, 2).
nīr (nār), m., dancing (Bid.); nār kōsa, to dance (Bid.). [Cf. Skt. nātya-; B. nōt, Sh. naṭe; Ksh. naṭ-, palsy.]
nariā, N. of a place, Narēr (with elision of intervocalic r);
Sing. Gen. -sī (II, 1, 6, 8-10).
nurī, in pade-ge nurī, they turned backwards (II, 14). [? Cf. Skt. nivṛṭta-]
nārina, m., a male (Bid.). [Cf. Psht. nārīna.]
nērēr, m., play (Bid.). [? Cf. nār. See the next.]
norūsa, to play (a game) (Bid.). [See the preceding.]
narāz, idle (Bid.). [Cf. Psht. nārāst, confounded with nārāz.]
nat (Bid.), natkel (L. 24), m., the nose. [Cf. Skt. nasta-; P. nast, M. nathūr, B. nazur, Gār. nōzōr, Sh. nato, W. nasū, G. nāsi, V. nes, Ksh. nas, Ksh. (Kaśṭavārī, nath, K. nātcur, Kh. naskār.]
na-tsāba, unexpected (III, 20). [Cf. Psht. nātsāpā.]
nyū, see niō.
neyūsa, to take away (Bid.); Imperf. (? Pluperf., §§ 178, 191, 201) Sing. 3, neyū-dut (II, 5); Past Part. (Past Tense), Masc. Sing. nū (II, 23; III, 36). [Cf. Skt. √nī-, nayati; Kh. √nī-, Ksh. √ni-.]
nyāsām, m., evening (Bid.). [Cf. Psht. māšām.]
paī, in paī dyūṣa, to kick (Bid.). [Cf. Skt. pāda-; B. pāvīṣṭh, to kick.]

pō, po, m., a boy (pō, I, 26, 29, 41, 46; II, 20, 23, 27; L. 239; po, Bid.); a child of either sex (pō, L. 54); a son (pō, II, 16; L. 225, 228); Sing. Ag. pōē (I, 24); puē (L. 225); pō (I, 41, 45, 48; II, 18, 28); Dat. pō-gē (I, 33); pōē (I, 25); Gen. pō-sī (I, 44; II, 26). [Cf. Av. puṭra-, Skt. putra-; Mj. pūr.; V. piē, G. pola, beside several forms such as B. pitr, etc. The nearest relation to pō is Mj. pūr, with the usual Törwālī elision of r. See also pūc.]

poa, m., skill (Bid.). [Cf. Ksh. pava, dexterity.]

pabī, f., a paternal aunt (Bid.). Cf. pezī. [Cf. Skt. pitṛ-svasya-; Sh. phapī; Ksh. pōph.]

pūc (? pūc), puṣ (? puṣ), (Bid. puž), m., a son; pūc (L. 55, 225, 228); Plur. Nom. pūc (L. 223); puṣ (II, 4). [Cf. Av. puṭra-, Skt. putra-; T. putr, K. pūtr, W. piutr, B. pitr, G. pult, P. puthlē, Gār. pūt, Ksh. pūtu, Sh. puç. See also pō.]

pacin (? pacin) (Bid.), paśin (? paśin) (L. 76), f., a bird. [Cf. Skt. pakṣin-; Ksh. (Kaśṭawārī) pachan, G. picin, K. pachiyek. According to L. 76, paśin is a large bird, and cēriq (q.v.) is a small bird.]

pade, see pat.

paidā, produced, born (II, 16, 20). [Psht.]

pid, f., a point (Bid.). [Cf. Ksh. pētu (pronounced pyotu).]

pāḍśāh, m., a king (Bid.). [Psht.]

pāḍśahi, f., kingship, ruling (III, 46). Cf. bāḍśahi. [Psht.]

pīd, the back (L. 227, of a horse). [Cf. Av. paršti-, Skt. pṛṣṭha-; B. pti, W. yā-patī, G. piṣṭi, Sh. piṭu, Ksh. pithu, Gypsy (Syrian) pišt.]

pa-ga, pai-ga, see pāē.

piger, m., anxiety (Bid.). [Cf. Psht. fikr.]

pugūsa, to blow (Bid.). [Cf. Psht. √puk-; Skt. pūṭ + √kṛ-; Kh. √phū-; Sh. phū, blowing; Ksh. √phuk-]

pihīl, green (Bid.). [? Cf. Skt. pālāṣa-, with metathesis; ? B. por.]
pēm, see payim.
pāji, see pāš.
puxtuā, enmity (I, 52). [? connected with Psht. puxtēd, to ask.]
pallas, m., dew (Bid.).
pel, f., an ant (Bid.). [Cf. Skt. pipīla-; Kh. pilili, Sh. phili.]
pām, m., wool (III, 18; Bid.). [Cf. Skt. pakṣman-; Prs. paś; Kh. pōśp, Sh. paś, Ksh. phamb.]
pan (L. 224, pand; Bid. pān 1), m., a road (III, 37–8, 40–1, 57). [Cf. Av. pañtan-, Skt. pathin- (panth-); B. pott, Kh. pon, Sh. pōn.]
pān 2, see panj.
pin, f., the full moon (Bid.). [Cf. Skt. pūrṇa-, full.]
panj (Bid. pān 2), Card., five (L. 5); panj bīś, a hundred (L. 13). [Cf. Av. Skt. pāna; P.G. panj, K.Kh. pōnj, G.T. pants, Ksh. pōnts, B. puc, W. pūc, V. uc, Sh. puś, Gypsy pānc, pānj.]
panjam (Bid. pānjam), Ord., fifth (III, 9). [Cf. Skt. pañcama-; Prs. panjum.]
punkā, N. of a place; Sing. Loc. -mī (II, 3).
pūnīl, full (Bid.). [Cf. Skt. pūrṇa- + illa-; B. puru; Sh. √pur-, fill; Ksh. pūru.]
punī, Card., fifteen (Bid.). [Cf. Skt. pañcdāsa; B. pacis, Sh. panzai, Ksh. pandāh.]
pērīa, a generation (II, 48). [Cf. Skt. pūthicā; H. pīrī; Psht. pērāī.]
pīr, N. of a village (II, 19).
pōrē, till, until (II, 48). [Psht.]
pergūsa, to move (trans.) (Bid.). [Cf. Skt. parigamayati.]
puran-gām, the Old Village, N. of Old Braniāl; Sing. Dat. -ge (II, 56, 60), -ke (III, 45); Loc. -zēt (III, 1).
porōsa (? porōsa), to break (trans.) (Bid.). [Cf. Skt. sphūtayati, cf. the next; B. √per-, √pet-; Sh. √phut--; Ksh. √phutpr-, secondary formation from √phut-.] Cf. the next.
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pūrūsa (? pūrūsa), to break (intrans.), to become broken (Bid.).
[Cf. Skt. sphuṭati; B. √per-, √pet- (trans. and intrans.); Sh. √phutiž-, secondary formation; Ksh. √phut-. The optional Prakrit form phuttaī accounts for the preservation of the intervocalic r.]

pūsa, to drink (Bid.); Periphrast. Pres. pō-dū (II, 21); Imperf. pō-ṣat (II, 18 (bis)). [Cf. Skt. pibati; Wkh. pōwam, I drink; B. Kh. Sh. √pi-. For the vowel of pō-, cf. Wkh. and also *pōišn, thirst, in Horn, GNPE 168.]

paš, pāš, pāji, piyāj, paiž, behind, following (Bid. pāš); ēs paš, after this (I, 20); telā pāš, after then, after that time (II, 49; III, 47); saran paš, after (i.e. in order to get) the daughter (I, 43); pāš, second (Bid.); pāji, afterwards (II, 39, 43, 46); piyāj, behind (L. 239); paiž, behind (L. 91). [Cf. O. Prs. pasā, Av. pasca, Skt. paśca-, Prs. pas (Horn, GNPE. 315); P. paškin, Gypsy (Syrian) pāci.] Cf. pat.

paśu,m., a flower (Bid.). [Cf. Skt. puṣpa- or (?) puṣya-; B. piš, Ksh. pōš. The Ksh. form suggests an original *pausya-]


puš, see pūc.

puš, m. (f. pīš), a fox (Bid.).

pišul, f. pišel, smooth (Bid.). [Cf. Skt. picchila-; Sh. phicīlu, Ksh. pišalu.]

pašin, see pacin.

paśūsa, to look at (Bid.). [Cf. Skt. paśyati; Kh. √poš-, see; Sh. √paś-, see; Old Ksh. √paš-, see.] Cf. the next.

pašat, they quarrelled (III, 24). [Possibly a Past Part. of pašūsa, in the sense of “looking menacingly”.]

pušt, ancestry, lineage, a generation, hence, a descendant (I, 12). [Psht.]
pat, pad, back, behind; pat-gē (I, 26), pata-ge (III, 16, 39); pade-ge (II, 13, 14, 15), pade-gē (I, 50), to back, backwards, back again; pad-ge būsa, to return (Bid.). [Cf. Av. parśti-, Skt. pṛṣṭha-; B. pṛī, W. yā-paṭī, Sh. piṭū all meaning "the back"; W. pat, G. pata, Gār. paṭā, M. patō, Sh. phatu, Ksh. pat-, T. patī-kana, K. piṣṭō, all meaning "behind".] Cf. paš.

pātē, see pāē.

pet, m., a feather (Bid.). [Cf. Skt. pattra-; Kh. pōc; Sh. phurgū, feather, phaḍḍāli, wing; Ksh. patro.-]

pōt, pot; pōt, m., a place (Bid.); e-pot, together (Bid.). [? Cf. Skt. paṅkti-; Ksh. pōt-, a line, a row of people.]

pattang, m., a butterfly (Bid.). [Cf. Skt. pataṁga-; Sh. phaṭāi, Ksh. patang.]

powūsa, to receive (Bid.). [Cf. Skt. prāpayati; H. √pā-. This root hardly occurs in Dardic, being crowded out by forms akin to Ksh. pāwun, to fell.]

paiyē, see pāē.

piyāj, see paš.

payim, phēm, across, on the other side; payim diśē (III, 37), payim diše-de (III, 50), phēm diše (II, 3), on the other side (of a river). [Cf. Skt. parē, pāra-; B. pār, Kh. Sh. pār, across; Ksh. pārim" (poryum"), belonging to the other side. The suggested derivation involves elision of intervocalic r.]

pyūsa, to send (Bid.); Impve. Sing. 2, pai (I, 49); Past Part. (Past Tense) Masc. Sing. pewū (I, 50); peyū (II, 22); piyū (III, 10). [Cf. Skt. prērayati, with elision of intervocalic r; B. √pre-, give, send.]

pāyis, see pāē.

pāiž, see paš.

puž, see pūc.

peži (Bid.), piži (L. 225), a paternal uncle; Sing. Gen. piži-si (L. 225). Cf. pābī. [Cf. Skt. pītvṣya-.

rabar, a fight (III, 3); Sing. Dat. -ke (III, 13). [Cf. Psht. rabar, toil, trouble.]
rājgana, f., a queen (III, 47, 49, 55–6, 58, 61); Sing. Dat. rājgana-ye (III, 50); Loc. -zet (III, 49). [? A corruption of Skt. rājñī.]

ruksat, in ruksat kōsa, to allow to depart, send away (II, 51). [Cf. Psht. ruχsat.]

rāng, m., colour (Bid.). [Cf. Psht. rang; B.Kh.Ksh. rang, Sh. rōṅ.]

reza, m., a wish (Bid.); reza kōsa, to wish (Bid.). [? A corruption of Psht. ārzū.]

sā, m., life (Bid.). [Cf. Aryan *śuśi-, Av. suśi-, Wkh. śuš, lung; Skt. śvāsa-, breath; B. śus, Sh. śā, Ksh. sāh, breath. The final h of the Ksh. form shows a derivation from *śvāša-, not śvāsa-. The form *śvāśa- is borne out by the Eranian forms. So also the dental s of Tōrwālī sā points to Av. suśi-. Cf. also Tōrwālī sīś 1, breath, below.]

sai, in sai kōsa, to find (Bid.).

se 1 (Bid.), sē 1 (II, 13), f., a bridge; Sing. Instr. sē-dē (II, 12). [Cf. Skt. sētu-; B. sū, Sh. sau, Kh. sair.]

se 2, sē 2, termination of the Genitive. See §§ 34 ff.

sē 3, that (not within sight), he, she, it. Noted only in the Nominative Singular and Plural (see §§ 117 ff.). Sing. Nom. sē, § 118; Plur. Nom. sē, § 119 (written sēh in L. 29); as Pron. Adj. §§ 120–1.

sī, f., the sun (L. 62, Bid.). [Cf. Skt. sūrya-; K. sūri, Sh. sūrī, G. surī, T. surī, Ksh. sirē, B. su, W. sōi, V. isikh, M. swīr, Gār. sīr. In Tōrwālī, there has been the usual elision of intervocalic r.]

so (Bid. soh), card, a hundred. [Cf. Psht. saw-.]

sabā, sabat, sabāt, forms of a verb, for the infinitive of which I have no authority. The verb means, to "prepare," "arrange," "set in order." Impve. Sing. 2, sabā (III, 7); Past Part. (Past Tense) sabāt (III, 6); sabat, I made (a road) (III, 41); thou madest (III, 40); he made (III, 38); lāṅ sabat they joined fight (II, 12). [Cf. Skt. sambhārayati; Psht. sambālawoḷ; H. sāwārnā; Ksh. sambālun.]
sabak, a lesson, reading; sabak banu-šat, said lessons (II, 27).

[Psht. sabaq.]

suban, in suban hāt, m., the right hand (Bid.). Cf. aban.

sād, see sāt.

sēd, see set.

siga, m., lead. [Psht. sika.]

sugā, f. sugā, easy (Bid.). [Cf. Skt. sukara-, with elision of intervocalic r.]

sigal, m., sand (Bid.). [Cf. Skt. sikatā; Kh. šuyūr, Sh. sigal, Ksh. sēk-]

saj, m., truth (Bid.). [Cf. Skt. satya-, Pr. sacca-; Sh. sācu.]

sulaimānīk, m., N. P. (III, 1); Sing. Voc. Sulaimānīg-a (III, 40; § 15); Ag. Sulaimānike (III, 12–3, 59); Sulaimānīge (III, 54); Obl. Sulaimānike-sāt, with S. (III, 3); Dat. Sulaimānīk-kē (III, 11, 58); Sulaimānike (bhāvē prayōga) (III, 16); Sulaimānīge (id.) (III, 55); Gen. Sulaimānīk-si (III, 14, 23, 46, 61).

sam, in es-sam s.v. ē 3, and massam, qq.v.

semū, m. N. P. (III, 2); Sing. Dat. Semū-ye (III, 7, 33); Semū-ge (III, 35); Gen. Semū-se (III, 12); -si (III, 14, 39, 44).

sen, f. a dream (Bid.). [Cf. Skt. svāpna-, Pr. sivīna-; Sh. sāci.]

sung, m., earth, soil (Bid.).

sipad, m., praise. (Bid.). [Psht. šifat.]

saran, f., a girl (L. 56); I, 39; III, 17, 25–6, 30–2; Bid.); a daughter (L. 110, in Chil-darra; I, 39, 48; III, 23); saran paś, after (in order to get) a daughter (I, 43); Sing. Dat. -gē (L. 112); Abl. -ma (III, 28; L. 113); -kējā (L. 113); Gen. -se (L. 111); -si III, 29, 30); Loc. -žet, on (concerning) the girl (III, 24); Plur. Nom. saran (L. 115); saranē (III, 17); Dat. saran-gē (L. 117); Gen. -si (L. 116). [? Cf. Ksh. šurū.]

sūrat, m., the body (Bid.). [Psht. šūrat.]
VOCABULARY


sāt (Bid. sat), sāth, sād, with; Sulaimānike-sāt, (fight) with Sulaimānik (III, 3); mē-sāt, (fight) on my side (III, 5); Semū-sāt, together with Semū (III, 9); te-sāt, with thee (II, 9; III, 7); te-sād, id. (before m) (I, 56); tiyi-sāt, with her (III, 17); dūi-sāt, (agree) with the other (III, 26); kufār-sāth, (fight) with the Kāfīr (II, 12). [Cf. Skt. sārtha-; Pr. sattha-; Sh. sāti, H. sāth.]

set, sēd, with; te-set, (quarrel) with thee (II, 6); sū-sēd, (marriage) with the sister (L. 225) (at end of a sentence). [Cf. Skt. sahitē; Ksh. sūti.]

sot, f., sōt, slow (Bid.). [? Cf. Psht. sust; Sh. sūs, lazy; Ksh. sōtu slow.]

sitār, a guitar (I, 4); Sing. Gen. -sē (I, 5, 8, 10, etc.). [Psht.]

satāś, Card. seventeen (Bid.). [Cf. Skt. saptadāśa; B. sapits, Sh. sataī, Ksh. sadāh.]

sattam, Ord. seventh (II, 48). Bid. has satam di, f., a week. We should expect it to mean “seventh day”.

[Cf. Skt. saptama-; Sh. satmōno, Ksh. satimu.]

swāl, a request (I, 8, 9); a report, complaint (I, 56). [Psht. sawāl.]

śā (Bid. śōh), m., the head (L. 40); śā-si did, hit the head (III, 44). [Cf. Skt. śirah; P. śīr, B.W. sei, T. čār, Ksh. hīru, Gypsy (Europ.) šērō. The vowel changes are remarkable. In Tōrwālī, as usual, there has been elision of intervocalic r.]

śai, a thing; Sing. Gen. śaia-se (L. 232). [Psht.]

śī, see śū.


śū 1, f., a sister (L. 50; I, 28, 33–5, 44; Bid.); Sing. Dat. śī-ge (I, 27); śī-yē (I, 42); Abl. śū-kējā (L. 231); śū-sēd,

šū 2, for ašū, q.v., when used as an auxiliary verb. See §§ 157 ff., 177, 201.

šad, see šat.

šid, see šit.

šidāhū, f., šidaihi, cold (adj.) (Bid.). [Cf. the next. The origin of the termination is obscure. It is apparently an adjectival ending. See other examples under § 49.]

šidal, m., cold (subst.) (Bid.). [Cf. Skt. šitala-; B. šillā, Sh. šidalu (adj.), Ksh. šēhalu (adj.).]

šugil, dry (Bid.). [Cf. Skt. suška-, dry, suškala-, dry flesh; Pr. *suṣkhalā-; Kh. cūcō, Sh. śūku, śūšī, Ksh. hōkhu.]

šōh, see šā.

šijo, f., śiije, beautiful (Bid.); śijū, f., śijji, clean (Bid.). [Cf. Skt. śuci-, clean; Ksh. śōts-, purity.]

šijūsa, to fly (as a bird) (Bid.).

šukur, m., gratitude (Bid.). [Psht. šukr.]

šēχ, m., a title given to converts to Islām, the disciple of a Moslem Missionary (II, 22–3). [Psht.]

šella, m., wood (Bid.).

šālmī, a rupee (L. 234); Plur. Nom. šālmī (L. 232, 235).


šen a bedstead (I, 28). [Cf. Skt. śayana-; Kh. žen.]

šāṅg, m., the throat (Bid.).

šir (L. 67), šir (Bid.), f., a house; Sing. Dat. šir-kē (I, 27, 42); šir-ke (II, 15; III, 29, 39); Abl. širā (I, 50); šira (III, 31); Loc. širē (III, 18; L. 223, 226, 233). [Cf. Gār. šīt, a house.]

šuru, in śuru kōsa (III, 15; Bid. śurū), to begin. [Psht. śurū'.]
VOCABULARY

šěrıkat, in šěrıkat kōsa, to divide (II, 8, 9). [Psht. šarıkat.]

šerm, m., shame (Bid.). [Psht. šarm.]

šerunke, exiled, deposed, expelled (III, 4). [Psht. šarunkai.]

šęś (? šęš) Card., sixteen (Bid.). [Cf. Skt. śoḍaśa ; B. śęš, Sh. śōi, Ksh. śurāh.]

šiš 1, f., breath (Bid.). [See sā.]

šūš, f. šiš 2, straight, upright (Bid.). [? Cf. Skt. sidhra-, perfect ; Sh. sūcu, Ksh. śedu (pronounced šyodu). There may have been contamination with the śudh-. Probably the Törwālī word is really śūš.]

šat, šad, an Auxiliary Verb, used to form the Imperfect and the Pluperfect. See §§ 169, 179, 200, 201.

šet, m., autumn (Bid.). [Cf. Skt. śaraṭ, with the usual elision of intervocalic r ; B. śāra, Kh. śōroh, Sh. śarō, Ksh. harud. The preservation of the initial ś in most of these is noteworthy.]

šit, (I, 40) śid, aware of (I, 40 ; II, 19 ; III, 19, 21). [Cf. O.Prs. √χśnās-, Prs. śināxṭan, see Horn, GNPE, 793 ; B. śū, knowledge ; Sh. śūyōiki, to know.]

šaitān, m., a devil (L. 61). [Psht. šaīṭān.]

šāl, in sāṭ hū, (house) became ruined (I, 14).

šawam, Ord., sixth (Bid.). [Cf. Skt. šaṣṭha- ; Sh. šamōṇo, Ksh. śeṣiṃu.]

šeyat, Past Part., in pade-ge šeyat, he drove them back (II, 13).

ta 1, Postpos., till, to (Bid.). [Psht.]

ta 2, tā 1, see tu.

tā 2, (Bid.) ta 3, m., a star. (Cf. Av. star-, Skt. tārā, tāraka- ; P. tārā, Sh. tārā, Ksh. tārak- (for *tāraku), K. tārī, Gār. tār, W. tarā, G. tare.]

tai, see tu.

tē 1, (Bid.) tiya, Pron., he, she, it, that ; Sing. Ag. ti, te ; Acc. tes ; Obl. te, tes (tez) ; Gen. tesi ; Plur. Nom. tiyā ; Ag. tihē ; Obl. tiyā. For these, and variant forms, see §§ 96 ff.
te 1, té 2, see tu.

te 2, té 3, or, between vowels, de (dē), postpos. of Instrumental (see §§ 23 ff.), and also the suffix of the Conjunctive Participle (§ 202).

t₁, see té 1.

tiā, ready (Bid.). [Psht. taiyār, with loss of final r.]

tō, see tu.

tu, tū, (Bid.) tūh, Pron., thou; Sing. Ag. ta, tā, tai; Obl. te, tē; Gen. chī, (Bid.) ci; Plur. Nom. tō, thō; Ag. tahī; Obl. to; Gen. tun, thun. For these, and variant forms, see §§ 69 ff.

tīd, f. tīd, bitter (Bid.). [Cf. Skt. titka-; H. tūhā, Ksh. tīṭhū. Other Dardic languages have words allied to Psht. trīχ.]

tofān, m., a storm (Bid.). [Psht. tūfān.]

tāgat, m., strength (Bid.). [Psht. tāqat.]

thā (Infinitive not noted); Impve. Sing. 2 thā, put!, place! (L. 227); Past Part. Sing. Masc. thāu (II, 26); thalū (I, 28) (see § 195). [Cf. Skt. sthāpita-; Ksh. vthāv- or vthav-.

thō, see tu.

thā, Verb Substantive, Pres. Masc.; Plur. Masc. thā; Fem. Sing. and Plur. cī (? chī). See §§ 163 ff. As an Auxiliary Verb—and hence usually following a vowel—it becomes dū, Plur. dī; Fem. Sing. and Plur. zī or jī (§ 168). In one case, dīt-zī becomes by contraction dī-cī (§ 168). The Past of dū is dut or dud, which (§ 178) is used to form an Imperfect or (?) a Pluperfect. [Cf. Skt. sthita(ka)-. See § 154.]

tahī, see tu.

tik, f., the elbow (Bid.).

tihē, see té 1.

thalū, see thā.

thām, (Bid.) tām, m., a tree (II, 31); Sing. Gen. thām-si tin, under a tree (L. 230). [? Cf. Skt. stambha-, a post. But Bur. Sh. tōm, a tree; Ksh. tham, a pillar.]
thun, see tu.

tlūi (? tlūi), Ord., third (Bid.). [Cf. Skt. tṛṭīya-; Kh. troiṣum, Sh. cēmōno, Ksh. trēmiy’u.]

talā, then (III, 51) (§ 147). [Cf. Skt. tadā; Kh. tū, Ksh. tēli.]

tel 1, f., a roof (Bid.). [Cf. Skt. tala-, the flat roof of a house; Sh. tal, a lower ceiling; Ksh. tālav.]

tel 2 (II, 12; Bid.), til (I, 19; II, 19), there; tel-te, there (II, 12); telā, from there, thence (II, 30); telā pās, after there, thereafter (II, 49; III, 47). Cf. § 145. [Cf. Skt. tatra; Ksh. tati; but some word like tadā (see talā) is to be expected as the origin.]

telī (Infinitive not noted); Past Part. (Past Tense) Sing. Fem. in sē telī, the bridge was broken (II, 13). [? Cf. Skt. trōṭayati; H. √tōr-, break; Sh. tar, a piece.]

til (Infinitive not noted); Impve. Sing. 2, til (L. 77), go!; Plur. 2, tila, go ye! (III, 13); Old Pres. (Fut.), Plur. 1, tilai (I, 52), tili (II, 28), let us go. [Cf. Psht. til̩l, to go; Sk. tīd-ao, to go; Shg. tuid, gone. According to L. 77, this verb means simply “to go”, while bajūśa (q.v.) means rather “to go away”].

talχ, active (Bid., possibly a misprint for acrid; but cf. talax̱). [Cf. Psht. talχ, acrid.]

talax̱, swift (Bid.). [Cf. talχ.]

tālūsa, to throw, to pour (Bid.); lā tālūsa, to throw down (Bid.). [? Cf. Skt. tata-, extended, spread; B. √atl-, fall, Causal √attalā; Kh. tor, fallen.]

tambah, m., copper (Bid.). [Cf. Skt. tāmra-; Ksh. trām.]

tambū, m., a window (Bid.). [? Cf. H. Psht. tambū, a tent.]

tamām, in tamām kōsa, to finish (Bid.). [Psht.]

tanu, tanū, (one’s) own; (Bid.), self. [See §§ 133-5; cf. Kh. tan, self; Sh. tomu, (one’s) own; Ksh., see § 129.]

tīn 1, f., an edge (Bid.).

tīn 2, sharp (Bid.). [Cf. Skt. tīkṣpa-, Pr. tinhā-; Sh. tīnu.]

tun, see tu.
tandergyat, m., an eclipse (Bid.). [Cf. Psht. tandar, an eclipse; Ksh. gați, darkness.]

tongū (? tongū), m., a pear (Bid.). [Cf. Skt. taṅka-phala- (used by Ksh. Pāṇḍīts for the fruit); Psht. tāṅgā, B. tōṅ. Kh. tōṅ, Ksh. tāṅg.]

tunōl, m., rice (Bid.). [Cf. Skt. taṇḍula-; Ksh. tōmul.]

tunger (? tungere), m., an axe (Bid.). [Cf. Skt. taṅka-.

tapōs, m., a question; tapōs kōsa, to ask (I, 5, 24, 37; III, 28). [Psht.]

terbel, f., a sword (Bid.). [Cf. Skt. taravāri-; B. tarwac.]

tes, tesi, see tē 1. tisi-kya, therefore (Bid.).

tiś (?) tiṣ), f., thirst (Bid.). [Cf. Skt. tṛṣā; Kh. truṇī, thirsty; Ksh. trēś.]

tūs, empty (Bid.). [Cf. Skt. tucchya-; Psht. taś (EVP.).]

tiṣauhu, f., tiṣaihi, thirsty (Bid.). [See tiś. Cf. Ksh. trēšē-hat", thirsty.]

tūt, m., the mulberry (Bid.). [Psht. Cf. Ksh. tōl, tul.]

tetcek, then (Bid.); when (relative) (Bid.).

tataśūsa, to creep (Bid.).

tōwāl, Tōrwāl; Sing. Abl. tōwāl-mīā (II, 5); Gen. tōwāl-sī (II, 31, 51); Loc. tōwāl-mē (II, 2); tōwāl-mī (II, 20, 29). [Intervocalic r elided as usual.]

tiyā, see tē 1.

tiyū, m., a sneeze (Bid.). [? Cf. Sh. jī.]

tēyūs, f., a charm (Bid.). [? Cf. Psht. t'awīz.]

tez, see tē 1.

ṭubak, (Bid.) tūbāk, m., a gun, a rifle; Sing. Gen. ṭubak-sī (II, 44–5). [Psht. ṭōpak, with intervocalic p > b.]

thin, see tin.

ṭin, (Bid.) ten, Postpos., under, below; down (L. 88); thām-sī ṭin, under a tree (L. 230); tisi ṭin, under it (II, 32). In III, 16, gām ṭin kī is translated, the village was taken. Probably ṭin kī means, was made under, was subjugated.
VOCABULARY

wā, adv., down (L. 88); Postpos. wa, down (from, abl.) (III, 61); wa, to (Bid.). [Cf. Av. Skt. ava; Psht. wa, to; B. wā, down.]

wai kōsa, to promise (Bid.). [Cf. Psht. ōē.]

wadān, in good order (I, 17, 25).

wek, apart (Bid.).

wālī (Infinitive not noted), Past Part. Fem., she was brought (III, 56). [Cf. Skt. avapādayati; B. √awē-, Past avārā, bring; Sh. √wal-, bring; Ksh. √wāl-, bring down.]

wōsa, to dismount (Bid.). [Cf. Skt. avarōhati, with elision of intervocalic r; but Ksh. √was-, descend.]

wat (Infinitive not noted), Past Part. Masc. (Past Tense), he came, he arrived (II, 34, 43; III, 14); Fem., she came (III, 56, 60). [Cf. Skt. avāpta-; Sh. √wa-, come; Ksh. √wät-, arrive.]

watan, (Bid.) wattan, m., a country; Sing. Dat. watan-gē (I, 46; II, 1, 7); Abl. watana (III, 3); Gen. watan-sē (I, 12); -si (II, 8, 42); Loc. watan-mī (II, 10; III, 8, 46). [Psht. watān.]

wazīr, m., a Wazīr (II, 42). [Psht.]

wazīrī, the office of a Wazīr (II, 41). [Psht.]

ya, or (Bid.). [Psht. yā.]

yū, see ō and § 206.

yai, (Bid.) yē, f., a mother (II, 17, 29; L. 48); Sing. Dat. yai-ge (I, 27); Gen. yai-sē (II, 18, 21). [Cf. W. oie, K. āya, G. jai, P. āī, Sh. āje, Sh. (of Ḑāh-Hanū) āī, Ksh. (Dōdā Sirājī) ī, Ksh. (Pōgulī) yēī, Gār. yai.]

yo, m., barley (Bid.). [Cf. Skt. yava-; Sh. yō.]

yādūsa, to remember (Bid.). [Cf. Psht. yād, memory. See yāt.]

yun, m., the moon (L. 63; Bid.). Cf. nem and pin. [Cf. Skt. jyōtsnā, Pr. jonhā; Sh. yūn, Ksh. zūn, Gār. yasūn.]

yāp, a canal (III, 51–4). [Cf. Prs. jō < O.Prs. yauv'yā- (GIP. I, ii, 43).]

yār, m., love (Bid.). [Psht. yār, a lover.]
yarak, a jirga, tribal council (III, 6). [? A corruption of Psht. jirga.]

yōsa, to come (Bid.); Impve. Sing. 2, yē (L. 80); Plur. 2, yā (I, 33, 36); Periphrast. Pres., ye-dū (III, 26; L. 239); ya-nin (? yā-nin), we shall come (III, 7; §§ 170–1); Past Part. (Past Tense), Masc. Plur. 3, ai, they came (II, 15; III, 10, 22). [Cf. Skt. ā + √ī-, ā + √yā-, p.p. āyāta-; K.P. √ī-, T.Sh. (Drās) ā, Ksh. √yi- (p.p. ā(v)), Gār. √ya-.]

yāt, m., remembrance (Bid.). [Cf. Psht. yād, and yādūsa, ab.]

zucūsa, to grieve (Bid.). [Cf. žingūsa.]

zōg, f., a noise (III, 20). [Psht. zwag.]

zigh (? zig), rough (Bid.). [Psht. zīg.]

zālim, powerful (Bid.). [Psht. zālim.]

zamīdār, m., a cultivator (of his own plot) (L. 58). [Psht. zamīndār.]

zīn, a saddle (L. 226–7). [Psht.]

zinās, m., a corpse (Bid.). [Cf. Psht. junāza, a funeral.]

zer, Card., a thousand (Bid.). [Psht. zar.]

zaror, strong (Bid.). [Cf. Psht. zōrāwar.]

zuwā (Bid.), zuwān, m., a youth, young man; Sing. Voc. zuwān (I, 47). Psht. džwān.

žed, f., blood (Bid.). [Cf. Skt. rakta-, Pr. ratta-; Ksh. rat-. For the Dardic interchange of initial r > ž, see my Pišāca Languages, p. 121. Cf. § 4.]

žigalūsa, to pull (Bid.). [Cf. Skt. krṣṭa-; Psht. kṣal, ḫal, to pull (EVP. p. 34); B. √kṣ-, Kh. √žingē-, Sh. √žakal-.]

žujūsa, to overthrow (Bid.). [? Cf. Skt. rujati, he destroys.]

žem, f., a widow (Bid.). [Cf. žon.]

žamung, m., a bean (Bid.). [Cf. Bur. rabong, Sh. rabun.]
žon, m., a widower (Bid.). Cf. žem. [Cf. Skt. raṇḍa- ; Ksh. roṇu (pr. rāṇu), a husband.
žingūsa, to weep (Bid.). [? Cf. Skt. √ru-, √rud- ; B. √ızu-, Sh. √ro-, Ksh. √riw-. Cf. zucūsa.]
žōš, angry (Bid.); žōš kowōsa (? khowōsa), to be angry (Bid.). [Cf. Skt. rōśa-, anger ; Sh. rōš, anger, angry ; Ksh. √roś-, be angry.]
žōšil, f., anger (Bid.). Cf. the preceding.
žat, m., morning (Bid.). [? Cf. the next. In Ksh. rāt- means both "night" and "yesterday".]
žāt, m., night (III, 43 ; Bid.). [Cf. Skt. rāтри- ; B. rōṭr, Sh. rāṭi ; Ksh. rāt- , f.]
žet, jada, on (Bid.), over, concerning. [See §§ 40–2.]
žit, f., brass (Bid.). [Cf. Skt. rīti- ; Sh. rīl (t > l).]
žuwāb, in žuwāb dyūsa, to answer (Bid.). [Cf. Psht. dzawāb.]
INDEXES

Of Words in Other Languages Quoted in the Foregoing Vocabulary

In the case of Avesta and Sanskrit, the order of words is that usually employed for these languages. For all other languages, the order is that followed in the Vocabulary. That is to say, for each language, words beginning with vowels are placed first, and, after them, the order of the English alphabet is followed, only consonants being taken into consideration.

Each word is followed by the word or words in the Vocabulary under which it is quoted, the two being separated by a colon (:).
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<td>Arabic</td>
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Aryan]

*šuši- : sā.

duvitiya- : dūyī.
√χšnās- : šīt.

Eranian

Old Persian

pasā : paš.
yauv'ya : yāp.

Avesta

θri- : cā.
dañtan- : dan 2.
dareya- : dērī.
dasa- : daš 2.
√dā- : dyūsa 1.
duydar- : dhū.
duma- : lamād.
dva- : du 5.
dvadasa : dwāš.
dvar- : der.

ka- : ka.
√kar- : kōsa.
χšīra- : ciūī.
χšvaš : šō.
gāv- : gā 2.
gouru- : ūgū.

caξra- : ceš 1.
cadwārō : cau.
careman- : cam.

zanga- : jang.
√zan- 1 : jyūsa.
√zan- 2 : janūsa 2.

maξša- : ē 1, midhal.
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<td>mīhnāīītī : malāž.</td>
<td>star- : tā 2.</td>
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<td>yākar- : jagō.</td>
<td>√had-, nihil- : baiyüsa.</td>
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<tr>
<td>dūt : dur.</td>
<td>zam : him.</td>
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<td>*pōīśn : pūsa.</td>
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<td><strong>Persian</strong></td>
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<tr>
<td>ū : o.</td>
<td>jō : yāp.</td>
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<td>ān : ā 3.</td>
<td>chāirīyat : kairat.</td>
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<td>andar : andarē.</td>
<td>χuṣ : χuṣ.</td>
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<td>buzurg : buzurg.</td>
<td>mau : ā 2.</td>
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<td>dida : nidā.</td>
<td>mehmān : malāž.</td>
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<td>düd : dur.</td>
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<td>dum : lamād.</td>
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<td>dēr : dērī.</td>
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<td>dard : hidej.</td>
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<td>davidan : dhain dyūsa.</td>
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<td>gira : ganūsa.</td>
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<td>hōs : hūjā.</td>
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<td>ōba : ū 2.</td>
<td>ūcat : ucat.</td>
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ādat : āded.
afsős : hamsős.
agar : aχir.
agarci : agarki.
āχūn : āχūn.
āχir : aχir.
ūχ : ūχ.
aulād : aulād.
imān : imām.
‘unr : umu.
armān : armān.
‘ārzī : arzī.
ārzū : reza.
āsmān : âzmān.
ašārai : ašay.
ata : at.
awval : awal.
āwāz : awās.
bā : bā.
bē : be 2.
bād : balai.
bādsāhī : bādsāhī.
bāy : bāy.
bayair : bagār.
bayz : boyuz.
bīhtar : behter.
barai : barai.
barābar : barābar.
bisāt : bisāt.
bēwuqūfī : bekū.
bīyā : bī.
bayān : bayān.
coy : cigān.
cal : cal.
cāqū : cāgū.
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<td>hum : hum.</td>
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<td>mēva : mewā.</td>
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<td>wātan : watan.</td>
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<td>yā : ya.</td>
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<td>au : ā 2.</td>
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<td>āt : āt.</td>
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<td>pūr : pō.</td>
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<td>ō : o.</td>
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<td>mãoł : midhal.</td>
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<td>ō : o.</td>
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<td>hāt : at.</td>
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<td>mai : ē 1.</td>
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| Munjānī          |          |
| Šiyñī            |          |
| Sarikolī         |          |
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<td>aṅguli- : āngī.</td>
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<td>aṅgustha- : āngut.</td>
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<td>anda- : ān.</td>
<td>ava : wā.</td>
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<td>adya : aj.</td>
<td>avaṣyāya- : õš.</td>
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<td>anayā : ā 3.</td>
<td>aṣṭa- : at.</td>
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aṣṭadaśa : atāś.
aham : ā 2.

√āp- (Vedic), āpnōti : abōsa.
√āp, prāpnōti : abōsa ;
prāpayati : powūsa ;
avāpta- : wat ; āpīta- : abāt.
āśu- : husai.
ās- : aī.
āsyā- : aī.

√i-, ā + √i- : yōsa.
indrādhanus- : inhān.

√īr-, prērayati : pyūsa.
ujjvala- : ājul.
uta : ō.
ustra- : ud.

ēkādaśa : agāś.
ēna- : ē 3.

ka- : ka.
kaksē : kac.
kapōla- : bogul.
karna- : kan 1.
karnī- : kan 3.
kartari- : kera.
karma- : kam.
√kal-, nīśkālayati : nīgalūsa.
kasmai : ka.
kasya : ka.
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<td>gāli- : gal.</td>
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<td>gāv- : gā 2.</td>
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<td>gīta- : gīt.</td>
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<td>guna- : gona.</td>
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<td>guru- : āgū.</td>
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<td>gōdhūma- : gomū.</td>
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<td>ṣrgranth- : ganūsa.</td>
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<td>ghōṭaka- : ghō.</td>
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<td>ṣrçuṭ-, cōlayati : čōsa.</td>
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<td>ṭaṅka-phul- : tongū, tunger.</td>
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<td>ṭiṇḍima- : dandak.</td>
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\[\sqrt{\text{sak-}}: \text{hikū.}\]
\[\text{sayana-}: \text{sen.}\]
\[\sqrt{\text{śikṣ-}}: \text{cujuśa.}\]
\[\text{sirāḥ}: \text{sā.}\]
\[\text{śitala-}: \text{śidal.}\]
\[\sqrt{\text{śudh-}}, \text{śudhyatē}: \text{cujuśa}; \text{śōḍhyatē}, \text{śōḍhayati}: \text{cujuśa.}\]
\[\text{śuska-}: \text{sugil.}\]
\[\text{śuskala-}: \text{sugil.}\]
\[\text{śuci-}: \text{śijo.}\]
\[\text{śrathana-}: \text{śulan.}\]
\[\sqrt{\text{śṛ-}}, \text{ucchrayati}: \text{ucūśa.}\]
\[\text{śvāsa-}: \text{sā.}\]

\[\text{ṣaṣ-}: \text{sō.}\]
\[\text{ṣaśṭha-}: \text{śawam.}\]
\[\text{śōḍaśa-}: \text{śeś.}\]

\[\text{satya-}: \text{saj.}\]
\[\sqrt{\text{sad-}}, \text{niṣad-}: \text{baiyūśa.}\]
\[\text{sapta-}: \text{sat.}\]
\[\text{saptadāśa-}: \text{satāś.}\]
\[\text{saptama-}: \text{sattam.}\]
\[\text{sahitē-}: \text{set.}\]
\[\text{sārtha-}: \text{sāt.}\]
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\[\text{hasta-}: \text{hat.}\]
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\[\text{hima-}: \text{him.}\]
\[\text{himālaya-}: \text{himāl.}\]
\[\text{ḥṛd-}: \text{ḥū.}\]
\[\text{ḥṛdaya-}: \text{ḥū.}\]

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\*[āvāī : abōsa.]
\[\text{utthaĩ, utthida-}: \text{uśūsa.}\]
\[\text{jonha-}: \text{yun.}\]
\[\text{tinha-}: \text{tīn.}\]
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\*[sukkhala- : sugil.]

\*[maccha- : maj.]
\[\text{māśa-}: \text{mās.}\]
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<td>mā : ā 2.</td>
<td>√ya- : yōsa.</td>
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<td>mūka : māš.</td>
<td>ya : ā 2.</td>
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<tr>
<td>√mar- : māiyūsa.</td>
<td>yai : yai.</td>
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<tr>
<td>mēš : māš.</td>
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<td>angār : angā.</td>
<td>daš : daš 2.</td>
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<tr>
<td>ari : ār.</td>
<td>dāt : dan 2.</td>
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<tr>
<td>iśi : bīš 2.</td>
<td>ga : gā 3.</td>
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<tr>
<td>√ušt- : ušūsa.</td>
<td>gadā : gadhō.</td>
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<td>bāb : bāp.</td>
<td>hast : hat.</td>
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<td>bliaia : bhā.</td>
<td>jai : yai.</td>
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<tr>
<td>bāp : bāp.</td>
<td>kukur : kugū.</td>
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<td>nai : na.</td>
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<td>nûh : nûm.</td>
<td>šigāli : cī 2.</td>
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<td>nera : niō.</td>
<td>šoh : šō.</td>
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<td>nāsi : nat.</td>
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<td>picin : pacin.</td>
<td>√thla- : dyûsa 1, 2.</td>
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<td>pola : pō.</td>
<td>tare : tār.</td>
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<td>pult : pûc.</td>
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<td>panj : panj.</td>
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<td>pants : panj.</td>
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<td>psâsi : piś.</td>
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<td>piştî : pîd.</td>
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<td>pata : pat.</td>
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<td>a-ce : o.</td>
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<td>ūy : ū 2.</td>
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<td>angâr : angā.</td>
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<td>āri : ār.</td>
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<td>ispusâr : šû 1.</td>
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<td>uṭ : ud.</td>
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<tr>
<td>awa : ā 2.</td>
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<tr>
<td>√bo- : hōsa.</td>
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<tr>
<td>bih : biţ.</td>
<td></td>
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<tr>
<td>boh : bud.</td>
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<tr>
<td>bekū : bekū.</td>
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<tr>
<td>bōlmaţi : bûmel.</td>
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<tr>
<td>bilphak : bilmot.</td>
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<tr>
<td>√bandē- : bandûsa.</td>
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<td>√bri- : maiyûsa.</td>
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<tr>
<td>bari : baiyim.</td>
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<tr>
<td>brār : bhā.</td>
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Khôwâr

|        | bört : bad. |
|        | besun : basān. |
|        | biśr : biś 2. |
| √cic- : cujûsa. |        |
| √cic- : cujûsa. |        |
| cucô : šugîl.     |        |
| cāy : cojol.      |        |
| chûi : buš.       |        |
| cumûr : cimu.     |        |
| √cin- : √cin-.    |        |
| cār : cai, cāl.   |        |
| cîr : cûû.        |        |
| cîr : cau.        |        |
| √dē- : dhain dyûsa. |        |
| √di- : dyûsa 1, 2. |        |
| didîn : dadan.    |        |
Khôwâr]

dôrî : de 2.
drôôch : daś 1.
drôôn : bârdan.
drôônânû : inhân.
dûart : der.
dôś : cidug-di.
gôl : kû 2.
gôm : gomû.
√gan- : ginûsa.
gardôy : gadôhô.
gâs : gâ 1.
hîm : him.
hunû : hagel.
herdî : hü.
√hôss- : hasûsa.
hôst : hat.
jû : dû 5.
√jân- : janûsa 2.
jôś : daś 2.
jôś-i : agâš.
jûwum : dûyû.

kâ : ka.
ki : ka.
ko : kai.
kâg : kâgh.
kûkû : kugû.
koli : kol.
kama : kadak.
kandůrî : kadak.
√kop- : kan 4.
krûî : lohûr.
kûr : kan 1.
√kôr- : kûsa.
kura : kêt.
kôram : kam.
kurar : keďa.
kôs : ka.
kûtû : kud.
kutêr : kera.
kyâ : ka.
kyo-te : kai, kiau.

χûš : χûš.
mênû : malâž.
√mûr- : mowûsa.
mas : màh.
môš : màš.
mâtsi : maj.
√nî- : neyûsa.
no : na.
nox : nam.
nâm : nâm.
naskûr : nat.
nôwës : bowûš.

√pi- : pûsa.
pôc : pet.
√phû- : pugûsa.
pâlôy : bebay.
pelîli : pel.
on : pan.
pônj : panj.
pâr : payim.
pâs : bariš, bârîš.
√pôs- : pošûsa.
pûši : pîš.
pôsûp : pâm.
INDEXES

rang : rāng.
rōsti : loj.
sair : se 1.
sot : sat.

šuyur : sigal.
šut : cuk.
tā : talā.
tan : tanu.
tōng : tongū.
troi : cā.

tor : tālūsa.
trušni : tiš.
troiyum : tlūi.

wuh : bīš 2.
warkālū : bogho.

žang : jang.
žen : šen.
žan : jīg.

√žingē- : žigalūsa.
žūr : dhū.

Kalāšā

ā : ā 2.
√ī : yōsa.
uk : ū 2.
angār : angā.
āri : ār.
aši : aĩ.
√ušt- : ušūsa.
ut : ud.
āya : yai.

bišī : bīš 2.
chū : dhū.
cīmbar : cimu.

√de- : dyūsa 1, 2.
dū : dū 5.
dah : daš 2.
dandōriak : dan 2.
daš : daš 2.

dāk : dāg.
gak : gā 2.
gora : ghō.
gardōk : gadhō.

hāst : hat.
jib : jib.

kurō : kan 1.
mai : ā 2.
moc : māš.
mōc : māš.
nōh : nōm.
nātcūr : nat.
pachīyek : pacin.
phusak : piš.
pōnj : panj.
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<td>śōh : śō.</td>
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<td>pūtr : pūc.</td>
<td>tāri : tār.</td>
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<td>rang : rāng.</td>
<td>trēh : cā.</td>
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<tr>
<td>sūrī : sī.</td>
<td>yōz : ōś.</td>
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<td>sat : sat.</td>
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Kāśmīrī

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<td>ā (dial.) : yai.</td>
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<tr>
<td>āchī : ačhī.</td>
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<td>ādurū : ōž.</td>
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<tr>
<td>ad : ar.</td>
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<tr>
<td>adīlu : har.</td>
</tr>
<tr>
<td>ala : hōl.</td>
</tr>
<tr>
<td>āla : hōl.</td>
</tr>
<tr>
<td>√an-, anun : anūsa.</td>
</tr>
<tr>
<td>ānū : an.</td>
</tr>
<tr>
<td>āngūjū : āngī.</td>
</tr>
<tr>
<td>√as- : hasūsa.</td>
</tr>
<tr>
<td>āśū : aś.</td>
</tr>
<tr>
<td>atha : hat.</td>
</tr>
<tr>
<td>oṭh : at.</td>
</tr>
<tr>
<td>ā(v) : yōsa.</td>
</tr>
<tr>
<td>az : aj.</td>
</tr>
</tbody>
</table>

babb (dial.) : bāp.  
bōch : buš.  
bāh : dwāš.  
√bēh- : baiyūsa.  
band : bandūsa.  
büňulū : bümel.  
bāpathūr : bowāš.  
bar : der.  
bāt- : bāt.  
√bōv- : hōsa.  
√dī- : dyūsa 1.  
dach : daš 1.  
dēd : dād.  
dhī (dial.) : dhū.  
dōh : dimī.  
dōh : dī.  
dumba : lamād.  
dan : dan 1.  
dan- : dan 2.  
dān : dadan.  
dand : dan 2.  
dōnū : inhān, bārdan.  
√dar- : dērī.  
dārū : dā.  
√dav- : dhain dyūsa.  
dōyīmū : duyī.  
√dēš- : dīṭ.  
āifthū : dīṭ.  

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<p>| gābū : bogho. | kati : keda. |
| ghōrū (dial.) : ghō. | kātū : kēt. |
| ghurū (dial.) : ghō. | kūtū : kadak. |
| gām : gām. | √kuṭ- : kuḍūsa. |
| gan : gan 2, gun. | köthū : kure. |
| √gand- : ganūsa. | käv : kāgh. |
| gurū : ghō. | kyā : ka. |
| gāsa : gā 1. | kyā-zi : kai. |
| gāta : tandergyat. | kyūrū : kūī. |
| gāv : gā 2. | lōchū : lāś. |
| gwun : gūt. | √likh- : ligūsa. |
| √hēch- : cujūsa. | lōkāṭū : lūṭ. |
| √hēchanāv- : cujūsa. | mūḍū : maiyūsa. |
| hōngañ : hagel. | mahāniṃu : māś. |
| hīrū : śā. | mām : mām. |
| jān : janūsa. | √mar- : maiyūsa. |
| √khē- : khowūsa. | √mār- : mowūsa. |
| kalū : kol. | √maś- : amaśūsa. |
| kāmī : ka. | mīthū : mid. |
| kāṃū : kam. | myānu : ā 2. |
| kamālu : kamal. | māz : mās. |
| kān : kan 3. | √ni- : neyūsa. |
| kūnun : biginūsa. | nēbārimū : baiyim. |
| √kar- : kōsa. | nad : ned. |
| krēḥanū : kiṣun. | nadī : ned. |
| krām : kāṃ. | nīlū : nīl. |
| krūrū : kūī. | nīru : nīō. |</p>
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<th>TORWALI</th>
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<td>✓rōś- : žōš.</td>
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<tr>
<td>něnd&quot;r : nīn.</td>
<td>rāt- : cidug-di, žat, žūt.</td>
</tr>
<tr>
<td>nas : nat.</td>
<td>✓riv- : žingūsa.</td>
</tr>
<tr>
<td>nasth (dial.) : nat.</td>
<td>sadāh : satāš.</td>
</tr>
<tr>
<td>nav : nōm.</td>
<td>sambālun : sabā.</td>
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<tr>
<td>näv : nām.</td>
<td>sirē : sī.</td>
</tr>
<tr>
<td>naωu&quot; : nam.</td>
<td>sat- : sat.</td>
</tr>
<tr>
<td>nyōth : āngut.</td>
<td>sōt- : basān.</td>
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<tr>
<td>pachan (dial.) : pacin.</td>
<td>sōtu&quot; : sot.</td>
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<td>phamb : pām.</td>
<td>satim&quot; : sattam.</td>
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<td>✓phut- : pūrūsa.</td>
<td>šē- : šō.</td>
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<td>✓phutər- : porōsa.</td>
<td>šēd&quot; : šūś.</td>
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<td>pāna : aban 2.</td>
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<td>pandāh : punūš.</td>
<td>šēhaλu&quot; : šidal.</td>
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<td>pōnts : pani.</td>
<td>šīn : him.</td>
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<tr>
<td>pōph : pabū.</td>
<td>šurū&quot; : saran.</td>
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<td>pūr&quot; : pūnil.</td>
<td>šurūh. : šeš.</td>
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<td>pārīmu&quot; : payim.</td>
<td>šōts- : šijo.</td>
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<tr>
<td>✓paš (old) : pašūsa.</td>
<td>šeỹim&quot;u : šawam.</td>
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<tr>
<td>pōš : pašū.</td>
<td>thād&quot;u : ūtal.</td>
</tr>
<tr>
<td>pișal&quot;u : pișul.</td>
<td>tham : thām.</td>
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<tr>
<td>pat- : pat.</td>
<td>✓thav- : thā.</td>
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<tr>
<td>pet&quot; : piđ.</td>
<td>✓thāv- : thā.</td>
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<td>pōt- : pōt.</td>
<td>t&quot;l : tūt.</td>
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<tr>
<td>pūtu&quot; : pūc.</td>
<td>tēli : talā.</td>
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<td>patang : pattang.</td>
<td>tul : tūt.</td>
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<tr>
<td>pīth&quot;u : pīd.</td>
<td>tōmul : tunōl.</td>
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<td>pav : poa.</td>
<td>trih : cā.</td>
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<td>pāwun : powūsa.</td>
<td>tāruri- : tā 2.</td>
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<td>rōn&quot; : žon.</td>
<td>trēl : bey.</td>
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<td>rang : rāng.</td>
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<td>trām  : tambā.</td>
<td>√wan-  : banūsa.</td>
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<td>trēš  : tiš.</td>
<td>√was-  : wōsa.</td>
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<td>trēšē-hāt&quot;  : tišauhū.</td>
<td>√wāt-  : wāt.</td>
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<td>triy  : cī 2.</td>
<td>√wōth-  : ušūsa.</td>
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<td>trēyim&quot;  : tlāi.</td>
<td>wūth : ud.</td>
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<td>tati  : tel 2.</td>
<td>wāv : balai.</td>
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<td>tang  : tongū.</td>
<td>vēwāh : bèbā.</td>
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<td>tēth&quot;  : tid.</td>
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<td>tsōdāh  : cettiš.</td>
<td>√yēi-  : yōsa.</td>
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<td>yēch : oso.</td>
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<td>tsak&quot;  : cuk.</td>
<td>yēd : dhē.</td>
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<td>tsam  : cam.</td>
<td>√zē-  : jyūsa.</td>
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<td>tsar&quot;  : cir.</td>
<td>zōh : dū 5.</td>
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<td>tsör  : cau.</td>
<td>√zān-  : janūsa 2.</td>
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<td>tsūrim&quot;  : cōthum.</td>
<td>zūn : yun.</td>
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<td>tsīt&quot;  : cit.</td>
<td>zīth&quot;  : derg.</td>
</tr>
<tr>
<td>tsāt-  : bebay.</td>
<td>zīth&quot;  : derg.</td>
</tr>
<tr>
<td>wāl  : bāl.</td>
<td>zēv : jib.</td>
</tr>
<tr>
<td>√wāl-  : wāli.</td>
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</table>

**Maiyā**

| āi  : ai. | nathūr : nat. |
| gā  : gā 2. | swir : si. |
| √mar-  : maiyūsa. | žiga : jig. |
| mūthō : mūš. | |

**Pašai**

| ā  : ā 2. | dē : daš 2. |
| āi  : yai. | √dē-  : dyūsa 1. |
| au  : o. | dō : dū 5. |
| √i-  : yōsa. | dānd : dan 2. |
| angār  : angā. | dūr : dū 2. |
| chimar  : cimu. | gā : gā 2. |
| cār  : cau. | gik : gā 3. |
gōrā : ghō.

hlē : cā.
hlikā : cī 2.
ahmā : ā 2.
hāst : hat.

jib : jib.

kukūr : kugū.
χō : šō.

lai : bhā.
√lī- : maiyüsa.

na : na.
nō : nōm.

SRINAI

āi (dial.) : yai.
āi : aī.
ē : ē 3.
√ē- (dial.) : yōsa.
ō : ō 3.
aci : achē.
agui : āngē.
agār : angā.
aguru : ūgū.
aguto : āngut.
āje : yai.
akāi : agās.
√amuš- : amašūsa.
ēsai : ē 3.
aš : aj.
aštāi : atāš.
ūṭ : ud.

nast : nat.
panj : panj.
paškin : paš.
pišōnak : piš.
puhľē : pūc.
sai : šū.
sat : sat.
śa : šō.
ślika : cī 2.
śīr : šā.
tārā : tā 2.
wōst : bīš 2.

√uth- : ušūsa.
uthalu : útal.
āzī (dial.) : aī.
ež : ē 1.
ažu : agā, ōž.
√bai- : baiyüsa.
bāi : dwāš.
baiē : duyimo.
bi : biž.
bī : bīš 2.
√bo- : hōsa.
bābo : bāp.
bicuš : bijmot.
bodu : bud.
bujā : bajūsa.
bālo : bāl.
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<td><strong>dön</strong> : dan 2.</td>
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<tr>
<td><strong>barau</strong> : be 1.</td>
<td><strong>dōnu</strong> : dan 1.</td>
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<tr>
<td><strong>bēsko</strong> : bārēš.</td>
<td><strong>dar</strong> : der.</td>
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<tr>
<td>√<strong>baš</strong>- : bīš 1.</td>
<td><strong>dūr</strong> : dū 2.</td>
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<tr>
<td><strong>būši</strong> : pīš.</td>
<td><strong>dez</strong> : dī.</td>
</tr>
<tr>
<td><strong>bētu</strong> : baiyel.</td>
<td></td>
</tr>
<tr>
<td><strong>baṭ</strong> : bad.</td>
<td>√<strong>dē</strong>-(dial.) : dyūsa 2.</td>
</tr>
<tr>
<td><strong>buṭu</strong> : buḍ.</td>
<td><strong>dāki</strong> : dāg.</td>
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<tr>
<td><strong>bāyāl</strong> : būmel.</td>
<td><strong>dēr</strong> : dhē.</td>
</tr>
<tr>
<td><strong>bižōiki</strong> : bid.</td>
<td></td>
</tr>
<tr>
<td><strong>cai</strong> : cī 2.</td>
<td><strong>gāo</strong> : gā 2.</td>
</tr>
<tr>
<td><strong>chimar</strong> : cimū.</td>
<td><strong>gōu</strong> : gā 3.</td>
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<td><strong>char</strong> : cai, cāl.</td>
<td><strong>gūm</strong> : gomū.</td>
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<tr>
<td><strong>chižot</strong> : cojol.</td>
<td>√<strong>gin</strong>- : ginūsa.</td>
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<tr>
<td><strong>cōm</strong> : cam.</td>
<td>√<strong>gan</strong>- : ganūsa.</td>
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<td><strong>condai</strong> : cettiš.</td>
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<td><strong>cunu</strong> : cun.</td>
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<tr>
<td>√<strong>car</strong>- : ciā-dū.</td>
<td>√<strong>ha</strong>- : hasūsa.</td>
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<tr>
<td><strong>cār</strong> : cau.</td>
<td><strong>hīu</strong> : hū.</td>
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<tr>
<td><strong>curku</strong> : cuk.</td>
<td><strong>hal</strong> : hōl.</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>cāi</strong> : cī 2.</td>
<td><strong>hināl</strong> : himāl.</td>
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<tr>
<td><strong>cei</strong> : cā.</td>
<td><strong>hanē</strong> : ān.</td>
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<tr>
<td><strong>cemōno</strong> : tlūi.</td>
<td><strong>hat</strong> : hat.</td>
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<tr>
<td><strong>dāi</strong> : dā.</td>
<td>√<strong>ja</strong>- : jyūsa.</td>
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<td><strong>daii</strong> : daś 2.</td>
<td><strong>jī</strong> : tiyū.</td>
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<tr>
<td>√<strong>de</strong>- : dyūsa 1, 2.</td>
<td><strong>jōn</strong> : jan.</td>
</tr>
<tr>
<td><strong>dī</strong> : dhū.</td>
<td><strong>jīp</strong> : jib.</td>
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<tr>
<td><strong>dādu</strong> : dād.</td>
<td><strong>jač</strong> : daś 1.</td>
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<tr>
<td><strong>dum</strong> : dīmī.</td>
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<tr>
<td><strong>dumōno</strong> : duyimo.</td>
<td>√<strong>ka</strong>- (Bid.) : khowūsa.</td>
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<td><strong>dānu</strong> : bārdan.</td>
<td><strong>kā</strong> : kāgh.</td>
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<tr>
<td></td>
<td><strong>kā</strong> : ka.</td>
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<td></td>
<td><strong>kē</strong> : kai.</td>
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<td>Sinā]</td>
<td>TORWALI</td>
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<td>--------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>ko : ka.</td>
<td>māmu : mām.</td>
</tr>
<tr>
<td>kaci : kac.</td>
<td>manūžo : māš.</td>
</tr>
<tr>
<td>kacāk : kadak.</td>
<td>√/mar- : movūsa.</td>
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<tr>
<td>khuro : kud.</td>
<td>mušā : māš.</td>
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<td>khuto : karran.</td>
<td>nā : na.</td>
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<tr>
<td>khatār : kera.</td>
<td>nāi : na.</td>
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<tr>
<td>kūkurōco : kugū.</td>
<td>nau : nōm.</td>
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<tr>
<td>kāl : kāl.</td>
<td>√/nikhal- : nigālūsa.</td>
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<tr>
<td>kōlu : kol.</td>
<td>nilu : nil.</td>
</tr>
<tr>
<td>kōm : kam.</td>
<td>nom : nām.</td>
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<tr>
<td>kinu : kišun.</td>
<td>nir : nīn.</td>
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<tr>
<td>kön : kan 1.</td>
<td>nata : nat.</td>
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<td>kön : kan 3.</td>
<td>naṭē : nār.</td>
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<tr>
<td>kōni : kēt.</td>
<td>nāwū : nam.</td>
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<tr>
<td>kōnyo : keda.</td>
<td>√/pi- : pūsa.</td>
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<tr>
<td>kaŋgulē : golē.</td>
<td>puč : pūc.</td>
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<td>kuru : kū 2.</td>
<td>phū : pugūsa.</td>
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<td>krōm : kam.</td>
<td>phīčīlu : piśul.</td>
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<td>kāsā : ka.</td>
<td>phačāli : pet.</td>
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<td>√/kut-(? kut-)(dial.): kudūsa.</td>
<td>phalā : bebay.</td>
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<tr>
<td>kut : kur.</td>
<td>phili : pet.</td>
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<td>koto : kure.</td>
<td>phapi : pañi.</td>
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<td>lo : loj.</td>
<td>phurgū : pet.</td>
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<td>√/likh- : ligūsa.</td>
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<td>phalōi : pattang.</td>
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<tr>
<td>mī (dial.) : ā 2.</td>
<td>√/phuṭīž- : pūrūsa.</td>
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<tr>
<td>mī : mīh.</td>
<td>pōn : pan.</td>
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<td>mūu : maiyūsa.</td>
<td>panza : puñš.</td>
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<td>muço : mūš.</td>
<td>pār : payim.</td>
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INDEXES

√pur- : pūnil.
√paš- : pašūsa.
puš : panj.
paš : pām.
pitu : pat, pīd.

rabuñ : žamung.
ril : žit.
rom : kām.
rōš : žōš.
rōn : rānq.
rāti : žāt.

sā : šū 1.
sau : se 1.
sāči : sen.
√sīč- : cujūsa.
sūču : saj.
√sīčar- : cujūsa.
sigal : sigal.
sūri : sī.
sūs : sot.
sat : sat.
satai : satāš.
sāti : sāt.
sutu : hut.
satmoño : sattam.

šidalu : šidal.
šūku : šugil.
šuši : šugil.

šū : sā, šō.
šōi : šē.
šamōno : šawam.

tal : tel 1.
tīnu : tīn.
tōm : thām.
tomu : tanu.
tārū : tār.
tšrigā (dial.) : cī 2.

tar : telī.

√va- : wat.
waii : ū 2.
√val- : wālī.

yō : yo.
yūn : yun.

žigu : jīg.
√žakal- : žigalūsa.
žawai : bowuš.

Tirāhī

au : ā 2.
√ē- : yōsa.
uwā : ū 2.
azi : ai.

bīau : bīš 2.
bāla : bāl.

brā : bhā.

√dē- : dyūsa 1, 2.
dō : dū 5.
dah : daš 2.
dant : dan 2.
dūr : dū 2.
Veron]

gā : gā 3.
gō : gā 2, gō.
χō : šō.
χār : šā.
\sqrt{mir-} : maiyūsa.
myāna : ā 2.
na : na.
nab : nöm.

uc : panj.
iul : ġhē.
\sqrt{omo-} : maiyūsa.
isikh : sī.
iś : aī.
uśū : šō.
\sqrt{iśt-} : usūsa.
āveh : ū 2.

chī : cā.
jū : dhū.
kirukh : kujū.
leze : daš 2.

mik : mūš.
muš : māš.

TORWALI

pants : panj.
piśē : piš.
patē-kana : pat.
putr : pūc.

spaz : šū 1.
suri : sī.
sat : sat.

tsimbar : cimu.

Veron

nūh : nöm.
nes : nat.

piē : pō.
pśikh : piš.

\sqrt{ro-} : žingūsa.
siusu : šū 1.
sete : sat.

ti-mik : māš.

Wai-alā

ao : ū 2.
oie : yai.
ōli : erī.
āri : ār.
āś : aī.
\sqrt{ośt-} : usūsa.

brā : bhā.
cimā : cimu.

du : dū 5.
dōś : daš 2.
dūt : dan 2.
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<td>yē-pāti : pūḍ, pat.</td>
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<td>pat : pat.</td>
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**Gypsy**


**Gypsy (European)**

<p>| biś : bīš 2. | | | |
| cib : jib. | | | |
| ciriklo : cērid. | | | |</p>
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<td>şerō : şā.</td>
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<td>mānuš : māš.</td>
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<td>√de- : dyūsa 1.</td>
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<td>gukāri : kugū.</td>
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<td>gōrā : ghō.</td>
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<tr>
<td>jib : jib.</td>
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<tr>
<td>nā : nōm.</td>
</tr>
<tr>
<td>pāci : paš.</td>
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<tr>
<td>pišikā : piš.</td>
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<td>pišt : pūd.</td>
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<td>šās : šā.</td>
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<td>bēsko : bārīš.</td>
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<tr>
<td>comar : cimu.</td>
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<td>rabong : ūmung.</td>
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<td>tōm : thām.</td>
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