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IV

The Đumāki Language
Outlines of the Speech of the Đoma, or Bēricho, of Hunza

by

Lt. Col. D. L. R. Lorimer

Dekker & van de Vegt N.V.
Nijmegen 1939
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On the publication of my Grammar of Burushaski and my return from Hunza which nearly coincided at the end of 1935, I was invited by the late Professors A. Meillet and Mgr. Jos. Schrijnen to submit for publication by the Commission d'Enquête Linguistique some statement of the further knowledge I had acquired of Burushaski during my recent expedition. This flattering offer I felt obliged to decline as the Institut for Sammenlignende Kulturforskning of Oslo, which had undertaken the publication of my original work, had already expressed its desire to publish a supplement to it, should funds be available when the work was ready.

I suggested, however, that I had other material which might be of interest to the CEL, and out of a list of possible items Professors Meillet and Schrijnen selected the subject of the following sketch. Since then various circumstances have conspired to delay its preparation, and I have to express to the CEL my gratitude for the great patience they have displayed towards my apparent dilatoriness. I wish I could feel that the delay had been redeemed by the final result, but amid the all too obvious defects and deficiencies of the work its only positive merit appears to be that it breaks new ground.

I would state here, by way of grateful acknowledgement,
that my visit to Hunza in 1934—35 was encouraged by the award of a Leverhulme Fellowship, and facilitated by the pecuniary grant which accompanied it.

Welwyn Garden City, D. L. R. LORIMER.
1st December, 1938
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Panj.
Prs.
Schomberg, R. C. F.
Sh.
Shgh.
s.o.
s.t.
Turner, R. L.
Werch.
Wkh.

"The Linguistic Survey of India"
Palestinian Gypsy
("The Language of the Zawar or Zutt, the Nomad Smiths of Palestine," R. A. S. Macalister, Gypsy Lore Society, 1914)
Panjābi
Persian
Śhiṅa
Shughni
someone
something
Werchikwār
Wakhi

XVI
INTRODUCTION

Dumäksi is the language of the Doma, to use their own name for themselves, or the Bëricho, as they are called by their neighbours, a small body of aliens settled among the Burushaski-speaking Burûsho of Hunza and Nagar.

Before examining the position of the Doma and their language in detail, something may first be said in regard to the general linguistic situation.

It is at first sight surprising that the little states of Hunza and Nagar, situated in the fastnesses of the Western Karakorum, withdrawn from any of the main currents of life, almost self-contained politically, socially and economically, and proud in the possession of a residual language and a sense of nationality, should not possess a homogeneous population. In each indeed there is one element which is dominant in numbers and importance, the Burûsho, the speakers of Burushaski, to whom these two states have owed their spirit of independence and their freedom from external control. The Burusho occupy the central portion of the South of Hunza, and the inner part of Nagar, which ends in a cul de sac. Both Hunza and Nagar, however, possess in addition a considerable Šîn̄ population, and to this Hunza adds a third element consisting of Wakhis, hailing originally from Wakhân in Afghan territory. Both the Šîn̄s and the Wakhis differ markedly from
the Burūsho in character, and the languages of all three are quite distinct from each other.

It is to be remembered that the considerable extent of country marked on the maps as Hunza and Nagar consists mostly of unhabitable tracts of snow-mountain and glacier, and that the population is confined to the narrow river valleys. These are not many and not all are habitable. There is the main valley of the Hunza River and the valleys of three of its tributaries, the Chupūrsan coming in from the N. W., the Shīmshāl from the E. and the Nagar River also from the E. but situated further to the South.

Stated in terms of effective geography the Burusho occupy about 20 miles of the main valley, where its course is roughly E. to W. from Ataabad down to Hindi and Minapin, as well as the Nagar side valley. There are also scattered settlements of Hunza Burusho mainly to the North, and of Nagar Burusho to the West, e.g. at Sikandarābād. Generally speaking, the main valley from Hindi in Hunza and Minapin in Nagar downwards is occupied by Šhiņś, locally called Šhēņ, and upwards from Galmit by Wakāhīs, who also form the population of the Shimshal and Chupursan side-valleys.

These major elements, Burusho, Šhēņ and Wakāhīs, constitute distinct communities, in a large measure socially and economically independent of each other.

If we assume an original Burusho population, as on the whole appears reasonable, this situation seems to have arisen from the partial penetration of an extremely difficult country by alien peoples operating independently from different points of departure on different lines of approach.
The country is not a one-way cul de sac. There are at the present day several routes of entry of varying practicability and importance. The Kilik and the Mintaka passes on the N. give access from the Pamirs and from the more populous centres lying behind them, Kashgar and Yarkand; the Irshad pass on the N. W. permits transit between Hunza and the Upper Oxus valley, i.e. Wakhan; and the Shimshal pass on the E. enables the Shimshalis to take their animals to graze in Raskam and the empty wastes to the East; while on the South the main valley of the Hunza River debouches three miles below Gilgit into the Gilgit valley from which routes lead to Yasin, Chitral, the Indus valley and Kashmir.

In earlier times direct communication with Baltistan was possible via Shimshal and the Biraldo. Relations with Baltistan figure in Hunza tradition, and in the present-day population of Shimshal — to their detriment — Colonel R. F. C. Schomberg¹) claims to have recognised Balti characteristics; but the route has been closed by an alteration in glacier conditions.

Exactly how the processes of penetration which we are postulating took place, can, in the absence of any historical record, afford a subject only for surmise.

Local tradition has it that the population of Hunza was, in comparatively recent times, much smaller than it is now and was confined to the three adjacent villages of Baltit, Altit and Ganish. Even now in spite of the urge of land-hunger and food-hunger the Burusho are averse from moving to the higher country where climatic conditions are harsher and the apricot will not ripen. It seems probable

¹) „Unknown Karakoram“, p. 40.
therefore that the Wakhi penetration was of the nature of an infiltration into an unoccupied country and not the result of any sort of competition with an established local population, still less of an organised invasion. It may be assumed that the Wakhis entered the country by the Irshad Pass.

In the Šhēn area, the sites of habitation on the Hunza, or north side of the river, Mayōn and Hindi, are not sufficiently attractive to suggest that they would necessarily have been occupied from the earliest times. The Šhēn may well have been the first to realise their potentialities and under economic need to exploit them. On the Nagar side, however, from Minapin downwards to Nilt conditions of soil and water are more favorable and this region is likely to have attracted human population at least as soon as any other part of Hunza or Nagar. There is near Thol what appears to be a small Buddhist stupa. Here the Šhēn may well have displaced earlier Burusho occupants. However and whenever they did actually appear on the scene, they must have come from the South up the Hunza River from Gilgit.

In our physical maps showing mountains, rivers and glaciers we can now fill in the ethnological and linguistic data, the population being represented only by isolated dots on the river courses. The Burusho and their Burushaski language appear occupying a more or less central position, separated from the outer world on the North by the Wakhi people and language and on the S. W. by the Šhēn and the Šhina language, enclosed by an impassable barrier of mountains on the S., and hemmed in on the W. and E. by
scarcely traversable ranges, beyond the latter of which lie almost uninhabitable wastes.

All told, the human element bears a very small proportion to the physical area. The population figures of the 1931 census are as follows:

<table>
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<th>in Hunza</th>
<th>in Nagar</th>
<th>Total</th>
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<td>Burūsho</td>
<td>9,938</td>
<td>10,362</td>
<td>20,300</td>
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<td>Șhèn</td>
<td>1,184</td>
<td>3,293</td>
<td>4,477</td>
</tr>
<tr>
<td>Walūhis</td>
<td>2,411</td>
<td>—</td>
<td>2,411</td>
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<tr>
<td>Total</td>
<td>13,533</td>
<td>13,655</td>
<td>27,188</td>
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According to the Census Report these numbers give density figures of 3 souls per sq. mile in Hunza and 9 souls per sq. mile in Nagar.

All that these figures mean, of course, is that there is a very large uninhabited and uninhabitable area in Nagar, and a still larger similar area in Hunza which is much the bigger country.

After this general survey of the country and the population we may now return to the Đoma. Unlike the Șhèn and the Walūhis these people do not occupy independent blocks of territory in the two states.

In Hunza they are mostly concentrated in a central site allotted to them in the lands of the Burusho in return for their services to the general community as musicians and blacksmiths. The Hunza Đoma number about 48 house-
holds, or 250 souls, of whom 40 households or 210 souls are settled on lands known as Bērishal (or, I think, Ḍūmiāl) about a mile from Baltit, the capital, on the eastern slope of the spur that runs down from it southwards to the river. There are also some three households at Aliābād (4 miles W. of Baltit) and there are said to be 2 households in Nazimabad and 1 at Gīrcha to the N. and 2 at Hīndi in Šheṇ territory.

Details are not available of the numbers or distribution in Nagar, but the Census returns give a village "Dumyal", with 18 households or a population of 80 souls, which is probably their headquarters.

The Ṭoma of Hunza and Nagar are regarded by themselves and by others as one people. They both speak Ḥumaki, and they intermarry. There is little doubt that they are close of kin to the Ṭoms of Gilgit. The latter, it is true, speak only Šhina, but it is easy to see that Ḥumaki would readily fall out of use where it was in competition with another language of similar type and of wide extension and superior prestige, while it would maintain itself against a difficult and alien tongue like Burushaski. The Ṭoms of Yasin are said to speak Šhina, with Khowār as a second language. I have not heard that they concern themselves with Werchikwār.

It is to the credit of the Ṭoma of Hunza and Nagar that they alone appear to have preserved their original language, and that they are the only foreigners (so far as I have heard) who have ever mastered Burushaski.

The name, functions and position in society of these people leave little doubt that they represent the Ṭoms of
Northern India, and the tradition current regarding the earlier history of the Đoma of Hunza and Nagar confirm rather than contradict such an assumption. The Hunza Đoma say that their ancestors migrated from Kashmir to Baltistan. Later, two men, a father and son, named Dishil and Machun fled the country, presumably with their families, and arrived as refugees in Hunza Nagar. Dishil settled in Nagar and Machun established himself on the Bērishalè lands in Hunza. The houses of this colony were originally located on the crest of the spur at Karīmābād, where the Mir now has his summer quarters, and were known as Bericho Khan (the "Đoms' Village").

The arrival of the Đoma in Hunza is said to have taken place in the time of Ayasho, Tham of Hunza. Two Ayasho's appear in the official genealogy of the Ruling Family. The first, who is probably the one here intended, is the ancestor in the eleventh generation of the present 1) Mir of Hunza, Sir Muhammad Nazīm Khān, K. C. I. E. He is said to have ruled for 35 years. The second Ayasho was the great grandson of the first. On this reckoning the Đoma may have been settled in Hunza for something between 200 and 300 years.

This account was obtained for me by Gushpūr Jamāl Khān (J.Kh.). From my own informant, Hzuko, I had earlier obtained a less complete and slightly different version, of which I have only the briefest notes. According to him also the ancestor of the Đoma came to Hunza from Baltistan. Barcha Mamu Sing, Wakīl, of Ganish, had gone on a mission to Baltistan. He pleased the Ruler of Baltistan in some

1) He died in July 1938.
way and was invited to say what favour he would like to receive. He asked for musicians (ενεράσο usta’dtiğ), as there were then no musicians in Hunza. They were given to him. This was “in early times”. Machun, ancestor of the Đoma blacksmiths (đlake usta’dtiğ) also came from Baltistan.

It will be seen that both accounts agree in asserting that the Đoma came to Hunza from Baltistan and it may reasonably be inferred that the journey was made direct. Nowadays a lengthy détour would be necessary, but we have already seen that there was formerly a practicable route between Shimshal and Baltistan which led over a pass at the head of the Biraldo Glacier 1). Various other traditions demand a fairly intimate contact between Hunza and Baltistan which certainly does not now exist. A story invented at the present day would almost certainly bring the Đoma into Hunza from Gilgit and not from Baltistan, and on its face the linguistic evidence would not rule out this route. It would provide the simplest way of accounting for the important Şhina element in Đumaki. Hypothetically it is not impossible that the Đoma should have been in contact with Şhina either in Baltistan, or when on their way thither from Kashmir, by what route is not mentioned. The Baltis seem to have intruded from the East into what was originally the territory of Şhina-speakers. Şhina is spoken on every side on which the Baltis’ country is accessible, and there are actually small Şhina-speaking groups settled in western Baltistan at Rondu and Skardu. The former pro-

bably represent an original Dard population. The latter, according to their own traditions were forcibly imported into the country from Astor and Chilas by the Makpon dynasty in the 17th century. It is to be noted that these western groups include Đoms as well as Şhiņś and Yashkuns. The Şhiņś call themselves Rom 1), which in this case can hardly be a perversion of Đom.

The status of the Đoma, or Bericho, in Hunza is definitely at the bottom of the social scale. In this they resemble their namesakes in Gilgit and India and elsewhere. There is no reason to doubt that they brought their traditional status with them, for the Burusho are not people who regard music or crafts as things which it is derogatory to practise.

Any ordinary Burushin with the requisite enterprise and ability will better himself by learning and exercising a traditional craft such as carpentry, wood-turning, weaving, bootmaking and finer metal work, or by taking advantage of any technique he has acquired abroad, the higher carpentry, masonry, tailoring and even laundry-work. The Mir's rest-houses at Baltit, and the new Maulai Jamāat Khānas there and at Aliabad are technically-admirable buildings of cut stone. Music is cultivated by amateurs and enthusiasts on all available forms of musical instrument. The drums and pipes of the professional Đoma are not taboo.

It is apparently not the occupations of the Bericho that are felt to be inferior, but their personnel. They themselves are certainly not regarded as being on a social equality

with the Burusho. They have an allotment of Rajāki (labour in the interests of the community and services to the Mir), which is peculiar to themselves. They do plastering and sanitary work and collect fuel for the Mir and in Aliabad they appeared to perform miscellaneous services for the household of his morganatic wife.

As far as I know the Đoma accept their position as natural and find it satisfactory. I saw no signs of contempt for them on the part of the Burusho, who did not appear to be exalted by any sense of their own superiority. Self-consciousness was not evident on either side.

So far as there is discrimination against the Bericho in the ordinary affairs of life it is said to be declining. The Burusho will now eat food cooked by them, which formerly they would not do, and I have no doubt that they will feed in their company. J.Kh. says that the Burusho and Şhēŋ will intermarry with them, but that the Wākhis will not. In the case of the Burusho I do not think that intermarriage can be usual. I do not remember ever hearing, of such an alliance nor did any occur in the pedigrees which I recorded. I understand that when a Burusho father is annoyed with this daughter he may declare his intention of marrying her off to a Berits, by way of a threat which he has no real intention of carrying out. There is, however, nowadays some difficulty in finding husbands for daughters when they reach marriageable age, so perhaps what was originally looked upon as a sort of bad joke may sometimes prove to be an unfortunate necessity.

Like all the inhabitants of the country the Đoma support themselves primarily by agriculture. The community
could not afford to maintain one section, whatever their services or gifts, who did not in the main produce their own food supply. So the Đoma musicians and blacksmiths, like the Burusho carpenters and weavers, begin by being cultivators of the soil, but for their public services they receive some remuneration from the community.

They specialise in their various arts and crafts. Musicians and blacksmiths do not interchange or duplicate their activities. Each musician even sticks to his own instrument: the big drum, the kettledrums or the pipe. There are two principal kinds of pipe: the “surenai”, or reed-pipe, for ordinary occasions, and the “bēshili”, Burushaski “gabi”, used for special festival occasions. There is also a smaller, reedless pipe, the “tūtēk”, affected by amateurs. The minimum band-unit consists of one big-drummer, one kettle-drummer and one piper.

Music plays an important part in Hunza life. Alone, or as an accompaniment to dancing, it is an essential feature of all public festivals and ceremonies. It stimulates both players and horses at polo matches and helps the sooth-saying biṭan to attain a state of ecstasy and inspiration.

Hunza music demands a great expenditure of physical energy on the part of the performers, and the Đoma do not spare themselves. Drummers and pipers always seem to put their whole souls into the job, and to be striving by their own vigour to inspire the dancers or players to a maximum effort. On a really hot day this means a gruelling exertion which, it seemed to me, could only be kept up by an enthusiasm almost as real as it looked. For the right to command such exertion and enthusiasm, the public pays. Ac-
cording to J.Kh. each Hunza household contributes annually for the benefit of its musicians six pounds weight of grain.

The blacksmiths work only in iron. They make miscellaneous implements, such as blades of the small grubber (the *chumar būī*), the curved spikes of small picks (*gīli*), fire-irons, shears, tweezers, knives, pins and sockets for millstones, and probably (but I am not sure) adze- and axe-heads. Periodically in winter they tour round the villages and sharpen or repair these and other tools and instruments for the Burusho cultivators.

At any group of houses where his services are required, the blacksmith sets up his forge: a small charcoal fire on the ground enclosed on three sides by large stones, another big stone for anvil, and a pair of goatskin bellows. These last are operated by any interested third party, for blowing does not require an expert. The forge once set going, the blacksmith squats on the ground and falls to work heating and reforging axe-heads etc. and restoring their edge with a file, and so on. The work, though rough and ready, requires some skill, but it does not demand the same expenditure of spiritual force as the production of music. How the blacksmith is remunerated I do not know.

"Arts" and "crafts" seem to make about equal demands on the Đom community. Of the 40 households in Berishal, 18 are musicians and 22 blacksmiths, but Aliabad has only musicians and the 2 households at Hindi are also musicians.

Besides music and working in iron the Đoma have other accomplishments of lesser importance. They make glue, and carve out stone cooking-pots, and construct composite bows and wooden combs. But the Burusho now also make
cooking-pots for themselves and some of them can also make bows. Bows, however, are seldom wanted; they are a mere survival, used only on festival occasions for shooting at marks from horseback; and the bow has a long life.

Whatever form of religion their ancestors may have affected, the Doma of Hunza are now, like the Burusho, Maulai Muslims. In Nagar they are probably Shia’s, as the Nagar Burusho are.

They are said to have the same range of personal names as the Burusho, most of which are common to other Muslim communities. No information is available about their habits and customs, but it is said that they originally had no regularised practice of divorce, and paid no taxes. The term bērīski talaq, “Dōm’s divorce,” is now applied by the Burusho to the divorcing of a wife for misconduct, but whether the implication is just is another matter.

When we come to speak of their language, the first point to deal with is perhaps the names applied to the people and their speech. They call themselves:

Sg. Dō’m Pl. Dō’ma

and their language:

Duma’ki baš Dōm language
or Dōmege baš the language of the Dō’ma

The Burusho on the other hand call them:

Sg. B’e’rits Pl. B’e’ričo

and their language:

B’erīšaski (baš)

Be’ričo is of course the name by which they are generally known in the country.
In Hunza the Đoma men are bilingual. While they have preserved the use of their own language in their homes, those living amongst the Burusho also talk Burushaski, and those settled in Hindi communicate with the local Şhên population in Şhina.

In Nagar they also speak Đumaki, and doubtless also Burushaski or Şhina as a second language.

Huko, of Aliabad, my informant and the only Đom with whom I have conversed, seemed to have a perfect command of Burushaski, and I had frequently seen the Baltit and Aliabad bandsmen in public without realising that Burushaski was not their mother-tongue and their only form of speech. The Đoma women, on the other hand, are said to be unable to speak Burushaski. Whether this statement applies everywhere I do not know.

It is easily to be understood that the women of the isolated and probably self-contained community at Berishal, who have presumably few contacts with Burusho women, should fail to pick up the difficult Burushaski language, but the scattered households established in Burusho villages are probably living at much closer quarters with their neighbours and so necessarily on more intimate terms with them, and if this is so it is probable that the women acquire something of the language.

However that may be, the segregation of the main body of the Hunza Đoma in Berishal has probably been a principal factor in the preservation of their language and as long as it continues the language may be expected to survive.
The Đumaki material presented in the present work was collected at the end of my visit to Hunza in 1934—5.

I was not at first aware of the existence of the language and when I did hear of it I was too much occupied with other matters to spend time on investigating it. Only at the very end of our time, when we were packing and on the very point of pulling up our stakes, I determined to make an effort to record at least a few words of Đumaki. Accordingly I got hold of Huko, son of Mast Ali, surenaichi, one of our local Aliabad musicians, and during the five days from 27th to 31st August 1935 I worked with him for an hour or two a day.

Conditions were not ideal for rapid work. My requirements were quite novel to Huko, he was unable to give any help in phonetic diagnostics and our only common medium was Burushaski. Huko was, however, highly intelligent and most willing, and I did my best.

I started to work on a list of common words which I had used when trying to collect comparative material in some Ṣhiṇa dialects. I then set out to secure the commoner pronominal forms and to get an outline of the conjugation of one or two transitive and intransitive verbs and the principal parts of a few other verbs, and finally I recorded a very summary "text", which was all that Huko, with some warning, was able to produce. Given time and practice, I have no doubt that he could have furnished something more satisfying, but with the last word of the text our final séance ended.

The original selection of words was not very satisfactory and was little improved by the addition of some specialist
terms relating to musical instruments and weaving apparatus, which I was trying to obtain in Burushaski. At first I omitted to find out the gender and plural forms of nouns, and I failed to record the full declension of a single noun.

The material, with its deficiencies, its half hints, its obscurities and uncertainties, I have now found in the last degree exasperating; but when I return to my original notes, their appearance reminds me that I was working against time, and that reflection, comparison and the extraction of explanations were out of the question. It is always easy after the event to imagine that one might have done better, but in life we never do come up to our hypothetical form, whether the game is tennis, billiards or linguistic research.

To Phonetics, as involved in the discrimination of cerebrals and non-cerebrals, aspirates and non-aspirates, I made no pretence of attending. For me it would have been sheer waste of time. In these matters I have assumed the probability that Đumaki is in general agreement with Burushaski and Shina. Accordingly where any word of which the spelling is known to me with some certainty in Burushaski or Shina, occurs also in Đumaki, I have as a rule represented it in the same way.

Where there is no outside guidance to fall back on, forms must be regarded as quite uncertain as far as cerebrals and aspirates are concerned. For example the verb “to be”: whether the 3rd sg. Pres. is ča or cha I do not know, though I have adopted cha. I do not think the č is cerebral. The word for “mouth” I wrote originally as kāša and later as
khāṣa, but the second thought may be no better than the first.

In the Vocabulary, when a word has been recorded by me in one of the neighbouring languages, Šh., Bu., Khowar or Wakhi I have noted the fact, and have quoted the form when it differs materially from that found in Dumaki. Where a word derives apparently from the side of India I have referred to Hindustani or Panjābi. Except in a few cases I have abstained from quoting earlier Sanskrit cognates, even when I know them. Of a large number of these Indo-Aryan words, cognate forms in other Indian languages can be found in Turner's Nepali Dictionary. This is facilitated by the admirable Index, which contains all words quoted in the body of the work, arranged according to languages.

It remains to be said that my original material has been slightly supplemented. When after my return to England I had worked it out and found out its more obvious deficiencies, it occurred to me that I might be able to obtain supplementary information from my friend, Sūbadār Gushpūr Jamāl Khān, the eldest grandson and heir presumptive of the then Mir of Hunza, Sir Muhammad Nazim Khan, K.C.I.E., I accordingly sent him a questionnaire, to which he took great trouble to supply the answers. These he wrote extremely legibly in Roman script. He tells me that they are the result of catechising five Bericho in the presence of the Mir and with his assistance. Of course he did not himself know the language, and he had no experience in eliciting grammatical facts or in making consistent phonetic transcriptions. Naturally therefore his
records present problems, especially in the field of phonetics. To these I refer elsewhere (v. § 27).

Despite this, his material has proved of great service both in corroborating my own records and in supplementing them; and it will be seen that I have utilised it fully in the following pages. Encouraged by his goodwill and success in this first experiment, I sent him two more comprehensive questionnaires, together with a scheme of notation intended to provide a common phonetic currency, in the hope that I should reap a great harvest. That hope was deferred for unfortunately Jamal Khan was at first away from home on official business and after his return he was ill.

In writing after many months to inform me of this he said that he now proposed to start on the work at once. My last hopes were, however, finally extinguished a fortnight later when he wrote and returned the questionnaires untouched, saying that he had again been ill and was now actually on the road down to Kashmir to seek medical treatment.

So the expenditure of much time and some labour has achieved only delay. I hope that no psychologist will suggest that questionnaire-phobia was a main cause of Jamal Khan's temporary breakdown.

The Language

I have already said something about the linguistic environment of Đumaki and have mentioned the tradition that the Đoma arrived in Hunza Nagar from Baltistan, to which country they had come at an earlier date from Kashmir.
At the present day Đumaki is in vital contact only with Burushaski. It is true that it has local contacts with Şhiña and Wakhi, but they are on a very small scale and are not likely to have had any sensible influence on the central body of Đumaki.

It is obvious that Đumaki is an Indo-Aryan language and so quite unrelated to Burushaski and Balti Tibetan, and not near of kin to Iranian Wakhi. Closer examination shows that it does not belong to the Dard group of which Şhiña is a member, and that it has little in common with the remoter and more independent Khowar.

When we examine the Đumaki vocabulary, however, we find that it contains large Burushaski and Şhiña elements, which must be due to contact, and not to common inheritance.

The Đumaki vocabulary here given comprises about 611 words, of which, on a rough reckoning, about 143 have been borrowed from Burushaski, and 140, more or less, have been, or may have been, taken over from Şhiña. Of the remaining words about 44 are borrowings from outside languages, mostly Arabic and Persian which have not been acquired direct.

In view of the tradition that the Đoma came from Baltistan, it is curious that there are only two or three words which appear to derive from Balti Tibetan, viz. berpa *poplar*, payo *salt*, and possibly samba *thought*, which last is found, however, both in Burushaski and Şhiña. Wakhi does not appear to be represented in the language as spoken in Central Hunza.

On the above reckoning, which makes no claim to be exact, we are left with approximately 284 words which may be authentic Đumaki, or what was Đumaki when the
language entered its present environment, for before that point it must almost certainly have borrowed from various unknown sources.

Many of these words, however, are the common property of a wide range of Indo-Aryan languages in India, e.g. 

pari water, kla black, 

and point to no particular place of origin.

To determine what is the essential core of Dumaki, and to trace its affinities and assign it to its proper place in the linguistic chart, is a task for experts, if indeed the scanty material available is sufficient for their needs.

The name and occupations of the Doma and the fact that they must have wandered extensively in order to reach their present home, leave little room to doubt that they are to be associated with the communities known as Doms in northern India.

This word dom, representing Skr. domba-, is also identified with various names by which the Western Gypsies describe themselves (in Palestinian Gypsy dom, Armenian Gypsy lom, European Gypsy rom), and this naturally suggests the possibility that Dumaki may be related to the language of the Gypsies of Western Asia and Europe.

A superficial comparison reveals some similarities in vocabulary, but most of these are indecisive. Professor R. L. Turner tells me that of those which I have noted the following are of some interest:

\[
\begin{align*}
\text{ako'} & \quad \text{walnut} \\
\text{babai} & \quad \text{apple} \\
\text{jo'ii} & \quad \text{woman} \\
\text{lima} & \quad \text{snot} \\
\text{lo'ya} & \quad \text{red} \\
\text{purshum} & \quad \text{flea} \\
\text{shilda} & \quad \text{cold} \\
\text{ta} & \quad \text{and}
\end{align*}
\]
Similarities, also of an inconclusive nature, can be found in the vocabularies of Dumaki and other scattered groups of Indo-Aryan languages, such as the minor relatives of Kashmiri (Poguli, Rāmbani etc.), the languages of the Indus, Swāt and Panjkora Kohistāns (Gārwī, Torwāli, etc.), Palūla (discovered by G. Morgenstierne in S. E. Chitral), Gujuri and Western Pahāṛi, and so on.

To solve the problems presented by Dumaki, it will probably be found that not only the services of a competent Indo-Aryan philologist will be required, but a much larger body of material.

From what is here provided a general idea of the morphology and syntax of the language can perhaps be deduced, but 600 words afford a quite insufficient basis for determining the proportion and nature of the contributions to the vocabulary from various sources, and for etymological purposes a much more exact phonetic record is necessary.

I can only erect a sign-post and tender a prospectus, and prospectuses are notoriously apt to mislead, both by what they state, and by what they omit to state.

It is to be hoped that some qualified person will find opportunity to make a full and accurate record of the language in all its aspects, while that is still possible. Dumaki may not survive into the indefinite future.
PHONOLOGY

1. Dumaki (dumā·ki) seems to display much the same range of sounds as Shina and Burushaski.
   It undoubtedly possesses cerebrals. Of aspirates I cannot speak with assurance, as I cannot myself distinguish them with certainty in these languages. My informant had also not arrived at consciousness on the subject, and I had no time to discuss it with him, or to struggle with the problem myself. All the probabilities are, however, that Dumaki has the same cerebrals and aspirates as Shina and in the main as Burushaski. Accordingly, where a Dumaki word is approximately identical with, or is evidently closely related to, a Shina or Burushaski word, I have spelt it with cerebrals and aspirates if it is known to have such in these other languages, however I may have originally recorded it.

2. The scheme of sounds in Dumaki may be taken to be somewhat as follows:

   **Vowels**
   a, e, æ, e, e, i, o, u, u(m), æi, ær, au, æi
   The vowels are variable in length.

   **Consonants**
   k, q, (kh), x, g, y, ñ
3. Notes on the Consonants

x and γ, as in Shina, probably occur only in borrowed words: takt-as was also recorded as takt-as

γ sometimes takes the place of Bu. y e.g.

 blasphemy, σαμεγη
The aspirates kh, th, ðh, Ʌh, Ʌh and ts.h are all, as far as I am concerned, hypothetical.

r was recorded only as a variant of medial -d- e.g. bādō, bāri big; beˈda, gen. beˈre.i, sheep.

I thought I heard the curious Bu. sound y in a few words, which, strangely enough are not Bu. words:

ciˈy pine-tree  peyaˈs I shall fall
diˈoya grandson  ?koroy dig thou!

There seemed to be some fluidity in the Nasals, as I
found myself at different times recording the same word with, n, ñ, and ŋ, e.g.

anina to bring a·n a·ŋ
gānina to tie gānina gānim
thin there thi·n thiŋ

There is occasional nasalisation of vowels as in the 1st pl. čhō' we are, hō' we became, but in other verbs the 1st pl. ending has been recorded as an unnasalised vowel + m, e.g. a·m we shall come, huyo·m we became.

There is vowel nasalisation in the numerals, e.g. ściwāi 16, satā'i 17, but these are the ordinary Shina forms and have probably been adopted from that language.

Tones

4. I marked a high tone in the final vowel of certain verbal forms, notably in the final -a of the Infinitive, and sometimes in that of the Imperative plural, and the -i of the Past Participle Active. Sometimes also in the final -a of a masc. sg. Adjective.

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MORPHOLOGY

NOUNS

5. Nouns in Dumaki are either masculine or feminine and are inflected for number and case.

There are two numbers, Singular and Plural, and the nominative plural is marked by special endings.

There are case-endings denoting the Genitive, Dative, Ablative and Locative. A Transitive Nominative seems
to be distinguished in certain circumstances, and there is a further case-ending marking what is in essence a General oblique, but is also specially associated with the Locative denoting “on”.

The Nominative Singular of nouns may end in any simple consonant (including č and ts), or in one of the vowels -a, -i, -o.

I am not able in all cases to say whether the simple form of a noun ends in a consonant or in -a, as some nouns have been recorded only with a suffix -aka, -aka denoting singleness.

The majority of nouns ending in a consonant are masculine, and of those ending in -i are feminine.

In a number of words, most of which are feminine, -a seems to be a special Dumaki addition. E.g.:

\[ \text{pama, suria} \]

Its extrinsic nature is clear in borrowed words such as:

\[ \text{chiśa, dena, šripika} \]

**Number**

6. The principal plural endings are:

- -a, -e, -η, -η, -ηa, -oη and -uη.

The following have been recorded only with words denoting relatives:

masc. -a-ra, -a-re; fem. -iriη; mf. -tsera.

- -a

7. This is the normal plural suffix of nouns ending in a consonant. These nouns appear to be almost all masculine.
Examples:

\begin{tabular}{lll}
\textbf{Pl.} & \textbf{man'iš} & \textbf{man} \\
\textbf{baskareť} & \textbf{wether} & \textbf{baskareša} \\
\textbf{bi'k} & \textbf{willow} & \textbf{bi'ka} \\
\textbf{če'ča} & \textbf{field} & \textbf{če'ča} \\
\textbf{gándal} & \textbf{small rafter} & \textbf{gándala} \\
\textbf{gu.a's} & \textbf{infant} & \textbf{gu.a'sa} \\
\textbf{puršum} & \textbf{flea} & \textbf{puršuma} \\
\end{tabular}

and many others.

Also

\begin{tabular}{lll}
\textbf{sam} & \textbf{hole in flute} & \textbf{šama} \\
\textbf{sinė} & \textbf{roof-beam} & \textbf{sinėa} \\
\textbf{tut'ek} & \textbf{musical pipe} & \textbf{tuteša} \\
\textbf{yu'griš} & \textbf{case of pipe} & \textbf{yu'griša} \\
\end{tabular}

which were all recorded as feminine.

8. i. In words which end in -o' and -o- + a consonant these vowels change to -a' and -a-, -ə- respectively when the plural suffix -a is added.

Examples:

\begin{tabular}{lll}
\textbf{pl.} & \textbf{ako'y} & \textbf{walnut} \\
\textbf{biro'ne} & \textbf{mulberry} & \textbf{bira'ne} \\
\textbf{bit'o'r} & \textbf{husband} & \textbf{bita'ra} \\
\textbf{do'n} & \textbf{ox} & \textbf{da'na} \\
\textbf{həro'č} & \textbf{pitchfork} & \textbf{həra'ne} \\
\textbf{šil'o'k} & \textbf{story} & \textbf{šila'ga} \\
\textbf{tigo'n} & \textbf{egg} & \textbf{tiga'na} \\
\textbf{ts.hindo'r} & \textbf{bull} & \textbf{ts.hinda'ra} \\
\textbf{bos} & \textbf{ploughshare} & \textbf{bəsa} \\
\textbf{bot} & \textbf{stone} & \textbf{bəta} \\
\end{tabular}
There are, however, a few words in which o, o does not change to a, ι:

- ko't wood ko'ta
- ko't fort ko'ta
- tom tree toma

iii. A few cases have been recorded in which the plural suffix -a is added to a word ending in a vowel:

- ipo m. dovetail ipo'wa
- bir'yo m. foal bir'yo.a
- čiy m. pine-tree čiya

(This word seemed to me to have a final y, but in Shina it is simply či').

- kətu m. clothes kətu.a
- ka'u m. pigeon kauwa, ka'u'wa
- kir'oi f. shoulder-basket kir'æya
- piririri m. flange of part of piririri.a.
- mouthpiece of reed-pipe
- surn'æi f. reed-pipe surn'æi.a
- surnæiči m. piper surnæiči.a

iv. The suffix -a replaces -o in:

- po m. foot pa
9. This ending replaces a final -a or -o of the singular. As far as is known, all the nouns concerned are masculine.

<table>
<thead>
<tr>
<th>Šun'o</th>
<th>M.</th>
<th>Dog</th>
<th>Šun'a</th>
</tr>
</thead>
<tbody>
<tr>
<td>-e</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In Shina -e is the normal plural ending of masculine nouns which in the singular end in -o, e.g. 'λšpo, pl. 'λšpe, horse. It also sometimes replaces a final -a (and -i and -u) of the singular, e.g. muš'ar, pl. muš'ar-e man.

All the Đumaki nouns in -o given above, except bačo'to and pfa'ltso, are found in Shina.
This is added to feminine nouns ending in -i.

\[
\begin{align*}
\text{λσαι} & \quad \text{apricot} & \quad \text{λσαιη} \\
\text{βαβα'ι} & \quad \text{apple} & \quad \text{βαβα'ιη} \\
\text{βεσιλι} & \quad \text{musical pipe} & \quad \text{βεσιλιη} \\
\text{βιταλι} & \quad \text{shelf} & \quad \text{βιταλιη} \\
\text{χιλι} & \quad \text{juniper} & \quad \text{χιλιη} \\
\text{δερο'τι} & \quad \text{part of doorframe} & \quad \text{δερο'τιη} \\
\text{γαει} & \quad \text{cow} & \quad \text{γαειη} \\
\text{χαν'ι} & \quad \text{kernel} & \quad \text{χαν'ιη} \\
\text{γει} & \quad \text{woman} & \quad \text{γειη} \\
\text{με'λι} & \quad \text{wife} & \quad \text{με'λιη} \\
\text{πριτι'Σι} & \quad \text{cat} & \quad \text{πριτι'Σιη}
\end{align*}
\]

This and the following nasal endings have no parallel in Shina. Further afield we have such forms as:

\[
\begin{align*}
\text{Gujuri} & \quad \text{βακρι f.} \quad \text{goat} & \quad \text{pl.} \quad \text{βακρι} \\
& \quad \text{τριμτ f.} \quad \text{woman} & \quad \text{τριμτɛ} \\
\text{Kangri} & \quad \text{βαινη f.} \quad \text{sister} & \quad \text{βαινη} \\
& \quad \text{γα f.} \quad \text{cow} & \quad \text{γα.ιη}
\end{align*}
\]

and in Hindustani \text{mez f.} \text{table pl.} \text{mezɛ.}

It seems highly improbable that Dumaki should have borrowed from Burushaski the -η that is characteristic of its y pl. endings, or from Balti Tibetan its pl. -η.

This suffix is added to a few feminine nouns ending in a consonant, and replaces final -a in a few other feminine nouns. Those on record are:

\[
\begin{align*}
\text{a)} & \quad \text{λε'η (or λε'ηi?)} \quad \text{eye} & \quad \text{λε'ηη}
\end{align*}
\]

29
λκ fire λγ’ιη
bēr nullah bēriη
ḥēr nullah ḫēriη
lā’č fox la’čη
pfāṭo’t (or pfāṭo’ri?) dried apricots pfāṭo’riη

b) agu’la finger agu’liη
bēra pond bēriη
čila fireplace čiliη

I also recorded it in:
sina (or sin?) river siniη

which I recorded with a masculine form of the verb "to be"; but the Shina sin is feminine.

-ŋa

12. This has been recorded as added to a final -i in twelve nouns, of which seven are feminine, two masculine and three uncertain:

ešaki f. sling ešakiŋa
čunī f. firewood čunīŋa
go’li f. kind of bread go’liŋa
hēri’ci m. saw hēri’čiŋa
kirk’ali m. lizard kirk’aliŋa
kunæli f. stick kunæliŋa
x’āmali f. kind of bread x’āmaliŋa
mamuši f. lamb mamušiŋa
(pfũŋi?) moustache pfũŋiŋa
(cp. Shina pfũŋa f.)

til’i spleen tiliŋa
(cp. H. tr’lli f.)
to’ni f. lower part of bra- to’niŋa
cing of kettledrum

to'ri

peg (in drum)   to'riŋa

There are a few instances of its being added to nouns with a final -a:

<table>
<thead>
<tr>
<th>tlaŋo'ba</th>
<th>mud</th>
<th>tlaŋo'baŋa(?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya</td>
<td>heart, kidney</td>
<td>yaŋa</td>
</tr>
<tr>
<td>ya</td>
<td>bear</td>
<td>yaŋa</td>
</tr>
</tbody>
</table>

(The pl. of tlaŋo'ba has only been recorded in tlaŋobaŋe che)

-oŋ, -uŋ

13. -oŋ has been recorded as replacing final -a in thirteen nouns, and as added to a final consonant in three.

-uŋ, probably only a variant of -oŋ, replaces final -a in two nouns and is added to a final consonant in one.

a) bastā m. upper board of bastonŋ

comb of loom

be̱da f. sheep         be̱donŋ
čhi̱ša m. mountain     čhi̱šonŋ
dan'ua m. bow          danu.'onŋ
dena f. year           d'enonŋ
gi.a f. song           gi.onŋ
ja̱ta f. goat's hair   ja̱tonŋ
khaša f. mouth         khašonŋ
ku̱da m. wall          ku̱donŋ
pərpi̱rta f. yoke-tie   pərpi̱rtonŋ
sadāpa f. disc on mouth-piece of reed-pipe

šap'ika,

šap'ik m. bread        šapikonŋ
šauka f. loop          šaukonŋ
-a'ra, -a're

14. These have been recorded in:

(ba'ba) m. father pi.a'ra
biræya m. brother bira'ra
jaj'e f. woman's sister-in-
law jaja're
pfi'pi f. father's sister pfi'pi.a're
šer'i m. man's brother-in-
law šera're

and with variations in the first vowel:

jama'ga m. son-in-law jama'ga're
(ma'mo) m. mother's brother maudur'e


The plural ending in Shina of most words denoting relatives is -a're, -ia're ¹), and all the forms given above, except pi.a'ra and bira'ra, are found in Shina. The final -e (instead of the -a of the two exceptions) perhaps indicates that they are direct borrowings from that language.

ma'mo, maudur'e corresponds to Gilgiti Šiňa ma'ma || mo'l, pl. mo'li, mo'la're, Kuhi Šiňa ma'la're.

---

¹) This ending is referred to by J. Bloch in “L'Indo-Aryen”, 1934, pp. 170—1.
-iriŋ, -riŋ.

15. This is the feminine equivalent of -a-ra and has been recorded in:

- irig.
- rig.

15. This is the feminine equivalent of -a-ra and has been recorded in:

\[
\begin{align*}
\text{ba'uti} & \quad \text{f.} \quad \text{daughter-in-law} \quad \text{ba'utiriŋ} \\
\text{be'rin} & \quad \text{f.} \quad \text{sister} \quad \text{b'endiririŋ} \\
\text{di'a} & \quad \text{f.} \quad \text{daughter} \quad \text{di'iriŋ} \\
(\text{ma'ama}) & \quad \text{f.} \quad \text{mother} \quad \text{me'iriŋ} \\
\text{sauwi} & \quad \text{f.} \quad \text{sister's daughter} \quad \text{sauyir'iriŋ} \\
\text{šuš} & \quad \text{f.} \quad \text{mother-in-law} \quad \text{šušir'iriŋ} \\
\end{align*}
\]

-tsəra.

16. This occurs in:

\[
\begin{align*}
\text{da'do} & \quad \text{m.} \quad \text{grandfather} \quad \text{da'dotsəra} \\
\text{nana} & \quad \text{f.} \quad \text{grandmother} \quad \text{nənatsəra} \\
\end{align*}
\]

This ending is almost identical with the Bu. -tsəro, which is found with the two words given above and also with a number of genuine Bu. words.

**Anomalous Plurals.**

17. The following anomalous plurals may be noted:

\[
\begin{align*}
\text{bən} & \quad \text{m.} \quad \text{joint} \quad \text{bənuya} \\
\text{həro'vē} & \quad \text{m.} \quad \text{pitchfork} \quad \text{həra'nə} \\
\text{pu'vē} & \quad \text{m.} \quad \text{son} \quad \text{pər} \\
\text{šəra} & \quad \text{m.} \quad \text{ibex} \quad \text{šər'i} \\
\text{žiŋa} & \quad \text{m.} \quad \text{falling stone} \quad \text{žiŋa'vē} \quad \text{are the same for} \\
\text{jauwa} & \quad \text{m.} \quad \text{sinew} \quad \text{jauwa'vē} \quad \text{sg. and pl.} \\
\text{mo'vē} & \quad \text{m.} \quad \text{month} \quad \text{mo'vē} \quad \text{also remains con-}
\end{align*}
\]

stant, at any rate with numerals, e.g.

- ek mo'vē one month; du'i mo'vē two months.
pu'vē is Shina, and the form pə'vē is used in several dialects (Chilasi, Astori, Gurezi) for the plural.
šēra is used in Shina for “game animals” (including ibex, markhor and oorial). It serves as both singular and plural.

THE SUFFIX OF SINGleness
[m. -e$k, f. -ʌka].

18. Like Shina, Dumaki employs what is apparently the numeral “one” as a suffix with nouns to denote a single specimen, an individual. In many cases it is equivalent to the English Indefinite Article. In both languages it is also attached to certain Pronouns, and in certain circumstances to Adjectives.

In Shina this suffix is uniformly -e$k, -ʌk. In Dumaki it is -e$k with masculine nouns, but -ʌka with feminine nouns.

Where the noun ends in a vowel, that vowel usually absorbs or dominates the vowel of the suffix.

An internal -o- in the noun remains unaffected in the presence of this suffix, and does not change to -a- as when plural or case suffixes are added.

No instance has been recorded in Dumaki in which the suffix of singleness is added to a word in the plural. This may be accidental, as in Shina -e$k is frequently attached to plurals to convey the idea of a group or multiple unity. The same is true of Burushaski, which employs a similar technique, but has different suffixes for the singular and plural, viz. -ʌn, which seems to be referable to the numeral ηʌn one, for the sg., and -ik for the plural.

In all three languages the ordinary numeral “one”
is commonly placed in front of a noun carrying the suffix of singleness, the numeral and the suffix reinforcing each other; but either the numeral or the suffix may be used alone.

Nearly 30 examples of the masculine suffix, and nearly 20 of the feminine, have been recorded. The following are typical specimens. (čha is the masc., and ēhi the feminine form of the 3rd pers. sing. of the Present tense of the Verb “to be”).

19. Masculine Nouns

a) Final Consonant

<table>
<thead>
<tr>
<th>masculine</th>
<th>noun</th>
<th>masculine form</th>
</tr>
</thead>
<tbody>
<tr>
<td>do·n</td>
<td>ox</td>
<td>do·nek čha there is an ox</td>
</tr>
<tr>
<td>mani·š</td>
<td>man</td>
<td>mani·šek čha</td>
</tr>
<tr>
<td>haldin</td>
<td>he-goat</td>
<td>ek haldinak čha</td>
</tr>
<tr>
<td>tigo·n</td>
<td>egg</td>
<td>tigo·nek čha</td>
</tr>
</tbody>
</table>

b) -a, -'a

<table>
<thead>
<tr>
<th>feminine</th>
<th>noun</th>
<th>feminine form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa·dš'a</td>
<td>king</td>
<td>ek pa·dša·ek čha·ka</td>
</tr>
<tr>
<td>šalda</td>
<td>command</td>
<td>šalda·k</td>
</tr>
<tr>
<td>bërpa</td>
<td>poplar</td>
<td>bërpa·k čha</td>
</tr>
<tr>
<td>kirma</td>
<td>snake</td>
<td>kirmačk</td>
</tr>
<tr>
<td>blakira(?)</td>
<td>goat</td>
<td>blakiračk čha</td>
</tr>
</tbody>
</table>

c) -o

<table>
<thead>
<tr>
<th>feminine</th>
<th>noun</th>
<th>feminine form</th>
</tr>
</thead>
<tbody>
<tr>
<td>birako</td>
<td>foal</td>
<td>birako·ek čha</td>
</tr>
<tr>
<td>pfičo</td>
<td>mosquito</td>
<td>pfičok čha</td>
</tr>
<tr>
<td>čhumo</td>
<td>fish</td>
<td>čhumuk</td>
</tr>
<tr>
<td>pa·lo</td>
<td>young of animal</td>
<td>pa·luk</td>
</tr>
</tbody>
</table>

d) -u

<table>
<thead>
<tr>
<th>feminine</th>
<th>noun</th>
<th>feminine form</th>
</tr>
</thead>
<tbody>
<tr>
<td>de·u</td>
<td>demon</td>
<td>de·u·ek</td>
</tr>
</tbody>
</table>

35
20. Feminine Nouns

a) Final Consonant

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bær</td>
<td>bərə̱ka</td>
<td>⚫ there is a nullah</td>
</tr>
<tr>
<td>mərt</td>
<td>mərtə̱ka</td>
<td>⚫</td>
</tr>
</tbody>
</table>

b) -a

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>beḍa</td>
<td>eka beḍə̱ka</td>
<td>⚫</td>
</tr>
<tr>
<td>əna</td>
<td>ənə̱ka</td>
<td>⚫</td>
</tr>
</tbody>
</table>

c) -i

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ča̱li</td>
<td>eka ča̱lika</td>
<td>⚫</td>
</tr>
<tr>
<td>me̱li</td>
<td>me̱lika</td>
<td>⚫</td>
</tr>
<tr>
<td>ħə̱ni</td>
<td>eka ħə̱nika</td>
<td>⚫</td>
</tr>
<tr>
<td>pə̱tiši</td>
<td>eka pə̱tišika</td>
<td>⚫</td>
</tr>
<tr>
<td>ə̱gi</td>
<td>eka ə̱gi.ə̱ka</td>
<td>⚫</td>
</tr>
<tr>
<td>joi, joi</td>
<td>eka joi.ə̱ka (J. Kh.)</td>
<td>⚫</td>
</tr>
</tbody>
</table>

d) There are a few anomalies which are probably due to errors in hearing and recording.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bə̱co̱̱to</td>
<td>bə̱čo̱̱ta̱̱k</td>
<td>⚫</td>
</tr>
<tr>
<td>la̱̱ć</td>
<td>eka la̱̱čə̱ka</td>
<td>⚫</td>
</tr>
<tr>
<td>sə̱na</td>
<td>eka sə̱nə̱ka</td>
<td>⚫</td>
</tr>
<tr>
<td>mə̱niš ə̱rə̱qa̱̱muts-ə̱ka</td>
<td>eka sinə̱ka</td>
<td>⚫</td>
</tr>
</tbody>
</table>

Both la̱̱ć and sə̱na have fem. pl. forms, and sə̱na is f. in Shina, so we ought probably to have:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>eka la̱̱čə̱ka</td>
<td>⚫</td>
<td></td>
</tr>
<tr>
<td>eka sə̱nə̱ka</td>
<td>⚫</td>
<td></td>
</tr>
</tbody>
</table>
21. As in Shina and Burushaski, case suffixes are added after the suffix of singleness:

- ** banda ** person
- ** čom ** skin

** banda'k-išu ** to a person
** čomek-išu ** (in)to a skin

**Case**

22. Case relationships are indicated by suffixes supplemented by postpositions.

No complete declension of any single type of noun was obtained.

For the singular I have the principal case-forms of ** gor ** house

and these are supplemented by a considerable number of case-forms of other nouns scattered throughout my material.

Of the plural, however, very few forms have been recorded, except those of the nominative, already referred to in the section dealing with Number. In fact they are limited to two Transitive Nominatives, four Genitives and one Locative 2.

It is true that the principal cases of the Personal Pronouns were ascertained and that the inflections of these in the singular appear to be identical with those recorded of the nouns, but it would not be safe to assume a similarly exact correspondence in the plural.

As explained in the Introduction, I endeavoured to supplement my material by questionnaires addressed to my friend, Gushpūr Jamāl Khān. In this case I tried to obtain through him full declensions of the nouns:

- ** gor, maniš, jo'i, and pana.**
Jamal Khan did his best, but the results are not all that could be desired, for a variety of reasons, including the difficulties of the phonetic rendering, without any recognised system, of a quite unknown language, and uncertainty in equating cases in different languages. I deal separately with J. Kh.'s forms, so far as they supplement my own and appear to be reasonably accurate, in §§ 27—29.

23. The forms recorded of gor, house are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gor</td>
<td>g'ēr-a</td>
</tr>
<tr>
<td>Trs. Nom.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Acc.</td>
<td>gor</td>
<td>—</td>
</tr>
<tr>
<td>Gen.</td>
<td>g'ē-rei</td>
<td>—</td>
</tr>
<tr>
<td>Dat.</td>
<td>g'ēr-'āšu, gēr-'āšu</td>
<td>—</td>
</tr>
<tr>
<td>Abl.</td>
<td>gēr-'āsmo</td>
<td>—</td>
</tr>
<tr>
<td>Loc. 1.</td>
<td>gēr-'ēna</td>
<td>—</td>
</tr>
<tr>
<td>Gen. Obl.</td>
<td>gēr-'ās</td>
<td>—</td>
</tr>
</tbody>
</table>

The change of -o-, -o- in the base of a noun to -a-, -ā-, when case-suffixes are added to it, appears to be the rule, just as when plural suffixes are added (cp § 8.i.).

24. The case-endings deducible from my own material are:

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>conson., -o, -a, -i</td>
<td>-a, -i, etc. v. §§ 5 &amp; 6.</td>
</tr>
</tbody>
</table>
Trs. Nom.   -an   -ε, —
Acc.   same as Nom., same as Nom.
       (-as?)
Gen.   -ε, (-ei, -æi), -i   -εηε, -ηε
Dat.   -λšu, -išu   —
Abl.   -λsmo, (-o)   —
Loc. 1  
   Inessive   1. -λna, -εna, -ina,   —
   Illative  2. -ε'ni, -ενι
Ablative  1. -λno   —
       2. -ενο
Gen. Obl.  
Loc. 2  
   Superpositive   -as
Instr.  

It will be seen later that the Ablative is frequently rendered by a postposition po, itself the Abl. of a form pa meaning beside, with, "apud".

25. The following are case-forms of other nouns which have been recorded. Where a suffix is added to the Nom. Sg. form of the noun, that form is given followed by a hyphen and the suffix; where a suffix is added to a modified base, the Nom. Sg. is given in brackets.

Case forms of the Singular
Trs. Nom. Dyu Sαfi’d-an, pa’dša-n, kuyo’č-an, šæi-n
Acc.   (All the same as the Nom.) λk, birša, bo(r)t, dor, gor, gowa, kita’b, krom, me’lika, pa’dša, pino’n, sanduqa, tâmaša, and others.

39
(Questionable, Š. Banov-s, jari-s, v. § 33.4.)

(ačhi (?), ačh J. Kh.), ačhi- (in compounds and perhaps not a genitive); (λšæi) λšæye; (baru.a) bauwi; (be'đa) be'jæi, be'dæi; be'in-i; birk-e; (biraeya) biro'ye, biro'ya; (birså) biršæi; (bi-to'r) bita're; (ča'li) ča'li; da'mal-e; dærča-e; (do'n) da'nei; hali'ž'a-e, hali'žei; hat-ei; jæ-kun-e; ki'rts-e; lomin'a-i; mama-e; (me'li) me'li; (nok) nakaei; (pi'ni) pi'ni; (piti'si) piti'si; (po) pa'e; surne'i-yæ; (ša'ka) ša'kei; (šun'o) šuna'yi, šunæi; ya'e.

biræya presents an unexpected inversion of the usual o → a rule.

It will be noted that the majority of the Genitives in -i belong to nouns which end in -i in the Nom. The -i of the Genitive may represent a theoretical -i + e, or -i + i. The same situation exists in Shina in the case of nouns ending in -i, in which similarly the -e of the Gen. Sg. does not appear.

Dat. (b'æra) bær'išu; (birså) birš'åšu, birš'åšu; č'om-ek-išu; dun'a't-åšu; (irin'a) 'irinašu; kuyoč-åšu; mu'n-åšu; muš-åšu; nuxsa'n-åšu; salam-åšu; særil-åšu; (šæi?) šæišu; şen'-åšu.

Abl. (ba'đu'na) bađun'åsmo; mi'z-åsmo; tit'irošmo; waxt-åsmo

Loc. 1 (ago's) aga'sina; baš-ana; (dor) dærene; hagiguts-ana (?); hær'-åna; š'ën-åna; uš'-åna; waxt'-åna.

An Ablative form of this Locative was recorded in:
kiræyano (Nom. sg. kiro'i, pl. kiræya)
J.Kh. has (gor) gəræno and (pəna) pənæno. V. § 43
-e'ni  This ending appears in several derivative Adverbs:
  (ba'r) bare'ni  (hâgi) hâge'ni
  (mu'n) mun-e'ni  (pâči) pâče'ni
and also with an ordinary noun in:
  asman-e'ni,  asma'n-eņi, with an Abl. form
  asma'n-eņo V. §§ 44 and 45

For the endings of doubtful form and significance:
  -âņo or -ņo
and  -âmo or -mo V. §§ 46 and 96—99

Gen. Obl. and Loc. 2
  (âk) âgis;  gàš-as;  (go'wa) gow'as;  (gia?) gyas;
  hâgiden-as;  jo'i-s;  kâlâr-as;  ki'li-s;  mi'z-as;
  nut-as;  pa'dšar-s;  (šəro'n) šeranas;  təxt-as;
  tərŋuš-as;  tobâq-as.

It will be observed that -i- replaces -â- in the oblique
case-endings of a few feminine nouns. These are:
  âgo'ʃ  âga'š-ina
  âk  ag-is
  bəra  bər-išu
  sin(a?)  sin-ino (J.Kh.)

Case forms of the Plural
26. The following table shows the oblique case-forms
of the plural, recorded in my material.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bʌk'ira goat</td>
<td>Ḍom Ḍom</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bʌk'ir-e</td>
<td>Ḍom-a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bʌk'ir-e ɪɛ</td>
<td>Ḍom-ɪɛ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bʌkɪr-e ɪɛɛ</td>
<td>Ḍom-ɪɛɛ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gæi cow</td>
<td>ɡæi-ɣ</td>
<td></td>
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<td>gi-a song</td>
<td>gi-o ŋ</td>
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<td>kāti clothes</td>
<td>kāt-a</td>
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<td>kāt-a</td>
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<td>kāt-u-a</td>
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<td>me'-rɪŋ</td>
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<td>me'-rɪŋ</td>
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<tr>
<td>ma'ma, maya mother</td>
<td>qismatgar'a</td>
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<tr>
<td>qismatgar'a</td>
<td>qismatgar'-a</td>
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</table>
27. I shall now endeavour to set out the relevant matter contained in Jamal Khan's reply to my questionnaire, which contained phrases in English, Urdu and Burushaski involving the principal cases of the noun gor, *house*, in the singular; and the nouns *manish*, *man*, *joi*, *woman*, and *pana*, *road* in both the singular and plural.

In doing this I must to some extent rely on my own judgment in normalising his transliteration, which in many respects appears to be inexact, inconsistent and calculated to puzzle or mislead. In the case of the consonants there is a haphazard use of "cerebral spots", and Čh if it exists, is not distinguished from Č. Otherwise there are few ambiguities.

The vowels present more numerous and more varied problems:

- *e* appears to be used for *e* and *ę*, but also on occasion for *ę*, and apparently for *i* (following the name of the letter in English).
- *a* represents *a*, *a*, *ę* and sometimes perhaps a final -e (following the name of the letter in English).
- *i* serves ordinarily for both *i* and *ı*.
- *o* and *u* seem often to be used indifferently
- *oo* may represent apparently either *o* or *u*.
- *ou* seems to be used for *o*, *u* and *u*.

Length marks, e.g. as in ā, are liberally used and omitted, and seem often to have side-slipped on to a wrong vowel or even on to a consonant. Over double vowels they are difficult to interpret, e.g. in jēā (for my jei, jæi).

It will, I think, be appreciated that this system of representation leaves much to the pre-knowledge, critical acumen, or lucky conjecture of the reader.
<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sg. 1</td>
<td>Sg. 2</td>
</tr>
<tr>
<td>Nom.</td>
<td>gor</td>
<td>maniš</td>
</tr>
<tr>
<td>Trs. Nom.</td>
<td>—</td>
<td>manišan</td>
</tr>
<tr>
<td>Acc.</td>
<td>gor</td>
<td>maniš(ek)</td>
</tr>
<tr>
<td>Gen.</td>
<td>gøre,</td>
<td>maniše</td>
</tr>
<tr>
<td></td>
<td>gøre</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>găršu</td>
<td>manišaso</td>
</tr>
<tr>
<td>Abl.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>(gărano)</td>
<td>(maniša po)</td>
</tr>
<tr>
<td>Loc. 1</td>
<td>gèrena</td>
<td>gărano</td>
</tr>
<tr>
<td>Abl.</td>
<td>gerais</td>
<td>manišas</td>
</tr>
<tr>
<td>Gen. Obl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. 2</td>
<td>gerais</td>
<td>manišas</td>
</tr>
</tbody>
</table>
Feminine

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pəna</td>
<td>pənuŋ</td>
</tr>
<tr>
<td></td>
<td>= <em>road</em></td>
<td></td>
</tr>
<tr>
<td>Trs. Nom.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Acc.</td>
<td>pəna</td>
<td>pənuŋ</td>
</tr>
<tr>
<td>Gen.</td>
<td>pənei</td>
<td>pənuŋa</td>
</tr>
<tr>
<td>Dat.</td>
<td>pənušu</td>
<td>—</td>
</tr>
<tr>
<td>Abl.</td>
<td>— (pənuŋo)</td>
<td>pənuŋtsum</td>
</tr>
<tr>
<td>Loc. 1 Abl.</td>
<td>pənuŋa</td>
<td>pənuŋo</td>
</tr>
<tr>
<td>Gen. Obl. Loc. 2</td>
<td>pənuas</td>
<td>pənuŋo (&quot;panago&quot;)</td>
</tr>
</tbody>
</table>

29. The following remarks may be made on the forms in the above tables and on others contained in Jamal Khan's material.

*Trans. Nom.* One more singular form occurs: šain. The final -a in the plural forms perhaps represents the -e recorded by me.

*Acc.* Out of about a dozen forms supplied none has the suffix -as, all are identical with the Nom. The Acc., Gen. and Abl. Pl. of pəna are given with -oŋ- in place of -uŋ-.
The final -a in the plural forms again perhaps stands for -e. Other Gen. Sg. s are:

- thapai
- rothai (probably incorrect for my rate.i)
- and „gereve“ belonging to the word for butter, recorded by me as gi·ryu. It is probably intended to represent something like gi·rivve or gi·ruve.

Where the final -o appears, it probably stands for -u. The Pl. forms manişačo and jo.ičo are interesting as they tally with my Pronominal forms, e.g. am'ė wė; am'ėču to us.

The only purely Abl. forms given are: „joi-soōmo”, in which I can only imagine the -oo- to be a pure error, and bebälismo (hagi), (before) midday. In the Plural panuŋtsum, the -tsum is the Burushaski Abl. suffix. Whether such composite forms are really current I do not know.

The singular forms given for gor and pana are what I should expect for “in....” and “from in....”, but the plural forms of pana appear dubious. What Jamal Khan actually wrote is “panango” = in the roads (Loc. 1) and “panago” = on the roads (Loc. 2).

What Jamal Khan wrote for maniš is: sg. “manishās”, pl. “manišhas”, whereas the sg. must certainly be manišas, and for the pl. one would expects something like
manişats. The pl. "panago", or even panano which was probably intended, must certainly be wrong. Jamal Khan has at least five other singular forms with the suffix -as.

THE NATURE OF THE CASE-SUFFIXES AND THE USES OF THE CASES

Trans. Nom.

30. The suffix -an has been recorded only with masculine nouns denoting human beings, when they are the subjects of transitive verbs. Of this combination I have only examples in which the verb is in the past tense, but the Agent forms of the Pronouns have been recorded with the present tenses. It is reasonable to suppose that the Agent forms of nouns are also used with the present as well as with the past tenses, and this is corroborated by one example in Jamal Khan's material. The construction is active, not passive, the verb agreeing with the Trans. Nom. and not with the object. This places Dumaki in line with Shina and Burushaski, as opposed to Hindi and Kashmiri. See further § 101.

This suffix has not been recorded in conjunction with the suffix -ek, but Jamal Khan has ek manişan, so it does not appear that it is only used with definite nouns.

With sing. feminine nouns the corresponding suffix is -a, if one may judge from Jamal Khan's jo:i, joya. (Cp. also the Pron. ha:i, she, Trans. Nom. hey'a).
Acc.

31. The existence of an accusative case of nouns is an assumption rather than a demonstrable fact. The noun when it is the object of a transitive verb is the same in form as when it is the subject of an intransitive verb.

When, however, it is followed by a postposition, it usually takes the suffix -ṃs, and it is a question whether this occasionally happens when it is the object of a transitive verb. The accusative of the Personal Pronouns have regular forms in -'s, e.g. ma, I, māṃ me. The matter is further discussed below.

Gen.

32. There appear to be two distinct genitive endings, -i and the more general -e, of which -ei, -ēi are merely variants. Curiously enough -e acts as the genitive suffix both in Shina and Burushaski. No unusual use of the genitive has been noted, except that Jamal Khan gives thāpai (Nom. thop) as meaning “at night”. This is probably a direct borrowing of the Burushaski thāpe (Nom. thāp), with the same meaning, where it is probably to be regarded as the General Oblique.

The Gen. Obl. and Loc. 2

33. It will be convenient at this point to consider the suffix -ṃs, because, apart from its own independent uses, it appears to form a constituent part of the suffixes of the Dat. and Abl.

Before discussing the question of its provenance, I shall first attempt to detail its various uses so far as these are known. These may be stated as follows:
1) Referring to Place, it denotes "on", "upon".
2) Instrumental, "with".
3) Referring to Time, "on", "upon" with verbal parts, indicating immediate sequence of one action on another.
4) Accusative, with Personal Pronouns which are the direct objects of Transitive Verbs, doubtfully with nouns in the same situation.
5) With nouns when certain Postpositions are appended to them.
6) As the first element in the Dat. and Abl. suffixes, -άšu and -άsmo respectively.

In proof of these uses the following examples may be given:

i. **Place**, "on", "upon", corresponding to the Shina -j, Burushaski -άτε, and -tse.

<table>
<thead>
<tr>
<th>Shina</th>
<th>Burushaski</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭaxt-άs be'ta</td>
<td>he sat on the throne,</td>
</tr>
<tr>
<td>šērān-άs nikhī'ta</td>
<td>he went up onto the roof,</td>
</tr>
<tr>
<td>gow'-άs pinæin</td>
<td>he mounted on the horse</td>
</tr>
</tbody>
</table>

More examples could be quoted, I append one from J.Kh. because it duplicates a Shina-Burushaski idiom:

<table>
<thead>
<tr>
<th>Shina</th>
<th>Burushaski</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭā-s the.i</td>
<td><em>put it in the sun</em>,</td>
</tr>
</tbody>
</table>

1) Usually -ej, -rj, -rč, but the vowel is to be regarded as the General Oblique ending of the noun.
In a metaphorical sense:

**nu'r-as a'siq huyav**  
*he fell in love with his beauty,*

**Cp. Bu. pərimu-te a'siq imanimi**  
*he fell in love with the fairy.*

**So also in Shina.**

**te μas u's chi**  
*your debt is on me i.e. I owe you (money)*

**Bu. u'qe ja-te u's bila.**  
**So also in Shina.**

**ii. Instrumental,** “with”, “by means of”, corresponding to the Bu. -ATE.

**tobaq-as ten'in**  
*he shot (s.t.) with the gun*

**Bu. tobaq-ate delimi.**

**kəŋar-as tani(n) cha**  
*he has struck with a sword working with a pick*

**ki'li-s krami**

**gaš-as de'(i)na**  
*to sell*  
*may perhaps be entered under this*

**and**

**gaš-as le'ina**  
*to buy*  
*heading.*

**J. Kh. has three instances of the Instrumental:***

**tubaq-as tanin**  
*he shot with a gun*

**čətal-ane... tenin**  
*he felled (a tree) with an axe*

**khəŋar-a tei marin**  
*he killed... striking (?) with a sword.*

In the second example -ne is perhaps the Ppa. of the Bu. verb “to do”, in the third tei is presumably the Ppa. of the D. te-na, = “striking”.

In 2 and 3 there appears to be an Instrumental suffix -a'. This is perhaps to be equated with the Shina Instru-
mental -'o of which a couple of examples have been recorded, one being kalgat-'o.

iii. **Temporal.** There is one instance of -As being used with a noun with some sort of temporal significance:

\[ \text{hagidena-As} \quad \text{**the year before last**} \]

This form, which apparently consists of hagi *before* + dena *year* + -As was recorded without context.

More important, because it is paralleled in Burushaski, is a single example of -As affixed to a verbal form. This occurs in the text:

D.S. sæilašu gyas, B.S. g'i:a On D.S's going for an outing, B.S. went off, i.e. when D.S. had gone. . . . B.S. went off. T.8.

Here sæilašu gyas was explained as equivalent to Bu. sæilar ni'mtse, i.e. the Static Participle ni'm *being gone* + tse. Bu. -tse means "on" in certain contexts.

Dumaki has no Static Pc. and gyas appears to consist of gi- the Past Base, or a Verbal Noun form gia, of the verb "to go", (Infin. ja'na) + -As. Cp. § 100. Bu. has constructions with the suffix -ate which may be explained in a similar way, and Sh. uses -ıj with parts of verbs.

iv. **Accusative.** The accusative forms of the Personal pronouns undoubtedly have the suffix -As. For example:

\[ \text{tus a'nim čhi's} \quad \text{**I have brought thee**, T.4,} \]

where tus cannot be anything but the accusative.

With nouns the case is not clear. Only two examples have been recorded by me, and none occurs in J.Kh's material.

\[ \text{šari Ba'no'-s lom'ın} \quad \text{**he seized Sh. Bano**, T. 8,} \]

is almost certainly not an example. With the corresponding verb in Shina lamo'iki the object seized takes the suffix -'j "on":

51
resā hātij lami seizing her hand, lit. laying hold on her hand

So also with the Bu. du′nas, to seize:
muriŋ-tse du′n which is exactly parallel to the Shina. It is therefore highly probable that the Dumaki similarly means "he seized on", or, "laid hands on Sh. Bano".

With only one other verb has the direct object been recorded in the form of a noun + ās. This is te′na to strike, hit.

In this case the equivalent verb in Shina do′rki, and in Burushaski deḷas, take their direct objects in the accusative form, i.e. without any suffix, and the probability is that Dumaki acts in the same way. In that event jōrīs (nom. jōrī) is in the accusative in the following sentence:

haeyan ha′i jōrīs tenin he struck that woman.

If this be so, why then have we

me′li le′i taking a wife, T. 10,

and a large number of similar examples without any -ās? Perhaps the reason is that in all these cases the object is indefinite, while ha′i jōrī is definite, as also the Personal Pronouns.

But J.Kh. has

-apane.i me′li tai marin čha (a man) striking (?) his wife has killed her.

There I must leave the question.

v. With Nouns accompanied by a Postposition.

The Postpositions are dealt with later. Here it is sufficient to say that the -ās suffix has been recorded with Nouns or Pronouns where they are followed by:

div̲ri in the direction of
ko't    along with
pa      to beside
hagi    in front of

vi. As the **first element** in the **Dative** and **Ablative suffixes**. It is impossible not to suspect the presence of this -`as in -`asu and -`asmo.

**Dative**

34. The Dat. Sg. -`asu would result from -`as + yu or + 'u

The Dat. Pl. -`askell = -`akcu in two forms of J. Kh.’s is to be compared with the Dat. Pl.s of the Personal Pronouns (Nom. am'ε, tum'ε, eŋe) am'εcu, tum'εcu, eŋ'εcu, and the Acc. Pl.s am'ets, tum'ets, eŋ'ets, corresponding to the -`as forms of the Sg. -`akcu would result from -`ats + yu, or + 'u.

Two adverbial forms have also been recorded with this suffix:

kajek-aču *whither?* and tŋ'εcu *thither.*

There is no reason for regarding either of these as plural. See further § 109.

**Ablative**

35. In the Abl. Sg. -`asmo, taking the -`as for granted, we are left with the -mo to account for. The following facts are relevant to this issue:

1. -o appears as an Abl. suffix in the Postpositions po ← pa, di·ro ← di·ri, tino ← tŋ, tuno ← tun, and others.

2. -mo, or -`amo appears in ątsi-mo (ątsi = uφ) which
I have recorded as an Adjective meaning "upper". It does not however inflect and J.Kh. gives it as an Ablative in:
\[\text{atsimo botek pe'ı rendering Bu. yątım dənən wəlimi a stone fell from above.}\]

I have also \(-(Λ)mo\) in one verbal form a'ya'mo, meaning after he has come, when he has come.

In both Shina and Burushaski the Abl. suffix has sometimes the temporal sense of "after". In both languages case-suffixes are used with the Infinitive, and in Burushaski the Abl. suffix is also used with the Static Participle, the Pret. and the Past base of the verb.

We have already seen Dumaki presenting an analogy to Bu. in the form gya's. In view of this it is reasonable to explain a'ya'mo as a' + y + əmo, i.e. the base of the verb a'na to come, + an Abl. suffix, or as a Verbal Noun a'ya + mo. V. §§ 96—7.

This solitary form is supported by J.Kh. who has "ayāngo" (i.e. ayəŋə for a'yaŋə?) with the same meaning. J.Kh. also gives forms as equivalents for the Ppa. of a number of verbs consisting of the Verbal Base + -əŋə, or again a Verbal Noun ending in -a + əŋə, e.g. təsk-əŋə. Incidentally this disposes of the possibility of accounting for a'ya'mo as a'ya, he came, + mo, for no part of the Pret. of təsk- is təska.

36. It appears safe to conclude that my -(Λ)mo and J.Kh.'s -(Λ)ŋə are one and the same.

The \(m = ŋ\) equation does not seem to be a very serious obstacle. It occurs regularly in dialectal variants in Bu.,
and n and η also sometimes interchange; while in Dumaki I have sometimes recorded n, n, and η as alternatives in the same word, and one verbal ending I have represented as -暧, -o·m, & -o·η. The nasals tend to be unstable.

Accepting for the present this -amo || -ηο Abl. suffix, it still remains to account for the absence of the -λ- in the -mo of -asmo. It will be shown later that the -λ- of the presumed suffix most probably pertains to the noun and not to the suffix, and that there appears in fact to be a Verbal Noun ending in -a.

Another possible explanation, however, is that this -λ- is a sort of case-ending pertaining to the noun, which is added when the noun is followed by -mo, -ηο. This seems to happen with the Postposition pa, when the noun preceding it does not take -λs. We have, for instance:

pa·dša·s pa gi·a he went to the king
dǝr·λs pa be·š sit down beside the door
(-λs seems to be used when there is motion, expressed or implied.)

but:

məni·š-a pa beside, i.e. in the possession of, the man. J.Kh.

haer(y)'λ-pa (← Nom. he·i) šapik na he has no bread
eηλ-pa (← Nom. eη) šapik na they have no bread

Where, however, the principal word ends in a vowel, this -λ- does not always appear, thus: ma pa, tu pa, am'e pa, and tum'e pa.

Of the forms given above dǝr·λs pa and məni·š-a pa seems to afford parallels to -λs-mo and a*(y)-λ-mo, task-λ-ηο.
Taking the above facts into consideration, it seems probable that there is actually in Dumaki an Abl. suffix -mo -ŋo, which may be preceded by a vowel -a-, -ʌ-.

37. Having thus established with some probability that

\[-ʌsmo\]

is a compound suffix consisting of

\[-ʌs = "on"\]
\[+ -mo = "from",\]

it may now be worth while to examine the corresponding phenomena in Šiňa and Burushaski.

Besides being of the same stock as Shina, Dumaki has borrowed extensively from it in the field of vocabulary, and there are points of resemblance in grammatical usage. In the case of Burushaski, there is no question of common origin, but there has been contact which has had its effect on the vocabulary of Dumaki and even on its grammatical practice (cp. gyʌs § 33.iii.). There are however no grounds for believing that contact has obtained over any historically lengthy period, and primâ facie one would not expect to find that Dumaki actually owed any of its case-endings to Bu.

On the other hand Burushaski and Shina have probably been in contact for a very long time and I have elsewhere attempted to show (Transactions of the Philological Society, 1937, pp. 63–98) that there are signs of Shina’s having been influenced by Burushaski in idiom and grammatical technique. It is therefore possible that the influence of Burushaski has operated on Dumaki at secondhand through Shina.
With our present insufficiency of knowledge, all such reflections must remain largely speculative. There is one point, however, which perhaps deserves to be borne in mind. This is that even where there has been no actual transference of property between two languages, there may yet be accidental resemblance of particular features, such as grammatical endings, and that, in such cases of coincidence, practice in one language will be particularly susceptible to reinforcement or even slight modification by practice in the other.

From this point of view it is interesting to notice that in the following table of certain grammatical endings in Sh., Bu. and D. there is considerable coincidence of the same, or related, sounds in the same functions.

<table>
<thead>
<tr>
<th>Endings</th>
<th>Shina</th>
<th>Burushaski</th>
<th>Dumaki</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl. with Nouns (usual)</td>
<td>(-e)-jo</td>
<td>-tsum</td>
<td>-asmo</td>
</tr>
<tr>
<td>Abl. with Nouns (occasional)</td>
<td>—</td>
<td>-um</td>
<td>—</td>
</tr>
<tr>
<td>Alb. with Adverbs</td>
<td>{ -o</td>
<td>-um</td>
<td>-o</td>
</tr>
<tr>
<td></td>
<td>{ -no</td>
<td>-mo</td>
<td>(-mo)</td>
</tr>
<tr>
<td>Abl. with Verbal Forms</td>
<td>—</td>
<td>—</td>
<td>-(A)mo,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-(A)jo</td>
</tr>
<tr>
<td>Adjectival</td>
<td>-i’no</td>
<td>{ -um</td>
<td>-mo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>{ -mo, (-umo)</td>
<td>(invariable)</td>
</tr>
</tbody>
</table>

38. There are two possible theories to account for the origin of the suffix -as.
One, would identify it with the Accusative and General Oblique suffix -es of Western Gypsy, which goes back through Prakrit -a-ssa to Sanskrit -a-sya, where the -a- is the stem vowel of the noun. Cp. also the series of Pronouns in Shina of which we may take as the type:

Nom. Sg. ro he
Genitive and resei, rese of him, etc.
General Obl.

This would seem to be a reasonably probable hypothesis, if it were not for the -nts which replaces -AS in the Plural of the Personal Pronouns, and, to judge from the Dat. Pl. suffix -âcu, also in the Plural of Nouns. It seems highly improbable that ts should have developed from an original s by any natural process.

The other theory starts from -nts, which it would derive from the Adv. âtsi up, and regards -AS a reduction of âts possibly due to lack of stress. This theory has the merit, or at least the attraction, of opening up the way to a number of other correlations. A possible synthesis of these two theories is suggested further on. V. § 40.

39. I have already raised this question of the origin of -AS in the Article above referred to (Transactions of the Philological Society 1937), but for convenience I may be permitted to make a restatement here, with amplifications.

The result finally arrived at is that the ordinary Ablative suffixes (with Nouns and Pronouns) in Shina, Burushaski and Dumaki are all semantically equivalent — meaning, by derivation, "from on". The data are set out in the following table:
Unaccented final vowels in Shina tend to be unvoiced even to the point of inaudibility. Final consonants are also frequently devoiced. The reduction of 'aje to -j and -c is therefore natural, and it is paralleled by \( \lambda \text{ru} \) Adv., “inside”, and \(-\text{er I c. Suffix, "in".}\)

Sh. \( \lambda \text{je} \) and D. \( \lambda \text{tsi} \). Something of a case can be made out for regarding these two forms as cognate. \( \lambda \text{tsi} \) seems to appear as \( \lambda \text{chi} \) in my \( \lambda \text{chide'ni dero'ti lintel} \) (J.Kh. has \( \lambda \text{tside'ni upper bedding''} \)), and conceivably we may have:

\[
\text{Skr. } \lambda \text{dhi} \rightarrow \begin{cases} 
\text{Sh. } & \lambda \text{je} \\
\text{D. } & \lambda \text{chi} \rightarrow \lambda \text{tsi}
\end{cases}
\]

I have not the courage to suggest any connection between the Bu. \(-\text{tse} \) and D. \( \lambda \text{tsi} \), \(-\lambda \text{ts}. \) It is impossible to believe that Bu. should have bor-
rowed so radical an element from Dumaki. The following resemblances, however, deserve mention, even if they must be relegated to the category of curious coincidences:

Bu. -tse not only takes the Abl. suffix -um to form the general Abl. suffix -tsum, but also takes the Dat. suffix -ər. The resulting -tsər does not usually convey any literal sense of "on", "upon". It seems to be used of arrival at a definite point, and to be translatable by "to" (of place), "up to" (of place and time). -tse, -tsər and -tsum are sometimes preceded by a vowel -ə-, which is not explainable as a mere phonetic convenience, e.g. hiŋ-ə-tsər to the door.

Bu. -tse normally denotes "on", "on the top of", but it is also used with instrumental force; "-tse denotes "on the surface of", "in contact with", without reference to the vertical scale, and has also definitely locative uses.

-ətse thus corresponds to D. -əs when it denotes "on", "upon", and when it is used as an Instrumental suffix.

-tse corresponds to D. -əs in the Dat. and Abl. suffixes, -əšu and -əsmo respectively.

D. -ats and extensions thereof are found in the declension of the Personal Pronouns and, so far as evidence goes, in that of Nouns. Also in a couple of Adverb forms.

D. -əs and extensions thereof are found in the singular declension of all Nouns and Pronouns.
40. To revert to the two theories of the origin of -\(\text{as}\), represented by \(-\text{as} \leftarrow \text{-a-ssya}\) and \(-\text{as} \leftarrow \text{-ats} \leftarrow \text{atsi}\).

I have suggested in the article already cited that the preservation of -\(\text{ats}\) may be due to the stress accent falling on the syllables containing it, as in the forms \(\text{am'ets}, \text{tum'ets}, \text{am'etsmo}\) etc. Another possibility is that both in the Singular and Plural there were originally two sets of forms:

1. with \(-\text{as} \leftarrow \text{-a-sya}\)
2. with \(-\text{ats} \leftarrow \text{atsi}\)

and that, their distinctive functions becoming confused, -\(\text{as}\) may have become generalised in the Singular, and -\(\text{ats}\) in the Plural, with the result that the two forms became identified with the idea of number.

I set little store by guess-work theories based on insufficient data, such as I have been propounding. Their useful function is, by suggesting unexpected and interesting correlations to stimulate others to collect the material and carry out the investigations necessary to disprove them.

41. Having for convenience dealt with the forms of the Dative and Ablative, we may now turn to the uses of those cases.

The \textit{Dative} is associated, in the usual way, with the ideas of "motion to", "intention", "purpose", etc., and most of the examples recorded can be paralleled in Shina and Burushaski:

\textit{me atane.i bir\(\text{a}\)\(\text{s}\u2009 ja\(\text{s}\)} I shall go to my own country.}

T.10.
me səla'mišu a'o come for my salam, i.e. come
to pay your respects to me T.9, Bu. ja səla'mər jə
sərələšu gi.a' he went for a walk, Bu. sərələ
ni'mi
tušu nuxsə'nəšu ni a'nim či's I have not brought you
for injury to you T.4., i.e. I haven't brought you to do
you harm.
haei gor tumeču de'es I shall give you that house
tahe krom 'irinəšu (Infin. irina = to do) rəi či?
is it your intention to do this?, Bu. uŋe gəte duro
etəsər rəi bila?
kuyo'če.i čoməkišu je.i going into the skin (i.e adopt-
ing the form) of a subject. T.2. This is parallel to
Bu. ..... bətər niki'n, where bətər is also the Dative.
In the corresponding phrase in Shina the Locative is
used.

42. The Ablative is undoubtedly associated with the
idea of "motion from" a point in place or time, "separation
from", though examples of the simplest type are lacking.
It is naturally used with the Postpositions denoting "in
front of", "before", "behind", "after".

Presumably it is used in comparisons, but of these I have
no examples.
haeĩapə le take (it) from him
haei gor tumətsmo həɾa's I'll take this house away from
you
kosmo muna's? from whom shall I enquire?
bədunəsmo from his birth onwards, Bu.
(Infin. bəduna, to be born), in dimənumtsum.
The Ablative is probably to be seen in the idiom with the verbal forms ending in -άμο || -άνο. (V. §§ 35—36 and 98).

he'i a'γάμο μας ρα a'γ ρ after he has come (i.e. when, or if, he comes), bring him to me
gεράς ρα aγνο when he approaches the house
Bu. ha'ασι'τ δε'sγαλτιμι κε J.Kh.

gεράςμο ρα'χι γι'a he went behind the door
mίζαςμο μυ'n under the table
tα'χε'i ωπταςμο ρα'χι after this time
tα'χε'i ωπταςμο υαγι before this time
λτςμο βοτεκ ρε'i a stone fell (?) from above.
J.Kh. (V. also § 57).
tίτ'ιροςμο ράτα hair from (on) the breast, body-
hair

In this last example we have an Ablative functioning practically as an Adjective. Another apparent example is:
Sa'ρι Σαςκίν’o Sa'ρι Ba'nu....a'gi χι'κα Shari Banu from (or, of) Shari Shaskin had come. T.7.

In the same way the Burushaski compound suffixes ending in -um (-tsum, -ulum, -γτum) may often be either Ablatives or Adjective-equivalents. E.g.
gαάτσμο i'ке би'σкe the hair that was on the hide.

43. Locative I conveys the notion of “in”, “into”.
The ordinary suffix -άνα, -ενα can be safely identified with the Adverb άνα, in, inside, which may also be used in conjunction with it. One example of mine, supported by two from J.Kh., seems to show an Ablative form of it: -άνο, “from in”.

63
The stress accent has sometimes been recorded on the first vowel of -\(\text{Îna}\), sometimes on the syllable preceding it.

\begin{align*}
\text{Îna } \text{g'era}\text{na} & \quad \text{inside the house} \\
\text{d'era}\text{na } \text{Îna } \text{gi'a} & \quad \text{he went into the house} \\
\text{k'o'i } \text{h\'er'Îna}? & \quad \text{in which nullah?} \\
\text{\'atsi } \text{aga'sina} & \quad \text{up in the sky} \\
\text{h\'aei } \text{\'e\'en\'a} & \quad \text{in that garden. T.7.} \\
\text{h\'ari } \text{lomina\'i } \text{u's'Îna} & \quad \text{with the intention of catching her. T.7.} \\
\end{align*}

\text{\'Duma'ki bar'sena} \\
\text{It is used of Time:} \\
\text{he.i } \text{w\'axt'Îna} & \quad \text{at that time, then} \\
\text{h'agiguts\'a} & \quad \text{(on?) the day before yesterday} \\
\text{Used in the Ablative:} \\
\text{kir\'ayano } \text{pf\'ato'ri\'i} \text{ ga\'i} & \quad \text{take the dried apricots out of the basket (or, baskets?)} \\
\text{(Nom. kiro'i, Obl. kir\'aei-; Pl. kir\'e\'ya)} \\
\text{g\'e\'an} & \quad \text{from in the house. J.Kh.} \\
\text{p\'ana\'an} & \quad \text{from (in) the road. J.Kh.} \\

44. There are other forms of which it is difficult to speak with certainty. In the text (T.2) asman-e\'ni appears to be Loc. \textit{in the sky}, as also the following asma'n-e\'ni. The latter was originally written asma'ne\'no, which would probably be the Abl. Loc. and was glossed: ,,from the sky”.

With this -e\'ni ending is to be compared the similar ending found in conjunction with

\begin{align*}
\text{mu'n} & \quad \text{below} \\
\text{h\'agi} & \quad \text{in front} \\
\text{pa\'ci} & \quad \text{behind} \\
\text{and ba't} & \quad \text{outside} \\
\end{align*}
It was said to give the effect of pa in Burushaski, which may be translated in this connection as „side‟.

\[
\begin{align*}
\text{mi'zasma} & \begin{cases} 
\text{mu'n} \\
\text{mune'ni}
\end{cases} \text{ below the table}
\end{align*}
\]

The exact meaning with mune'ni is perhaps, „in the space below the table‟, „on the underside of the table‟.

\[
\begin{align*}
gəɾəsəmo \ pəči \ gî'a & \text{ he went behind the house} \\
gəɾəsəmo \ pəče'ni & \text{ at the rear of the house, at the back of the house, Bu. ha' i'lji pa.}
\end{align*}
\]

h'agi = Bu. yər; hage'ni = Bu. yər pa
ba't gi'a čha \( \text{he has gone out} \)
bare'ni be'ṭa \( \text{he sat outside} \)

mun'e'ni.o, minęnyu, which seem to be the Ablative form of mune'ni, were recorded functioning as Adjectives meaning „pertaining to the lower, or under, side.‟

the form mune'nimo was recorded as an Adjective with the meaning „lower‟, „under-‟.

45. As regards this -e'ni suffix, -i is apparently an adverbial, possibly a Locative, ending, for it appears in ətsi, di'ri, hage', pəči, and is replaced in the Abl. by -o at any rate in the recorded forms di'ro, and pəčo.

If asma'ne'no, mentioned above, was correctly recorded and correctly diagnosed as the Abl. of asmane'ni, then apənəno would similarly be the Abl. Loc. of apa'nu -self (reflexive). This form was recorded in the phrase:

apənəno samba iri'n \( \text{he thought to himself} \)

which was rendered by Bu. ikhərər samba etimi. Here ikhərər is Dat., but I am more familiar in this connection with ikhərənə, carrying the suffix -e'ŋe of which the exact
significance is uncertain. In some contexts it can be rendered by the Eng. “with”.

The correlation of the ending -e·ni with Bu. pa, “side”, seems to imply a sense of opposition:
“this side, quarter, region”, etc. and
“that side, quarter, region”, etc.
so in the examples quoted we should have:
“the side, or region of heaven, as opposed to that of earth”,
“a position beneath the table, as opposed to the position from which the speaker normally regards it”
λαινενο may then be equivalent to “on his part”, “as from himself”, implying isolation from others.

46. This brings us to the verbal forms with -ληνο. I have already sought to identify this with a suffix -λαμο and to represent them both as being Ablative suffixes with temporal force; and to use this as an argument for the existence of a general Ablative suffix -μο. (V. §§ 35—36). I must now admit a certain impediment to that argument.

I myself recorded two verbal forms with -ληνο:
ja·νηνο explained by the Bu. Loc. of the Infin. 
νι·ας·ulo
τε.'ληνο explained by the Bu. Loc. of the Infin. 
δελας·ulo
The normal meaning of the Burushaski would be “at the time of going”, “at the time of beating”. Contemporaneousness is implied, “at the time of”, “in the course of”, “in the act of”, without any Ablative sense.

tε.'ληνο qνυ· i·rin at the time of beating (pro-
bably = s.o. beating him, or, his being beaten) he cried out.

This would make -άηό a simple Locative. suffix, "in" (place), "at the time of" (time). Note also that J.Kh. has: 

πάναηό for the Loc. Pl. of πάνα "in the roads". This 
would not be inappropriate for the two examples of α'υάμο, 
άηό ("αυάηο") which represent Bu. "when-" or "if-" clauses. It would not, however, I think, be a satisfactory 
equivalent for the Ppa. in Bu. or Hindustani, and it as this 
that J . Kh. gives it for some 17 verbs. For some 10 verbs 
he gives the proper Ppa.

On the other hand the Loc. Infin. in Shina is used to 
denote a preceding action on which a second action imme-
diately follows. Usually the Loc. Infin. is a repetition of 
the verb in the preceding sentence. It is possible that while 
the Bu. Loc. Infin. was given as the formal equivalent, the 
semantic equivalent is the Shina Loc. Infin., which has 
the value of the Ppa. or Conjunctive Pc. when its subject 
and that of the following verb are different. The fact 
that my informant did not, as far as I am aware, know 
Shina, would not necessarily invalidate this explanation.

On this evidence as a whole, if we did not know that -ο 
frequently denotes the Ablative, we might conclude that 
there was a simple Locative suffic -άηό, not apparently 
differing in force from -άνα. And this may be the case. 
The problem is finally reviewed in §§ 97—99.
POSTPOSITIONS

47. The case system described above is supplemented by the use of Postpositions, of which some are capable of independent use as Adverbs. As Postpositions they "govern" various cases.

Those which have been recorded are:

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>di'ri</td>
<td>in the direction of, towards</td>
</tr>
<tr>
<td>di'ro</td>
<td>from the direction of, on the part of</td>
</tr>
<tr>
<td>ka'ryo</td>
<td>for the sake of, on account of</td>
</tr>
<tr>
<td>ko't</td>
<td>along with</td>
</tr>
<tr>
<td>pa</td>
<td>beside, in the possession of, (motion) to (a person)</td>
</tr>
<tr>
<td>po</td>
<td>from beside etc.</td>
</tr>
</tbody>
</table>

Adverbs:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba'r, bare'ni</td>
<td>outside</td>
</tr>
<tr>
<td>h'agi, hage'ni</td>
<td>before (place and time), in front of</td>
</tr>
<tr>
<td>mu'n, mune'ni</td>
<td>below, under</td>
</tr>
<tr>
<td>pači, pače'ni</td>
<td>after (place and time), behind</td>
</tr>
</tbody>
</table>

Examples

48. di'ri + Gen. Obl. (-̄s), Abl. di'ro.

gəraš di'ri giya čha he has gone in the direction of the house, Bu. ha' yakal ni baei.

məs di'ro haei mun say it from me, Bu. ja ayakaltsum sen

I'll do this (job) for you
he has come with me
I'll come, I'll go, with you
he came with those men

49. pa, Abl. po. Cp. Bu. pa side, quarter; *-αραχί, same meanings as ὅ. pa

i. pa + Oblique Base, or Nom + a (perhaps a reduced form of the Gen.)
in the possession of, semantically = Bu. -ἀλε, H. (-κε)

ma pa, tu pa, ἀμ'ε pa, tume pa ἄρπικ na'
I, thou, we, you, have no bread

The Nom. of the 1st Personal Pronoun is υ'; ma is the base appearing in mas and the other oblique cases.

he, she, has much property
they have much property
my five rupees are with that man, i.e. he owes me five rupees (J.Kh.)
in the possession of the men (J.Kh.)

from the possession of, from (a person)
take it from him, from her
from them
from whom (pl.)
I took a rupee from that man. (J.Kh.)
he enquired from that man. (J.Kh.)
the king took away the land from those men. (J.Kh.)
he asked for water from the women (J.Kh.)
beside, (motion) to (a person)
The idea of "motion towards" is probably always present to the mind.
whenever he comes bring him to me
he sat down beside me
sit down beside the door
he went to the king
he sent (a message) to the king
in front of the house
Can this be hago-pats (← pa + ats)? My literate informants have never had a fixed convention for expressing ts and commonly try to express it by č. J.Kh. has gousč for guts day.

Adverbs:
50. baɾ, baɾeɾni I have only recorded these as adverbs. J.Kh. has, however:
where garai appears to be Genitive.

51. hagi.

1. + Gen. Obl (-as) in front of

Only one example has been recorded and in it the idea of "motion towards" is present.

 Aği's (← ḳ) hagi qi's ho sit in front of the fire

2. + Abl. before, ahead of, before (of time)

masmo hagi gi'a he went ahead of me

Tah'e.i waxtasma hagi before this time

tahaerlasmo hagi previously to this

bebalasma hage a'ye (= a'ya?) he came before midday

(J.Kh.)

Hage'ni has not been recorded as a Postposition, but no doubt can act as such on the analogy of mune'ni and pače'ni.

52. mu'n, mune'ni

1. + Abl. under, below

mi'zasmo {mune'ni below the table

mu'n

2. + Gen. Obl. (-as)

J.Kh. has:

khataś minani (i.e. mine'ni?) under the bedstead

and a corresponding Abl.:

khataś minano (i.e. mine'no?) from under the bed

I have forms:

mun'ė'nio and minęnyu functioning as Adjectives.
53. pači, pačeni

1. + Abl.
   masmo pači gi.a'  
   gərəsmo \{ pači gi.a
   pačen'i
   tahe.i wəxtəsmo pači
   hæə.ləsmo pači
   bebaləsmo pačəs (sic) a'ya (J.Kh.) he came after midday

2. + Gen. Obl. (-əs)

J.Kh. has one example:
   gərəs pačeni  
   at the rear of the house, at the
   back of the house, Bu. ha' i'ljum pa.

**ADJECTIVES**

54. The normal Đumaki Adjective is inflected for gender and number to agree with the noun which it qualifies:

The inflectional endings are:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>-a</td>
<td>-i</td>
</tr>
<tr>
<td>Plural</td>
<td>-ε</td>
<td>-ε (?), -i (?)</td>
</tr>
</tbody>
</table>

Thus: Sg. m. ču'na, Sg. f. ču'n-i, Pl. m. ču'n-ε

There is only one clear example in my records of an Adjective in agreement with a Fem. Pl. noun:

ču'ne mul'æin  

*little girls*
Here the ending is the same as that of the Masc. Pl.
The same system obtains in Shina, e.g.
Sg. m. čuⁿ-o, Sg. f. čuⁿ-i, Pl. m.f. čuⁿ-e

Some uncertainty is raised, however, by the two expressions:

\[
\text{bāri yaŋa} \quad \text{"big hearts"} = \text{hearts}
\]
\[
\text{čuŋi yaŋa} \quad \text{"little hearts"} = \text{kidneys}
\]

which appear to present Fem. Plurals ending in -i.

Apart, however, from possible phonetic error in recording, (which might equally have occurred in the preceding example), there are two grounds for not regarding these examples as conclusive:

1. ya, pl. yaŋa has been assumed to be a Fem. noun only because of the apparently Fem. Adjective.
2. the bāri and čuŋi may have been meant to refer to the singular form of the noun, though I have recorded them with the plural. The question must remain open.

55. One or two adjectives borrowed from Burushaski end in a consonant and are retained in this form without inflection. Such are:

\[
\text{yotu}^\text{m} \quad \text{deep, Bu. } \text{yut}^\text{m}, \text{ Sh. } \text{guturmo}
\]
\[
\text{jut } \text{šiqam} \quad \text{grass-green}
\]

56. Adjectives used attributively precede the noun which they qualify; used predicatively they immediately precede the verb.

One instance of an Adjective carrying the -ek suffix has been recorded:

\[
\text{aši'tuk from } \text{aši'ta, weak,}
\]

for which one would have expected aši'tak or aši'tak.
The -uk suggests Shina, but the actual Shina form would be ƛša·tuk (ƛša·to + ek).

57. One quasi-adjectival suffix has been noted. This is:
-mo (possibly -imo)
which is added to certain Adverbs, in which it resembles the Shina -i*no:

| D. | 'atsi   | mune·ni,  |
| Cp. Sh. | 'ajε   | k'eri, |
|       |        |        |
|      | 'atsimo| mune·nimo |
|      | ƛj'i*no| k'er'i*no |
| upper | lower  |

The D. -mo, however, appears not to be essentially adjectival, as it does not inflect but remains invariable, e.g.

atsimo q̄ama  the holes on the upper side

Moreover atsimo is given by J.Kh. in a context where it is almost certainly Ablative.

58. Another derivative from mune·ni which functions as as Adjective, but does not inflect, is

mune·ni.o,  minenyu

seen in:

mune·ni.o dəro·ti  lower part of door-frame, doorsill.
minenyu qom  the hole on the underside

J.Kh. has “minano”, which is probably meant for mune·no, acting as an Ablative, “from underneath”, which is what one would expect it to be.

Again there is:

Sa·ri Šaskin'o Sa·ri Ba·nu. T.7.
where it is not clear whether Šaskin'o is to be regarded as as Ablative or an Adjective.
Perhaps there is felt to be a close connection between Adjectives and Ablatives, as in Burushaski, where the same ending -um serves for both, while in Shina there is at least a superficial resemblance between the parallel series of Adjectives and Ablatives based on Adverbs, which may be illustrated by:

- **inside**, **internal**, **from inside**
- **up**, **upper**, **from above**

**PRONOUNS**

**Personal Pronouns**

59. The following are the forms recorded of the Personal Pronouns.

<table>
<thead>
<tr>
<th>1st Person.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>u</td>
<td>λm'ε</td>
</tr>
<tr>
<td><strong>Trs. Nom.</strong></td>
<td>me</td>
<td>λm'ε</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>mαs</td>
<td>λm'εts</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>me</td>
<td>λm'a</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>mαšu</td>
<td>λm'εču</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>mαsmo</td>
<td>λmetsmo</td>
</tr>
<tr>
<td><strong>Loc. 1 “in”</strong></td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Gen. Obl. and Loc. 2 “on”</strong></td>
<td>mαs</td>
<td>λm'εts</td>
</tr>
<tr>
<td><strong>With Postpos. pa “in the possession of”, Bu. -αλε</strong></td>
<td>ma pa</td>
<td>λm'ε pa</td>
</tr>
<tr>
<td><strong>Motion to, Bu. -αλερ</strong></td>
<td>mαs pa</td>
<td>—</td>
</tr>
<tr>
<td><strong>“From”</strong></td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd Person</td>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>------------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>Nom.</td>
<td>tu</td>
<td>tum'e</td>
</tr>
<tr>
<td>Trs. Nom.</td>
<td>tu</td>
<td>tum'e</td>
</tr>
<tr>
<td>Acc.</td>
<td>tus</td>
<td>tumets</td>
</tr>
<tr>
<td>Gen.</td>
<td>te</td>
<td>tum'a</td>
</tr>
<tr>
<td>Dat.</td>
<td>tušu</td>
<td>tumeču</td>
</tr>
<tr>
<td>Abl.</td>
<td>tusmo</td>
<td>tumetsmo</td>
</tr>
<tr>
<td>Loc. 1 “in”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen. Obl. and Loc. 2 “on”</td>
<td>tus</td>
<td>(tumets)</td>
</tr>
<tr>
<td>With Postpos. pa “in the possession of”, Bu. -ale</td>
<td>tu pa</td>
<td>tume pa</td>
</tr>
<tr>
<td>Motion to, Bu. -aler</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“From”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 3rd Person |
|------------|------------|------------|
| Sing.      | Plural     |
| Nom.       | Masc.      | Fem.       | M.F.   |
| Trs. Nom.  | h'ei       | h'ar       | 'ηγ    |
| Acc.       | h'ey'an    | h'ey'a     | 'ηγε    |
| Gen.       | h'ey'e'i   | h'ey'e'i   | 'ηγετς   |
| Dat.       | (h'ey'as)  |            | (h'ey'e,i) |
| Abl.       | h'ey'asmo  |            |        |
| Loc. 1 “in”|            |            |        |
| Gen. Obl. and Loc. 2 “on” | (h'ey'as) |            |        |
| With Postpos. pa “in the possession of”, Bu. -ale | h'ey'apa | h'ey'apa | 'ηλαπα |
| Motion to, Bu. -aler |            |            |        |
| “From”     | h'ey'apo   | h'ey'apo   | 'ην επο  |
60. There is naturally some slight variation in the rendering of such forms as have been repeatedly recorded. There is probably some variability in pronunciation.

he·i appears as hēi, hēi
ha·i " " hēi

and except in the nominative singular and the transitive nominative singular there is probably no actual difference between the masculine and feminine forms.

For the Genitive plural, ēje·i was written first, then ējye·ene. The former was not cancelled, but was put in brackets. The word does not occur elsewhere in the material, but J. Kh. has "enga". by which he probably intended to denote ēje.

61. Two or three stray Pronominal and Demonstrative forms have been recorded and deserve notice:

hē  nom. he, that (adj.)
  hē  bādunāsmo  from the time that he was born
               T.1.
  hē  Š.B. Padša·n . . irin that Sh.B. King said . . T.5.
  ta  hē  krom  this work
       (Also tæi = tahe·i)

ē  nom. he
  ē  ta  awo·ta  let him come here (?)  
    Perhaps also as an Adj. in the expression which
    renders the Eng. "like" in:
  tu· ē  ja·k  like you (you that kind?)
            (originally written: tu.ē  ja·k)
hes  acc. or loc. 2 him
 hes  munæi  ask him (alternative: hæyæs)
hes mun'è'im “ka ja'i čhài” iri mune'im I asked him “Where are you going?  

èse.i gen. of him, his  

‘èse.i gərəšu dək'in he looked at his house. T.2.  
èse.i kuyoč his subjects. T.11.  
èšu dat. to him  
èšu qau ɛ'r call (to) him.

It is possible that he and ɛ may be reduced forms of he’i, or either may be an independent Pronoun and the other a variant of it. As they stand:  

hes would be the Acc. of he and  
èšu the Dat. of ɛ  
èse.i does not seem to fit into the series. It presupposes a Nom. ɛs. The form coincides with the Gen. sg. of the Shina Demonstrative o’ that, that one, which is standard in Punial, and also current in Gilgit; but it is hardly likely to have been borrowed as an isolated form.

**Demonstrative Pronouns and Adjectives**

62. The Personal Pronoun of the Third Person is also used as a Demonstrative. Its force appears to be sufficiently general to include “this”, e.g. in the Text:  

hæiasmo pači must mean after this. T.9.  
I have repeatedly translated it so elsewhere.  

As an Adjective it is of course not inflected for case, and is restricted to the three forms:  

sg. m. he’i, sg. f. hā’i, pl. ŋ  

When it is necessary to distinguish what is nearer from what is more remote, special reënforced forms are used:

78
Sg. m.  Sg. f.  Pl.
tahe'i  taha'i  ta.'eŋ  this one, this
tunhe'i  tunha'i  tun'e'n  that one, that
ta is an Adverb meaning here, hither;
tun is an Adverb meaning there, that side.

There are the usual phonetic variants. For tahe'i I have also tah'e-i, tahæi, tahe, tæi.

When used as Pronouns these Demonstratives are inflected in the same way as he'i.

**Examples:** tahe'i a'ya  this (man) came
tah'e-i ta.ɐ  cha  this (man) is here
tahæi ta.ə  chi  this (woman) is here
ta.'eŋ a'ye  these (people) came
tahæi.əsmo hag'i  previous to this
tunhe'i gi.a  cha  that (man) has gone
tunh'æi ge'i  chi  that (woman) has gone
m.  tah'e-i manis, gowa, -chief this man, horse, milk.
f.  tah'æi jo-i, gar'i, pama  this woman, cow, wool
m.  tahe krom  this work
m.  u' tæi krom iра's  I shall do this work
pl.  ta.'eŋ maniša, či'sa, jo'iŋ  these men, things, women

I have also noted tun'o eŋ and tiŋ'o eŋ as counterparts of ta.eŋ.

**Reciprocal Pronouns** ("One another", "each other").

63. Only one example has been recorded:

hæyo hæylan tene  they beat one another

It will here be noted that the Transitive Nominative suffix -ən is affixed to the second element. This accords with Burushaski practice, e.g. hi hin-ε, or hin hin(ε),
DELIMAN they struck each other. When, however, the sentence demands another significant case-suffix, the suffix of the Transitive Nominative is dispensed with, e.g. hin hin-ər salaˈm etumən they salamed to each other. The combination is treated as a unity.

In this, Burushaski and Dumaki differ from Shina, where the Transitive Nominative suffix is affixed to the first element and another case-suffix to the second, e.g. ək-ə ək-ət salam theˈga they salamed to each other, where -ə is the Transitive Nominative suffix, and -ət the Dative Plural suffix. Note that the verb is in the singular.

Both Burushaski and Shina make use of a reduplication of the numeral “one” to indicate reciprocal relationship, while Dumaki reduplicates the Personal Pronoun, but this one example scarcely rules out the possibility that Dumaki may also use the numeral. I can throw no light on the grammatical significance of həyo.

The Corroborative Pronoun

64. 'APAŅE, an oblique form of the Reflexive Pronoun APOˈN, is used to strengthen the Personal Pronouns:

u' APAŅE jaˈs  I'll go myself
en APAŅE aˈye  they came themselves

mutuk APAŅE this very moment, lit. “now itself”, cp. Sh. ten akˈi, Bu. muˈto iˈ.

The principal Pronoun may be understood:

APAŅE krom er  do it yourself

With a change of stress it reënforces a possessive Genitive:

tahæi APAŅE.i gor čha this is (my) own house
tunheˈi te APAŅE.i gor čha that is your own house
The Reflexive Pronoun

65. The forms recorded are:

<table>
<thead>
<tr>
<th>Case</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>apoⁿ</td>
<td>—</td>
</tr>
<tr>
<td>Gen.</td>
<td>(əɾəⁿ'ẽ'ẽi?)</td>
<td>—</td>
</tr>
<tr>
<td>Dat.</td>
<td>əɾəⁿ'ẽšu</td>
<td>əɾəⁿ'ẽšu</td>
</tr>
<tr>
<td>Abl. Loc. (?)</td>
<td>əɾəⁿẽɲo</td>
<td>—</td>
</tr>
</tbody>
</table>

Examples:

- apoⁿ binaⁿi
  settle yourself (?), take care of yourself, Bu. gukhar d'espas
- u apoⁿ marras
  I'll kill myself. T.6.
- apoⁿ marin
  he killed himself
- əɾəⁿ'ẽšu le'in
  he took it for himself
- əɾəⁿ'ẽšu le'ine
  they took it for themselves, Bu. ukhērər yaman nam
- əɾəⁿẽɲo sama bī r'in
  he thought to himself. (Cp. § 45).

Interrogative Pronouns and Adjectives

66. Who?, What? (of person)

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ko'k, (ko)</td>
<td>kwa'rẽ</td>
</tr>
<tr>
<td>Trs. Nom.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Gen.</td>
<td>ko'se.i, ko'saei</td>
<td>Same as Singular</td>
</tr>
<tr>
<td>Dat.</td>
<td>ko'su</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>ko'smo, ko'spo</td>
<td></td>
</tr>
</tbody>
</table>

ko'k is ko + ek (suffix of singleness), Cp. Sh. ko: ko'uk, Bu. men-Łń.
The form ko has been actually recorded only as an Indefinite Pronoun:

- k'o'k a'ya? who (sg.) came?
- ko'sæi gor? whose house?
- ko'su de's? to whom shall I give (it)?
- ko'spo le'i? taking it from whom?
- kwa're a'ye? who (pl.) came?
- ko'se.i gor'a? whose (pl.) houses?
- ko'smo muna's? from whom shall I enquire?

Adj.
- k'o'k manišek čha? what man is it?

67. What? kisék, (kis)
No oblique case forms have been recorded.
The form kis has been recorded only as an Indefinite Pronoun.

- kisék čha? what is it? (of masc. obj.)
- kisék čhi? what is it? (of fem. obj.)
- te no'm kisék čha? what is your name?
- kisék gi'däya čha'i? what do you want?, Bu. besan dumərča?

Đuma'ki ba'sena khi'sek munegučho't what do you say, (or, call it?) in the D. language?

68. Which?

Sg. m. ko'no, Sg. f. ko'ni
ko'no was recorded only as an Adjective, and only in the Singular.

- ko'no go'wa čha? which horse is it?
- ko'no banda'kšu de'es? to which person shall I give it?
Indefinite Pronouns and Adjectives

69. As in Shina and Burushaski, the Interrogative forms are also used as Indefinites.

Anyone
ko'k, ko
gearena ko'k cha, ko'k na'?
_is there anyone in the house, or is there not anyone?

Anything
kis
te garena kis cha, na'?
_is there anything in your house or not?, Bu. besan bi'a, api?

No one, Nothing
In the Negative a particle ta, corresponding to Shina -ga, Bu. ke, is added:
ko'k ta na'
there isn't anyone, there is no one,
Sh. ko'ga nis; Bu. menan ke apaei
go' na' there is no one. But the sense here is probably plural: there are no people. Cp. Sh. ko'ga ne.i waten "anyone have not come", Bu. men ke apa'n "there are no (people)".
gearena kis-ta na'ka there was nothing in the house.
ta' kis-ta na' there is nothing here.
manisa pa kista sapika na' there is not any bread
(pl.?) with the men, the men have no bread. (J.Kh.)
joico kista ni denin he gave nothing to the women.
(J.Kh.)
Quantitative Pronouns and Adjectives

70. The only form recorded is the Adjective
kat'eyëk? *how much?*

*tu pa kat'eyëk o't čha? how much flour have you?*
tu pa kat'eyëk ku'le čhe? *how much grain (pl.) have you?*

The Numerals

71. The Cardinals individually and in method of combination closely follow those of Shina. No Ordinals were recorded. In giving the following list of Dumaki Cardinals I have entered the corresponding Šhiṇa forms where they differ in any marked degree from the Dumaki.

<table>
<thead>
<tr>
<th>Dumaki</th>
<th>Šhiṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 m. ēk, f. ēka</td>
<td>m.f. ēk</td>
</tr>
<tr>
<td>2 du'i</td>
<td>du</td>
</tr>
<tr>
<td>3 čæi</td>
<td></td>
</tr>
<tr>
<td>4 ča'ur, čaur</td>
<td>ča'r</td>
</tr>
<tr>
<td>5 po'i</td>
<td></td>
</tr>
<tr>
<td>6 ša</td>
<td></td>
</tr>
<tr>
<td>7 sut</td>
<td>sät, Kho. sut.</td>
</tr>
<tr>
<td>8 ošt</td>
<td>ḥš, ḥšt, Kho. ošt</td>
</tr>
<tr>
<td>9 na'ʊ</td>
<td></td>
</tr>
<tr>
<td>10 da'i, dæi</td>
<td></td>
</tr>
<tr>
<td>11 ēka'i</td>
<td></td>
</tr>
<tr>
<td>12 ba'i</td>
<td></td>
</tr>
<tr>
<td>13 čo'i</td>
<td></td>
</tr>
<tr>
<td>14 čaundæi</td>
<td></td>
</tr>
<tr>
<td>15 pənzæi</td>
<td></td>
</tr>
<tr>
<td>16 šö'wæi</td>
<td>šö'ĩ</td>
</tr>
</tbody>
</table>
17 šatā'ī, sətā'ī
18 lāštā'ī
19 kun'ī
20 bi's
21 bi's o ek
22 bi's o du'i
30 bi's o da'i (dæi)
40 duri bi's
50 duri bi's o dæi
60 čæi bi's
80 čar bi's
100 po'i bi's
200 —
300 čæi po'i bi's
500 po'i po'i bi's
1000 sa's

In the Shina compound numbers ga, gə = and.
It will be noted that in 17 and 18, as compared with 7 and 8, and in 80, as compared with 4, Dumaki returns to the Shina vowels. On the other hand Shina falls into line with Dumaki in regard to the form for 2 in du'i səl = 200.

In both languages, as also in Burushaski, the "score" forms the base of the numbers from 20 to 90. Dumaki carries this principle a step further in rendering 100 by $5 \times 20$. 
VERBS

72. Of the verbs recorded 1) almost all have a single constant base to which the various mood and tense endings are added.

In a few verbs an additional -n- makes its appearance in the Preterite and derived tenses between the base (as it appears in the Future Tense) and the inflectional endings.

In a few others the Preterite Base is markedly different from that of the Future.

These exceptions to the general rule are given below.

A large proportion of the bases are monosyllabic, and the rest, excluding certain Causatives, are dissyllabic.

The verbs with an intrusive -n- in the Preterite Base are:

<table>
<thead>
<tr>
<th>Pres. Base</th>
<th>1st Sg. Fut.</th>
<th>1st Sg. Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bədəu-</td>
<td>to be born</td>
<td>bədəo*-s (J.Kh.) bədəu*-n-a (3rd. sg. m.)</td>
</tr>
<tr>
<td>bijo-</td>
<td>to fear</td>
<td>bijo*-s</td>
</tr>
<tr>
<td>de-</td>
<td>to give</td>
<td>de*e-s</td>
</tr>
<tr>
<td>šəmu-</td>
<td>to become tired</td>
<td>šəmo*-s</td>
</tr>
<tr>
<td>te*-</td>
<td>to strike</td>
<td>te*e-s</td>
</tr>
</tbody>
</table>

73. The verbs with distinct, or differentiated Bases are:

ogol- to descend ogol-as ogoth-(is). (J.Kh.).

1) I recorded parts of 49 verbs, and in his reply to my questionnaire J. Kh. gave parts of 49 verbs, 28 of which are not included among mine. There are therefore in all 77 verbs of which something is known. Unfortunately the majority of J. Kh.'s forms present phonetic and other difficulties.
beš- * to sit down * beš-a's * beš'-is
daja- v.i. * to burn * daja-ega * daja-a
   (3rd Sg. m.) (3rd Sg. m.)
ja- * to go * ja-s * ga'-is
   (3rd Sg. m.)
mjar- * to die * mjar-as * mjar-is. (J.Kh.)
nirkhil- * to come out * nirkhil-a's * nirkhil-is
ro- * to weep * ro-s * ro-is

Notes:
beš'- compares with the Sh. Past Base bai-, H. bai-, but the Sh. Pres. Base is bai-
daja- is deduced from the Infin. given as daja-na, otherwise one would expect daja-. In any case the verb is borrowed from Shina which has daja-: daja-
ja-: ga-, gi-. Cp. Shina, Hindustani etc.
nirkhil- compares with H. nikhel-na, and the Sh. v.t. nikhel-o-tki. The corresponding Intransitive verb in Sh. is nikhel-: nikhel'-
ro- Sh. ro-tki preserves the -o- in all tenses.

Extensions of the Base, Causatives
74. The addition of -a- to the Base appears to convert an Intransitive Verb into a Transitive or Causative. The two following examples are fairly certain:
   hut-ina v.i. * to rise, get up
   hut-a-na (?) v.t. * to raise, or cause to rise
   lup-ina (?) v.i. * to be alight, to burn
   lup-a-na v.t. * to kindle
To these may be added from J. Kh.:

\[\text{naš-} \quad \text{v.i.} \quad \text{to become lost}\]
\[\text{naša'-} \quad \text{v.t.} \quad \text{to lose}\]

In one instance recorded -ar- converts a Transitive into a Causative Active: \text{ir-ina} \ \text{to do, make}; \text{ir-ar-na} \ \text{to cause to make}.

What the exact relationship is between the words for “to say” and “to ask” is obscure. I recorded:

Infin. 1st Sg. Fut. 1st Sg. Pret. Impv.
\[\text{munavna} \quad \text{muna's} \quad \text{mun'im} \quad \text{mun} \quad \text{to say}\]
\[\text{mun} \quad \text{muna's} \quad \text{mun'e'im} \quad \text{mun'æi} \quad \text{to ask}\]

J.Kh.’s material corroborates these forms, and adds as the equivalent of the Ppa. munayño (having said), and munayyño (having asked). His Infin. forms, however, are ambiguous. They ought probably to be mun-ina and mun-arna respectively.

Is “to ask” the Causative of “to say”, used in the sense of “to make someone say” the answer to a question?

The situation is complicated by the fact that there are Bases ending in -ar- which are Transitive, but not Causative, e.g. gidarna \(\text{to want, demand, ask for}\).

75. Causatives are also formed by adding -uwa' to the Base. My clearest example is:

\[\text{a'ın-ina} \ \text{to bring} \quad \text{a'ın-uwa'-na} \ \text{to cause to bring} (\text{?}), \quad \text{or, cause to be brought} (\text{?})\]

\(\text{a'ınuwa'na}\) is also used in the same way as the Burushaski do'otsas (= to cause people to bring), as an equivalent for “to send”.

88
In connection with the verb hut-ina, to rise, I was given an Infinitive:
hut-uwa'na 1st Sg. Fut. hut-uwa'-s, Impv. hut-uw'a', but 1st Sg. Pret. huta'-im, 3rd. Pl. huta'ne.
which seem to belong to an Infin huta'na as adduced above.

There is probably a series:
hut-ina to rise, stand up, cp. H. uṭhna to rise.
hut-a'na to raise, set up, H. uṭha'na to raise
hut-uwa'na to make stand up(?) H. uṭhwa'na to cause to to cause to be raised,

There is insufficient evidence to show whether ḥnuwzna and hutuwvna are Causative Active or Causative Passive. J.Kh. has the following:

dasar- to learn, know “dasarowa”, to teach dasar-uwa’-
(dei- to run) “durwain”, to make run dur-wa’-
“looka”, v.i. to hide “lookowanā”, v.t. to hide lu’k-
lu’k-uwa’-
pina- to mount (on a pin-wa’- to make mount horse)

76. J. Kh. also has the following Causatives which do not fall into the above categories:
ogol- to get down, “ogālene” to make get descend
go s- to sleep “sorane” to make sleep

Cp. Sh. so’iki to sleep: s-ar-o’iki to put to sleep. Also various forms apparently pointing to:
šānga hu’ina v.i. to wake, “shangārane” v.t. to wake s.o. up.
Šanγa is probably an adjective comparable to Sh. šaŋ, šuŋ šaŋ; Bu. šaŋ, aware, awake.

76A. Except for a Passive Participle, no passive forms have been recorded and it is impossible to say whether there is, or is not, any Passive conjugation of Transitive Verbs.

77. The principal parts of the Verb are constituted as follows:

- **Infinitive**: Base + -in'á, -n'á
- **Present Participle**: Base + -ga, (reduplicated)
- **Active Participle**: Base + -'i
- **Passive Participle**: Pret. Base + -in
- **Imperative 2nd Sg.**: the simple Base. Bases ending in -a, add -i

(“Base”, unless otherwise defined, means the Base as it appears in the Future Tense of the Indicative)

Neither Subjunctive nor Optative was recorded.

The Indicative has a series of Tenses with inflectional endings which vary according to the number, person, and, in the 3rd person singular, the gender of the subject.

There are two Primary Tenses:

1. The Future (Probably Future and Indefinite Present as in Shina)
2. The Preterite

From these the other Tenses are formed by appending to them the two Tenses of the Verb “to be.” Both the principal verb and the auxiliary are fully inflected. The scheme is the following:
Future + Pres. of verb "to be" = Present
Future + Past "" "" "" = Imperfect
Preterite + Pres. "" "" "" = Perfect
Preterite + Past "" "" "" = Pluperfect

The system is the same as that obtaining in Shina.

A peculiar feature of the verb "to be" is that the Past tense is formed not by adding a distinctive set of inflectional endings to the Base, but by adding an invariable suffix -Aka to the various forms of the Present tense.

This same suffix -Aka added to the forms of the Future tense of other verbs gives a special tense which is used in the apodosis of certain types of Conditional sentence.

**Inflectional Endings**

78. Three sets of inflectional endings are found in the Tenses of the Indicative:

1. in the "Present Tenses" (Fut., Pres., Imperf.) of all verbs
2. in the "Past Tenses" (Pret. Perf., Pluperf.) of Intransitive verbs
3. in the "Past Tenses" of Transitive verbs.

It is not easy in every case to determine the essential form of the ending. This is due to the fact that some of the forms have been recorded only of verbs whose bases end in a vowel, and when this vowel encounters the initial vowel of an ending, changes are liable to occur, such as the development of a glide between the vowels, or the elision of the initial vowel of the ending.

Nasals in one and the same ending have also been recorded with variation of quality.
The following lists are therefore subject to correction:

1. *With Present Tenses*

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-a's</td>
<td>-(Λ)m</td>
</tr>
<tr>
<td>2</td>
<td>-a</td>
<td>-(ε)gut</td>
</tr>
<tr>
<td>3</td>
<td>m. -ęga</td>
<td>f. -ęgi</td>
</tr>
</tbody>
</table>

These endings seem usually to be stressed.

2. *With Past Tenses of Intransitive verbs*

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-is</td>
<td>-o'm, ő'</td>
</tr>
<tr>
<td>2</td>
<td>-a'i, (-a)</td>
<td>-o't</td>
</tr>
<tr>
<td>3</td>
<td>m. -a</td>
<td>f. -i</td>
</tr>
</tbody>
</table>

These endings seem usually to be stressed.

3. *With the Past Tenses of Transitive Verbs*

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-im</td>
<td>-o'm, (-ő)</td>
</tr>
<tr>
<td>2</td>
<td>-i</td>
<td>-o't</td>
</tr>
<tr>
<td>3</td>
<td>-in</td>
<td>-ne, -ę</td>
</tr>
</tbody>
</table>

Initial -i- of an ending is preserved after final -a of a Base, while the -a, which bears the stress accent, is usually changed to -æ, or -e.

Unless the vowel of the preceding syllable is long, these endings seem usually to be stressed.

4. There remain the Personal endings of the *Imperative.*

The usual forms of the Imperative are as follows:

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>1. the simple Base -a</td>
<td>2. Base in -a + i -o, replacing -a</td>
</tr>
<tr>
<td></td>
<td>3. simple Base in -e -o, replacing -e</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-o'ta</td>
<td>-o'n</td>
</tr>
</tbody>
</table>

The behaviour of the above endings when attached to
various types of verbal Base is illustrated in the following paradigms and lists of verbs, which contain all the material at my disposal.

---

**THE VERB „TO BE”**

79. **Present**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>u</td>
<td>čhi's</td>
<td>I am</td>
<td>ʌme</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>we are</td>
</tr>
<tr>
<td>2</td>
<td>tu</td>
<td>čha'i</td>
<td>tume</td>
<td>čho't</td>
</tr>
<tr>
<td>3</td>
<td>m.</td>
<td>he'i</td>
<td>čha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>ha'i</td>
<td>čhi</td>
<td>mf. e'ŋ</td>
</tr>
</tbody>
</table>

**Past**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>čhi's̕aka</td>
<td>I was</td>
<td>čhō'ka</td>
<td>we were</td>
</tr>
<tr>
<td>2</td>
<td>čha'y̕aka</td>
<td></td>
<td>čho't̕aka</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>m.</td>
<td>čha'y̕aka</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>čhi'ka</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These are all the parts recorded of this verb. It will be observed that the inflectional endings are the same as those used with the past tenses of Intransitive verbs.

80. The **Negative** is expressed by a single invariable form na' for the Present and na'ka for the Past:

**Present**

Sg. and Pl., all persons na':

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>u</td>
<td>na'</td>
<td>I am not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha'i</td>
<td>na'</td>
<td>she is not</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e'ŋ</td>
<td>na'</td>
<td>they are not etc. etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Past

Sg. and Pl., all persons na'ka

u na'ka I was not
εη na'ka they were not etc. etc.

It may be remarked that for the Negative of the 3rd. person Present of the verb “to be” Shina has an invariable form:

nįš, nuš,

which seems also to be occasionally used of other persons.

In Burushaski also there is a reduction in the inflection of the verb “to be” when it is in the negative.

THE TRANSITIVE VERB

81. te'né to strike

Future

Singular

1 u tus t'e'es I shall strike thee
2 tu hæi. as te'iya thou wilt strike him
3 { m. hæy' an tus te'ega he will strike thee
    f. (hey'a tus te'igi she will strike thee)

Plural

1 ąm'e ējets te'im we shall strike them
2 tume ējets te'igut you will strike them
3 ēη' e tumets t'e'ige they will strike you

Present

Singular

1 mē(?) te čhi's I strike, am
2 tu te'i čha striking
3 \{ m. hæy'ʌn t'e'igα čha \\
   f. (hey'a t'e'igi čhi) \}

Plural
1 \( \lambda mε \) te'ım čhō' \\
2 tum'e t'e'igu(t) čho't \\
3 eŋε te'iŋε čhe

*Imperfect* (not recorded, but cp. the Intransitive Verb).

Singular
1 u (me?) te čhi'saka **I was striking** \\
2 tu te'i čha'yaka \\
3 \{ m. hæy'ʌn te'iga čha'ka \\
   f. (hey'a te'igi čhi'ka) \}

Plural
1 \( \lambda mε \) te'ım čhō'ka \\
2 tumε te'igut čho'taka \\
3 eŋε te'iŋε čhe'aka

*Preterite*

Singular
1 me tʌn'im **I struck** \\
2 tu tʌn'i \\
3 m. hæy'ʌn tʌn'in \\
   (also tenim etc.)

Plural
1 \( \lambda mε \) tεno'm \\
2 tumε tεno't \\
3 eŋε tεne

*Perfect*

Singular
1 me tʌn'im čhi's **I have struck** \\
2 tu tεn'i čha
3 \{ m. hæy'ʌn tɛn'in čha \\
  f. (he'y'a tɛn'in čhi) \\

Plural \\
1 \quad \lambda mɛ \quad tɛnɔ'm čhō' \\
2 \quad tumɛ \quad tɛnɔ't čho't \\
3 \quad eŋɛ \quad tɛn'ɛ čhe \\

Pluperfect \\
Singular \\
1 \quad mɛ \quad tɛnim čhi'saka \quad I \ had \ struck \\
2 \quad tu \quad tɛn'i čha'ka \\
3 \{ m. hæy'ʌn tɛn'in čha'ka \\
  f. (he'y'a tɛn'in čhi'ka) \\

Plural \\
1 \quad \lambda mɛ \quad tɛnɔ'm čhō'ka \\
2 \quad tumɛ \quad tɛnɔ't čho'taka \\
3 \quad eŋɛ \quad tɛn'ɛ čhe'ɛka \\

Conditional \\
Singular \\
1 \quad (u?) \quad te'ʌsaka \\
2 \quad tu \quad te'yaka \\
3 \quad m. hæy'ʌn te'igaka \\

Imperative \\
Singular \\
2 \quad te' \\
3 \quad hæy'ʌn to'ta \\

Plural \\
\quad \lambda mɛ \quad te'ɪmaka \\
\quad tumɛ \quad te'ɪgukaka \\
\quad eŋɛ \quad te'ɛŋeka \\

Participles \\
Present Continuous \quad (tɛ'ga tɛ'ga?) \\
Past Active \quad tɛ'i \\
Passive \quad tɛn'in
**Infinitive**  
*te'ná*

**Noun Agent**  
Sg. *ten'a*  
Pl. *ten'e*

**Verbal Base, or Verbal Noun**  
+ **Case Suffix**  
*te.'lŋo*

---

**THE INTRANSITIVE VERB**

82.  
**hu.'iná**  
*to become*

### Future

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>u</em></td>
<td><em>hō's</em></td>
</tr>
<tr>
<td>2</td>
<td><em>tu</em></td>
<td><em>hō'ya</em></td>
</tr>
<tr>
<td>3</td>
<td><em>m. he.i</em></td>
<td><em>hō'ga</em></td>
</tr>
<tr>
<td></td>
<td><em>f. hari</em></td>
<td><em>hō'gi</em></td>
</tr>
</tbody>
</table>

### Present

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td><em>u</em></td>
<td>hṓ 'chis</td>
</tr>
<tr>
<td>2</td>
<td><em>tu</em></td>
<td>hṓ'ya 'chari</td>
</tr>
<tr>
<td>3</td>
<td><em>f. hari</em></td>
<td>hṓ'gr 'chi</td>
</tr>
</tbody>
</table>

### Imperfect

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td><em>u</em></td>
<td>hṓ 'chis'ŋaka</td>
</tr>
</tbody>
</table>

### Preterite

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td><em>u</em></td>
<td><em>hu.'i's</em></td>
</tr>
<tr>
<td>2</td>
<td><em>tu</em></td>
<td><em>huy'a'í</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>-ã'í</em></td>
</tr>
<tr>
<td>3</td>
<td><em>m. he.i</em></td>
<td><em>huy'á'í</em></td>
</tr>
<tr>
<td></td>
<td><em>f. hari</em></td>
<td><em>hu.'í</em></td>
</tr>
</tbody>
</table>

### Perfect

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>u</em></td>
<td><em>hu.i' 'chis</em></td>
</tr>
</tbody>
</table>

### Pluperfect

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>u</em></td>
<td><em>hu.i' 'chis'ŋaka</em></td>
</tr>
</tbody>
</table>
### Imperative

| 2  | ho          | hu.á   |
| 3  | ho'ta       | ho'n   |

### Participles

- **Present (Continuous)**
  - ho'ga  ho'ga, (f. ho'gi ho'gi?)
- **Past Active**
  - hu.í'
- **Infinitive**
  - hu.'iná

### 83.

| a'na | to come |

### Future

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a's</td>
</tr>
<tr>
<td>2</td>
<td>a'ya</td>
</tr>
<tr>
<td>3</td>
<td>m. a'ga</td>
</tr>
<tr>
<td></td>
<td>a'ŋe</td>
</tr>
</tbody>
</table>

### Present

| 1   | a' čhi's | a'm čhő', (-čhoŋ) |
| 2   | a' čha   | a'gut čho't, (a'gučhot) |
| 3   | m. a'ga čha | f. a'gi čhi' |
|     | a'ŋe čhe, (a'ŋičhe) |

### Imperfect

| 1   | a' čhi'ska |
| 2   | a' čha'eka |
| 3   | m. a'ga čha'ka | f. a'gi čhi'ka |

### Preterite

| 1   | a'is      | æyo'm, (a'yo'n) |
| 2   | a'y'a'i, (æ-) | æyo't, (a')- |
| 3   | m. a'y'a | f. a'i, (æ-) |
|     | æy'es, (a'-) |
Perfect
1  a'i čhi's  æyo'm čho'n, ('ayoŋe čho'n)
2  a'y'a' čha,  æyo't čho't, ('ayo čho't)
   (æy'a'e čha'e,  æy'a'e čha)
3  m. 'æya čha,  æ'y'e čhe, (a'ye čhe)
   (a'ye čha)
   f. 'a'i čhi

Pluperfect
1  a'i čhi'saka
3 f. a'gi čhi'ka

Imperative
2  a'o  a'wa
3  awo'n

Participles
Present (Continuous) a'ga a'ga (Probably f. a'gi a'gi, pl. a'ge a'ge)
Past Active  a'i

Infinitive  a'na

Verbal Base, or Verbal Noun + Case Suffix  a'yłmo

84.  ja'na to go

Future
<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ja's</td>
</tr>
<tr>
<td>2</td>
<td>jarya</td>
</tr>
<tr>
<td>3 { m. ja'ga }</td>
<td>f. ja'gi</td>
</tr>
</tbody>
</table>
**Present**

1. jà· čhì·s
2. jà·è čha, (jà·i čhà·i)

**Imperfect**

1. jà· čhì·sà·ka

**Preterite**

1. gà·è·'is
2. gì·'a·ì
3. { m. gì·'á· } { f. gà·è·i }

**Perfect**

1. gà·i čhì·s
2. —
3. m. g'ì·à· čha

**Pluperfect**

1. gà·i čhì·sà·ka

**Imperative**

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ja</td>
<td>jo</td>
</tr>
<tr>
<td>3. jo·tà</td>
<td>jon</td>
</tr>
</tbody>
</table>

**Participles**

Present (Continuous) ja·gà ja·gà, (Probably f. ja·gì ja·gì, pl. ja·gè ja·gè). Past Active j'è·i, (j'è·i)

**Infinitive** ja·nà

Infinitive + Case suffix ja·nà·nò

**Past Base,**

or **Verbal Noun**

| + Case Suffix | gyà·s (← gi + ìs, or gia + ìs? |
THE VERB IN THE NEGATIVE

85. The negative is usually expressed by placing the particle *ni* immediately before the verb, or before the principal component of the verb.

The negative of the verb "to be" is represented by the invariable forms:

na· for the Present tense
na·ka for the Past tense

Examples have already been given. (V. § 80).

The following are examples of the use of *ni*

**Future**

1st Sg. u tus ni t'e·es I shall not strike thee
2nd Sg. tu mas ni te·ya thou wilt not strike me

**Present**

2nd Pl. ni ne·igučho·t(t)a if you do not take me (to the garden) T.6.

**Preterite**

1st Sg. (tus) ni anim čhi·s I have not brought (thee) T.4.

**Pluperfect**

1st Sg. m'e hæ.'as ni tanim I had not struck him
čhi·saka

...... ni dìkim
čhi·saka

I had not seen (him)

**Imperative**

2nd Sg. hæyas ni te· don't strike him
n'i· er don't make
n'i bij'o do not fear

Similarly: tu ni a·n, tu ni ro, ni šam'o, ni p'e·i.
2nd Pl. hæylas ni to do not ye strike him
J.Kh. has "ne" probably meant for ni in:
  joičo kίsta “ne” dēnin he gave nothing to the women
and also in:
  tu ek mānišek dēkei
    “neki” did you see a man or not?

86. There are two examples in the Text of na·, na·ka, being used in the negative of the Perfect and Pluperfect of an Intransitive verb:

  nikhiṭa nā· thou hast not come out. T.3.
  bar nikhiṭa na·ka he had not come out. T.1.

na· serves for "or not?" at the end of questions containing the verb "to be":

  tē gērena kis čha na·? is there anything in your house or not? Bu. uŋe ha·le besān bi·a, api?
  gērena kok čha (kok) na·? is there anyone in the house or not?
### LIST OF VERBS

87. Verbs marked with * are known only from Jamāl Khān’s material.

<table>
<thead>
<tr>
<th>Base and Infinitive</th>
<th>Meaning</th>
<th>Future (Present and Imperfect)</th>
<th>Preterite (Perfect and Pluperfect)</th>
<th>Imperative</th>
<th>Past Part. Active</th>
<th>Miscellaneous</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a'na</td>
<td>to come</td>
<td>1. u a's, etc.</td>
<td>1. u a's, etc.</td>
<td>tu a'o</td>
<td>a'i</td>
<td></td>
</tr>
<tr>
<td>2. *al</td>
<td>to take</td>
<td></td>
<td>1. all'm</td>
<td></td>
<td></td>
<td>Vide paradigm, § 83.</td>
</tr>
<tr>
<td>3. 'an-ina</td>
<td>to bring</td>
<td>1. u ana's</td>
<td>1. me an'am</td>
<td>tu a'n, a'p</td>
<td>tume anā</td>
<td></td>
</tr>
<tr>
<td>4. apuwa'-na</td>
<td>to cause to be brought</td>
<td>1. u Apuwa's</td>
<td>1. Anuwim, (for: anuwā'im?)</td>
<td>sg. Apuwa'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. īr-ina</td>
<td>to do, to say</td>
<td>1. u ir'a's</td>
<td>1. me ir'īm</td>
<td>sg. et</td>
<td>ir', ir'</td>
<td>Past Pc. Pass. irin, irirn. Inf. Dat.'irinašu</td>
</tr>
<tr>
<td>6. īra'-na</td>
<td>to cause to do</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. *oga'l</td>
<td>to make descend, take down</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Infin. &quot;ogālene&quot; = H. uta'rna, Bu. d*-askuyas</td>
</tr>
<tr>
<td>8. *ogol</td>
<td>v.i. to get down</td>
<td>1. u ogola's</td>
<td>Plup. sg. 3. ogotha ča'ka</td>
<td>sg. ogol</td>
<td></td>
<td>Verbal Noun (?) ogotha</td>
</tr>
<tr>
<td>9. ba'na-</td>
<td>to throw</td>
<td>1. u ba's</td>
<td>1. me b'awim pl. ame bavō</td>
<td>sg. ba'i</td>
<td></td>
<td>Past Pc. Pass. (?) batin.</td>
</tr>
<tr>
<td>10. badu'-na</td>
<td>to be born</td>
<td>1. bado's J.Kh.</td>
<td></td>
<td></td>
<td></td>
<td>Infin. Abl. badun'asmo</td>
</tr>
<tr>
<td>11. baša'r</td>
<td>to play (music)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. beš-ina</td>
<td>to sit down</td>
<td>1. u beš'a's Pl. bešam (-am?)</td>
<td>1. u bešis</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>J.Kh. 1. beš Pl. bešam (-am?)</td>
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<td></td>
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<td>2. beš bešegut</td>
<td></td>
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<td>3. m. bešega beše(nge)</td>
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<td></td>
</tr>
<tr>
<td>13. bij'āl-inā</td>
<td>to send, make s.o. take away</td>
<td>1. bij'āla's</td>
<td>1. me bij'ālim</td>
<td></td>
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<tr>
<td>14. bijor-na</td>
<td>to fear</td>
<td>1. u bijo's</td>
<td>1. u bijonis</td>
<td></td>
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</tr>
<tr>
<td>15. bina-na</td>
<td>v.i. to settle, to make sit</td>
<td></td>
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<td></td>
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<td>J.Kh. 1. bijoni</td>
<td></td>
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</tr>
<tr>
<td>16. *bozon-</td>
<td>to forget</td>
<td>1. bozonas</td>
<td>1. u bozonis</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. *bu</td>
<td>to weave</td>
<td>1. buyas</td>
<td>1. buyim</td>
<td></td>
<td></td>
<td>Ppa. equivalent: buyaqo</td>
</tr>
<tr>
<td>18. (či-ina?)</td>
<td>to be</td>
<td>1. u či's</td>
<td>1. u čir'ins</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. *čerir</td>
<td>to spin</td>
<td>1. čir'irsa</td>
<td>1. čerir</td>
<td></td>
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</tr>
<tr>
<td>Base and Infinitive</td>
<td>Meaning</td>
<td>Future (Present and Imperfect)</td>
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<td>Imperative</td>
<td>Past Part. Active</td>
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<tr>
<td>20. dae-iná</td>
<td>v.t. to burn</td>
<td>1. das</td>
<td>1. dae-im</td>
<td>2. sg. deí, pl. daí</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>21. daja-na</td>
<td>v.i. to burn, to be burnt</td>
<td>3. m. dajo-ga</td>
<td>3. m. dada</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>22. *dasar-iná</td>
<td>to know, to learn</td>
<td>1. u dasaras</td>
<td>1. u dasarim</td>
<td>2. sg. dasar, (also, dasa) dasari</td>
<td>Ppa. equiv. dasarján</td>
<td>—</td>
</tr>
<tr>
<td>23. *dasarowa</td>
<td>to teach</td>
<td>1. dasarwas</td>
<td>1. me dasarweim</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>24. dena</td>
<td>to give</td>
<td>1. u deès, deəs</td>
<td>3. me deín, J.Kh. denin</td>
<td>2. sg. tu de pl. tu me do</td>
<td>J.Kh. “deá”</td>
<td>—</td>
</tr>
<tr>
<td>25. *de-i-</td>
<td>to run</td>
<td>1. das</td>
<td>1. u deís</td>
<td>2. dəi</td>
<td>Ppa. equivalent: “deineá”</td>
<td>—</td>
</tr>
<tr>
<td>26. *deka-na</td>
<td>to see, look at</td>
<td>—</td>
<td>3. dek’ım</td>
<td>2. tu dekiye deki</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>28. *duko-na</td>
<td>to ache</td>
<td>Pres. sg. 3. m. dukọ-yácha</td>
<td>3. m. dukọ’ná</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>29. durwa-iná</td>
<td>to give birth to, to create</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>= H. paida karna, Bu. d*asmanas</td>
</tr>
<tr>
<td>30. *durwa</td>
<td>to make run, to drive away</td>
<td>—</td>
<td>Pret. sg. 3. durwarín</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>31. gada-iná</td>
<td>to take out, take off</td>
<td>1. u gada’as</td>
<td>1. me gada’im</td>
<td>2. sg. gat</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>32. gada-gan</td>
<td>to lie</td>
<td>1. u gana’as</td>
<td>1. me gana’im</td>
<td>2. sg. tu gana’im pl. tu me gana</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>33. gida-na</td>
<td>to ask for, want</td>
<td>1. gidas</td>
<td>1. “gida’ım” (= gida’im?)</td>
<td>2. gida gidă’i</td>
<td>all the forms are from J.Kh. except the 2nd. sg. present.</td>
<td>—</td>
</tr>
<tr>
<td>34. *girma-na</td>
<td>to write</td>
<td>1. u girmanas</td>
<td>1. girma’ım</td>
<td>2. girma’i</td>
<td>girma’i</td>
<td>—</td>
</tr>
<tr>
<td>35. hαn-iná</td>
<td>to proceed</td>
<td>1. u han’as</td>
<td>1. u han’is</td>
<td>2. tu han</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>36. har-iná</td>
<td>to take away from, confiscate</td>
<td>1. hora’as</td>
<td>1. har’ım</td>
<td>3. har’ın</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>37. has-in’a</td>
<td>to laugh</td>
<td>1. u hasa’as</td>
<td>1. u has’is</td>
<td>2. sg. tu has pl. tu me hasa</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>38. *hor-</td>
<td>to fall down</td>
<td>—</td>
<td>3. sg. m. hora</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>39. hu-ina</td>
<td>to become</td>
<td>1. u ho’as</td>
<td>1. u hu’is</td>
<td>2. sg. ho hu’i</td>
<td>v. paradigm, § 82.</td>
<td>—</td>
</tr>
<tr>
<td>40. hut-in’a</td>
<td>to rise, get up</td>
<td>1. u huta’as</td>
<td>1. u hutis</td>
<td>2. sg. hut</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>41. (huta-na?)</td>
<td>to raise, set up</td>
<td>—</td>
<td>1. huta’ım pl. 2 huta’ne</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>42. hutuwa-na</td>
<td>to cause to be raised(?)</td>
<td>1. u hutuwa’as</td>
<td>—</td>
<td>2. tu hutuwa’i</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Base and Infinitive</td>
<td>Meaning</td>
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<tr>
<td>jana</td>
<td>to go</td>
<td>1. u ja's</td>
<td>1. u gæ'is</td>
<td>2. ja</td>
<td>jëi</td>
<td>v. paradigm, § 84</td>
</tr>
<tr>
<td>kha'na</td>
<td>to eat</td>
<td>1. kha'is</td>
<td>1. me kha'ëm</td>
<td>2. sg. tu kha' pl. tume kho</td>
<td>—</td>
<td>The form kha'ëm at the end of the Text corresponds in use to the Bu. Pres. Pc. tume</td>
</tr>
<tr>
<td>kor'o'ina</td>
<td>to dig</td>
<td>1. koro'as</td>
<td>1. me kor'o'ëm</td>
<td>2. sg. koroy pl. koroya</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>le-ina</td>
<td>to put on (clothes)</td>
<td>1. la's</td>
<td>1. le'im</td>
<td>2. la'i</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>(le'-ina?)</td>
<td>to take</td>
<td>1. le's</td>
<td>1. le'im</td>
<td>2. le</td>
<td>le'i</td>
<td>—</td>
</tr>
<tr>
<td>lo-m-iná</td>
<td>to catch, seize</td>
<td>1. u loma's</td>
<td>1. me lomi'ëm</td>
<td>2. lom'</td>
<td>lom'mi</td>
<td>Infin. Gen. lomina'i</td>
</tr>
<tr>
<td>*lur'k-, (&quot;looka&quot;)</td>
<td>v.i. to hide</td>
<td>1. lur'ka's</td>
<td>3. lur'ka</td>
<td>2. lur'kja</td>
<td>—</td>
<td>Ppa. equivalent: lur'ka'o, lur'ka must be from an Infin. lur'k'ja, parallel to H. čhtp'ana</td>
</tr>
<tr>
<td>*lur'kowa'na</td>
<td>v.t. to hide</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>lup-ina</td>
<td>v.i. to burn, be alight</td>
<td>Pres. 3 sg. m. lupa'ga čha</td>
<td>3. lupa</td>
<td>—</td>
<td>—</td>
<td>Given as equivalent of H. čhtp'ana</td>
</tr>
<tr>
<td>lub'pa'na</td>
<td>to kindle</td>
<td>1. u lub'pa's</td>
<td>1. me lub'pa'ëm</td>
<td>2. lub'pa'</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>mar-t</td>
<td>to kill</td>
<td>1. u mar'a's</td>
<td>3. mar'a'ëm</td>
<td>3. mar'ëm</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>*mar-</td>
<td>to die</td>
<td>1. maras</td>
<td>Perf. 3 sg. m. moya čha</td>
<td>2. mör</td>
<td>—</td>
<td>Ppa. equivalent: moyan'o</td>
</tr>
<tr>
<td>mun-</td>
<td>to say, read</td>
<td>1. u mun'a's</td>
<td>1. me mun'a'ëm</td>
<td>2. mun</td>
<td>—</td>
<td>I got the Infin. as mun'a'na. J.Kh. gives the vowel both as u and o; the Infin. as munana and monina; the Ppa. as monari and munìpọ</td>
</tr>
<tr>
<td>monu'-</td>
<td>to ask</td>
<td>1. monu's</td>
<td>1. mun'e'ëm</td>
<td>2. mon'ëi</td>
<td>—</td>
<td>Ppa. equivalent: munauyo J. Kh.</td>
</tr>
<tr>
<td>*naš-</td>
<td>to be lost</td>
<td>1. našas</td>
<td>3 sg. m. natha (?)</td>
<td>3. nāšëi</td>
<td>2. noš</td>
<td>—</td>
</tr>
<tr>
<td>naša'-</td>
<td>to lose, banish</td>
<td>1. naša's</td>
<td>1. me naša'ëm</td>
<td>2. naša'ëi</td>
<td>—</td>
<td>Ppa. equivalent: našayọ J. Kh.</td>
</tr>
<tr>
<td>n'e'ina</td>
<td>to take away</td>
<td>1. u n'e'as</td>
<td>1. me n'e'ëm</td>
<td>2. sg. ne, pl. no</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>ntkhil-ná</td>
<td>to come out, go out</td>
<td>1. u ntkhil'a's</td>
<td>1. u ntkhi'tis</td>
<td>2. ntkho'ëj</td>
<td>—</td>
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(continued)
<table>
<thead>
<tr>
<th>Base and Infinitive</th>
<th>Meaning</th>
<th>Future (Present and Imperfect)</th>
<th>Preterite (Perfect and Pluperfect)</th>
<th>Imperative</th>
<th>Past Part. Active</th>
<th>Miscellaneous</th>
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<tbody>
<tr>
<td>pal-</td>
<td>v.t. to rub on</td>
<td>1. pal'ami(?) čhis. (or Perf.?)</td>
<td>1. pe'is</td>
<td>2. pei</td>
<td>—</td>
<td>I cannot explain pal'ami</td>
</tr>
<tr>
<td>pe'-y-ina</td>
<td>to fall</td>
<td>1. peya's</td>
<td>3. m. p'ya (J.Kh.)</td>
<td>2. sl. pi', pl. pi'a</td>
<td>—</td>
<td>Je Kh. has also &quot;pěi&quot;, apparently for the 3rd sg. m. Pret.</td>
</tr>
<tr>
<td>pi-ina</td>
<td>to drink</td>
<td>1. pi'as</td>
<td>me pi'm</td>
<td>2. sg. pi', pl. pi'a</td>
<td>—</td>
<td>the form pi'na at the end of the text corresponds in use to the Bu. Pres. Pça. m'ime</td>
</tr>
<tr>
<td>pina-</td>
<td>to mount (on a horse)</td>
<td>1. pinas (J.Kh.)</td>
<td>1. pin'aim (J.Kh.)</td>
<td>2. pin'a (J.Kh.)</td>
<td>pin'a (J.Kh.)</td>
<td>—</td>
</tr>
<tr>
<td>*pinwa-na</td>
<td>to cause to mount</td>
<td>1. ranas</td>
<td>me ranim</td>
<td>2. ran</td>
<td>—</td>
<td>Ppa. equivalent: ranago</td>
</tr>
<tr>
<td>ran-</td>
<td>v.t. to cook</td>
<td>1. ranas</td>
<td>me ranim</td>
<td>2. ran</td>
<td>—</td>
<td>Ppa. equivalent: ranago</td>
</tr>
<tr>
<td>trat-</td>
<td>to stop, prevent</td>
<td>1. u ratim</td>
<td>2. rat</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>ro'-ina</td>
<td>to weep</td>
<td>1. u ra's</td>
<td>2. ro</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>*so-</td>
<td>to sleep</td>
<td>1. sas</td>
<td>2. so</td>
<td>2. so</td>
<td>2. sori (&quot;soën&quot;)</td>
<td>—</td>
</tr>
<tr>
<td>*sora'-na</td>
<td>(&quot;soranë&quot;)</td>
<td>1. sas</td>
<td>1. sotis</td>
<td>2. so</td>
<td>2. sori (&quot;soën&quot;)</td>
<td>—</td>
</tr>
<tr>
<td>*šak-</td>
<td>to be able</td>
<td>1. šakas</td>
<td>3. šaka</td>
<td>2. ša (= šak?)</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>šam'u-ina</td>
<td>to become tired</td>
<td>1. u šam'ors</td>
<td>2. šam'ō</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>*šanga hu.'ina(?)</td>
<td>v.i. to wake up</td>
<td>1. šanga hos (?), (&quot;shangors&quot;)</td>
<td>3. šanga hua (?), (&quot;shanggamma&quot;)</td>
<td>2. šanga ho, (&quot;shangao&quot;)</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>*šangat-ana(?)</td>
<td>(&quot;shangarâne&quot;)</td>
<td>v.t. to wake s.o. up</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>task-</td>
<td>to pull, drag</td>
<td>1. taskas</td>
<td>1. u taskim</td>
<td>2. task</td>
<td>—</td>
<td>Ppa. equivalent: taskägo</td>
</tr>
<tr>
<td>te'ena</td>
<td>to strike</td>
<td>1. u te'es</td>
<td>1. me ten'imm</td>
<td>2. sg. te, pl. te'ri</td>
<td>—</td>
<td>Ppa. equivalent: theiägo</td>
</tr>
<tr>
<td>*thei-na</td>
<td>to place, put down</td>
<td>1. u theas</td>
<td>1. me theim</td>
<td>2. thei</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>
Notes on Verbal Forms and Uses

88. The Indicative.

The Present Tenses

Future 1st Sg. The final -u of a base + a's seems regularly to yield -o's
  e.g. šamu + a's → šamo's
  1st Pl. The ending seems to be -(-)m, but it appears also as the nasalisation of a
  final -o of the base, as -ŋ and even as -n.
  3rd Pl. The ending has consistently been recorded as -ŋe, (-ŋe), except in de'ine, a mere variant, and n'ereŋe which
  must be regarded as an error.

In the compound tenses there is a tendency to simplification.

Present 1st Sg. te čhi's, ira čhi's, a' čhi's, etc. for
teva čhi's, ira's čhi's, a's čhi's, etc.
  but I have also recorded ira's čhi's.
  2nd Sg. te'i cha, a' cha etc. for
  te'ya cha'i, a'ya cha'i, etc.,
  but I have also recorded ho'ya cha'i, giš̄e ya cha'i, and bešeya cha, ja'e cha, ja'i čha'i.
  2nd Pl. the final -t of the Future form tends to disappear before the auxiliary čho't.

The Past Tenses

Preterite 3rd Sg. The final -n in Transitive Verbs has sometimes been recorded as -ŋ and -ŋ.
  1st Pl. The normal ending is -ɔ'm, but there
are variations of the nasal as in the Future.

3rd Pl. The ending in the Intransitive is -ε. In the Transitive it appears to be -ine, -ine.i, etc., cp. irine'ı, but where the base ends in a vowel, at any rate in an -a*, it is reduced to -ne e.g. ira’ne, ba’-ne le'i-ne.

In the Past compound tenses there are simplifications as in the Present tense.

The Conditional

89. In function this tense corresponds to the Shina Future plus sırk, and the Burushaski Future plus tseı.

It is used in the apodosis of Conditional sentences where English has: “I would (do s.t.),” “I would have (done s.t.).”

ąger he krom irin čha’kata, te’saka if he had done that, I would have beaten him.

The Imperative

90. The normal scheme of inflexion of the Imperative has been given in § 78.4.

The following fall outside that scheme:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
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<tbody>
<tr>
<td>a’na</td>
<td>a’o</td>
</tr>
<tr>
<td>irina</td>
<td>e’r</td>
</tr>
<tr>
<td>dæina</td>
<td>de’i</td>
</tr>
<tr>
<td>de’na</td>
<td>de</td>
</tr>
<tr>
<td>dekina(?)</td>
<td>dekiye</td>
</tr>
</tbody>
</table>
Infinitive                                        Imperative

hu.'ina (Pres. Base ho')                                          ho                         hu.'á'
ja'na                                      jā                        jo
kha'na                                        kha                      kho
ne'ina                                          ne                  no, nō
nīkhilna                                       nīkh'ō Jonathan         —
pē'ina                                      pē'i                   —
te'na                                             te                   to

J.Kh. has a number of forms which invite comment, but present difficulties because there is no certainty as to his phonetic intentions or accuracy. Some are due to the omission of final sounds, which I think he must have failed to notice,

e.g. 2nd sg. bozo (= bozon?)
    dāsa (= dāsār)
    gida (= gida'i)
    girmina (= girmina'i)
    tās     (= tāsk)

He has two 2nd sg. forms in which -o- replaces medial -A- of consonantal bases:

    ma'r- to die  2nd sg. impv. mo'r
    naš- to be lost 2nd " " noš

These recall the similar vocalic changes in Nouns. Cp. also nīkh'ō Jonathan above.

91. What I have, in compliance with convention, called the 3rd person of the Imperative, with the endings

sg. -'ota,     pl. -'o'n,

appear to carry a permissive or desiderative sense, "let him (do)"", "he may (do)"", and perhaps "may he (do)".
Both in form and (as far as is known) in meaning, these parts correspond to what in Shina I have called "Optatives" (JRAS 1927 pp. 717—764: "The Conjugation of the Transitive Verb in the Principal Dialects of Shina"). Shina has the same ending for singular and plural, but the ending itself is different in different dialects:

In Gilgiti
Puniali
Kuhi
Dareli " " " -'o'ta
Chilasi " " " -'o'sta
Astori " " " -'o'tən
Gurezi " " " -'o'n

The Dumaki examples recorded are without context:

hæi tən tus to'ta may he strike thee! (?)
ενε tus to'ν may they strike thee! (?)
ε ta awo'ta let him come here (?)
ενε awo'n let them come (?)
ta ho'ta let him be here (?)
ενε ta ho'ν let them be here (?)
hæi jo'ta let him go (?)
ενε jo'ν let them go (?)

*The Past Participle Active*

92. This participle is formed by adding -i to the Base. Where the Present and Past Bases are differentiated, the -i is added to the Present Base:

<table>
<thead>
<tr>
<th>1st Sg. Fut.</th>
<th>1st Sg. Pret.</th>
<th>Ppa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>beša's</td>
<td>be'ta</td>
<td>beši</td>
</tr>
<tr>
<td>te'es</td>
<td>tənim</td>
<td>te'i</td>
</tr>
</tbody>
</table>
An exception is:

ho's, h'o'ya, hu'.i's    hu'i'

etc.

but the difference in Base vowel here is probably merely due to the incidence of the stress accent.

"Past" is really too definite a term to use in describing this participle. It is true that it is not used of action regarded as in progress or continuing in the present, but rather of action regarded as terminating when the action of the principal verb supervenes.

It is very frequently best rendered by the English Present Participle, or by expressing both actions by finite tenses:

striking the man on the head he knocked him down,

or he struck the man on the head and knocked him down.

Otherwise, as a "Conjunctive Participle" it is used to resume the action of one verb before introducing another.

The Ppa of the verb "to say" is used after quoted speech with the force of audible quotation marks.

As far as evidence goes, this Participle is used only when its subject is the same as that of the following finite verb.

In all these features this Dumaki Participle has its counterpart in the Ppa.s of both Shina and Burushaski.

In form it stands close to Shina in which the Ppa. is invariably in one of two forms of which

zam-'e'    and    har-'i

may be given as examples. In Dumaki, however, the ending -i does not appear to carry a fixed stress accent.

In av'i, j'æi || je'i, de'i, l'e'i, te'i and other similar forms,
it may be taken that the stress, if any, falls on the verbal base, but I have written both

\['iri\] and \[ir'i\]

and also \[lom'i\] and \[hu.'i\].

The following are examples of the use of this participle:

- \[
\text{ki'lis krəmi qomek iri'n}
\]
  - working with a pick, he made a hole
- \[
\text{ap'u* hu.i gi.əčha}
\]
  - he has gone upstream
- \[
\text{həyən te'i gi.a}
\]
  - he struck (him) and went off
- \[
\text{he.i a'ı no Baltitašu gi.a}
\]
  - having come back, he then went to Baltit
- \[
\text{Giltašu he.i j'æi a'ya}
\]
  - he went to Gilgit and came back, or having gone to G. he returned (here)
- \[
\text{təŋ hu.'i ro'ya}
\]
  - being distressed, he wept, or having got into straits he wept.

\text{Pa'dşə'n Š. Barnos lom'ip. Lom'i g'ərəšu a'nin}

- the King caught Sh. B. Having caught her he brought her to (his) home T.8.
- \[
\text{kəsmətgərə de'nip. De'i særəšu gi.a'}
\]
- \[
\text{həs "ka ja'i čha'i?" iri mune'ım he asked him "where are you going?" saying}
\]

\text{The Past Participle Passive}

93. Only three examples of the Past Participle Passive have been recorded. They are identical in form with the 3rd sg. of the Preterite:

\[
\text{ten'ın he'i bənda ko'k čha?}
\]
"beaten that person who is he?" i.e. \textit{who is the person who has been beaten?}\footnote{\textit{irivrin} (or \textit{irivn}) ek \textit{pa'dsha}ek \textit{cha'ka}}

There was a king called Sh. B. \footnote{\textit{iri'n} = \textit{done, said, called}}

\textit{jaku'na bæin \textit{ch($e$?)}} i.e. \textit{small pieces of wood have been grafted, or let into (the pipe)}

There is doubt about this last sentence as the vowel with \textit{ch-} was not written and it is not certain whether \textit{jaku'na} with this meaning is singular or plural.

\textit{bæin \textit{cha} / \textit{che}} could equally be the 3rd sg. / pl. of the Perfect, and the 3rd pl. Perfect would be quite a natural form of expression.

\textit{The Infinitive}

94. The Infinitive ending is \textit{-ina}, which is added to the Base — the Present Base, when there is a differentiated Past Base. I have frequently marked the final -\textit{a} as having a rising tone, and sometimes as stressed. Thus:

\begin{itemize}
  \item \textit{has-in'á, han-iná, bij'a'l-iná, etc.}
  \item Of a different pattern are: \textit{hu.'ina, be's'ina.}
  \item When the Base ends in a vowel the -\textit{i-} of the ending seems generally to be elided, e.g.
    \begin{itemize}
      \item \textit{a'na, ira'na, ba'-'na, bādu'-'na, bijo'-'na, de'-'ná, te'-'na}
    \end{itemize}
  \item On the other hand:
    \begin{itemize}
      \item \textit{dæ-iná, hu.'-'ina, kor'o'-'iná, læ-iná, n'e'-'iná, ro'-'ina, the-'ina (J.Kh.)}
    \end{itemize}
\end{itemize}
In n'e'ina and the-ina, however, the -i- may represent only a diphthongisation of the -e-.

With Bases in -l we have bij'a'l-ina and nīkhi-l-na.

95. The Infinitive can be used as the subject of a Verb, and is then treated as masculine:

\[\text{tita (šilda) hu.i'na šona na:} \text{ it is not good to be hot (cold)}\]
\[\text{beš'ina šona čha} \text{ it is good to sit down}\]
\[\text{bijo'na dørka'r na:} \text{ it is not necessary to fear, there is no need to be afraid}\]

A few oblique case-forms of the Infinitive have been recorded:

Gen. ha'í lomina'i uš'ána with ("in") the intention of catching her. T.7.

Dat. tahe krom 'irinášu ræi čhi? do you wish (or, intend) to do this work?

Abl. he bādun'ásmo ba'r nīkhištα na'ka

since being born he had not gone outside, T.1.,

Bu. in diquinaumtsum (Abl. of Static Pc.) ho'la dusum ap'álm

ja'ñño = Bu. ni'ásmulo, at the time of going.

This was given as a parallel to te.'ñño (Base + a + (A)ñño), but seems to be a form of the Infinitive, unless the -n- is merely excrescent.

The Base, or Base + a, as a Verbal Noun

96. The forms te.'ñño and ayñño, a'ýamoo have already been discussed (v. §§ 35—36) from the point of view of the ending, and a case has been stated for regarding them as consisting of the Verbal Base plus an Ablative suffix.
Further -\(\alpha\alpha\) has been considered as a possible Abl. Loc. or simple Loc. ending (v. § 46). It now comes up for consideration again.

In response to my request for the Dumaki equivalents of Hindustani and Burushaski verbal parts, J.Kh. equated with the Infinitive in these two languages:

1. in 16 cases the Dumaki Infinitive
2. in 8 cases the Dumaki Present or undifferentiated Base, e.g. be\(\acute{s}\), r\(\eta\)t
3. in 8 cases the Dumaki Past or undifferentiated Base + a, e.g. mo\(\acute{y}a\), r\(\alpha\)na
4. in 1 case the form in -\(\alpha\alpha\)

Again as equivalents of the Ppa., in 17 cases he supplied forms which can be analysed as

Base + a + (\(\Lambda\)\(\alpha\))

Three of the Quasi-Infinitives of the form Past Base + a, (Category 3 above), and two of the Quasi-Ppa. forms in -\(\alpha\alpha\) are of verbs with differentiated Past Bases, and in each of them the form is referable to the Past Base.

On the other hand among the Quasi-Infinitives consisting of the simple Base (Category 2 above), one, viz. be\(\acute{s}\), is a differentiated Present Base form.

It therefore appears reasonable to relate the Quasi-Ppa. forms to the Quasi-Infinitives of the form (Past) Base + a (Category 3) and not to the simple Base forms (Category 2).

Further it seems reasonable to regard these Quasi-Infinitive forms (Base + a) as Nouns, and the Quasi-Ppa. forms in -\(\alpha\alpha\), or -\(\alpha\), as case-forms of them.

In the following table I give all the Base + a forms given by J.Kh., together with the simple Base or Bases of the
Verbs on the one hand, and the Quasi-Ppa. forms where they have been supplied by J.Kh. on the other.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>ogol-</td>
<td>ogoth-</td>
<td>ogotha</td>
<td>—</td>
</tr>
<tr>
<td>bozon-</td>
<td>bozona</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>čirir-</td>
<td>čirira</td>
<td>čirirano</td>
<td></td>
</tr>
<tr>
<td>dasar-</td>
<td>dasarano</td>
<td>dasarano</td>
<td></td>
</tr>
<tr>
<td>(for dasa?)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dasaruwa-</td>
<td>dasaruwa</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>lu'k-</td>
<td>lu'ka</td>
<td>lu'kano</td>
<td></td>
</tr>
<tr>
<td>mar</td>
<td>mo-</td>
<td>moya</td>
<td>moyanjo</td>
</tr>
<tr>
<td>nas-</td>
<td>nth-</td>
<td>ntha</td>
<td>nthano</td>
</tr>
<tr>
<td>ran</td>
<td></td>
<td>rana</td>
<td>ranano</td>
</tr>
</tbody>
</table>

Apart from moya above, there is no example of this type of Quasi-Infinitive of a Verb of which the Base ends in a vowel, but in the Quasi-Ppa. of such verbs the initial vowel of -λαγο is separated from the final vowel of the Base by a y-glide. The following are examples from J.Kh.'s material:

- a-y-λαγο
- bu-y-λαγο
- do-y-λαγο
- muna-y-λαγο
- naša-y-λαγο

On the analogy of moya these presuppose Quasi-Infinitives aya, buya, etc. An exception is the.ijo.

97. There are no examples of the use of this presumed Noun in -a in its simple form, and only three not very illuminating examples of the -λαγο || -λαμο forms:

i. he.i a'γαμο mas pa a'ɲ when, or if, he comes, bring him to me.
ii. gəɾəs pa aɣənə ("ayango") when he has arrived near the house, Bu. həasi't de'sqal'timikə. J.Kh.

iii. te.'əŋə qyu' iri'n = Bu. dələsulo qyu' etimi, which would normally mean: "at the time when, or while, B. was beating him, A. cried out."

Add for purposes of comparison the Infinitive(?) form:

iv. ja'naŋə = Bu. ni'asulo at the time of going, in the act of going.

In Nos. i and ii it is possible that the meaning is "after he has come", which in both Shina and Burushaski could be rendered by the Ablative.

Alternatively it is possible that the meaning is "at the moment of his coming", "on his arrival", which in Shina might be rendered by the Locative, but in Burushaski rather by the Dative.

All three languages have a perfectly regular method of rendering "when" or "if" by a finite part of the verb plus a particle (v. § 110).

In No. iii the Bu. Loc. Infin. "dələsulo" is not an equivalent of the Ppa.

98. All the data relating to the form and use of the suffix -əŋə||-əmo have now been presented and we may therefore try to take final stock of the position:

1. -o is strongly associated with the Ablative in Dumaki and Shina

2. The ending may well be -ŋə||-mo, which it is reasonable to believe are one and the same, nasals being variable, since
m'oya + ño and m'oya + ño would both result in m'oyaño.

3. In the indubitably Ablative suffix -asmos we have final -mo where -ño would probably be phonetically unacceptable in Dumaki.

4. -mo is an Abl. ending in Bu. and -no in Shina, and there is evidence for a D. Abl. -mo in atsimo, (V. also §§ 35 & 57).

5. An Ablative significance would suit in the first two examples above. It would not suit in the 3rd and 4th examples, if the Burushaski rendering is correct. As regards J.Kh.'s quasi-Ppa.s, in the absence of examples of their use it is not possible to say anything definite, but in certain circumstances an idiom with the Abl. would probably give a result comparable to the Ppa.

This is the case for regarding the suffix as an independent Ablative ending of the form -ño || -mo.

99. On the other hand:

1. -ana is the regular Locative ending. Also used with temporal force.

   -ano is the Ablative of the same.

2. J.Kh., however, gives panaño as the Loc. pl. of pana. Also minani sinino ("minani sininõ") as the equivalent of Bu. yare sinda.ulo = down below in the river (contemplated as flowing at the bottom of a gorge or trench) where there would be no excuse for putting a Dumaki Ablative. It is therefore conceivable that there is an inde-
pendent simple Locative suffix ending in a nasal plus -o which has no Ablative force.

3. An Abl. Loc. would not suit the verbal examples.

4. A simple Locative would match the Bu. Loc. of verbal examples Nos. iii and iv, and the Shina Loc. Inf. could, I think, be used in examples i and ii, and in iii if the Burushaski equivalent is inexact. Conceivably it would suit ἀρανεῖο (v. § 45).

5. asmanε'ni || asma'neji and Abl. asma'nejο are probably parallel to hag-e'ni, mun-e'ni, and not apposite here. With these I would also associate ἀρανεῖο, but it may have been influenced by Bu. ikh'ar-e'ne in which the exact force of the suffix is obscure.

6. Some significance must be allowed to the equating of the Dumaki forms with the Bu. Loc. by my Dumaki informant. The association in his mind may have been semantic or formal, but there must have been some association.

7. I have in no case recorded the Adverb ἀνα “in”, or the Locative suffix -ανα, -ενα, with a guttural -η- or with -m-.

This is the case for and against taking the Dumaki suffix to be -ανο || -αμο and regarding it as an Ablative Locative or as a simple Locative ending.

If a decision had to be made on these insufficient and conflicting grounds, I think it should be made in favour of a simple Ablative suffix -ηο || -μο.

100. Only one other case form has been recorded which
can be referred to the Verbal Noun in -a, or the simple (Past) Base. This is:

\text{gyas which was interpreted by Bu.} \text{nirmtse}
\text{(Static Pc. + tse) = on (his) being gone.}

It is: \text{gi.a + as, or gi + as, gi- being the Past Base of ja'na, to go:}
\text{D.S. sœrlašu gyas Š.B. g'ia T.8. (V. § 33. iii).}

The Use of the Transitive Nominative Forms

101. We have already seen that some of the Personal Pronouns have special Transitive Nominative forms, i.e. forms in which they may appear when they are the subjects of Transitive Verbs.

The two sets of forms are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg. u</td>
<td>me</td>
</tr>
<tr>
<td>3rd sg. m.</td>
<td>hæy'ān</td>
</tr>
<tr>
<td>f. ha'ı</td>
<td>hey'a</td>
</tr>
<tr>
<td>3rd pl. eŋ</td>
<td>eŋe</td>
</tr>
</tbody>
</table>

There are no differentiated forms for the 1st pl. or the 2nd sg. or pl.

Transitive Nominative forms of some Nouns have also been recorded.

It remains to be determined in what circumstances such forms are used.

In theory at any rate such forms depend on an Agential Passive form of expression such as is seen in the Past Tenses of Transitive Verbs in Hindustani, Pashtu and Kashmiri, or more vaguely in Tibetan.

In Dumaki, as in Shina and Burushaski, in which Tran-
sitive Nominatives also exist, there is no obviously Agen-
tial construction. The word denoting the actor remains
the subject of the Transitive verb which is inflected to
agree with it in number and person.

From the material available it is clear that the Tran-
sitive Nominative forms are used with the Past (i.e. Pret.,
Perf. and Plup.) tenses of Transitive verbs.

With the Present tenses (i.e. Fut., Pres. and Imperf.)
the Transitive Nominative form appears also to be used
when the subject is in the 3rd person, i.e. a 3rd Personal
Pronoun or a Noun. On the other hand when the subject
is the Personal Pronoun of the 1st Person singular the
simple form, $u$, appears generally to be employed.

The Transitive Nominative has also been recorded with
the 3rd sg. and pl. of the Imperative and with the Conditio-
and the Ppa. of the 3rd person.

The following examples illustrate the above principles:

**Future**

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>$u$ te'\text{es}</td>
</tr>
<tr>
<td>3 m.</td>
<td>hæy'\text{\text{\text{\text{\text{'}}}}an} te'\text{ega}</td>
</tr>
<tr>
<td>D. Safe'd-\text{\text{\text{\text{\text{'}}}}an}. . . \text{\text{\text{\text{\text{'}}}}am\text{\text{\text{\text{\text{'}}}}ets} mare'\text{ga}</td>
<td></td>
</tr>
</tbody>
</table>

**Present**

| 3 m.      | e\text{\text{\text{\text{\text{'}}}}e} te'\text{\text{\text{\text{\text{'}}}}ne} \text{\text{\text{\text{\text{'}}}}che} |
|           | Đom'-\text{\text{\text{\text{\text{'}}}}e} de'\text{\text{\text{\text{\text{'}}}}ine} \text{\text{\text{\text{\text{'}}}}che |

**Preterite**

| 1         | me te'\text{n}im | — |
| 3 m.      | hæy'\text{\text{\text{\text{\text{'}}}}an} te'\text{n}in | e\text{\text{\text{\text{\text{'}}}}e} te'\text{\text{\text{\text{\text{'}}}}ne |
|           | pad\text{\text{\text{\text{\text{'}}}}sa'\text{\text{\text{\text{\text{'}}}}n}. . . lom'\text{\text{\text{\text{\text{'}}}}in} | kuyoč-\text{\text{\text{\text{\text{'}}}}an} 'ir\text{\text{\text{\text{\text{'}}}}ine} |
|           | š\text{\text{\text{\text{\text{'}}}}ein}. . . naš\text{\text{\text{\text{\text{'}}}}ein} | k\text{\text{\text{\text{\text{'}}}}is\\text{\text{\text{\text{\text{'}}}}matg\text{\text{\text{\text{\text{'}}}}a'\text{\text{\text{\text{\text{'}}}}r}-e} i\text{\text{\text{\text{\text{'}}}}ra'\text{\text{\text{\text{\text{'}}}}ne |

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### Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>3 m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>me tanim čhi's</td>
<td>ēye tene čhe</td>
</tr>
<tr>
<td>Pl.</td>
<td>&quot;joi.ĩja moninā&quot; (for monine?) J.Kh.</td>
<td></td>
</tr>
</tbody>
</table>

### Pluperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>3 m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>me tanim čhi'saka</td>
<td>ēye tene čhe'eka</td>
</tr>
<tr>
<td>Pl.</td>
<td>D. Safi'd-ān ir'eiŋ čha'ka</td>
<td></td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th></th>
<th>3 m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>hāyan to'ta</td>
</tr>
</tbody>
</table>

### Ppa.

<table>
<thead>
<tr>
<th></th>
<th>3 m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>hāyan te'i (gi.a)</td>
</tr>
<tr>
<td>Pl.</td>
<td>padša'n (me'lika) le'i (a'ya)</td>
</tr>
</tbody>
</table>

I recorded two 1st sg. Present Tense forms of Transitive Verbs with me:

- me bijala's
- me te čhi's

but these are very doubtful. In the lists of Verbs it will be seen that in all other recorded examples both J.Kh. and I have u.

On the other hand J.Kh. twice has u with the 1st Sg. Pret. of Transitive Verbs:

- u ratim
- u taskim

I think it may be taken that these are wrong, or at least irregular.

It is perhaps worth mentioning that in Shina the Transitive Nominative is used with all tenses, while in Burus-
haski the use of the Transitive Nominative with the Present Base tenses is rare, though apparently permissible.

It should be stated that there is no actual example of the use of hey'a. I recorded that form at first as the ordinary Nominative, probably from sentences constructed with te'na or some other Transitive Verb which were not actually recorded.

There is little doubt that it is the Transitive Nominative feminine, and this receives support from J.Kh.'s nominal form joi.a as the Transitive Nominative of joi, woman.

ADVERBS

Adverbs of Place
102. Dumaki equivalents of some of the commoner Adverbs of Place have been recorded, and for convenience are given together below.

Examples of their use, where available, will be found in the various entries in the Vocabulary.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṿmən̂ō</td>
<td>from this side</td>
</tr>
<tr>
<td>Ṿn̂a</td>
<td>in, inside</td>
</tr>
<tr>
<td>apu</td>
<td>up (valley)</td>
</tr>
<tr>
<td>asi</td>
<td>up, above</td>
</tr>
<tr>
<td>asimo (J.Kh.)</td>
<td>from above</td>
</tr>
<tr>
<td>ba'ɾ</td>
<td>out</td>
</tr>
<tr>
<td>ba're'ni</td>
<td>outside</td>
</tr>
<tr>
<td>hage'ni</td>
<td>in front</td>
</tr>
<tr>
<td>hagi</td>
<td>forward, in front</td>
</tr>
<tr>
<td>məda'le</td>
<td>up above</td>
</tr>
</tbody>
</table>
muʾn  down
muʾnαšu  downwards, down-valley
pāčeʾni  at the back (side) (Recorded only as a Postposition)

pāči  back(wards)
pāčo  (J.Kh.)  from behind
ta·  here
taʾno  hence
tiŋ, tiŋ  there
tiŋ'ešu  thither
tiŋ'o  thence
tuʾn  there
tuŋ'o, tunō  from that side

Three points may be noted:
1. that certain of the above function also as Postpositions.
2. that sna seems to provide also the Locative 1. suffix.
3. that some at least of the above can take case-suffixes. The Dat. seen in muʾnαšu and tiŋ'ešu denotes "motion towards," and the Abl. in all the forms ending in -o denotes "motion from".

Adverbs of Time
103. The Adverbs of Time recorded include some of the ordinary words for specific periods of time, such as "today", "this year", and some compound expressions such as "hereafter". The equivalents of a number of common, general expressions such as "soon", "often", "daily", "early", "late", "by day", "in the morning" etc. were not obtained.
The following are, I think, all the Temporal Adverbs or Adverb-Equivalents that were noted:

**Day**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'očē</td>
<td>today</td>
</tr>
<tr>
<td>jum'uti</td>
<td>tomorrow</td>
</tr>
<tr>
<td>čhe'edo's</td>
<td>the day after tomorrow</td>
</tr>
<tr>
<td>čauš'edo's</td>
<td>3rd day in the future</td>
</tr>
<tr>
<td>bi.'a'li</td>
<td>yesterday</td>
</tr>
<tr>
<td>hagigutsana</td>
<td>the day before yesterday</td>
</tr>
</tbody>
</table>

**Year**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>iš'o</td>
<td>this year</td>
</tr>
<tr>
<td>hag'išu</td>
<td>next year</td>
</tr>
<tr>
<td>pör</td>
<td>last year</td>
</tr>
<tr>
<td>hagid'enas</td>
<td>the year before last</td>
</tr>
</tbody>
</table>

**General**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hagi (?)</td>
<td>before</td>
</tr>
<tr>
<td>pači (?)</td>
<td>afterwards</td>
</tr>
<tr>
<td>thapai (J.Kh.)</td>
<td>at night. (Cp. Bu. thape).</td>
</tr>
</tbody>
</table>

It will be noted in the above that in **hagigutsana**, -ana is presumably the Loc. 1 suffix, -guts- representing the Bu. gunts, "day".

and in **hagidenas** -as is the General Oblique or Loc. 2 suffix, -den- corresponding to the Bu. den, "year".

The corresponding words in Shina would usually be used in their simple forms. If they were put in any oblique case it would ordinarily be the Dative (with the suffix -ẹt). In
Bu. in similar cases the Gen. Obl., Dat. and Loc. case-forms are all used.

Certain Compound Expressions are also used as Adverbs of Time:

- du'ı tsi̱ra: twice
- ek do's: one day, Bu. hikulto
- haei.asma pači: hereafter, thereafter
- he'i waxt'ana: at that time, then
- tahaer.asmo hag'i: before this, heretofore
- taher.asmo hagi: before this, previously
- mu'tuk apane: this very moment, just now

104. No Adverbs of Manner were recorded.

For "quickly" the adj. lauka quick seems to be used:

- lauka a' o, lauka jā: come quickly, go quickly
- lauka ho: be thou quick
- laukē hu' a: be ye quick

But with the verb "to be" English also uses the adjectival form.


Negative Particle

105. The Negative Particle used with verbs is ni. There is no separate or distinctive form used with the Imperative. ni precedes the verb v. § 85. For the Negative of the verb "to be" v. § 80.

The independent negative, "no", is niki'n:

- eŋ'e niki'n irin'e'i: they said "No", Bu. u' e be sēnuman. T.5.
**Interrogative Adverbs**

106. The following have been recorded:

*Place*  
kaʔ?, kaʔjeκʔ?  where?, whither?  
kaʔjeκaʔcuʔ?  whither?

*Time*  
καβʔ?, καβʔeʔuʔ?  when?

*Reason*  
kʔiʔveʔ?  why?

**Examples.**

kaʔ  giʔaʔčhaʔ?  where has he gone?  
kaʔjeκ  chaʔ?  where is he?  
hes "ka  jaʔi я  chaʔiʔ?"  iri  muneʔim  
I asked him (saying) "Where are you going?"

tu  kaʔjeκ  beʔeya  chaʔ?  where are you sitting?  where are you going to sit?  
Bu.  λmulum  huʔuʔsaʔ?

kaʔjeκaʔcu  jaʔe  chaʔ?  where are you going to?  
kαjiko  æyʔaʔe  from where have you come?  
Bu.  λmulum  dukoʔmaʔ?

taʔ  καβʔ  aʔyaʔ?  when did he come here?  
kαʔbeʔuʔ  aʔgaʔ?  when will he come?  
(It is probable that καβʔeʔuʔ is used only of the Future).

tahæi  krom  kʔiʔve  irʔiʔ?  why did you do this?

**Indefinite Adverbs**

107. kaʔjeκ  can be used also with an indefinite sense, "anywhere", "somewhere"

καβʔ  can probably be similarly used with the meaning "at any time", "ever", "sometime", "sometimes"

kaʔjeκ  giʔaʔčhaʔ?  has he gone anywhere?  
These words also mean: "where has he gone?" The difference
of meaning is probably indicated by a difference of stress accent and perhaps of intonation.

**Indefinite Relatives**

108. The addition of the particle *ta* after the verb of the sentence gives *ka'jek* and *kλbe* the force of Indefinite Relatives, “wherever,” “whenever”.

\[\text{ka'jek c̄h̄-ta} \text{ ešu qau e}r \quad \text{wherever he is call him}\]
\[\text{kλbe a'ye-ta} \text{ m̄spa a'ñ} \quad \text{whenever he comes bring him to me}\]

109. Among the Adverbs in the above lists there are four Dative forms:

\[\text{mu'našu, } \text{tī'ņ'eču, } \text{ka'jekaču and } \text{kλb'ešu}\]

Of these it will be observed that two have the suffix -'eču, -aču. As we have already seen, -eču is associated with the Plural forms of the Personal Pronouns, and the only recorded Dat. Plural of a noun has -aču. The other two have the suffix -ašu, which is the form that has invariably been recorded with nouns and pronouns in the Dat. Singular.

I have earlier put forward the suggestion that the two suffixes are actually of diverse origin, that the original Dat. suffix was -eču or -aču (← atsi + 'u), but that -ats (← atsi) becoming confused with -as (← -asya), two parallel forms arose of which those based on -as became appropriated to the Singular and those based on -ats to the Plural (cp. § 40).

If this were so, how could we account for these adverbial forms

\[\text{tī'ņ'eču and } \text{ka'jekaču}\]
on the one hand, and

mu'našu and kab'ešu

on the other? Such Adverbs one would expect to be uniformly treated as Singular.

A possible explanation lies in the fact that tiŋ appears to be an essentially Dumaki word; it is certainly neither Shina nor Burushaski, and its Dative may have been in habitual, common use continuously from a time when, on the above theory, the only Dative form was -εču or -άču. The adverbial form being well established and having no numerical significance, may then have survived when the Dat. Sg. ending of Nouns and Pronouns was converted to the -άς base. There may also have been no competing associations of tiŋ with the original suffix -άς. So altogether there may have been nothing to motivate a change of the established customary form tiŋ'εču to tiŋαšu.

On the other hand, mun exists as a Noun both in Shina and Burushaski with the meaning “stump”, “stubble”, etc. It is not used in those languages as an Adverb or Postposition. It seems probably therefore that it may be a comparatively recent loan-word in Dumaki which has been adopted for a specialised function. In this case it may well have entered the language at a time subsequent to the creation of the sg. suffix -άς; mun being itself a singular, would naturally be given the the singular suffix and not the specifically plural -εču.

Alternatively, if mun also exists, or existed, in Dumaki as a noun with a separate plural form (a point on which I lack information), it might naturally when pressed into
service as an adverb, have been treated as a singular noun and given the Dat. Sg. suffix -\(\lambda\)\(\dot{s}\)u.

The Interrogative Adverb kajek-a\(\dot{c}\)u, *whither?* can be explained in the same way as tin\(\jmath\)e\(\acute{c}\)u 1).

The use of the Dative suffix with the words for “where?” and “whither?” is normal both in Shina and Burushaski.

On the other hand, k\(\lambda\)b'e\(\acute{s}\)u, *when?* may be something of an innovation, a comparatively recent introduction. I do not think that in Shina the word for “when?” is ever used with the Dative suffix, but in Burushaski the corresponding word can be put in the Dative (b\(\epsilon\)s\(\lambda\)l-ar). Possibly k\(\lambda\)b'e\(\acute{s}\)u may be an imitation of Burushaski usage.

SYNTAX

110. Of the structure and working of Dumaki as a going concern it is not possible to say much.

The material from which any deductions can be drawn is chiefly contained in the Text. This has the merit of being a simple statement by a very unsophisticated story-teller, which may be taken as fairly representing a simple form of colloquial narrative.

There is nothing which distinguishes it greatly from a similar narrative in Shina or Burushaski, or, for the matter  

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1) If the question of the initial vowels of the suffix be raised, the answer is perhaps that the -\(\varepsilon\)- is parallel to that in \(\varepsilon\)\(\eta\)-\(\acute{c}\)u (3rd Pl. Pers. Pron), and that in both cases it is due to the vicinity and clearness of the preceding palatal and is maintained by the stress accent, while -a\(\dot{c}\)u was probably only a distinct enunciation of -\(\Lambda\)\(\acute{c}\)u. In the Ms. kajek was originally written and -a\(\dot{c}\)u was only later added to it.
of that, in Hindustani. There are the same short sentences, there is the same use of past participles as connectives and also as substitutes for finite verbs when recording a sequence of related actions:

\[ \text{mc aran'e.i birš'āšu ja's ir'i, apane me'li l'e'i, birš'āšu a'ya} \]

Saying "I shall go to my own country", and taking his wife he came to his own country. T.10.

111. There is little in the way of subordinate clauses. I have already referred to the temporal clause rendered by the Verbal Noun plus -as, seen in:

\[ \text{Di'u Safi'd sārāšu gyal, Š. B. Padša g'ira} \]

On the D.S.'s going off, Sh. B. P. went (to the garden). T.8.

I have also discussed a'yamo at length (v. §§ 35 & 97).

\[ \text{a'yamo mas pa a'ñ when he comes, bring him to me} \]

Note that in both these cases the subjects of the Principal and Subordinate clauses are different.

112. There are in the Text two examples of Conditional sentences:

\[ \text{mirba'ni iri-ta tahæi šenāšu ni ja} \]

"If you did a kindness, don't go into this garden,". Bu.

\[ \text{mirba'ni etuma ke..... T.4.} \]

This is equivalent to: "Kindly don't go", or "do me the favour of not going".

\[ \text{magør ni ne.igučho'ta (= ne.igut čhot ta?), u āpō'n mara's} \]

If you don't take me there, I will kill myself, Bu. ma ayats.huča'n ke je lkhør esqær.am. T.6.
(mager is probably equivalent toager and used to re-inforce the ta)

Other examples recorded are:
\[\text{ager he krom iri'-ta tušu saza de'æs}
\]
*If you do (lit. did) this, I will punish you*
\[\text{ager he krom irin čha'ka-ta, te.ælæka}
\]
*If he had done this, I would beat (or, would have beaten) him*

The ta is practically enclitic. I always wrote it, as I heard it, as part of the Verb. This particle corresponds in use to Shina to and Bu. ke.

It appears also with kabe and karjek and probably gives them the force of Indefinite Relatives, “whenever”, “wherever”:

\[\text{kabe a'-ye ta mas pa a'p whenever he comes (lit. came), bring him to me.}
\]
\[\text{karjek čha-ta ešu qau e't wherever he is call him}
\]
But probably the meaning may also be, “if ever he comes”, and “if he is anywhere”.

---

**TEXT**

Ša Ba'ra'n Pa'dša.e Šilo'k

1. Ša Ba'ra'n e irin ek pa'dša.ek čha'ka. He bə dön'-ləsmo bar nikhi'ta na'ka.

2. ek do's Di'u Səfi'd, de'u.ek čha'ka, məda'le asma-ne'ni hənega čha'ka, asma'ne'ni 'esei gə'rəšu dek'ın. Dəki həiye'i nu'ras a'siq huy'a'. Pəči je.i, (Ša Ba'ra'n Pa'dša.e) kuyo'če'i č'omıkrišu je.i, he'i Padša's pa gi.'a.
3. "Ya Padś'a', baḏunasm doom'a'tasu nikhīta nā'. Nikhọ'j, te kuyọčašu šalda'k kana'wek e.t"'. Iri bas l'ei nikhīta. Sa B'a organization Padša biršaē mušašu le'ī gi.ā. Je'ī bauwi gow'as pinaēin. Sa Barra'n Padša Di'u Safidān āpane ġaŗ'asu neu'n.  
4. "Ya Sa Barra'n Pa'dša', kə salɔ̃m ale̱tkum, masmo n'i bij'o. Tušu nuxsa'nasu ni a'nim chi's. Te nụtas a'siq huyi' tus a'nim chi's. Mirba'nī iri'-ta tae (or tahaei) şen'asu ni ja. čipi muneni heti iri'm"'. Iri' thi'ŋ kismatgara'na den'ip. De'i sæilašu gi.ā'. 
5. Pače kismatガ're sæl ir'a'ne. He Sa Barra'n Padša'n "Haei šen'asu no'" iri'n. eŋ'e "Niki'n", 'irin'e'i, "Di.u Safedən amets mare'ga". "Tin'eču niki'n", 'irin'e'i.  
6. "Magər ni ne.igučho'ta, u ṛpo'n mara's." "Su'a" iri', eñe bijo'i' l'ei gi.'e.  
7. Haei š'enəna chiri'e'i b'era čhi'ka. Tīp haei čhi't'e bəri'su Sa'ri šaskin'o Sa'ri Bar'nu tam'asu (tamašašu?) a'gi čhi'ka. Hāi lomina'i uš'ana Dyu Safi'dàn hāi bēra ir'e'īŋ čha'ka.  
8. Di.u Safi'd sæilašu gyas Sa Barra'n g'i'a. Haei Sa Barra'n Padša'n Sa'ri Bar'nos lom'ip. Lom'i' gərasu a'nip.  
9. Dūi tsira Di'u Safi'dàn Sa Barra'n Padša's pa bija'liŋ: "Haei.asmo pači me' sala'mišu 'a'ya. Tahaei.asmo hag'i te' sala'mišu a' čhi'saka. Haei.asmo pači nō' me sala'mišu a'vo". Ir'i, he'i za'ta čha'ka.  
10. Hē.i Sa Barra'n Padša'lan, "Ya bab'or, me āpane e.i birš'asu ja's" ir'ī āpane meli l'ei āpane'ī birš'asu 'a'ya.  
11. ese.i kuyo'čan but šuræi.e'ś 'irine'. 'Iri, həri'p iri, tamaša irin'e'ī."
12. “amaño parδša a'y'ar” iri, tamaša iri, “amaño parδša'n me'li'ka le'i a'ya” iri, ho tamaša'e irin'e.

13. Ho parδša je.i aran'eï th'egušas be'ta. Kuyodšu du'wa salam iri'n. arane'i t'axtas be'ta.

14. Lo'to ke lo'to du'i me'rits hat'á. Kharñe pi'ne æis.

TRANSLATION

The Story of King Shā Bārān

1. There was a king called Shā Bārān. From the time he was born he had not gone out.

2. There was a Dīv (by name) Dīu Safid. One day he was wandering about up in heaven and from there he looked at his (Shā Bārān’s) house. Seeing (him) he fell in love with this beauty. Going back (to earth), and entering into the skin of one of Shā Bārān’s subjects he went to the king.

3. “O King”, (he said), “since you were born you have not come out into the world. Come out (now) and give a command and counsel to your people”. Having spoken (thus) he took (the king) and came out. He carried King Shā Bārān off to the extreme limit of the country and mounted a horse of the wind. The Dīu Safid took the king away to his own home.

4. “O King Shā Bārān”, (said he), “salām aléikum!”. Do not be afraid of me. I have not brought you (here) for your hurt. I fell in love with your beauty and have brought you (here on that account). If you will do me a kindness don’t go into this garden here. Otherwise I have left you free (or, everything else I have left open to you?)”. Having
said this he gave him servants there, and went off for an outing.

5. Afterwards the servants took (the king) to have a look round. King Shā Bārān said: “Take me to that garden” “No”, said they, “the Dīu Safīd will kill us (if we do)”. “(We will) not (take you) there”, they said.

6. “If you don’t take me, I will kill myself”.

(When he said this) they were alarmed and said “All right”, and took him off (there).

7. There was a pond of milk in that garden, and Shāri Bānu of Shāri Shaskin used to come there to the pond to disport herself. The Dīu Safīd had had the pond made with the intention of catching her.

8. When the Dīu Safīd was gone on his outing, Shā Bārān went (to the garden) and caught Shāri Bānu. Having caught her he brought her to the house.

............

9. Twice the Dīu Safīd sent to king Shā Bārān, saying: “Hereafter you will come (to me) to pay me your respects. Before this I used to come to you to pay you my respects. After this, then, do you come to pay your respects to me”. Things were thus (or, such was his nature?).

10. King Shā Bārān said (to the Dīu Safīd): “O Grandfather, I am going off to my own country,” and he took his wife (and went off) and came to his own country.

11. His subjects made great rejoicing, and making rejoicing and music they held festival.

12. Saying: “Our king has come (back),” (and holding festival) and “Our king has brought a wife (with him), they then made festival.
13. Then the king went and took up his abode in his palace, and he blessed and saluted his people, and he took his seat on his throne.

14. I have been involved in toil and trouble (?). Hands on the two mothers(?). Eating and drinking I came.

NOTE

This is an extremely abbreviated version of a story which I have recorded at greater length in Burushaski (v. "The Burushaski Language", Vol. II, pp. 2—33, Oslo, 1935).

The name of the hero there appears in what is no doubt its original form, Shāhzāda Baḥrām.

In relation to both Burushaski and Dumaki the story is obviously of foreign origin.

The episode of the capture of the bride has here been so much curtailed that it has lost all the features which in the Burushaski version clearly show it to be a presentation of the "Swan Maiden" motif.

A study of that motif, with references to the literature of the subject, has been given by N. M. Penzer in Appendix I, Vol. VIII of "The Ocean of Story", published by Chas. J. Sawyer, London, 1927.

NOTES ON THE TEXT

Para.

Pa·dša.ε was alternatively written as pa·dša.i.

1. ε I cannot explain this.

i·rin or iri·n, the passive participle of irina, to do
or to say. Cp. iri = saying 3, 4 et passim. Both Shina and Burushaski on occasion use the verb to do with the sense of to say.

baḍun'asmo Abl. of the infin. baḍuna to be born, or possibly of the 3rd sg. m. pret. Bu. rendering: in dimanumtsum ho'la dum-sum apam.

2. asma'neği this was originally written asma'neço, a putative Abl., and glossed: From heaven he saw into his house.

'esei v. § 61.

ger'āšu it is a question whether the Dat. here denotes into, as it does in the case of č'omekirišu, and perhaps of duna'tašu 3, and šen'āšu 4. In Bu. bərenas + Dat = to look at.

nuvaras a'šiq + -as = on, corresponding to the Shina idiom: ba'dša.e dij-ič...a'šaq be'n, and the Burushaski: i'nmu su'raš-te a'šiq manuwam, and, men-tse pfu't mamai.iba'n ke.

č'omekirišu je.i in the parallel idiom Sh. has the Loc. (čomər be), but Bu. the Dat. (baṭər nik ki'n).

pa for “ba” of my Ms.

3. šalda'k why only one command, and one counsel or injunction? Perhaps sufficient for a first public appearance.

bās so written in the Ms. and probably not a contraction for ba'dša's. Perhaps simply the Persian bās, enough, with some such meaning as without more ado.
l'e'ni nikhita originally written "le'ini khita" which with the following "B'aran" for earlier "Ba'ra'n" shows how pronunciation and stress may vary.

bauwi gow'as "horse of the wind", glossed Bu. ti'se hayur. I do not know the animal in Burushaski, but it appears in Shina stories as the: o'se Ašpo
gow'as pinaeín Cp. Sh. Ašpij pino'iki.

4. kə perhaps Pers. kih introducing the words of a speech.

tus note an undoubted Acc. -AS form.
mirba'ni iri-ta the use of the preterite to express a condition in the future is common to the neighbouring and other languages, but it does not seem to fit very well here. The phrase was explained by a literal rendering in Bu.: mirba'ni etuma kə gutə bəsi.ər o'ni.

čipi muneni explained by the Bu. thi ya're het go'təm. thi is rather elusive; it may mean: other than, besides, except. ya're means down, below, beyond this, further. The phrase seems to mean: otherwise apart from this I have given you liberty, or possibly: apart from this I have left everything open, or free, for you.

iri probably closes the preceding quotation. I made it begin a new sentence as I heard it. The same difficulty sometimes presents itself in Burushaski.

This iri' = saying, corresponds exactly in
meaning and use to the Shina the, the Ppa. of tho'iki, to do. In the same situation Bu-
rushaski uses nusen the Ppa. of senas, to say.

   **no'** 2nd pl. Impv. of ne'ina.
   **ni'ki'n** recorded only in this passage.
   **a'mets** a clear example of the Acc. in -a'ts.

6. **magar** is here probably used as an equivalent of agar, and not with its proper meaning: but.

7. **Sa'ri Søaskin'o** is probably an Abl. used adjectivally. In the Bu. version Shari Banu's home is also placed in Shari Shaskin, which was said by the narrator to be the equivalent of a Persian “Shahr i Sabz.”

**Tamašu** almost certainly a mistake for tamašašu. Tamaša is used in Bu. of any kind of entertainment, amusement, sport etc. Here the meaning was explained by the Bu.: *tam delja' jušu bom, she used to come for the purpose of bathing, or swimming.*

**Uš'ana** was explained as: in the thought, or intention. In Bu. there is a word uš-ulum = by reason of, because of.

8. **D.S. gyas** glossed in Bu.: særilær ni'mtse = on his being gone. V. § 100.
   **Š. Baños** is this an Acc. or the Loc. 2? V. § 33. IV.

9. **hæi. smo** pachi here and in the following line seems to mean: after this. I think that he'i is not very strongly the remoter demonstra-
tive *that*. Hence the differentiation tahe'i and tunhe'i.

a'ya is the 2nd sg. Future.

nō' was explained by the Bu. da' which has many shades of meaning according to the context. The most definite are: *again, in addition*, but it can sometimes be rendered by *then* with a consequential sense.

After this then (in consideration of what I have said) you come to me.

he'i za'ta čha'ka is explained by Bu. ite zælæte bæm lit.: *he was on that fashion.*

One would expect it to refer rather to the state of affairs, or the state of relations between the two persons, but za't is perhaps not a very suitable word to apply to things.

10. 'a'ya 3rd sg. m. Pret. and not Fut. as in 9. above. In the Pret. the stress should probably be on the final -a as in 12, and in several other intransitive Pret. forms.

11. esse.i v. § 61, cf. 2. above.

ekuyočan kuyoč is a collective and takes the verb in the plural, but it is probably here regarded as a singular, hence the sg. Trans. Nom. suffix -an.

12. tamaša'e the final -e is perhaps only a glide.

14. Some kind of conventional formula for the end of a story.

lo'io ke lo'io was glossed Bu.: Awalas ke mušaqqat
The last two words mean: *I have been worried or involved in trouble. *awalad is the 1st sg. form of the Infin. or Noun Agent form of *-walas to fall, to find oneself in (a place), to fall a victim to, to "catch" (smallpox etc.)

Perhaps the general meaning is: *I have fallen on evil times.

lo'to in Sh. and Bu. is a ball of yarn, probably connected with Sh. lut, a crease, Bu., lo't, crumpled, wrinkled. The idea perhaps is "complications".

In Shina, however, there is another word lut'o, lu'to, lo'to "bare-headed", which might suggest the idea "destitute".

In the Text I wrote "be'rits", but this is certainly wrong. The passage was glossed: divi me'ri'm = Bu. a'ltan mamatsaro (i.e. two mothers), hata = hands.

The word must be the -ats case-form of the pl. me'ri'm, mothers, but I cannot guess the significance of "hands on two mothers".

kha'ne pi'ne aës glossed: Bu. šičume mi'me da'yma eating and drinking I came (probably = I have come).

This occurs as a concluding formula in two of my Burushaski texts (v. "The Burushaski Language", Vol. II, pp. 32 and 46). In the first of the two it is slightly fuller:
je šičume, mi’mē, čhaminē daiyām
eating, drinking, hungry I came. I understood that it indicated desire on the part of
the narrator for a reward.
kha’ne pi’ne look as if they were connected
with the Infinitive forms: kha’na and
pi’na.
ΔУMΑΚI-ENGLISH VOCABULARY

a, ά, æ

λέ -ῃ f. eye.
(The form given is J.Kh.'s. I recorded λέ'i'n, but this was probably for the pl. as words for dual parts of the body seem at first to have been given me in their pl. form. The word may be λέ'hi as in Sh., for J.Kh. sometimes seems to miss final sounds).
(Cp. Sh. λέ'h'i)

λσορ-a, -i, -e bad.
(Perhaps cp. Lahnda etc. ɣhaŋgā, Rāmbani ɣhan-gō, "good", and Sirāji of Đođa atsaŋmato", bad", in which -mato is an adjectival suffix).

λσide'ni upper. Recorded only in: λσide'ni đero'ti, lintel (Cp. Ṭtsi and Ṭtside'ni)

λσhig'owe, (probably pl.), eyebrow(s).
(The transcription aσhi-, λσhi- in this and the following is assumed on the strength of Sh. λσhi. The equivalent word in Sh. is λσhiko'to, with dialectal variants).

λσhik'u'me, (probably pl.) eyelash(es).
(Cp. Sh. λσhiku'mo)
aσ'i'n v.s.v. λέ
\(\text{āchit'āl}\) eyelid.

(Cp. Sh. tāl, roof, ceiling. In Gurezi Sh. tālo'ni was recorded for eyelid. In several dialects it is \(\text{āchhipātī}\).

\(\text{āgar}\) if. Only one example recorded, in which the verb is followed by the particle \(\text{ta}\)

\(\text{āgar}\) he krom irin čha'ka-ta, te'əsλka, \text{if he had done that I would (have) beat(en) him}

(Prs., Sh., Bu.)

\(\text{āga'siš}\) burunč cloud.

(\(\text{āga'siš}\) probably for \(\text{āga'sis}\), from \(\text{agor'ś}\); burunč Bu. cloud).

\(\text{agor'ś}\) f. sky.

\(\text{atsi}\) \(\text{aga'sina}\) up in the sky

(The -i- is probably a feminine theme, cp. \(\text{ak}\), \(\text{agis}\).

\(\text{agor'ś}\) recalls both Sh. \(\text{agæi}\), \(\text{haga'ri}\), and Bu. \(\text{æyəš}\). Cp. Skr. ākāsa- Panj. \(\text{aga's}\).)

\(\text{agu'la}\), pl. aguliŋ, f. finger, toe.

\(\text{bl̩r̩i}\) agula thumb

\(\text{khi'ti}\) agula little finger

\(\text{pa'è}\) agu'la toe

(Pr. Dareli Sh. hagu'ri)

\(\text{ak}\), pl. ag'īŋ, f. fire.

\(\text{ak}\) lam e't, \(\text{ak}\) lupa'i light the fire

\(\text{agis}\) hagi in front of the fire

\(\text{agis}\) sas er warm (it) at the fire

(Pr. H. a'g, Panj. \(\text{agg}\))

\(\text{ako'un}, \text{ako'y},\) pl. \(\text{ak'a'ya}\), m. walnut (tree and nut).

(\(\text{The Sh. is \(\text{āch'ō}\), Skr. akṣoṭa}-\))

al-, (\(\text{Al-}\)), J.Kh. to take. Recorded only in J.Kh.'s:
hevi  maniśa po eka rupee ḥak alim I took one rupee from that man.

alam J.Kh. f. flag
geras alam chi there is a flag on the house. (Ar. Prs.)

alof, J.Kh. pl. ala', m. saying, etc., Bu. bēr.
(Cp. Gauro al-, to say)
am'a', ama of us, our. Gen. of am'e q.v.
amenō of, or from, this side, Bu. khitum, opp. of tunō.
am'e we

Acc. am'ets en'e am'ets ten'e they struck us.
am'ets mare'ga he will kill us. T.5.
Gen. am'a' haei am'a go'r ħa that is our house.
am'a' pa'dāa our king. T.12.
Dat. am'eču haei go'r am'eču de give us that house
Abl. ametsmo ha'i birīṣa ametsmo hərin'e they took the land from us
Loc. 2 am'ets en'e am'ets u's chi their debt is on us, i.e. we are in debt to them.
hāy'ān am'ets lomiŋ he laid hold on us
With pa. am'e pa šapi'k n'a' we have no bread
am'ets v.s.v. am'e
a'na to come, to arrive in. V. paradigm § 83.
\[ me sāla'miśu 'a'ya thou wilt come to pay thy respects to me T.9. \]
kāb'ešu a'ga? when will he come?
ā' čhi'isaka I used to come T.9.
a'ēs I came T.14.
āpame'i birišašu a'ya he came to his own country T.10.
kābe a'ye-ta mas pa a'ν whenever (or if ever) he comes (lit. came) bring him to me
ka'jīko aε'y'are cha? from where hast thou come?,
Bu. âmulum duko'ma?
S. Ba'nu a'gi čhi'ka Sh.B. had come. T.7.
hei a'vλmo mas pa a'ν when he has come, bring him to me
gərsas pa a'vλno ("ayango") when he came near the house. J.Kh.

λna in, inside; inner.
λna gərena inside in the house
dərēne λna gi'a he went in at the door
'λna go't the "inner house" i.e. the store room, corresponding to Bu. u'la (← u'l + ha).

'anina to bring. V. List of Verbs.
gō'wa a'n bring the horse
kīta'b a'n bring the book
mas pa a'ν bring (him) to me.
tus a'vnič I have brought thee T.4.
g'ərəšu a'vni he brought (her) to the house T.8.
(Cp. Hindi an-nā, Lahnda ān-)

'anjōq (pl.?) intestines, entrails
(Cp. Astori and Gurezi Sh. o'zi and Skr. antra-?)

λnuwa'na 1. to cause to be brought. V. List of Verbs.
   2. to send, = Bu. do'vetsa's (to make bring to) mašu
gō'wa λnuwa'i || bija'l send a horse to me

λp'ane, (invar.) -self, -selves. Corroborative Pron. V. § 64.
tu λp'ane deki'ye you look yourself
λp'ane čha it is he himself, Bu. i'i bēi.
mur'tuk 'λp'ane 'now itself', i.e. this very moment (Cp. ṁpo'n).
This is my own house that is thy own house
a man has struck (?) and killed his own wife. J.Kh.
he is in his (own) house. K.Jh.

(Cp. T.10.

(Gener. of apone. Cp. H. arna).
apone, obl. base arane-, -self, selves. Reflexive Pron. V.
§ 65.

ap'u, 'apu up(-valley), upper.
ap'u hu.i gi.acha he has gone up-valley, Bu. dsl ne ni bae

Murtaza.aba'd 'Apu Ko't M. Upper Fort (village), Bu. M. Dsl Khan

'ari'n millet (Panicum miliaceum?), "china".

(Cp. Kho. o'lin)
asma'n heaven, sky.
asma'ne'i, asma'neji, in the sky, in heaven, perhaps in the region of heaven T.2.
asma'nejo from heaven, from the side of heaven.

V. § 44. (Prs.H.)

asuki's gullet. (Bu.)

lashi, -ŋ f. apricot, apricot tree.
eka lashi chi there is an apricot (tree).
lashiye (or, lsha'ye) kot apricot wood.

a'siq enamoured of, in love with
nu'tas a'siq hur'y'a' he became enamoured of his beauty. T.2. (Ar. Prs.)
\[\text{sit}-\text{a}, -\text{i}, -\varepsilon \text{ weak.} \]

(Cp. Sh. \(\text{\textlambda-\textsha\textto} \leftarrow \text{\textlambda t}, \text{strength}\))

\[\text{\textlambda\textsha\texti} \text{ eighteen. (Sh.)} \]

\[\text{atsi up, up above.} \]
\[\text{atsi giva he went up} \]
\[\text{atsi ja go up} \]
\[\text{atsi aga-\textsha\textina up in the sky} \]
(Cp. \(\text{\textlambda\textshi\textde\textni}\parallel \text{atside\textni}, \text{and Sh. \text{\textlambda ji}, \text{\textlambda je}, \text{up, etc.,} \text{V. \textsection 39})). \]

\[\text{atside\textni} \text{ J.Kh. upper-bedding} \]
(Cp. \(\text{\textlambda\textshi\textde\textni}. \text{Semantically and as regards -de\textni cp. Kho. so\texttextex\textvu\textdi\textni, upper-bedding}). \]

\[\text{atsimo 1. upper, pertaining to the upper side.} \]
\[\text{atsimo go\textri the upper house (upper storey)?} \]
\[\text{atsimo qama the holes in the upper side of a flute (tut\textexk)} \]
2. from above
\[\text{atsimo botek pe\textri (pe\textya?) a stone fell from above,} \]
\[\text{Bu. yat\textum dan\textan wali\textmi J.Kh.} \]
(Cp. \(\text{atsi}\)).

\[\varepsilon \]

\[\varepsilon (\varepsilon) \text{ he, that. V. \textsection 61 and v.s.vv. esu and eta} \]
\[\text{ek, f. eka, one.} \]
\[-ek, f. -aka a, one. V. \textsection 18.} \]
\[\text{ekari eleven. (Sh.)} \]
\[\varepsilon\eta, \text{Trs. Nom. \varepsilon\eta, 1. they, those. Personal and Demonstrative Pron. V. \textsections 59 & 62.} \]
they themselves came
they threw stones
they said “no”. T.5.
the king banished them, Bu.
thieves o'spalimi
they went to their house. J.Kh.
it is their land.
give (it) to them
they have much property
2. the, those. Demonstrative Adj.
the Mir settled those men in Hini. J.Kh.
give the men wine and bread. J.Kh.
the Mir took the land away from those men. J.Kh.
of him, his. V. § 61.
at (or into) his house T.2.
his subjects T.11.
neck-strap, sling, strap for slinging big drum. (Bu.)
to him (Dat. of ε?). V. § 61.
wherever he is, call (to) him
(probably ε, he, + ta, here). V. § 61.
(?)

tenon, dovetail. (Bu. ipo'h, pl. -muts)
cream. (Bu.)
irâna to cause to be made, to cause s.o. to do, mâke (?). V. List of Verbs, and § 74.

D.S.-ân hâi bêra ir'e'în čha'ka the D.S. had caused that pond to be made. T.7

kîsmatgâ're säl ir'âne the servants made him go for a walk, took him for a look round. T.5.

(Cs. of irina)

1. irin'á 1. to make, to do. V. List of Verbs

taxhê krom k'îjye ir'i? why did you do this act?
taxhæi krom irî'ta if you did (i.e. were to do) this act.

âp'âne krom er do the job yourself
taxhê krom 'irinâšu ræi čhi? do you intend (or, wish) to do this?


2. to say

irîn he said T.5.

'irin'e'i they said T.5 (2).

irî saying T. 4, 6, 9, 10, 11, 12

irîn, irin called, named. T.1.

2. iriná in: ju irina to stretch, set up warp

(Possibly the same word as 1. irina, but compare Sh. îro'îki, to stretch and fix warp in position for weaving, which seems to be a denominative from a word er = warp).

iškun'a, (-i, -e?) pertaining to this year.

iš'o this year. (Cp. hâg'išu ?).

išpi'ta lucerne. (Cp. Sh. išpi't, Bu. šîpi't).

o

o and (in numerals)

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biš o ek twenty-one
du’i biš o dæi fifty
'oče today. (Sh. ʌʃ, “vulgar” ʌčo; Skr. adyá, adyá?)
oga’l- J.Kh. to make descend, take down. V. List of Verbs.
(Perhaps uga’l-)
ogol- J.Kh. to descend, get down. V. List of Verbs. (Perhaps ugul-)
o’rp m. rain
o’rp aga čha it is raining, Bu. həralt di’a’ršila.
(Cp. Skr. abhrá- (rain)cloud)
ošæyo, pl. ušæyæ, hare. (Cp. Sh. oše’yô).
oš eight. (Cp. Kho. ušt, Sh. ʌš(t). A ʌ-, o- vowel appears also in Gawar Bati and Kati).
o’te (pl.?) lip(s). (Cp. Sh. ʌ̈ti, pl. ʌ̈te; H. hô’th).

u

u I. The Trs. Nom. is me. V. paradigm §59.
(Cp Gujuri ú’; Gujurāti hû’)
ugu’rá, (-i, -e?), heavy. (Cp. Sh. agu’ro).
urk m. wolf.
he’i mani’šan ek u’tkak tubakas tani’n the man shot a wolf with a gun. J.Kh. (Bu. ← Iranian).
1. u’s f. debt, loan.
te mas uš čhi “your debt is on me”, i.e. I am indebted to you, Bu. u’ņe ja’te u’s bila
ẹṇ’e ʌmëts uš čhi we are indebted to them
me tus uš čhi you are indebted to me.
(Cp. Sh., Bu. uš)

2. uš intention, thought.
hari lomina'i uš'ana with the intention of catching her T.7.
(Cp. Bu. uš-ulo by reason of)

uš'lm foster-

\[
\begin{align*}
\text{uš'lm} & \{ \text{ma'ma} \} \text{foster-mother} \\
\text{uš'lm} & \{ \text{ma'ya} \} \\
\text{uš'lm} & \text{me'riŋ} \text{foster-mothers} \\
\text{uš'lm} & \text{be'In} \text{foster-sister} \\
\text{(Bu.)}
\end{align*}
\]

uth'ula, (-i, -e?), high
(Cp. Sh. uth'alo)

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**B**

baba, baba, pl. pi'a'ra, m. father; father's brother; paternal uncle.
ču'na baba father's younger brother.
bala baba father's elder brother
(Cp. bab'a, father, honorific in Bu. and Kho. and probably Sh. Pia'ra is an -a'ra plur. of a hypothetical sing. form *pia, or *pi, which may be compared with forms of the type piu, peö, found in Sindhi, Lahnda and Panjabi).

bab'ri, pl. babæiŋ, f. apple
ska bab'ri čhi there is an apple.
(Cf. Welsh Gypsy p'abai)
bab'o m. grandfather.

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ya bab'o used as a title of respect. T.20.
(Cp. Bu. bapo, grandfather, restricted to Royal Family. In Sh. ba'bo = father, father-in-law).

bāļāni, -ŋ f. disc fixed on large spindle (tali's), Bu. jukumāl.

bāčo'to, pl. 'bāčo'te, m. calf.

ek bāčo'ta'k cha there is a calf
(Cp. Jaunsāri bāchhuṭi, female calf, and Kho. bāho'l. Sh. has batso).

bāda sole (of foot).

pa.e bāda sole of foot. (Bu.)

bād-a, bāf-a, -i, -e big, large.

bāri agu'la thumb

bāra (d'æmāl) the big kettledrum

bāri ya the heart
(Cp. Sh. bād'o, H. bāra).

bādam m. almond.

(Prs. Cp. Sh. Bu. bādam; Kho. bāda'm)

bāduṇa to be born, Bu. d*-manas. V. List of Verbs.

Fut. 3rd sg. m. bādo'ga = Bu. dimērimi.
Pret. 3rd sg. m. bādu'na = Bu. dimanimī
Pret. 3rd pl. bādu'nē = Bu. dimanumān
Abl. Infin. he bāduṇ'asmo = Bu. in dimanum-tsum, from his birth, since his being born T.1.

bāyum mare.

bāyum go'wa cha, it is a mare-horse (?)
(Cp. Bu. bāyum, Sh. ba'm).

bāri twelve. (Sh.)

bājeriŋ, -a, m. runner on braces of drum to tighten them, Bu.

mayun
bak'ira, pl. bak'ire, m. sheep or/and goat, small cattle, equivalent to Sh. lâč, Bu. huy'ês.

ek bak'irak cha there is a sheep-or-goat
bak'ire ye pæi.a'lo goatherd, shepherd
(Cp. H. bakrā, bakrī)

b'akulá, (-i, -e?) thick. (Perhaps cp. Skr. bahala-. For k = h cp. Ḍ.âki'n).

bakuni elbow.
(Cp. Sh. bakhuni).

2. ba'li f. cord, string, Bu. wālgi.

dānu.e.i ba'li bow-string (goat's hair cord attached to the "bow" when weaving, to wh. the ends of the warp threads are fastened).
(Sh.)

ban, -uye joint.

ki'rtsæ ban joint (anat.)
(Cp. Prs. band, Sh. Bu. Kho. ban.)

bana to throw. V. List of Verbs.

u bort (bot?) ba's I shall throw a stone
ha'i jo'i mon ba'in he threw the woman down. J.Kh.
jâku'na bæin ch(e?) small pieces of wood are let in-to, grafted into (the mouthpiece of the reed-pipe).
(bæin is probably the Past Pc. Pass. V. § 93.)

banda person, man

ko'no banda'kišu de'es? to which person shall I give (it)?
he'i bandāšu to that man
he'i banda kok čha? who is that person?
(Prs. Also current in Sh. and Kho.)
ba'owa J.Kh. f. sleeve. (Cp. Sh. bo'i).
ba'po J.Kh. yesterday.
ba'r out.

\[ \text{ba'r gi'a čha he has gone out} \]
\[ \text{ba nīkhī'ta na'ka he had not gone out. T.1.} \]
(Cp. H. ba'hir. Not represented in Sh. or Bu.)

bər, -iŋ f. nullah, gorge. (Bu.)

b'era, pl. b'ēriŋ, f. pond, lake. Dat. bər'išu T.7.
(Cp. Sh. bəri, f.; Bu. pfəri).

bare'ni outside. V. § 44.

\[ \text{bare'ni be'ța he sat down outside} \]
\[ \text{gərai baren (sic) outside the house J.Kh.} \]
(Cp. ba'r)

bər'es v.s.v. jauwa bər'es.

bərgu buckwheat.
(Cp. Bu. bəru, Sh. bəra'o f., Tib. bra-bo, brau, bro)

bəris J.Kh. a year
\[ \text{do'i bərīsa two years} \]
(Cp. Sh. bəriš, H. baras)

bərpa, pl. bərp'ē, m. poplar (Lombardy)
(Cp. Bu. j'ərpa, Balti yərpa, Tib. dyår-pa, yār-pa).

bās —? Perhaps Prs. bās, enough, etc.
\[ \text{bās le'i nikhīta without more ado (?) he took him} \]
\[ \text{and went off T. 3.} \]

bəskaret, -a m. wether. (Bu.)

bəsta, pl. bəstəŋ, upper board of comb of loom, Bu. bəsta.
ba's f. language.

\[ \text{Dumai'ki ba's the Dumaki language} \]
\[ \text{Domeŋe ba's čhi it is the language of the Doma} \]
Đuma'ki ba'sena kho'sek munegučho't?
what do you say in the Đ. language?
(Bu. and Sh.)

baša'r- to play (music, drum etc.).
sasiri baša'r having heated (the drum) beat (it).
(Cp. Sh. bašo'iki. Possibly baša'r is an error for baš'a the 2nd pl. Impv., in which case the Base would be baš-).

ba'ta, (-i, -e?) open.
dor ba'ta ira's I'll open the door
dor ba'ta er open the door
(Cp. Sh. ba'to)

batsin thigh.
batsine.i gəti'ti groin.
(Bu.)

bæitin clavicle, collar-bone.
(Bu.)

ba'u.a f. wind.

ba'u.a ho'girči there is wind, wind is blowing.
bauwi gow'as pinæin he mounted (on) a horse of the wind T.3.
(Cp. Bhadrawāhi bāo and other allied forms. Skr. vāyu-).

ba'uti, -riŋ daughter-in-law.
(Cp. H. bažhu).

"bebal" J.Kh. midday.

"bebalasmo" hagi aya' he came before midday.
Bu. duqyu'itsum yər dešqaltimi. J.Kh.

"bebalasmo pachos ayā" he came after midday.
J.Kh.
be'da, pl. be'doŋ, f. sheep.

eka be'daka čhi there is a sheep.
be'rei pama čhi it is sheep's wool.
(Cp. H. bhe'r, bhe'ri, f. sheep).

be'in, pl. b'endiriŋ sister. (Cp. H. bāhin. Forms approxi-
mating to be'in are widely dispersed).

bešili -ŋ f. musical-pipe (large, without reed), Bu. gabi.
be'sina to sit, sit down, to settle down. V. List of Verbs.

tu ka'jek bešeya čha? where are you sitting?,
Bu. amulo huruša?

dəras pa be's sit down beside the door
mas pa be'taća he sat down beside me
pa'dša aran'ei th'e'ŋušas be'taća the king settled
down (?) in his palace T.13.
aran'ei taktas be'taća he sat on his throne T.13.
gəras pa be'tha čha he is seated (?) beside the house.

J.Kh.
beš'ina šona čha it is good to sit.
(I was not certain whether the sound was -š- or
-š-.

Cp. Welsh Gyp. beš-, Palûla bheš- Panj. bes-na;
bəi.o'iki, Pret. bəi't-us, bə't-us etc.)

bi.'a'li yesterday.
(Cp. Gilgiti Sh. bala, in some other dialects bela,
bılëa. Gurezí Sh. bılëa, yesterday, be.a'le, the day
before yesterday; Grahame Bailey, however, has
byālë yesterday, bēlā'h yesterday morning. Chilis
biyāli yesterday).

bičuš m. lightning.
bičuš æiya it lightened.
(Cp. Sh. b'rčuš, Nagar Bu. b'ičuš).

bij'a'liná to send = Bu. o'ts.hu'ylas (to make take away to).
(Cp. ñnuwa'na). V. List of Verbs.
šæišu go'wa bija'l send a horse to the king
måšu go'wa bija'l (or ñnuwa'i) send a horse to me.

bijo'na to fear, be afraid. V. List of Verbs.
bijo'na dërka'r ná' there is no need to fear.
måsмо ni bij'o don't be afraid of me. T.4.
Ppa. bijo'1' T.6.
(Cp. Sh. bijo'1ki).

bi'k, -a m.(?) willow

ka'la bi'k čhi (?) it is a "black" willow
ko'n bi'k "arrow" willow
šukul'a bi'k "white" willow
bi'ke, bi'ke.1 of willow wood
(Bu.)

bina'na 1. v.t. to settle, Bu. *-uuru'tas (to make sit, settle).
šæin eŋ mani'ša Hinana bina'in the Mër settled
those men in Hini. J.Kh.

2. to make secure, save, protect, Bu. d*-aspasas
(based on basa's v.i. to settle down, keep still, etc.).
apo'n bina'i take care of yourself, look out for your-
self, Bu. gukher d'e'spas.

birayo, -a m. foal.
birayo.ek čha there is a foal
(Bu.)

biræya, pl. bir'a'ra brother.
biro'ye pu'ē brother's son
biro'ye di.a brother's daughter.
The change of -æ- to -o'- in the Gen. Sg. is surprising
(Cp. Gawar Bati bliaia, Lahnda bhirā).

birl'ša, birša m. land, country.
ēny'ene birša čha it is their land.
šæin ēn mani-ša po birša hari'n the Mīr took the
land from those men. J.Kh.

Cp. T. 3, 10.
(Cp. Bu. bu'šæi)

bironč, pl. birańča, m. mulberry.
(Cp. Bu. bironč, Sh. marońč)

biś twenty.

biś o ek twenty-one
biś o du'i twenty-two

(biś appears in different parts of the Indo-Aryan
area, e.g. Kohistani, Gārwi, Torwāli and Maiyā;
in W. Pahāri and Bengali; and in European Gyp-
sy. V. LSI. Vol. I. Pt. II. Sh. has bi).

biś o dæi, — da'i thirty.

bit'ali, -ŋ f. shelf, (plank?)
(Cp. Gilgiti Sh. bit'āli f. plank, board; Kho. bit't,
plank, shelf).

bit'o'rr, pl. bit'a'ra husband.

bita're bira'ya husband's brother

b'oboqa in: pi'ni b'oboqa the calf of the leg
(Cp. Bu. bubo'q, Kho. bubuq).

bolk m. board in loom from which heddles are suspended,

bolk ďha
(Bu. balk, plank).


bos, pl. b\(\text{\=}\)sa, ploughshare. (Bu. b\(\text{\=}\)s).

bot, pl. b\(\text{\=}\)ta m. stone (including shale etc.)

bot\(\text{\=}\)k pe\(\text{\=}\)i a stone fell. J.Kh. pe\(\text{\=}\)i seems to imply that bot is f., but I, and J.Kh. elsewhere, have recorded it as m., and the Sh. b\(\text{\=}\)t is m.

(Cp. bort which may be due to mishearing.

Cp. Sh. b\(\text{\=}\)t, Kho. bohrt, stone. Bu. b\(\text{\=}\)t (non-cerebral t), stone that splits into flat sheets, shale etc. I cannot say for certain that the -t of bot is not cerebral.)

bozon-, (buzun-?) J.Kh. to forget. V. List of Verbs.

bras rice. (Tib., Balti, Bu.).

bu- J.Kh. to weave. V. List of Verbs.

(Cp. Sh. buyovrki).

bu.'\(\text{\=}\)l\(\text{\=}\)ta \(\text{\=}\)rts, -a cowherd.

g\(\text{\=}\)ei\(\text{\=}\)e bu.'\(\text{\=}\)l\(\text{\=}\)ta \(\text{\=}\)rts a cowherd.

(Bu.)

bu.i' scapula, shoulder-blade. (Bu.)

buk'\(\text{\=}\)ka broad beans. (Bu., Sh. buk'\(\text{\=}\)k).

bu'm low tone (of one side of big drum and of larger of pair of kettledrums). Opp. na'\(\text{\=}\)u. (Bu.)

burunc cloud. V.s.v. \(\text{\=}\)ga\(\text{\=}\)si\(\text{\=}\)ñ. (Bu.)

buru's m. milk product made from what rises to the top when buttermilk is boiled.

(Cp. Bu. buru's,; Sh. Gilgit, bru'\(\text{\=}\)ts, Astori, bru'\(\text{\=}\)s, Gurezi, buru's).

bu's bhoosa, broken straw. (Cp. H. bhu's, bhu'\(\text{\=}\)sa).

but, bu't many, much.
da'na buţ čhe there are many oxen
hær'apa do-lat buţ čhi he has much property
(Bu.)

buţa, (-i, -e) all, the whole.

(dim (buţa) the (whole) body
I do not know whether this represents the normal word-order. In Sh. and Bu. the word for "all" usually follows the noun.

buţe čhe'ka (they) all were...
(Cp. Sh. buţo)

č, čh, č

čhagyə m. patch of leather (at mouth, of musical pipe, the tut'ek)

band of leather (?) round top of kettledrum to which the braces are fixed (?).
(Bu. čhagyə patch of leather or cloth).

čhari po'i biš three hundred.
čaki, -ŋ, f. kid.

eka čakika čhi there is one kid

čha'li, -ŋ f. she-goat.

eka čha'likə čhi there is one she-goat

šəra čha'li female ibex
(Cp. Sh. čha'1, kid; but allied forms with meaning "she-goat" in Gärwi and Törwāli, Rāmbani, Pogulī etc. deriving apparently from Prakrit chali, v. LSI vol.I. Pt. II).

čhanjər toqəli m. ram.

(Cp. Bu. čhanjər toqəli, entire sheep)
čañut back and top of head
(Cp. perhaps Bu. *-čañataras, back of head, occiput).
čʰaːɾ, -oŋ m. cliff.
(Cp. Sh. čʰaːɾ m. cliff (G.B. čʰar = mountain); Bu. čʰaːɾ, rock-cliff; Kho. čʰar earth-cliff).
čʰər grass. (Cp. Sh. čʰəɾ, green grass, growing or cut).
čʰəɾ biːs eighty. (Sh. čʰəɾ bi.o).
čʰəɾoːk buttocks.
(Cp. Sh. Gilgiti čʰoroːk, čʰuruːk (?), Astori čʰoroːk, Gurezi čʰoroːk).
čʰaːtəl J.Kh. axe.
he.i čʰaːtalane toːm tənîn he cut down the tree with an axe.
(Cp. Sh. čʰaːtal f., G.B. gives čʰaːtal).
čai, (čæi?) -ŋ f. J.Kh. bird.
(Cp. Sh. čæi).
čæi three.
čæi(y) aguliŋ three fingers.
(Sh. če, če.i).
čæi biːs sixty. (Sh. čæbi.o).
čauɗ'edoːs the day after the day after tomorrow. (čaur + — + doːs)
čaundæi fourteen.
(Cp. Sh. čoːndæi)
čaur, čaːur four
čaːur aguliŋ four fingers
(Cp. čaːɾ biːs and Sh. čaːɾ. Forms with -au- are found in the Kohistānī languages and Rāmbani).
čeːč, -a m. field. (Sh. čeːč, Skr. kṣétra-).
The day after tomorrow ( Casinos).

Čidí'n J.Kh. cooking-pot.

(Cp. Sh., Bu., Kho. čidí'n).

Čila, pl. čiliŋ, f. fireplace.

(Cp. H. ču'lıha·, Panj. čullh-a· m., -i f.)

Čili, -ŋ f. juniper. (Sh.)

Čh-(ina?) to be. V. paradigm, § 79.

(I cannot say whether it is čh- or č. I do not think that the č is cerebral. With regard to this form of the Verb "to be" see Professor R. L. Turner's article "Sanskrit ḛ-kṣeti and Pali acchati in Modern Indo-Aryan", in BSOS. Vol. VIII, Pts. 2 and 3, 1936).

Či'pi, čipi = Bu. thi = gratuitously, merely, just.

Či'pi aës = Bu. thi dæya ba = I have merely come,

I have just come (for no special reason).

Čipi mune'ni = Bu. thi ya'œ, except (for this) fur-

ther.... (?), otherwise (?)

Čipi mune'ni heti iri'm otherwise, with this exception

I (have) made you free (to go where you like?) T.4.

Čhi'r, -a m. milk

tahe.i čhi'r cha this is milk.

Čhир'е.i béra pond of milk T.7.

(Čh- is only probable, not certain. Cp. Kho. čhi'r, and similar forms in Gauro and Chilfs, Skr. kṣīrā-).

Čirir- J.Kh. to spin. V. List of Verbs.

(Cf. Sh. či'rči'r tho'riki to twirl spindle, Bu. či'r etəs
to spin).

Čhi'sa, pl. čhi'soŋ m. mountain.

(Cp. Bu. čhiš, Sh. čhīš)
čių, -a m. pine-tree. (-y doubtful. Cp. Sh. či.)
či-z, pl. čirsa m. thing.

tahæi čiz cha there is this thing
(Prs., H., Sh.)
čoye (pl.?) testicles.

(Cp. Bu. sg. čo-yo, Sh. (pl.) čo’i).
čo’i thirteen. (Sh. čo’i)
čom m. skin, dressed skin.

kuyoe-ce.i čom’ekirišu je.i going into the skin (i.e. adopting the form) of a subject. T.3.
da’ne.i čom ox-skin (used as parchment for kettle-drums).

(Sh. čom, čum)

čomi chin. (Sh. čom, čhum f.)
čho-r, čo-r (?), pl. čha’ruŋ, m. earth, = Bu. ti’k.

(Perhaps cp. Kho. čar, earth-cliff, which has already been compared with čha’r)
čotiŋ slowly.

čotiŋ čotiŋ ja go along slowly
(Cp. Sh. čhu-t, čhut)

čhum-o, -ė fish. (Cp. Bu. čhumo, Sh. čhimo).
čhum’or m. iron.

(Cp. Bu. čhumar, čhumēr; Sh. čimēr, čima-r; Kho. čumur, čumu-r).
ču’n-a, -i, -ė small, little.

ču’n-a (da’mal) the smaller kettledrum (of pair).
The masc. was twice recorded with -o, perhaps accidentally owing to familiarity with Shina.
ču’no jo’to small boy, pl. ču’ne jo’tė
ču’ni mul’æi small girl, pl. ču’ne mul’æiŋ
ču'nogu'asēkčaha thereisababy
čuri, -ŋa f. firewood.
(Cp. Nagar Bu. č'uni)
čuri, -ŋ J.Kh. f. knife.
čuri mizas thei put the knife on the the table. (H.)
čut(?), čot(?), (J.Kh. "čhoot"), m. sound.
gəranono "čhoot" nikhiṭa a sound came out from (in)
the house. J.Kh.

D, D.

dādāŋa'li f. big-drum stick.
dādāŋči, -a m. big-drummer.
dādēra pl. scree. (Cp. Sh., Bu. dādēr).
da'do, -tsēra m. grandfather.
(Cp. Sh., Bu. da'do; Bu. pl. da'dotsēro).
dād'ōŋ, pl. dād'āŋa, m. big-drum. (Cp. Sh., Bu. dādāŋ).
dāja'na v.i. to burn, be burnt. V. List of Verbs.
go'rdajega, dada the house will be, was, burnt
(The-a- of the Infin. is surprising. Cp. Sh. dajō'iki.
In Sh. the -j- connotes the Passive or Intrans.)
dāla, pl. dāle, m. water-channel, irrigation-channel.
bāra dāla a large irrigation-channel
(Cp. Sh., Bu. dāla).
1. dāei, da'i ten. (Sh. dāei).
2. dā'ei beard. (Sh. dāi).
dāeinā v.t. to burn. V. List of Verbs.
te go'r da's I'll burn your house
hāei go'r dāim I burned the house
(Cp. Sh. dāi.o'iki).

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d'amāl m. kettledrum
   bāτra, ču'na, d'amāl the big, the small, kettledrum
   lo'ya hali'že.i d'amāl the kettledrum (is) of copper
   da'amāle.i qo'm hole in kettledrum
   (Sh. da'māl, Bu. da'māl)
d'amālči, -a m. kettledrummer.
   (Bu. da'mālči)
dāmbu, -a m. reed of reed-pipe. (Sh., Bu.).
dānu'ā, pl. dānu.'oŋ, m. bow (for arrows) (?). "bow" to
   which end of warp is fixed and which is slung on a
   peg by its "bowstring", = Bu. ḵāme.
   dānu.ei ba'li string of the above, = Bu. jāti.
   J.Kh. gives "danowa" as fem. but the equivalents
   in Sh. and H. are masc.
   (Sh. dānu, da'no m. bow)
dārča f. grape(s)
   dārča čhi
   dārča.e gu'gi vine
   (Cp. Sh. ḥač, Kho. droč, Skr. drāksā-.
   V. Turner "Nepali Dict." s.v. dākh)
dārī hole (?), V.s.v. pfu'ŋ.
   (Cp. perhaps Sh., Bu. dārī, window)
dārkār necessary.
   bijo'na dārkār na' it is not necessary to fear, there
   is no need to be afraid
   (Prs., H., Sh., Bu.)
dāro'ṭi, -ŋ f. a component of a door-frame; pl. door-frame.
   ačide'ni dāro'ṭi lintel
   mun'e'ni.o dāro'ṭi threshold, sill
   dār'o'tiŋ čhe there is (pl.) a door-frame
(In Gilgiti Shina dørgeh-i is used for "doorway", "door-frame", while ḥji-n dørgeh-i is "lintel" and keri-n dørgeh-i is "door-sill". In Bu. the sg. ts.hariš is a component of the door-frame, while the pl. ts.haraj is the whole door-frame.

dørō'ti may perhaps be compared with Kuhi, Astori and Gurezi Shina: dørbaṭi recorded as meaning "door-frame". In Gilgiti Shina dørbaṭi was recorded once in a proverb, where it seemed to mean "door-sill", or "threshold".)

dasārina J.Kh. to learn. V. List of Verbs.
dasārowa-, J.Kh. (= dasāruwa-?) to teach. V. List of Verbs.
de.i- J.Kh. to run. V. List of Verbs.
de{k J.Kh. cooking-pot.

(Sh., Bu. ḍe{k; Prs., H., di'g, de'g)
de{k- to see, look. V. List of Verbs.

tu ḥp'āne deki'ye look yourself
(Probably a polite Imperative like the similar form in H., dekhiye).
tu e ja'k man'išek n'iḍıkim čhisaka I had seen no one like you
'esei gər'āṣu dek'in. Deki... he saw, looked into (?) his house. Having looked... T.2.
hāye'i go'ṛ dekim I saw his house. J.Kh.
(Cp. H. dekh-na)

dena, pl. di'enoj f. year.
ěka dena one year
(Bu. den).
de'ná, (Past Base den-), to give. V. List of Verbs.

ko'ršu de'wś? to whom shall I give it?

hæi go'r tumêu ču de'wś I shall give this house to you

me ga'sas dênim I sold (it)

Dö'm'é gi.o'ŋ de'ine che the Doma sing songs

(Cp. Sh. ga*e do'iki to sing songs)


de'u m. "dtv", demon. (H. Also in Sh., Bu., Kho.)

T.2.

1. di'a, pl. diriŋ f. daughter.

(Cp. Sh. di*, pl. dija're. The LSI gives dhi* for many Northern Indian languages, with the pl. dhi'ri* in Hindki and Punchi)

2. di'a m. lamp

di'a lupę'ga čha the lamp is burning
di'a lupə'i light the lamp

(H.; in Kho. di'wa)

dim m. body. dim bu'ta the whole body.

(Cp. Sh. and Bu.)

diŋ, -a m. leopard.

(Cp. Sh. di*)

di'o'i, -ŋ granddaughter.

di'o'ya, pl. di.o'ye, grandson.

dirī postpos. in the direction of, towards; Abl. diro from the direction of, on the part of. V. § 48.

dirum m. a food made of wheat which has been allowed to sprout.

(Cp. Sh., Bu. di'ram)

do- J.Kh. to wash. V. List of Verbs.

(Cp. H. dho'-na)
do-do windpipe, throat. (Sh. Bu.)
do-lət, dau-lət f. property, wealth.

hær'apa do-lət buŋ ci he has much property
(Ar. Prs. Also in Sh., Bu., Kho., Wkh. etc.)

Do'm, pl. Do'ma, the non-Burusho communities in Hunza
and Nagar who act as blacksmiths and musicians, cal-
led by the Burusho Sg. Be'ritos, pl. Be'rićo.

V. Introduction.

Pl. Trs. Nom. Ğom'e gi.oŋ de'ine čhe the Doms
sing songs
Gen. Ğomeŋe baš the language of the Doma
Cp. ğuma'ki. (H.Sh.)

1. do'n, pl. da'na, m. ox (castrated bull).
da'ne.i (sg.) čom ox-skin.
da'na buŋ ci he there are many oxen
(Cp. Sh. do'no)

2. don, pl. dana, m. 1. tooth. 2. also used of the “teeth” of
the comb of a loom, which in the loom for weaving
woollen cloth are thin strips of wood fixed at each end in
a wooden frame and in no way resembling teeth.
In Bu. i-me (*-me = tooth) is also used in this sense.
(Cp. Sh. don).

doŋ J.Kh. thread, Bu. sər.
(Cp. perhaps Sh. do'no, string, twine, short bit
of goat’s hair cord)
do'r, pl. dəra m. door.
do'r ba-zA er open the door
dəras pa beš sit (down) beside the door
(Cp. Sh. dər, də'r-, Prs. dər)
do's m. day.
ek do's one day, Bu. hikulto. T.2.
Cp. čauđedo's & �侵蚀edo's.
(Cp. Sh. dεz m.)
du'i two. (Cp. Sh. du', but du'i šal 200. du'i also occurs in Sirāji of Đođa and Welsh Gyp.).
du'i biš forty.
  du'i biš o ek forty-one
  du'i biš o dæi fifty
(Sh. d'ibyu.o, dubyu.o, etc.)
du'iča perspiration, sweat.
  (Perhaps -ča is the verb "is")
(duko'na?) to ache, pain.
  me karpol duko'γača (for duko'ga čha?) my head
      is aching
  me karpol duko'na my head ached
  (Cp. perhaps H. dukh, pain, suffering, dukh-na to
    ache)
đulu, -a m. cord.
  đambu.ə đulu string-binding of reed of reed-pipe
(Sh., Bu.)
du'm m. smoke (Sh.)
Đuma'ki pertaining to the Doms (Đoma), or Beriço.
  Đuma'ki bašena khi sek munęgučho't? what do
     you (pl.) say, (or, call it?) in the Đom language?
  (The ending recalls Sh. šiṇa'ki, Shina-speaking)
  (Also current in this and other forms in Sh. and Bu.)
  (Ar. Prs.)
du'ralina J.Kh. to give birth to, create, Bu. d*-asmanas, V.
List of Verbs.
(durwa'na?) J.Kh. to drive away
   joīj durwarin = Bu. gušinants o'skərtsimi, he drove away the women (Bu. *-askərtsas to make run, to drive away).
   (-u- with J.Kh. may represent -o'- The word is perhaps related to H. daurna, to run)
du'wa blessing, prayer for. T.13.
   (Occurring also as duw'a· in Sh. and Bu.)
   (Ar. Prs.)

F

faṭ'en irina v.t. to open (a box).
   sand'uqa faṭen er open the box
   (Sh., Bu. pfaṭan)
firani J.Kh. large wicker pannier, Bu. ćur'a.
   (Cp. Werch. pfer'anî, pfir'anî)
furu'kus container made of bark with two cylindrical compartments for holding wool
   (Bu.)

G

gadina to take out, extract, to take off (clothes). V. List of Verbs.
   kirayano pfato'rîn gaṭ take the dried apricots out of the shoulder-basket(s).
   kâṭ'u'a gaṭ take off (your) clothes
take gaṭ take off (your) boots
gaî, gæî, -ı̄ f. cow.
eka gæi, eka čhi there is a cow
taha:i gæi čhi this is a cow
gæine bu.ₐltₐrts a cowherd of cows
(Cp. H. gæi. Sh. has go'u, go', ga'o).
g'andₐl, -a sticks, laid across rafters to support mud of roof
(Bu.)
g'apina to tie, bind. V. List of Verbs.
(Cp. Sh. gₐnₒ'ᵢki)
gₐš price.
gₐšₐs le'ina to buy, purchase
ek gowa gₐšₐs le'im I bought a horse.
gₐšₐs de'na to sell
(Bu. gₐš; Sh. ga'ę, ga's, ga't, with idioms similar
to Đ. for "buying" and "selling")
gₐšₐka J.Kh. f. rope. (Bu. gₐšk).
gǝtᵢ'ti armpit.
ša'ke.i gǝtᵢ'tı armpit
bǝtsine.i gǝtᵢ'tı groin
(Sh. gᵢtᵢ'tı, Bu. γᵢtᵢ'tı)
ge'ltin ankle-bone.
pǝ'e ge'ltin
(Bu. ge'ltin)

gi- Past Base of ja'na, to go.

gi.a, pl. gi.o'ŋ, f. song.

eka gi.aka čhi there is a song.
Đom'ę gi.o'ŋ de'ine čhe the Đoma sing songs
(Cp. Sh. ga'ę, gæi, song; g— do'ᵢki, to sing; Skr. gai-, gità
giда'na to want, ask for (?), Bu. du'mǝrₐs, H. ma'ŋna.
V. List of Verbs.
kisek gi'dæya cha'i? what do you want?
(Cp. perhaps Prs. gi'd'æi, Sh. gad'æi, begging)

(Grl'it?), Gilt- Gilgit
Giltar'šu je.i a'is I have gone to Gilgit and come back.
(In Sh. and Bu. the name is as given in brackets above, with contraction in the oblique cases)

gi'ri, J.Kh. f. boulder.

(Sh.)

girmin'a J.Kh. to write. V. List of Verbs.

(Bu. girmin-æs)

g'i'ryu, g'i'ru m. butter. J.Kh. has the Gen. “gereve” (= gi'rive?).


go'li, -ña f. a kind of bread = Bu. gwyl.

(Sh.)

go'mu wheat.

(Cp. Sh. gu'm m.)

gor, go'r, pl. gëra m. house. V. § 23.

(Cp. H. ghar, Sh. go't, go's)

go'rus m. buttermilk.

“gousch” J.Kh. V.s.v. guts.

gotsal, -a m. irrigation-channel, water-channel.

(Bu. g'otsil)

go'wa, pl. go'we, m. horse.

ko'no go'wa cha? which horse is it?

gow'as pinæin he mounted (on) the horse T.3.

(Cp. Torwäli, Maiya, gho- LSI)

gu' dung.

(Cp. H. gu', Prs. gu'h)

gu'a's, -a m. (and f. ?) infant, baby.
ču’no guš.a’sek čha there is a small baby
ču’ne guš.a’sa čhe there are small babies
(Bu. guš(y)a’s)
gudur J.Kh. shallow wooden bowl.
(Bu., Sh., Kho. guḍu’r)
gu’gi vine.
dərča.e gu’gi grape-vine.
(Cp. Bu. guš’o layer of vine)
guku’rus puppy.
šuna’yi guku’rus (dog’s) puppy
(Bu. guku’rus, Sh. khukur)
gunde’r, -a m. a kind of small tree with small red berries.
(Sh. gun’e’r, Bu. giŋa’war)
gu’ni, -ŋ f. (?) vein, blood-vessel
rəte.i gu’ni blood-vessel
(J.Kh. has “roothei goning čhi” for the Bu. mul-tane bər’es bi, there is a blood-vessel)
gup’altiŋ J.Kh. trousers. (Bu.)
gup’a’sa, (gupa’s?) f. (cotton?) cloth binding round mouth-piece of reed pipe where it fits into the body of the pipe to make the joint tight
(Bu. gup’as, cotton. Cp. H. kapa’s).
guts (?), -a m. day.
(Deduced from h’ığı-guts-əna the day before yes- terday.
J.Kh. has “gousch cha”, pl. “gouscha che”.
In this part of the world I have found that lite-rate informants did not appear to recognise ts as a combination of t and s, but tried to render it by the symbol for č. “gousch” here was originally
written "gouch" and is probably intended for guts.
guts may represent either Bu. gunts or Bu. -kuts)

Γ.

γα'ν, -a heel.
(Bu. *-γα'ν)

γερα'ς a kind of pulse
(Cp. Bu. γερας, Sh. γερας, Kho. κερας)

γαγυ, -a m. single strand of warp.
(Bu.)

γίσγις, -a removable rod or long peg at end of comb of loom.
(Bu.)

γος, pl. γα'sa, rod fixed in weaver's beam to which ends of warp are attached; rods from which heddles are slung.
(Cp. Bu. γαις)

γοτυμ deep.
(Bu. γοτυμ, Sh. γυτυμο)

h

ha'γυμ jaw. (Sh.)

hαγε'νι on the front side, Bu. γαρπα. V. § 44.

hα'γι 1. Adv. in front. ahead.

2. Postpos. (place) in front of. (time) before. V. § 51.
(H. a'ge)

hαγιδ'ένας the year before last.
(Probably the Gen. Obl. hαγι + δενα + ας)

hα'γιγι'lανα the day before yesterday.
(Probably Loc. 1. h'agi + guts + ana)
hag'isu next year
(h'agi + išo?)
hago J.Kh. gives this form as well as hagi.
He also gives gəras hagopač = Bu. ha' yər pa
in front of, i.e. on the front side of the house. V. § 49.4.

hago is perhaps an Abl. and Adjectival form of hagi.

ha'i, (hæi), f. 1. Pers. and Demons. Pronoun, she, it, that one V. § 59.
2. Demons. Adj. and Def. Art., that, the. V. § 62.
(Cp. sg. m. he'i, pl. eŋ)

haldin, -a m. he-goat.

ek haldinak čha there is a he-goat
hald'ina bu'čhe there are many he-goats
šera haldin male ibex
(Bu. halden)

1. hali'ža, (-i, -e?) yellow. (Sh. hali'jo)
2. hali'ža m. brass.

lo'ya hali'ža čha it is copper
hali'ža.e sim brass wire
(Sh. hali'jo ri'1, yellow copper = brass. In Bu. the word šikərk serves for both “yellow” and “brass”.
“Copper” is rendered in the same way as in Đ. by “red brass”, ba'rdum šikərk)

han'i, -ŋ f. kernel of fruit stone.

eka han'ika čhi there is a kernel.
hanıne pino'n the refuse of kernels which have been crushed to extract the oil
(Sh. hani f., Bu. han'i)

*h'äniná to go about, proceed. List of Verbs.

V. T.2.

hər, -iŋ f. nullah, ravine.

kovi hər'âne in which nullah?

(Bu.)

hərəm, -a m. yoke of plough. (Bu.)

hərəği, -ŋa m. saw (tool).

(Sh. hərəği, Bu. hərəği)

hərina to take away s.t. from s.o., confiscate. V. List of Verbs.

u te go'ŋ həra's I shall take away your house (from you)

me həye go'ŋ hər'im I confiscated his house

masmo hərən he took (it) away from me

šəi'n eŋ mani'ša po birša hərin the Mīr took away

their land from those men. J.Kh.

(Cp. Sh. həro'rgki to take away, carry off)

həri'p music.

həri'p iri' making music T. 11.

(Sh. and Bu.)

hərišsoŋ gums (anat.). (This seems an improbable phonetic combination. The -oŋ may be a plural ending. It is perhaps to be compared with Sh. hər'ets, pl. hər'etsə. Does it perhaps represent a mis-hearing of hər'its-oŋ?)

həro'č, pl. həra'nə, m. pitchfork.

(Cp. Sh. həro'č, Bu. həranə, pl. həra'ŋ)

həsin'á to laugh. V. List of Verbs.

(Cp. H. hās-na; Chilasi, Puniali and Astori Sh. həz-)

hət, -a hand.
hate.i ki'rts wrist
hatē ta'γa palm of hand

hæyo hæyän one another, each other
hæyo hæyän tene they struck one another, Bu. hi hine deliman

he'i, he'i, hæ, hæ m. 1. Pers. and Demons. Pronoun, he, it, that one. V. § 59.
2. Demons. Adj. and Def. Art., that, the. V. § 62.
(Cp. sg. f. ha'i, pl. ει)
hês, equivalent to hæyäs, him V. § 61.

heṭi free, at liberty. T.4.
(Cp. Sh., Bu. heṭ)

hi'jo own (relation), german, Bu. daman.
(Sh.)

hi'sk loom.
(Cp. Bu. hi'sk, Sh. he'sko)
hiska, pl. hiskoj, m. comb of loom
(Cp. Bu. hi'sk, comb, comb of loom).

ho- Pres. Base of hu'i'na
ho then (next in course of events). T. 12, 13.
(Sh. and Bu.)

hor-, (hur-?) J.Kh. to fall down.
he'i gor hora the house fell down
(Cp. Sh. hur-ij-o'riki to fall down, of house, cliff etc.)

ho's, pl. haša, m. plough.
(Cp. Bu. hærš)
ho't, pl. hânda, bone. (Cp. Sh. á'ti)

hu.'îna to be, become. V. paradigm § 82.

baru'a ho'gíčhi there is wind

ågis hagi qį's ho sit thou in front of the fire

lo'ka ho be thou quick

lauke hu.á be ye quick

tāŋ hu.i' roy'á becoming distressed, he wept

ap'u hu.i' gi.čha he has gone up stream, Bu. dál


tāta hu.i'na šona na it is not good to be hot.

Cp. T. 2, 4.

hund'aris, -a m. small rafter.

(Cp. Bu. hundar'es, hund'aris)

hu'r, -a m. base-piece of comb of loom; shuttle.

(Bu.)

(huta'na?) to raise, set up. V. List of Verbs and § 75.

(Cp. H. utha'na)

hutin'á' to rise, get up, stand up. V. Lists of Verbs.

(Cp. H. uthna, Sh. uth'íki)

hutuwâ'na to cause to be raised (?). V. List of Verbs.

(Cp. H. uthwâ'na)

huye, (-y-?) pl. hail.

huye æiyê hail came, it hailed

(Cp. Bu. hi'o)

J, Į

jâye, pl. jâjâ're, f. husband's sister, woman's brother's wife.

(Sh.)

ja'k occurs in the idiom expressing likeness, resemblance:

taharya ja'k like this
pit'isiε ja'kek čha it is like a cat, it is a thing like a cat (?)
tuε ja'k manišek ničikim čhisaka I had not seen anyone like you
It seems probable that ja'k is a noun denoting “sort”, “kind”, “fashion”, “manner”, and that -a in the first example and -e in the two latter, which I heard pertaining to the preceding word, are in fact the demonstrative he'i, he, e, that, the. In view of tuε it can hardly be the Genitive ending, as the Gen. of tu is te.
Possibly ja'k is to be compared with Kho. ča'q, čaq, kind, fashion, which is used in the Locative to express “like”, “resembling”:
ta čaqa in the fashion of thee, i.e. like thee.

jakun, -a m. donkey
jakunε pa'lo donkey foal.
(Bu. and Sh. jakun)
jaku'na, (probably pl.), used of a separate piece grafted on to the upper end of the body of a reed-pipe, or more probably of four small pieces of wood mortised in to strengthen the joint.
jaku'na bæin čh-. V. § 93.
(In Bu. jakun is used of small nondescript components of a mechanism, such as pegs)

jamane, pl. jamane re m. son-in-law.
(Sh. jamučo, pl. jamučare and variants)

jaminy (perhaps pl.), cheek(s).

ja'na to go. (Pres. Base ja-, Past Base gi-). V. paradigm § 84.
ja't hair (of head).

J.Kh. also gives ja't as a pl. = Bu. γούαν (hair of head), but he also supplies what seems to be a plural form of it in:

joine ja'tin ("joinga jawting") = Bu. gušiŋantse γυαν, women's hair.

(Cp. next entry)

ja'ta, pl. ja'toŋ f. hair (of body), animals' hair.

tit'i'rosmo ja'ta hair on the chest
ča-li ja'ta čhi there is goat's hair

(Cp. ja't. It seems probable that these two words are distinct, at least separate forms specialised for the meanings given.

With ja'ta cp. Sh. jať f. animals' hair, fur.

I have no doubt that I gave ja'ta its cerebral -ť- because of the Sh. form. Probably ja't should have it too. G.B. however, gives Panj. jatt f. "longish hair (animal)".

jauwa, sg. and pl., m. sinew.

jauwa čha, čhe.
(Bu. jauwa. Cp. Puniali Sh. jawa na'r and Astori Sh. jo'ə na'r, sinew).

jauwa bə'res sinew.
(Bu. bə're's vein, pulse and sinew; jauwa b— ten-do Achillis. Cp. Sh. jawa na'r in last entry. Sh. na'r has the same meanings as Bu. bə're's).

jiba tongue. (H. ji'bh, Sh. ji'p).

ji'ga, -i, (-e?) long
(Bu. źi'ga (of time), Sh. źi'go, Skr. dirghá-)

jiko'n, pl. jika'na, m. (leather thong), brace of big drum and kettledrum
jiko'n gän tie the brace
da'ne.i jika'na the braces (are) of ox (skin)
(Cp. Bu. jikan, Kho. žikan)
jo'i, jo'i, -ŋ f. woman, female. V. § 28.
haeyän ha'i jo.is ten'in čha he has struck the woman
jo'i šun'o bitch
jo'i qerqa'mutsika čhi it is a hen.
(Cp. Skr. yuvati, Pkt. juvaï)
jo'ji, ("jooji"), J.Kh. horse's bit.
(Bu. jauji, Wkh. jaoji)
j'oto, pl. jote, boy.
ču'no j'oto small boy
(Cp. Bu. jo'to, child, young of animal; Sh. jo'to,
ju'to chicken; Bu. ju't, jo't small, little)
ju warp yarn.
ju iriná = Sh. iro'iki to set up, stretch, warp (?)
(Bu. ju)
jukul'i, -ŋ f. shaft of talis q.v.
jum'uti tomorrow.

K, KH
ka? where? whither?
ka ja'i čha'i? where art thou going?
k'a' gi'čcha? where has he gone?
ke indicating reported speech (?)
Ya Š.B.P. ke sâla'm ale'ikum O, Sh.B.P., salâm
alëikum. T.4.
kabª? when?
ta' kabª a'ya? = Bu. kho'le bešal di'mi? when
did he come here?
kabhēśu ağa = Bu. bešāl juči?, when will he come?
(Cp. H. kabh?)
kabhē...ta whenever, if ever.
kabhē aye ta mas pa ańi whenever he (they?) comes,
bring him (them)? to me
ka'jēk? where? whither?
ka'jēk čha? where is he?
tu ka'jēk ja'e čha? where are you going?
tu ka'jēk bešeya čha? = Bu. ḥumul ḥuruśa?,
where are you sitting (going to sit down)?
ka'jēkču gi.čha? where has he gone?
ka'jēk anywhere, somewhere.
ka'jēk gi.čha? has he gone anywhere?
ka'jēk...ta wherever
ka'jēk čha-ta esu qau er wherever he is call him
ka'jīko? from where? whence?
ka'jīko āy'ačha? = Bu. ḥumulūm ḥuko'ma?,
where have you come from?
kake, J.Kh. sg. and pl. f. “chikor”, the red-legged partridge.
(Cp. Sh. kā'kās)
ka'la, -i, -ē black
ka'la bi'k the black willow
(Cp. H. ka'la)
kāma (for qāma) v.s.v. qom.
(Cp. H. kha'na, Sh. kho'iki)
kāna v. 1. kon.
(Sh., Bu.)
kāṇi, -ṇ f. comb. (Cp. H. kāṇghi. The Sh. is koī f.)
khāṇor (J.Kh. “khangoor”), pl. khāṇāra, m. sword.
khāṇāra: te'i striking with a sword. V. § 33. ii.
The above is all from J.Kh. I have: khāṇāras tanī cha he has struck with a sword
(Cp. Sh. khāṇār, Kho. khungor'ī)

kap'o'ī m. head.
me kap'o'ī duko'-ya cha my head is aching
(Cp. Sh. kapa'lo, Bu. kap'āl, Kho. kap'al, Skr. kapāla-)

katnte J.Kh. basket (carried in the hand).
(Bu. karp'eta)

karmaš J.Kh. f. charcoal. (Any connection with Pal. Gypsy kómār?)

ka'ryo Postpos. for the sake of, for.
te ka'ryo tahāe krom ira's I'll do this job for you.
(Sh. ka'r, ka'rite and ka'ryo)

kalśa, pl. kalšon, f. mouth; terminal orifice (both ends) of
large reedless pipe (beśili); mouth of reed-pipe
(surnāe); large hole in side of beśili close to the
hole which is blown into.
(Originally written with 'kh-)

khāṭ J.Kh. bedstead.
khāṭas mine'ni luka he hid under the bed
(H., Sh., Bu.)

kat'eyek? how much?
tu pa kat'eyek o't cha? how much flour have you?
tu pa kat'eyek ku'le che? how much grain have you?
(Cp. Sh. kalča-k, Puniali Sh. kātya'k)

katu, -a m. clothes.
kətu.a læiná to put on clothes
kət'u.rə gədiná to take off clothes
J.Kh. has the pl. as “khatowa”.
(Sh., Bu. kət clothing, outfit)
ka'[u, ka.u’, pl. kauwa, ka.u'wa, m. pigeon.
kauwek, ka'uk, čha there is a pigeon
kauwa bu'r čhe there are many pigeons
(Cp. H. kauwa, Kho. kauwo'r, ko'r; Skr. kapōta-)
khaya J.Kh. stirrup, hook
(Sh. khā’, Bu. khāy)
kaula, pl. kaule, liver (anat.).
ke and (?). Recorded only in:
lo'to ke lo'lo. T.14.
(Bu. ke, and)
k'i'jve? why?
tahaei krom k'i'jve ir'i? why did you do this act?
(Cp. Sh. k'i'ye, kye)
ki'li 1. peg (for fixing end of warp yarn to), = Bu. gi’li ju
deskatase gāne.
2. small pick(axe)
(Cp. Sh., H. ki’li, Bu. gi’li)
kirk’ali, -ņa m. lizard. (Sh. f.)
ki’rma, pl. ki’rme, snake
(Cp. Prs. kir’m, Sh. krī’, Skr. kṛmi-, worm)
kir’o’i, pl. kir’aeya, f. carrying-basket, or panier, slung from
the shoulders on the back = Bu. gir’ān.
kirāyano pfətoriŋ gat take the dried apricots out
of the basket(s)
(Cp. Gilgiti Sh. kəre’i, pl. kəre’ye, Astori Sh.
kər’e.i, basket carried on back.

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It is impossible not to suspect connection with Bu. gir'ʌn, pl. gir'æiyo, which is the name of the same article. In Bu. unvoiced initial stops in borrowed words are normally voiced, so g- ← k-, and all these pl. forms are practically identical.
gir'ʌn would in Bu. be the natural sg. form of a pl. gir'æiyo, from which it may therefore be a back-formation.
It is difficult, however, to see why the pl. should have formed the basis of borrowing. In Bu. it is certainly in less common use than the sg.)

ki'rts joint, articulation.
  hâte.i ki'rts the wrist.
  pa.ɛ ki'rts the ankle
  ki'rtsə bʌn joint, articulation
  (Cp. Bu. ki'rts, Sh. kits)

kis, (khis?) anything, something
  kis-ta + neg. not anything, nothing; adj. no.
  V. § 69.

  (kis + ɛk, cp. Bu. bes + ʌn)

kîsmatga,t, v.s.v. qîsmatga,t.

kiši, -ŋ f. wrinkle (in skin)
  ɛka kiši onr wrinkle
  du'i kišiŋ two wrinkles. (Sh. kiši, Bu. ĝiši, line etc.)

khi'ti Adj. f. little (?)
  khi'ti agu'la the little finger
  (Cp. Sh. kete, ke'ti ĝu'ī little finger. Possibly kete "downwards" from ke, kye)
ko anyone. V. § 69.
ko'ta na: there isn't anyone
kho'i, J.Kh., -ŋ f. cap. (Sh.)
ko'k? who? V. § 66.
ko'k anyone. V. § 69.
k'omul'a, (-i, -ε?) soft. (Cp. Skr. komala-)
1. (kon?), pl. kanna, ear. (Sh. kon).
2. ko'n, pl. ka'na, (J.Kh. "kana"), f. arrow.
   ko'n bi'k arrow-willow i.e. that from which arrows are made, cp. Bu. hunzə bi'k.
   (Sh. ko'n, recorded by me as m., but by GB as f.)
ko'no, -i, (-ε?) which? V. § 68.
kor'o'ina to dig. V. List of Verbs
1. ko't, -a m. fort. (Sh., H. ko't)
2. ko't, -a m. wood, timber
   Λσαγε ko't apricot wood
   (Sh. ka't)
3. ko't Postpos. + Obl. with (sociative), along with.
   (Bu. ka't)
ko'ta + neg. V.s.v. ko
ko'ta neck
kram- to work (?)
   ki'lis krami qomek iri'n working with a pick he made a pit.
   (Cp. Sh. krom, work; kra'min low-caste worker; kra'mo'no, worker, hard-working)
krom m. work, act, job, business, etc.
tahæi krom k'i'jye iri? why did you do this work, act?
tahæi krom iri'ta tušu saza de'es if you do this act I shall punish you
tahe krom irinašu ræi čhi? do you want to do this?
ur tæi krom ira's I shall do this
(Sh. krom || kom)
k'uda, pl. ku'doŋ, m. wall.
k'uda čha there is a wall
(Cp. Sh. ku't f.)
khuk'una peas.
(Sh. khuk'una)
ku'le pl. grain.
tu pa kat'eyek ku'le čhe? how much grain have you?
(Sh.)
kuna'li, -ŋa f. stick, rod.
(Sh. kun'ali)
kun'i' nineteen. (Sh.)
kur'a, (-i, -e?) hard.
(Sh. ku'ro)
ku'rapat, xu'rapat, -a lung.
(Bu. *-xurpat)
ku'ta, -i, -e short.
(Sh. ku'to)
kut'a (probably pl.) knee.
kut'a be's kneel!
(Sh. ku'to)
ku'tgiyalt,(pl.?), tadpole(s)
(Bu. ku'tgiyalt)
kuyoč, kiyoč, kyoč- subjects (of a king), people of a country. V. Tl 2, 3, 11, 13.
(Sh. kuyoč and ku.'ič-)
x'λαμαλι, -ŋa f. *a kind of thin bread.* (Bu.)
xu'rts, khu'rts m. *dust.*
xu'rts čha, xu'rts na' *there is dust, there is no dust.*
(Bu. xu'rts)

L

la'č, -iŋ f. *fox.*
ek(a) la'čeča čhi *there is a fox*
(The Sh. for *fox* is lo'ĩ, the Kho. lo'o, the H. lo'ṃrī)

la'la *saliva.*
(Sh. la'l)

lām irina v.t. *to kindle, light* (a fire).
λk lām ēt *light a fire*
(Sh., Bu., Kho. lām)

lāmqarām m. *thunder*

bičuš lāmqarām čha *there is thunder and lightning* (?)
(-qarām is no doubt onomatopoeic, and recalls Psht. γυρυμβ, Wkh. γεριμ γερα’m, and other similar words. It is scarcely possible to dissociate lām- from that of the preceding entry in its essential meaning of "sparkling", "flashing", in which case it refers to the lightning)

lāmun, pl. lām'ana, m. *heddle.*
(Bu. lāman)

la'š irina *to smear, rub on*
pinoŋ la'š ira' čhis *I smear, rub, kernel-crushings on* (the face of the drum).
(Sh., Bu. la Ꝑ)

lav-a, -i, -e, low.

(Sh. la ꜐to)
læina to put on (clothes). V. List of Verbs.

kætu.a la Ꝑs I'll put on clothes
tæk' Ꝑ la Ꝑi put on boots

lauká, lo Ꝑka -i, -e, 1. light (in weight)
2. quick

lauka a Ꝑo, lauka j Ꝑ come quick, go quickly
lo Ꝑka ho, lauke hu Ꝑa be thou quick, be ye quick
(Cp. Sh. lo Ꝑko and Skr. laghú- with both meanings, as also Bu. hum Ꝑl Ꝑkum)

le Ꝑ i a Ꝑna to bring. V. List of Verbs. V. paradigm of a Ꝑna, § 83. V.T. 12.
(Cp. H. le Ꝑa Ꝑna)

le Ꝑ i ja Ꝑna to take away, carry off. V. § 84 paradigm of ja Ꝑna. V.T. 6.
(Cp. H. le Ꝑja Ꝑna)

le Ꝑna to take. V. List of Verbs.

kospo le Ꝑi? taking (it) from whom?
hæ Ꝑr Ꝑap Ꝑ le take (it) from him
lan Ꝑe Ꝑsu le Ꝑin he took it for himself.
The Ppa. appears in le Ꝑi nikhita T.3, 10. and in le Ꝑi a Ꝑna and le Ꝑ i ja Ꝑna.
(Cp. H. le Ꝑna)

le Ꝑ s glue.

lo Ꝑ m. barley.

(Also given independently by J.Kh., so it is not a mis-hearing of Sh. yo Ꝑ)
lominá to catch, lay hold of. V. List of Verbs and § 33. iv.  
  hāey'ān mās lo'miŋ he caught me  
  Cp. T. 7, 8.  
  (Cp. Sh. lamo'riki)

lon penis. (Sh. lon)

lo'to ke lo'to trouble and worry (?). Glossed: Bu. awālas  
  ke mušāqqat amanam. V. T.14.  
  (Alternative comparisons may be made with:  
  1. Sh. and Bu. lo'to a ball of yarn etc.  
  2. Sh. lu'to, lu'to, lo'to bare-headed.  
  3. Punj. lu'ta lu't plundering, injustice, oppression)

lo'ya, (-, -e?) red.
  lo'ya haliţa red brass, copper.
  (Cp. Sh. lo'li lo, Skr. lohā-, lóhita-)  

luka'na J.Kh. v.t. to hide, conceal. V. List of Verbs.
lu'kna J.Kh. v.i. to hide. V. List of Verbs.
  (Cp. H. v.i. lukna, v.t. luka'na).

lupa'na v.t. to kindle, light. V. List of Verbs.
  Āk lupa'ī, di'a lupa'ī light a fire, light the lamp  
  (Cp. Sh. lupō'riki)

lupina (?) v.i. to burn. V. List of Verbs.
  di'a lupē'ga cha the lamp is burning  
  Āk (lupē'gi čhi) the fire is burning  
  (Cp. Sh. lupijo'riki)

M

māčhi. -ŋ f. fly. (Sh. māčhi)
māda'le up above. (Bu. māda'l)
mäger but (?). T.6. Perhaps used for “if”.  

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makæi maize, Indian corn.

(Sh., Bu., Wkh. etc.)

mama, ma’ma, pl. me’riŋ (← ma’ + irin?) mother
u’šlam ma’ma foster mother
mama.e be’in mother’s sister
du’i me’riŋ two mothers
Pl. Loc. 2 me’igits T.14.
(Cp. ma’ya. In Bu. mama, ma’ma (pl. -tsaro) is used as well as *-mi.
In Sh. “mother” is ma’, pl. mæra’te)

ma’mo, pl. maudure, mother’s brother, maternal uncle.

(With ma’mo cp. H. and Gilgiti Sh. ma’mo; with maudure cp. Gilgiti Sh. mo’l, pl. mo’la’re; Puniali Sh. pl. ma’uli; Kuhi Sh. mahu’l, pl. mau[la’re]

mamushi, -ŋa f. lamb (female).
eka mamušika a lamb
(Bu.)

man'is, -a m. 1. man. V. case forms § 28.
ko’k manisêk čha? what man is it?
ta’h’e’i manis this man
ta.’e’ŋ manisa the men, these men
ε’ŋ manisa the men, those men
tu ε ja’k manisêk a man like you

2. adj. male.
manis šun’o (male) dog
manis qerqa’muts cock
Cp. the similar use of hi’r and gus in Bu.
(Representatives of the Skr. manuṣa-, man, are
widely distributed, v. LSI. Vol. I pt. II. Đ. has not borrowed from Sh. which has manu'jo)

\textit{mants.hil} m. when buttermilk is heated a thicker substance rises to the top which becomes \textit{buru's}, the remaining liquid is \textit{mants.hil}.

(Bu.)

\textit{maqu}l\textit{á}, pl. \textit{maqu}le, m. \textit{pulley-wheels} over which cords pass connecting pairs of heddles. An empty cotton reel when available is used for the purpose, Bu. m'\textit{γ}y\textit{un}.

\textit{ma}r- \textit{to kill, slay}. V. List of Verbs.

\textit{apov\textit{n} ma\textit{r}in} \textit{he killed himself}

\textit{he\textit{i} (read: hæy\textit{n})} \textit{apæ\textit{e}i bə\textit{a}\textit{ya khaŋə\textit{ra} te\textit{i} mar\textit{in} he struck his brother with a sword and killed him. J.Kh.}


(Cp. H. ma\textit{r}na, Sh. maro'\textit{iki})

\textit{ma}r-, J.Kh., Past Base mo- (mu-?), \textit{to die}. V. List of Verbs.

(Cp. H. ma\textit{r}na, Past Base mu-; Sh. ma\textit{r}-o'\textit{iki} Past Base mu-)

mə\textit{rt}, -o\textit{ŋ} f. \textit{earth-cliff}.

(Cp. Bu. mə\textit{rt}, Sh. mo\textit{š}, mu\textit{š}, ma\textit{š})

\textit{ma}š\textit{ala}, pl. \textit{ma}š\textit{ala}ŋ\textit{a}, m. \textit{a brass cylinder} with flanges in which the reed of a reed-pipe is fixed.

(Bu. maš'\textit{ala})

\textit{ma\textit{ya} alternative for ma\textit{ma} in:}

\textit{u\textit{š\textit{am ma\textit{ya foster-mother}}}


(Gilgiti Sh. has Gen. and Poss. mæ\textit{ri}, and Gurezi Sh. has me.i as Trans. Nom. with Past Base Tenses of Trans. Verbs).
me'li, -ŋ f. wife.
   me'li be'ini bito'r wife's sister's husband
   āpāne.i me'li marin čha he has killed his wife. J.Kh.
   Cp. T.10, 12.
menende'ni, ("menendeni") J.Kh, under-bedding, = Bu.
   *-ya'rīki.
   (Cp. atside'ni and mune'ni)
meerīŋ pl. of māma.
mināltin hip (anat.). (Bu.)
   "minani" J.Kh. v.s.v. mune'ni.
   "minano" J.Kh. v.s.v. mun'e'ni.o
minenyu v.s.v. mun'e'ni.o
minik, -a m. frog. (Cp. Sh. mānu·ko).
   (Prs., Bu., Sh. etc.)
mīz table.
   mīzāsmo mu'n (or mune'ni) below, underneath the table.
   (Prs., Bu., Sh. etc.)
1. mo' m. month.
   ek mo' one month
du'ī mo', čhēi mo' two months, three months
   (Cp. Prs. ma'h, Shgh. etc. mo', Wkh. mu'i, Sh.
    ma's, Kho. mas)
2. mo' m. wine.
   (Cp. Sh. mo', mo'u, m.)
mo'i f. "middle" (of kettledrum).
mo's f. flesh. (Cp. Sh. mo's, m.)
mo'yē pl. small brushwood used in roofing below the final coating of mud.

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muč *urine.* (Sh. mi'kə)
muju'r, -a m. *weeping-willow.*
(Bu. muju'r, Sh. mučhu'r)
mul'æi, -η f. *girl.*
ču'ni mulæi, pl. ču'ne mul'æiŋ *small girl(s)*
(Sh.)

mu'n be's *sit down*
munâšu gi'a čha *he has gone down-valley,* Bu.
xan ni' bæi.
he'i maniš mun pi.a *the man fell down.* J.Kh.
ha'i jo'i mun ba'in *he threw the woman down.* J.Kh.

Murtaza.aba'd mu'n koť *Lower Murtazabad,*
"M. Lower Fort", Bu. M. kha· khan.

mizasmo mu'n *under the table*
(Cp. mune'ni. Cp. Sh., Bu., Kho. mu'n, *stump*  
i.e. base, lower part, of something that has been  
cut. Cp. also Maiyā *mini down*).
mun(-ina?) *to say.* V. List of Verbs.
mas di'ro hæi mun *say this from me,* Bu. ja'ayan-
kaltsum sen.
Đuma'ki bašena khi'sek *mu'negucho't?* *what do*  
you say (or, call it?) in the D. language?
he'i manišašu munim *I said to the man.* J.Kh.
ha'i jo'i.a munin *the woman said.* J.Kh.

muna'na *to ask, question.* V. List of Verbs.
hæyls mun'æi *ask him*
hes...ka ja'i čha'i i'ri mun'e'ım
I asked him saying “Where are you going?”
mune’ni, ("minani" J.Kh.) 1. Adv. down, below.
mune'ni sinino down below in the river, Bu. ya're sinda.ulo. J.Kh.
  further (?), beyond this (?)
čipi mune’ni heti iri’m. V. T.4. note.

2. Postpos. underneath, beneath, on the under side of.
  mi’zasmo mune’ni underneath the table
  khətəs mune’ni lu'ka he hid underneath the bed.
  J.Kh.
  (Cp. mu'n)
mune’nimo lower
  mune’nimo gər the lower house (i.e. the ground-
  floor of the house?)
mun'e’ni.o, minənyu pertaining to the lower side, on the
  under side.
mun'e’ni.o dəro’ti door-sill
minənyu qom the hole on the under side (of the
  tutšk)
J.Kh. has "minano" = from under which is per-
  haps the same form.
khətəs "minano" nikhiṭa he came out from under
  the bed. J.Kh.
  (Cp. mune’ni. The word appears to be an Abl. also
  used adjectivally)
muš end, limit. V. T.3.
  (Bu., Sh.)
uša, pl. ušə, m. rat
  ek mušak čha there is a rat
(Prs., H. mu's, Sh. mu'zi, Skr. mūśa-)

mu'tuk *now*

mutuk 'āpan'ē *this very moment*
(Cp. Bu. mu'to, Werch. amu'tuk)

N

na· Negative Pres. of verb "to be". V. § 80.
   u na· *I am not*
   tu na· *thou art not*
   e'n na· *they are not*, etc.
   kis ta na· *there is nothing*
   ko'k ta na· *there is no one*, Bu. menan ke apæi.
   ko'ta na· *there is no one* (pl.), Bu. menke apa'n.
   'am'epa šapik na· *we have no bread*
   tata hu.i'na šona na· *it is not good to be hot*

As Auxiliary verb:
   nīkhi'τa na· *thou hast not come out* T.3.
   (Cp. use of Sh. nīš, nuš)

na'ka Negative Past of verb "to be". V. § 80.
   u na'ka *I was not*
   he'i na'ka *he was not*
   ko'ta na'ka *there was no one* (pl.), Bu. men ke ap'əm

As Auxiliary verb:
   nīkhiτa na'ka *he had not come out* . T.1.

nəm'a, (-i, -e?) *new*
   (This form occurs, I think, in some dialect of Panjabi)

nana, -tsəra *grandmother*
   (Cp. H. na'ni *maternal grandmother*; in Bu. nana,
-tsaro, is used for "uncle" both paternal and maternal)

nas-, Past Base nath-, J.Kh. to be lost. V. List of Verbs.
(Cp. Sh. naso’iki to be lost, disappear)

nasá- v.t. to lose, banish, expel. V. List of Verbs.
šæin 'eŋets nasæig = Bu. ThAME u’e ospalimi, the Mir banished them
(Cp. Sh. nasær tho’iki. Semantically, compare Bu. *-wa’las to become lost, and its Cs. *-aspalas to lose, banish)

1. na’u nine. (Sh.)
2. na’u high-tone (of drum), opp. bu’m.

(Bu.)

na’ul an animal resembling a small kind of weasel, = Sh. šā’či.
(Bu. no’l. Cp. Panj. naul, Psht. no’le, Skr. nakulá-, all meaning mongoose)

n’aura, (probably the pl. of a sg. no’r), nail (of finger).
(Cp. Sh. no’ro)

n’e’iná to take away, carry off. V. list of Verbs.
mæsma ne’in = Bu. ja’tsum ts.hu’mi, he took it away from me.
Cp. T.3.
(Cp. Kho. ne’ik, Skr. √nī-, náya-)

ni not (immediately precedes the verb)
nidikim čhisaka I had not seen
n’i te’ don’t strike (him)
sand’uqa faṭen n’i’ er don’t open the box.
V. other examples in the paradigms and List of Verbs.
J.Kh. writes the word “ne”, but he probably means ni· thereby. He has “neki” meaning “or not?”
tu ēk manišek “dekhai neki”? have you seen a man or not?
(nti occurs in Maiyā and W. Gypsy. Sh. has n'e.i, ne, but ni has been recorded in Astori Sh.)
ni (?), niya (?) sleep.

niyas ja'na to go to sleep J.Kh.
(Cp. H. niri, Sh. nir, sleep; for idiom cp. Sh. niri-i bujo'iki and Bu. dη-tse ni·ς)
nikhilná, Past Base nikhi't-, to come out, go out; to go up on to, to climb. V. List of Verbs.
mir'as, šēranas, nikhi'ta he got up on to the table, the roof
šēranas nikhi'tis I went up on to the roof. J.Kh.
gērano “choot” nikhi'ta a sound, or voice came (out) from the house. J.Kh.

Cp. T.1, 3.
(Cp. H. nikhalna, Sh. nikhaei'iki, 3rd sg. Pret. nikha·to; Sh. nikhalo'iki is Trans., to take out. In Sh. there is the same combination of meanings in the one verb, and the same can be said of the corresponding verb in Bu., du'sas)

niki'n no!

η'ε niki'n 'irin'e'i they said “No!”
(Cp. H. nshir, and see entry bṣkula). T.5.
ni'la, (-i?), -ε, blue, dark green.
asma'n ni'la sky-blue
ni'le ti'ke dark-green, or, blue, spots
(Cp. H. ni'la, Sh. ni'lo)
inla'yo, (nila'yo?), forehead. (Cp. Sh. ni'lao)
nimo'l m. clear sky, clear weather.
nimo'l giya it cleared up
(Both Sh. and Bu. have special words used with the verb “to go”: Sh. be'ji buko'iki; Bu. bo't ni'las)
no, nō then, again (?), Bu. da'.
he.i a'i no Baltitāšu gi'a coming back he then went to Baltit
nok nose.

nakæi qama nostrils.
(Cp. H. na'k)
no'm, -a, (na'ma?) m. name
te no'm khi'sek čha? what is your name?
(Cp. Sh. no'm)
nu'r beauty T.2.
(Ar. Prs., also in Bu.)
(Ar. Prs. nuqsa'n. Also current in Bu., Sh., Kho., and Wkh.)

P, Pʰ, PF

pa Postpos.
1. (With Nom. or Nom + a) with, in the possession of.
V. § 49. i.
tu pa kat'eyek o't čha? how much flour have you?
2. (with Gen. Obl.) to (motion to a person) to the vicinity of, beside, near to
V. § 49. iii.
gərəs pa be’tha čha he is sitting, beside the house.
J.Kh.
gərəs pa a’yanə when he arrived near the house.
J.Kh.

3. The Abl. po (with Nom., or Nom. + a). V. § 49. ii.
from the possession of, from (a person).
The Gen. Obl. is seen in:
kos-po le’i’? taking it from whom?
(Cp. Bu. pa, side, direction; *-ʌ раči, Abl. *-ʌ раčim, same meanings as D. pa, po)
pəče’ni Postpos. at the back of, at the posterior side of. V.
§ 53.
gərəsмо pəče’ni at the back of the house
gərəs pəče’ni = Bu. ha’ i’ljam pa, at the back
of the house. J.Kh.

pəči 1. Postpos. V. § 53. behind, after (time and place).

pəči je’i going back. T.2.
pəči kısmatgar’te sæl ir’a’ne afterwards the serv-
vants took him for a walk T.5.
J.Kh. has an apparently Abl. form
pəčo = from behind
pəčo aya = Bu. iljam di’mi, he came from be-
hind
He also has pəčos as a Postpos.
bebaləsmo pəčos aya he came after midday
This form I cannot explain.
(So also in Pal. Gyp., Nepali and other languages in contrast to H. piččhe)

pa'dša m. king. T. 1, et passim.

(Prs.)

pfa·ka shoulder.

pāl- v.t. to rub on (s.t.)

pinon pāl'ām (sic) čhis I have rubbed on kernel-refuse (sc. on to the low-tone surface of the drum)

(Cp. Sh. palo'tki)

pfal'ako, pl. pfal'akē, m. weaver's beam.

(Prs. falak(a), Sh., palako, Bu. f'alakus, fal'ako)

pa'lo young of animal.

šunaei pa'lo puppy.

pītiši pa'lo kitten.

ya.ē pa'lo bear-cub

(Sh.)

pfa'ltso, pʰa'ltso, pl. pʰa'ltse, m. bug

pfa'ltṣuk čha there is a bug

(Bu. pfa'ltso, Astori Sh. pf'astī, Gurezi Sh. pfašti)

pama, pl. pāmuŋ, f. wool.

be-ṛe.i pama čhi it is sheep's wool

tahā'i pama čhi there is this wool

(Cp. Skr. pakṣman. The -ṣ- is preserved in Sh. pāš and Kho. poṣp, also in Prs. pāsm. Forms without ṣ, of the type pam, pām, pōm, occur in Yidgha, Sanglechi, Ishkāshmi and Zebaki, but one would not expect borrowing from that quarter).

pāna, pl. pānuŋ, f. road. V. case-forms § 28.

pānakā čhi there is a road
pa'ni water. (Cp. H. etc. pa'ni)
panzæi fifteen. (This is the Gilgiti Sh. form. In Puniali, Kuhi & Astori it is pazilæi, in Chilasi panzilei and in Gurezi pa'zilæi. G.B. gives Gurezi & Drasi as panzulei).

pərpita, pl. pərpitonə, f. strap, thong.
Used of the thongs suspending the rods from which the heddles are slung; the thong for closing the mouth of the bag in which a reed-pipe is kept; strap with which yoke is attached to plough-shaft, Sh. ʾiskirtər
(Sh. pfərp'it, Bu. bərp'it)

phəta J.Kh. wooden bowl.
(J.Kh. seems to have written phalā, but probably phəta was intended, Cp. Bu. pfəta)

pfətɔ'ri, -ŋ f. dried apricot.
eka pfətɔ'rika a dried apricot
kirəyano pfətɔ'rinə gat take the dried apricots out of the carrying basket(s)
(The sg. is possibly pfətɔ'ŋ. Cp. Sh. pfətɔ'ɾ m. Bu. bate'r)

payo J.Kh. f. salt.
(Cp. Balti Tib. payu; Bu. bæyu)

pərə'lo, pl. pərə'le, goatherd, shepherd.
bəkirəney pərə'lo goatherd
(Sh. pərə'lo)

p'e'imilá, (-i, -e?) thin ("also of body").
pe'ina to fall. V. List of Verbs.
When the forms of this verb were recorded the vowel was heard as e, e', and e', but on a separate
occasion the 3rd sg. Pret. was recorded as paya. 
to' paya = Bu. sa wāl'imi, the sunshine fell, i.e. 
the sun came out.

J.Kh. has "pīa" (of which the phonetic intention 
is uncertain) in:
he'i māniš mu'n "pīa" the man fell down.
Elsewhere he has:
botēk pei (with a long mark extending over both 
vowels) a stone fell.
pe'i would be right for the 3rd sg. f., but bo't is m. 
(Cp. Sh. po'īki, Fut. 1st sg. pām, Pres. 3rd sg. m. 
pe'ēn)

pfelts, -a m. a kind of tree with red, edible berries
(Bu. pfelts, and, uncertain, Sh. pfe's)
p'ereŋ a kind of millet, = Bu. bērp'it čha, Sh. pfīrp'it
pešīŋ(?), -a band (of silver round a musical pipe).
ro'pe pešīja čhe there are bands of silver.
(Bu. pešīŋ, pl. pešimīŋ, a piece of metal, such 
as a patch, disc, clamp etc. applied to a larger 
object)

pħēšū m. pear. (Bu.)
pe't, -a belly, stomach. (H. pe't).
pfičo, pl. pfiče, m. mosquito.

pfičok čha there is a mosquito
(Sh.)

pi'na to drink. V. List of Verbs.
(Cp. H. pi'na, Sh. pi'o'īki)
pina'na(?) to mount (on a horse).
gowās pīnēiŋ he mounted the horse.
Cp. T.3.
(Cp. Sh. pino'iki. With both verbs the word “horse” takes the suffix denoting “on”)

pinwa'na J.Kh. to cause to mount, Bu. *-λ.uljæyæs.
pi'ni the lower leg.
  pi'ni b'oboqa the calf of the leg
  pi'ni ho'ṭ the shin bone
  (Sh., Bu. pi'ni; Panj. pinni. f.; Kho. pin; H. pìn-d-li)

pino'n m. the refuse left after expressing oil from from kernels, = Bu. mina.
pino'n pi'l'am čhis I have rubbed on kernel-refuse
pino'n la's ira. čhis I smear on k. refuse
  (Cp. Sh. pin'o, and Bu. min'a?)
pfi'pi, pl. pfi'pi.a-re, father's sister, paternal aunt.
  (Cp. Sh. pfi'pi, pl. pfapi.a-re; H. phu'pi)

pi'iγiri, -a m. two metal discs, or flanges, set on metal tube
  (mašla) of mouth-piece of reed-pipe. (Bu.)

phi'ṭ, (pi'ṭ?) the back (anat.).
  (Cp. H. pi'ṭh, Sh. pi'to)

pitæ'i —?

pərpita: kæše'i pitæ'i. This refers to the cloth-bag in which the pipe was kept. This was closed by a running string to which the pərpita probably refers. It is not clear whether it is, or is not, to be taken in conjunction with the two following words.

kæše.i is probably the Gen. of kæša or khaša, mouth, and pitæ'i is possibly to be compared with Sh. pi'to, tight, narrow.

pəti'ši, -ŋ f. cat.
pəti'ši pa'lo kitten
piwa'n  graft, grafted, let in

jakuna bæin čh-. piwa'n čha, (of a small piece of wood let in to strengthen the joining of two parts of a reed-pipe), pieces have been let in: it is a graft, or it is grafted. (Cp. Sh. piba'n, Bu. piw'an, Prs. paiwand)

po, po'bh, pl. pa', m. l. foot, leg.

ek po, du' i pa' one foot, two feet
pa'e kirtsa ankle
pa.e agu'la toe
pa.e b'da sole of foot

2. treadle, pedal (of loom).

(Cp. Sh. pa')

po'i five. (Gilgiti Sh. In Puniali, Kuhi, Chilasi & Astori Sh. I have recorded puš, and in Gurezi pōš, and similar forms are given in the LSI for Dras and Dah-Hanu).

po'i biš one hundred (Lit. "five twenty"). (Cp. Welsh Gyp. panš biš, Gārwī & Torwāli panj biš).

po'i po'i biš five hundred.

pōr last year. (Cp. Sh. pēr).

porkun'a pertaining to last year.

poť, ("pout"), J.Kh. pl. ρατα, m. leaf.

(Cp. Sh. ρατο, H. patta)

po'y m. hide.

da'ne.i po'y čha it is ox-hide.

pra'na, (-i, -e) old.

(Cp. H. pura'na, Sh. pro'no)

pu'c, pl. pe', son.

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(Sh. pu'ë, of which in Gori, Astori, Chiläsi and Gurezi Sh. the pl. is pe', pe', and in Dareli I have recorded po'e. In Gilgiti, Puniali & Kuhi da're, da'ri is used for the pl.).

puyo ferrule.

hāli'za.e puyo cha there is a brass ferrule (on the end of the musical pipe)
(Cp. Bu. pu'yo. Also Đ. pu'yo below)

puxta strong.

(Prs., also current in Kho. and to some extent in Bu.)

phula J.Kh. wooden bowl.

(Bu. pfu'l)

puršum, -a m. flea.

(Cp. Welsh Gyp. pišum; Sh. pi'žu, Gurezi Sh. (pl.?) pri'že; Palula prīšu).

pfuŋ buttocks, arse.

pfu'ne dēri the anus

pf'uŋiŋa, (probably pl. of a sg. pfuŋ or pfujni), moustache.

(Cp. Sh. pfuŋa, pfujni)

pu'yo, pl. pu'ye, m. the pin, consisting of the rib of a feather, which keeps in its place the skewer on which the bobbin revolves in a shuttle, = Bu. pfulγu.ə pu'yo. Except on this occasion, however, I heard this called only pfulγu in Bu. and the applicability of Bu. pu'yo, of which the meaning "ferrule" is well established, is not evident.

V. also s.v. pu'yo

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qalip m. 1. *a thin tapered stick* inserted in the mouth-piece of the reed-pipe when not in use in order to keep the passage open and the flattened reed from closing.

2. *circular disc* fixed on reed-pipe just below the reed. (This meaning is doubtful, cp. *sλdλpa*).

(Ar.Prs., also current in Bu. with the meaning of *form, shape*)

qaṃqa'ṃuts, -a *fowl, hen.*

manįš qaṃqa'ṃutsaŋka (why -a?) cha it is a cock
jo'i qaṃqa'ṃutsaŋka chi it is a hen
qaṃqa'ṃutzə pa'luk a chicken
(Bu., cp. Sh. kərka'muš)

qismatga'ɾ, kiṣmatga'ɾ(?), -a *servant.* T.4, 5.

(Ar.Prs., also in Sh., xīdmatga'ɾ; in various forms with -s- or -z- for -d- in Bu., Kho. and Wkh.)

qi's hu.'ina to sit (?), squat (?)

λgis h'agi qi's ho “sit in front of the fire”

qom, pl. qaṃma, m. *hole, orifice, pit; holes, stops,* of big musical pipe (bešīli).

Also used of a hole in a shuttle.

ki'lis krəmə qomək iri'n *working with a pick he made a hole (in the ground)*

minenyu qom the hole on the underside (of the small musical pipe, tut'ek).

atsimə qaṃma the holes on the upper side.

nəkəei qaṃma nostrils.

(Cp. Bu. qaṃ, *pit, hole in the ground*)

qua'ru bore of musical pipe (bešīli).
quye, (khwyë?), pl. gravel. (Bu. khwyë).
q'yu' irina to cry out.
(Bu. qyu', Wkh. qe'u, qw')

R

raxpli'n m. a milk product made by desiccating mants.hil.
(Prs. rixbi'n, Bu. raxpi'n)

gan- J.Kh. v.t. to cook. V. List of Verbs.
(Cp. Sh. rano'tiki to cook in water in a pot)

gaf- J.Kh. v.t. to stop, prevent. V. List of Verbs.
(Cp. Sh. gato'tiki, GB gives it as gatho'tiki)

raei f. intention, desire.

tahe krom 'irinašu raei chi? = Bu. u'qe gute dur'o
etasaer raei bila?, do you intend, or wish, to do this
work?
(Also in Bu. and Kho.)

remizel stone-marten
(Bu.)

ro'ina to weep. V. List of Verbs.

taŋ hu'i roy'ā being distressed he wept
(Cp. H. ro'na, Sh. ro.o'tiki)

rot, ("rooth"), J.Kh.. m. blood.

rate.i gu'ni blood-vessel. D.L.
(For this J.Kh. has "roothai going chi")
(Cp. H. ra'ta and allied forms in Welsh Gyp.,
Kshm., Gårwi & Gauro).

rup, rop m. silver.

ro'pe pešina čhe there are bands of silver (on the
musical pipe).
(Sh.)
rupi'a J.Kh. f. rupee.
    eka rupi'ak one rupee.
    (H.)

S

sabəranə pl. frame of smoke-hole (in roof of house).
    (Bu. sabəranən pl.)
sad'apa, pl. sadapə, f. circular disc fixed on the reed of a
    reed-pipe.
    V. also s.v. qalip.
    (Ar. Prs. sadəf. Cp. Sh. sadap, "large button",
    Kho. sadəp, mother o' pearl, shell button).
salam salutation T.9.
    saləm ale.ıkum. T.4 (Ar.Prs.)
sam, -a f. opening in musical pipe near the mouth-piece.
    (Cp. Bu. sam || saγəm, smoke-hole in roof)
samba thought, reflection.
    apranəgo samba ir'in he thought to himself
    (Bu. and Sh.; Balti Tib. xəsamba)
sand'uqa box, chest.
    sand'uqa fəteŋ e't open the box.
    (Ar.Prs. şandu'q, current in Bu., Sh., etc.)
sərat'ut, -a end of reed-pipe into which the mouth-piece is
    fitted.
sas thousand. (Sh., also used in Bu.)
sas irina to warm, heat.
    agis sas e' r warm at the fire (the high tone side of the
    drum)
    sas iri bašar having warmed it, play
sásura, pl. sásure, father-in-law (man’s or woman’s).
    (H. sásur)

sátā’i seventeen. (Sh.)

særl trip, tour, walk etc. T.4, 5.
    (Ar.Prs., also current in Sh. Bu. etc.)

sa'u'ō, pl. sa'u'ē sister’s son.
    (Cp. Sh. sau.o man’s sister’s son)

sauwi, pl. sauyir'ij sister’s daughter.
    (Cp. Sh. sauwi, man’s sister’s daughter)

se’r J.Kh. “seer” (2 lbs. weight).
    dæi se’r ten seers
    (H. se’r)

sildir, -a term of reference and address between parents
    of a husband and wife
    (Bu. *-sildir)

sim wire.
    hali’z'a'ē sim brass wire (used as binding on mu-
    sical pipes).
    (Prs., also current in Bu. and Kho.)

sina, (sin?), pl. siniŋ, f (?) river.
    eka sināka čha (error for čhi?) there is a river.
    J.Kh. gives “sininō” apparently as a simple Loc.,
    in the river.
    (Sh. sin f., Bu. sinda)

sině, -a f. roof-beam (one of main rafters)
    (Bu.)

so- J.Kh. to sleep. V. List of Verbs.
    (Cp. H. so'na, Sh. so'iki)

son m. gold.
    (Sh. son, sun, H. so'na)
sora'na J.Kh. *to make sleep*. V. List of Verbs.
(Sh. saro'iki, H. sula'na)
sugo'm m. *smoke-hole in roof (small)*. V. šelto.
(Sh.)
su'inya, pl. su'iyon, f. *needle J.Kh.; iron skewer* which acts as axle for bobbin in weaving-shuttle.
In both cases the Bu. equivalent is sel.
(H. su'ir, Sh. su')
sulč, solč, -a *plough-shaft*.
(Bu. salč)
surn'æi, surn'ei -a f. "surenai", *reed-pipe*.
(Prs., current in Sh., Bu., Kho.)
surenæiči, -a *piper, player of "surenai"*.
sut seven.
(Sh. sât, but Kho. sut. A -u-, -o- vowel also appears in Gawar Bati and Kati).

Š, Š

ša six. (Sh.)
šâk- J.Kh. *to be able to*. V. List of Verbs.
iri šâka's ("ereshakas") *I shall be able to do*.
(Cp. H. šâk-na)
ša'ka arm.
ša'ke.i geti'ti armpit
(Sh. ša'ko, Bu. *-šâk)
šâlda *command, order*. T.3.
(Sh. f., and Bu.)
šâmēγ, -oŋ m. *yoke-pin* (fixed in the yoke and coming down one on either side of the bullock's neck)
(Cp. Bu. ʂaˈmeˈɣ; Sh. pl. ʂamˈeʃe and in various dialects sg. ʂamˈeʃ, ʂamˈeʃ, ʂaˈme)

ʂaˈmeˈna to become tired. V. List of Verbs.
(Cp. Sh. šumijoˈtki)

ʂaŋga hu.ina J.Kh. v.i. to wake up. V. List of Verbs.
(Cp. Bu. šaŋ awake, aware; Sh. šoŋ and šaŋ)

ʂaŋgaˈtana (?) J.Kh. v.t. to waken
(A causative based on šaŋga, perhaps for šaŋ-gaˈraˈna. In Sh. -aˈɾ- appears as a theme in the Pres. Base of Trs. verbs based on Adjectives; while -aˈɾ- is the characteristic of causative verbs)

ʂapˈika, ʂapˈik, pl. ʂapikonə m. bread.

ʂapˈika cha there is bread
lamˈepa ʂapik nˈaˈ we have no bread
moˈ ta ʂapika wine and bread. J.Kh.
(Bu., Wkh., Kho. ʂapik, Shgh. ʂepik).

ʂərˈa, pl. ʂaˈɾi, ibex

ʂəra chaˈli female ibex
ʂəra həldin male ibex.
(Sh. ʂəra, game animal)

ʂərˈən, pl. ʂəɾˈəna, m. roof.

ʂəɾˈənas nikhiˈta he went up on to the roof
(Cp. Kho. ʂəɾˈən, ʂəɾˈən, courtyard, but any convincing semantic connection remains to be found)

ʂəei Mīr, chief = Bu. tham.

ʂəeˈn eŋəts nəsəeiŋ the Mīr banished them
ʂəeiˈʃu gowa bijaˈl send the horse to the Mīr
heˈi maniʃas koˈt šaˈi (for šaˈi?) pa gaˈis I went with the man to the Mīr. J.Kh.
(Prs. šaˈh)
šauka, -oŋ f. *loop (?), thong-handle (of kettledrum).
(Cp. Bu. šoŋk, Kho. šauŋk, loop, noose; possibly Sh. šakoŋ doŋki to tie in a bow)
š'elto m. smoke-hole in roof (big). V. sugo'm.
šen m. garden. T.4, 5, 7.
(Cp. Sh. šen m. garden; Sh., Bu. šeni garden-bed, vegetable-plot)
šer'i, pl. šera-te, wife's brother, a man's sister's husband, a woman's sister's husband
(Sh.)
šilda, šilda, -i, -ε cold.
šilda hu.ina šona na' it is not good to be cold
(Cp. Pal. Gyp. silda, Sh. šid'ʌlo)
šilo'k, pl. šila-ga, m. story, tale.
(Cp. Sh. šilo'k f., Kho. šilo'x)
šiŋ, -a m. bobbin (a hollow piece of stick)
(Bu. šiŋ, tube, quill, bobbin)
šo'na, -i, -ε good.
štata hu.ina šona na' it is not good to be hot
(Cp. Sh. šo, Bu. šu.a)
šonmumu'yo mouse.
(Bu. and Sh. The first syllable is said to be Bu. šon, blind)
šor, pl. šera, m. J.Kh. branch, bough.
(Bu. šer)
šōwaei sixteen
(Sh. šo>i)
šu.a Interj. good! T.6.
(Bu.)
šukul'a, -i, -ε white. šukula bi'k the white poplar. (Skr. śuklá-)
šun'o, pl. šun'a, m.f. dog.
	manış šun'o male dog
	o'i šun'o bitch

(Cp. Siräji of Đođa šunö, Rämbani šunä, Sh. šu')

šuqa, -na m. choga, cloak. The Pl. should probably be šuqana, or šuqana.

(Sh., Bu., Balti Tib. etc.)

šuræi'š rejoicing, jollity. T.11.

(Sh. šuri.a'r; Bu. šure.a'r, šuri.e's)

šuš, pl. šušir'ın, mother-in-law (man's or woman's)

(Sh. šaš)

T, TH, T

1. ta', (tha', J.Kh.), here.

ta' kîs ta na' there is nothing here

ta' a'o come thou here

eŋ ta' ho'n let them be here

tahæi ta'λ čha this (man etc.) is here
	tahæi ta'ə čhi this (woman etc.) is here

The ta- in tahæi etc. is also apparently this ta'.

he'i manişe.i pur'č tha' čha the man's son is here

J.Kh.

Abl. ta'no from here, hence

ta'no gi'λčha he has gone from here.

2. ta and.

mo' ta šıpika wine and bread. J.Kh.

3. ta is added immediately after the Indef. Pronouns when the verb is in the negative. It thus corresponds in use to Sh. ga and Bu. ke, both of which, like ta, also denote and, also. Cp. § 69.
4. ta suffixed to, or immediately following, the verb, gives the sense of:

a) if, when.

In this use it corresponds to Sh. to, and Bu. ke.

kəkə a'ye (a'ya?) ta mas pa a'ɲ whenever, if
ever, he comes, bring him to me

tahāi krom iri'ta tušu saza dɛ'ɛs if you should do
this I shall punish you

agər he krom irin چha'ka-ta te'asəka if he had done
this I would have beaten him


b) It may produce the effect of an Indef. Relative:
ka'jek چha-ta eʃu qau er wherever he is call him.

Cp. § 108
(Cp. Sh. to)
ta'ya palm (of hand).

hətə ta'ya the palm of the hand
(Cp. Sh. ta'o)

təjəjune mud (?)

“təjəjune چhe” was given at the same time as
taʃo'ba, but I have no further explanation of it.

taʃo'ba, pl. taʃo'baʃe, mud (prepared for building), =
Bu. Ɂəjəj.

It is possible that taʃo'baʃe is a Gen. pl.
(Cp. Bu. Ɂəjəj, Sh. tag'aʃ)
tah'eʃi, f. tahar'i, pl. ta.'eʃ, Demonstrative Adj. and Pron.
this, this one, V. § 62.
tahe'i was recorded in a number of variant forms:
tah'ėi, tahæi, tahe, tæi.
(1. ta' + he'i)

take m., (Sg. and pl. J.Kh.), boot, boots.
	take gat take off (your) boots
	take la'i put on (your) boots


(Prs., also in Sh. and Bu.)

tal, -a m. ceiling.

(Sh. and Bu.)

talasa, -i, -ė shallow.

(Cp. Bu. tal'aso)

tal'iš, -a f. spindle on which bobbin is fixed when winding yarn on to it.

(Bu.)

tamaša, tamaša entertainment, amusement, sport. T.7, 11, 12.

(Prs., also in Sh. and Bu.)

tan in difficulties, distressed.

tan hu.i' roy'ā becoming distressed, he wept

(Prs., current also in Sh., Bu., Kho.)

tano from here. V.s.v. 1. ta'.

taro, pl. tare, m. star.

(Sh.)

task- J.Kh. to pull, drag. V. List of Verbs.

(Bu.)

t'ata, (-i, -ė?) hot.

tenat hu.i'na šona na' it is not good to be hot.

(Sh. ta'to)

tė Gen. of tu, of thee, thy.
te nom *thy name
(Sh. the, the.i)
the-ina J.Kh. *to place, put down. V. List of Verbs.
tas the-i put it in the sun
te-na to *strike, beat, hit. V. paradigm §81. See also §33. ii & iv.
the-γνυς palace, royal residence. T.13.
(Bu.)
tigo'n, pl. tiga'na, m. egg.
qərqə mutse tigo'nək cha *there is a hen's egg.
tila'igo'ŋ J.Kh. pl. *saddle.
tila'igo'ŋ čhe.
(Cp. Bu. tiλi.αŋ pl., Sh. tiλen sg.m. J.Kh.'s form does not look probable. The word is probably a double plural form of some approximation to the Bu. tiλi.αŋ: e.g. ti'æιŋ-ʊŋ)
til'i, -ŋa spleen.
(Cp. H. trlli f.)
ți-k- (?), pl. ti'ke, *spot.
ni'le ti'ke blue (green) spots
(Sh., Bu. ti'ko)
tiŋ, tiŋ, thiŋ, *there.
tiŋ cha *he is there
tiŋ T.7., thiŋ T.4.
Dat. tiŋečo ja *go there, thither
tiŋ'eču T.5
Abl. tiŋ'o æya čha *he has come from there
tiŋ'o æŋ was given apparently as the complement of ta.εŋ, so "those from, or of, there".
tĭši J.Kh. a span. 
(Bu).
tit'iro breast, chest.

tit'irosmo jāta the hair on the breast. (Sh.)
to' m. sun, sunshine.

to' paya (pe`ya?) = Bu. sa wal'imi, the sun(shine) fell, i.e. the sunlight has fallen on the ground, the sun has appeared

tsas the'i put it in the sun J.Kh. Cp. Bu. sa'atsə o's, Sh. su'rīj vi = put it “on” the sunshine 
(Cp. H. ta'o heat; Prs. ta'b, Sh. ta'p, Kho. ta'f heat of the sun)

toγəl'i, -a m. young male sheep. V.s.v. čhanjər.
(Bu. toγəl'i, Wkh. toγəli)
tom m. sg. and pl., also pl. to'ma, tree.
tom čha there is a tree

tom, to'ma, bu't čhe there are many trees 
(Bu. and Sh.)

to'ni, -ṇa f. ring (of thong?) on bottom of kettledrum to which the braces are fastened. 
(Cp. Sh. to'ni = bottom (?), gəbu'n)
thop, J.Kh. pl. thapa, m. night.
thapai at night. 
(Cp. Bu. thap night, thape at night; Sh. thap dark)

ţo'ri, -ṇa f. 1. mouth-piece of musical pipe (tut'ek).
This is a sort of plug which fits into the end of tube leaving a reduced passage for air.

2. peg(s) to keep rim of drum in position.
(Cp. Bu. 瘵ri, 1. plug, stopper; 2. bit, portion of anything)

traŋ J.Kh. half. (Sh., Bu.)

tu thou. V. paradigm § 59.

Gen. te go'ר cha it is thy house
    te mās u'צ χि thy debt (or loan) is on me, i.e. I am indebted to thee

Dat. tušu งaza de'эs I shall give you punishment

Loc. 2. me tus u'צ χि my debt is on thee, i.e. thou art indebted to me

    tu pa o'צ χि there is flour in thy possession, thou hast flour

tub'Λq gun

    tub'Λqās ten'in he shot with a gun
    (Bu. tob'Λq, Sh. tumāk)

thula, (-i, -э?) stout. (Sh. thulo)
tu'li, -ŋ f. kettledrum-stick.

    (Sh. tu'li, fragment of stick, little stick)

tum'e you (pl.). V. paradigm § 59.

    Acc. еге tumets te'эne they will strike you

Gen. tum'a go'ר χि it is your house

Dat. hæi go'ר tumeču de'эs I shall give the house to you

Abl. hæi go'ר tumetsmo hæra's I shall take away the house from you

    tumэ pa in your possession

thu'n, -a m.(?) pillar, post.

    (Sh. thu'n f.)
tu'na navel. (Sh. tu'n)

tunhe'i, -hæi, f. tunha'i, pl. tum'eŋ, Demonstrative Adj. and Pron. that, that one. V. § 62.
tunō, tun'o of, or from, that side, Bu. i'tum.
Opposite: ḳanātō.
tun'o en those of, or from, that side.
tut'ek, -a f. musical pipe (small, without reed).
(Bu. tut'ek, Sh. tutak)

TS, TS.H

tsak standing upright, erect.
tsak hut stand up!
(Sh., Bu.)
tshindo'r, pl. ts.hinda'ra, m. bull.
(Bu. ts.hind'or)
tshir (?) time, occasion.
dui ts.hira two times, twice. T.9.
(Bu. ts.hir)
tsong f. the moon.
(Also given by J.Kh. Cp. perhaps Bu. ts.hanč, every time that a thing recurs, the completion of a period, perhaps originally only of a month, or cycle of the moon)

W

wāxt m.(?) time, occasion
tahe'i wāxtašmo hagi before this time
a'na wāxt hu'i (f.) the time of coming has come
he'i wāxt'ana at that time, then
(Ar.Prs., current in Sh., Bu. etc.)
Y

1. ya, pl. yaŋa, bear.
   m̟n̟s ya he-bear
   jo:i ya she-bear
   ya.e pa'lo bear-cub
   (Bu. yã)

2. yã, pl. yaŋa, f. heart, kidney.
   b̟̟̟ ri ya(ŋa) the heart(s)
   ču:ni ya(ŋa) the kidney(s)
   (For this relating of “kidney” to “heart”, cp. Bu.
    *-as heart, *-aso kidney. Wkh. pezuu heart, also
    appears to be used sometimes for kidney)

3. ya! O!
   ya pa’dša’! O King! T.4.
   (Sh., Bu.)

y̟n̟der, -a m. sides and rim of big drum.
   (Bu.)

y'atol, pl. yat̟ala, m. oorial.
   (Bu. y'at̟a, yeťal)

yu'lgis, -a f. sheath, case.
   surne:i yu'lgis čhi it is the (cloth) case of the “sure-
   nai”
   (Bu.)

Z

za'ta m. fashion (?), manner (?)
   he'i za'ta čha'ka, glossed in Bu.: ite z̟eίl̟e b̟m, he was on that wise, or possibly, he was of that
   nature. The latter would suit the meaning of
za·t, of which za·tta is probably the Đ. equivalent either in the Nom. or the Gen.
(Ar. Prs. Za·t; Sh., Kho., Bu. za·t stock, breed, nature, kind)

Ž

žiņa sg. and pl. m. a stone falling or rolling down a hillside.
žeņa a·ya a rolling stone came down
žeņa čhe there are falling stones
(Bu.)
žiņa·ta f. stone-shoot (place down which stones fall and roll).
(Bu. žiņa·t, Sh. jiņa·t)
ENGLISH— peru INDEX.

able
above
ache, to
act
advice
after
all
almond
am not, is not, etc.
amusement
and
ankle
anus
anyone
anything
anywhere
apple
apricot
arm
armpit
to be — to šak-
from — ātsimo
up — māda'le
duks'na
krom
kana'o
pači
bu'ṭa
badam
na'
tāmaša
2. ta; in numerals o
pa'e ki'rtsē; — bone pa'e
ger'ltin
pfu'ne dēri
ko'k
kis
kajēk
ba'ba'i
(fruit and tree) āšē; dried —
pfātō'ri
ša'ka
gēti'ī
arrow
arse
ask, to
ask for, to
aunt
axe
baby
back (anat.)
back (adv.)
back of, at the
bad
band
barley
basket
be, to
beam
beans
bear
beard
beauty
become, to
bedding
bedstead
before
behind
belly

ko'n
pšuŋ
muna'na
gi'da'na
*paternal — p̂f̱̆pi*; *maternal —
mama.e be'ìn
ča'tal
gua's
phi't
p̱ači
p̱ače'ni
lača'ga
(of silver round musical pipe)
pešiŋ
lo'
fi'ran; *shoulder-* — kir'ovi;
small — karate
čh-(ina)
of roof siṉ̆
broad — buk'aka
ya; — -cub ya.e pa'lo
daēi
nu'r
hu.'ina
*upper — Aside'ni; lower —
menende'ni
khāt
(time) h'agi
p̱ači, p̱ače'ni; from — p̱ačo
pe'ť
| below          | mu'n; mune'ni          |
| Bérîts, pl.  Bêrîcho | Ðom pl. Ðoma; adj. Ðuma-ki |
| bhoosa        | buses                  |
| big           | balda                  |
| bird          | cai                    |
| birth         | to give — to du'ralina |
| bit           | (horse's) jo'ji        |
| bitch         | jo'i Šun'o             |
| black         | ka'la                  |
| blessing      | (prayer of) du'wa      |
| blood         | rot                    |
| blood-vessel  | gu'ni                  |
| blue          | ni'la                  |
| board (?)     | bolk                   |
| bobbin        | šiŋ                     |
| bone          | ho't                   |
| boot(s)       | ta'ke                  |
| bore (of pipe)| quñ'u                  |
| born, to be   | bal'duna               |
| boulder       | gi'ri                  |
| bow           | (and arrow) dán'u'a; (for fastening end of warp) dán'u'a |
| bowl          | phata; phula'; gudur' |
| bowstring    | dánu.ei ba'li        |
| (of warp, bow)| sànd'uqa              |
| box           | jo'to                  |
| boy           | (of drum) jiko'n       |
| brace         | šor                    |
| branch        | hāli'ża               |
| brass         |                        |
bread

breast
bring, to
brother
brother-in-law

brushwood
buckwheat
bug
bull
burn, to v.i.

"burūs"
butter
buttermilk
buttocks
buy, to
calf
cap
care
case
cat
catch, to
cattle
ceiling
charcoal
cheek(s)
chicken
chief

šəp'ika; Bu. ʒuvəl = go-li;  Bu. ʃ'əməli = ʃ'əməli
titi'ro
'a:nə, le'i a'na
birəya
wife's bro. šeri; husband's bro.
bitərə birə'ya
(used in roofing) mo'ye
bərgu
pfa'ltso
ts.hindo'r
(of fire, lamp etc.) lupina;
(burn up, burn down) dəja'na
buru's
ɡ'i'ryu
go'ɾ'us
čəro'k
gəʃəs le'ina
bəclo'to; — of leg pi'ni b'oboqa
kho'i
(to take — of (?) bina'na
(of surenal) yu'lgış
piti'şi
lominá
small — bək'ira
təl
kərməș
jaməŋ
qərqa'mutšə pa'lo
šāi

223
chikor  kake
chin    čhomi
choga   šuqa
clavicle bæitín
clear sky nimo'lı
cliff    čhi'șa; earth—mərt
cloak    šuqa
clothes  katu
cloud    agarsiš burunj
cock    maniš qeqqarmuts
cold    šildä
comb    kənji; —of loom hiska; upper
        board of do. basta; "tooth"
        of do. don; rod of do. qışqış;
        base piece of do. hur

come, to a'na
come out, to nirkhilna
command šalda
confiscate, to harina
cook, to ran-
copper lo'ya hali'ţa
cord ċulu; barli
cotton (?) gup'as'a
cow gæi, gari
create, to du'realina
cry out, to q'ur' irina
cylinder (of brass on surenai) mašala;
          flanges of do. piqiqiri
daughter di'a
daughter-in-law ba'uti
day
dept
deepe
desccend, to
desccend, to make
die, to
dig, to
"diram" (Bu.)
direction
disc
distressed
div, demon
do, to
dog
donkey
door
door-frame
dovetail
down
drag, to
drink, to
drive away, to
drum

drummer
drumstick
dung

do's
u's
γοτυ'm
ogol-
oga'l-
mar-
kor'o'ina
dirum
in the — of di'ri; from the — of di'ro
(on surenai) sadapa
taŋ
de'ū
irin'a; Cs. ira'na
šun'o; m. maniš šun'o; f. jo'i
šun'o
jakun; — foal jakune pa'lo
dor
der'o'tiŋ
ipo'
mu'n
task-
pi'na
durwa'na
big — ḍaḏ'o'ŋ; kettle — ḍ'amal
(big drum) ḍaḏaŋči; (kettle-
drum) ḍamalči
ḍaḏaŋča'li
gu'
dust
ear
earth
eat, to
egg
eight
eighteen
eighty
elbow
eleven
end
entertainment
erect
expel, to
eye
eyebrow(s)
eyelash(es)
eyelid
fall, to
fall down, to
falling-stone
father
father-in-law
fear, to
female-
ferrule
field
fifteen
fifty
finger

xu'rts
1. kon, pl. kəna
čho'r
kha'na
tigo'n
ošt
Λštā'i
ča't biš
b aku'ni
eka'i
muš
tmalaša
tsāk
nāša-
λε
ağhig'owe
λaghiku'me
λaghit'al
pe. ina
hor-
žiņa
bāba
(mans or women's) sasura
bijo'na
jo'i —
puγo
čeč
pānzāi
du'ī biš o dāe
agu'la; little — khi·ti agu'la
fire
fire, to
firewood
fish
five
flag
flea
flesh
flour
fly
foal
foot
for, for sake of
forehead
forget, to
fort
forty
foster-
four
fourteen
fox
frog
front of, in
further
garden
get down, to
get up, to
girl
“gindauwer”, “sinjid”
give, to

Λκ
(with a gun) τυβ᾽λας τένα
čúni
čhumo
pói
λłam
puršum
mós
ót
mačhi
bīrγo
pó
káryo
niláyo
bozon-
kót
dúi bíš; 41 dúi biš o ek
úšłam —
čaur
čaundæi
láč
minik
h′śli; ḥagéni; ḥago
muneni
šen
ogol-
hutina; Cs. hutuwa′na
mulæi
gundér
de′na
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>glue</td>
<td>leš</td>
</tr>
<tr>
<td>go, to</td>
<td>ja'na</td>
</tr>
<tr>
<td>go up, to</td>
<td>nīkhilna</td>
</tr>
<tr>
<td>goat</td>
<td>he- — ḫalīd'in; she- — čha'li son</td>
</tr>
<tr>
<td>gold</td>
<td>ŝona; —! šu.a!</td>
</tr>
<tr>
<td>good</td>
<td>ku'le</td>
</tr>
<tr>
<td>grain</td>
<td>di.o'i</td>
</tr>
<tr>
<td>grand-daughter</td>
<td>da'do; bāb'o'</td>
</tr>
<tr>
<td>grandfather</td>
<td>nāna</td>
</tr>
<tr>
<td>grandmother</td>
<td>di.'o'ya</td>
</tr>
<tr>
<td>grandson</td>
<td>dārča</td>
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<td>grapes</td>
<td>čer</td>
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<td>grass</td>
<td>qw.ē</td>
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<td>gravel</td>
<td>jūt šīqām; dark — ni'la</td>
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<tr>
<td>green</td>
<td>bātsine.i gət'i'ti</td>
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<tr>
<td>groin</td>
<td>āsukīš</td>
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<tr>
<td>gullet</td>
<td>hərišson</td>
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<tr>
<td>gums</td>
<td>tub'alq</td>
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<tr>
<td>gun</td>
<td>huwyē</td>
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<tr>
<td>hail</td>
<td>ja't; body- — jātā; goat's — čha'li jātā</td>
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<tr>
<td>hair</td>
<td>tranj</td>
</tr>
<tr>
<td>half</td>
<td>hat</td>
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<tr>
<td>hand</td>
<td>ošāyo</td>
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<td>hare</td>
<td>he'i; Trans. Nom. m. hāriyan, f. hey'a</td>
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<tr>
<td>he</td>
<td>kap'o'l; top and back of — čłuńt</td>
</tr>
<tr>
<td>head</td>
<td>yā</td>
</tr>
<tr>
<td>heart</td>
<td>228</td>
</tr>
</tbody>
</table>
heaven
heavy
heddle
heel
hen
hence
herdsman
here
hide
hide, to

hip
his
hither
hook
horse
hot
house
how much?
hundred

husband
I
ibex
if
in, inside
infant

asma'ın
ugu'rā
lāmun
γα'ν
(fowl) qərqə'muts; f. jo'ı
qərqə'muts

ta'no
(of goats and sheep) pæra'lo;
(of cows) bu.əltərts

ta'
po'y
v.i. lu'k-
v.t. lukow'na
minəltin
v.s.v. heri, 'ese.i
ta'
khaya
go'wa
t'əta
gor
kat'eyek
100 = po'i bi'sh
300 = ħari po'i bi'sh
500 = po'i po'i bi'sh
bit'o'r
u; Trs. Nom. me
šəra
..... ta; āgər.....ta; məger(?)
əna
gu.ə's

229
light
light, to
lightning
like
lintel
lip
liver
lizard
loan
long
loom
loop (?)
lost, to be
love
low
lower
lucerne
lung
maize
male —
man
manner (?)
“mantsil”
many
mare
me

midday
middle
milk

(of weight) lauka
v.t. lam irina; luparna
bičuš
ja′k
Ačide′ni dero′ti
o′te
kaula
kirk'Ali
u′š
ji′ga
hi′sk; rod of — yo′s
šauk(a)
naš-
in — with a′šiŋ
lάta
mune′nimo; mun′e′ni.o?
rišpi′ta
kuḥrpat
mάkæi
mάniš —
mάniš
za′ta
mants.hi′l
buŋ
blaŋum
acc. mas; of — me; to — mašu
from — masmo

“bebal-”
(of kettledrum) mo′i
εbi′r

231
millet  p'ereŋ ( = Bu. bərpit  čha);  
Mir  šæi  
month  1. mo'  
moon  tso'në  
mosquito  pfićo  
mother  māma  
mount, to  pina'na; Cs. pinwa'na  
mountain  čhi'sa  
mouse  šonmumu'yo  
moustache  pfu'ŋiţa  
mouth  kaša  
mouthpiece  (of tut'ek)  tô'ri  
much  buţ  
mud  (for building)  təyəba, Cp.  
    țayərune  
mulberry  biro'në  
music  həri'p  
nail, finger-  n'a'ura  
name  no'm  
navel  tu'na  
necessary  dərka'r  
neck  ko'ţa  
nephew  . brother's son  biro'ye  pu'č; sis-
    ter's son  sa.'u'o  
new  nəm'ə  
niece  brother's daughter  biro'ye  di'a;  
    sister's daughter  sauwi  
night  thop  

232
nine
nineteen
no!
"no'l"
no one
nose
nostril(s)
not
nothing
now
nullah
O!
old
one
oorial
open
open, to
opening
order
our
out
outside
own

ox
packing
palace

na'u
kun'i
nik'n
na'ul
ko'ta na; ko'k ta na
nok
nak'ai qa'ma (v.s.v.v. nok & qom)
i
kis...na; kis ta...na
mutuk
ber; her
ya!
pra'na
ek; — .... another hæyo
hæyan
y'atol
ba'ta; (free) heṭi
(door) ba'ta irina; (box) fæteŋ
irina

sæm
šâlda
âma'
bar
bare'ni
apærei; (real, true relations)
hi'jo
do'n
(cotton — of surenai) gup'a'sa
thèŋuš
palm
panier
parents-in-law, term of reference and address between the parent-pairs of a married couple:
peach
pear
peas
pedal
peg

penis
people
person
perspiration
“pfelts” (tree)
pickaxe
pigeon
pillar
pine tree
pipe (musical)

(of hand) hλτε taγα
kiρoι

sildir
'αρυ
pheςυ
kuk'una
po
ki'li; (of comb of loom) γιςγις;
(to keep rim of drum in position) το'ri
lon
(of a country) kuyo'č
bάνδα
durιča
pfelts
ki'li
ka'u
thu'n
či

big — bešili; small — tut'ek;
reed — surnaei. For parts of bešili v.s.vv. jauwa, κασα,
pešin, qom, qunu, sim; of tut'ek v.s.vv. χλαγα, λες,
pυγο, qom, σάμ, το'ri; of surnaei v.s.v. reedpipe.
surnaeiči

234
pit
pitchfork
place, to
play, to
plough
plough-shaft
ploughshare
pond
poplar
possession
post
pot
prevent, to
price
proceed, to
property
pull, to
pulley-wheel
pulse (kind of pea)
puppy
put down, to
put on, to
quickly
rafter
rain
“rakhpin”
ram
rat
red
reed
qom
həro·č
the·ina
(music) ɓaša·t-
ho·š
sulë
bos
bəra
bərpa
in the — of, v.s.v. pa
thu·n
(for cooking) dek; čidi·n
rat-
ɡaš
h'änina
do·lət
təsk-
(of heddles) maqulá
ɣəra·š
gukur·rus; šunæi pa·lo
the·ina
læina
lauka
(small) hund'aris; (big) sinê
o·rp
raxp'i·n
čhanjər toxəli
mu·şə
lo·ya
(of pipe) dəmbu
see, to
-self, -selves

sell, to
send, to
servant
seven
seventeen
shallow
she
sheep

shelf
shin
short
shoulder
shuttle
side

sill, of door
silver
sinew
sing, to
sister
sister-in-law

dek-
(corroborative) ἀρ'ἀνε; (re-
flexive) ἀπ'ο'ν

gašas de'na
bijar'ina; anuwa'na
qismatga't
sut
satari
tlēsə
hari, v.s.v. he'ı
be'đa, v. also s.vv. baskaret,
čhanjər, mamusi, toγəli.

bitəli
(bone) pi'ni ho't
khuṭa
pfa'ka
hu't; for parts and adjuncts
v.s.vv. pu'yo, qom, su'iya
of, from, this — άμενό; of,
from, that — tunə; — of
drum yandər
munə'ni.o dəro'ti
ru'p
jauwa, jauwa bəres
gi.o'ŋ də'na
be'ın; —'s husband šeri

husband's sister jaże; wife's
sister me'li be'ın; man's
brother's wife biro'ya me'li;
woman's brother's wife jaže

237
sit, to
sit down, to
six
sixteen
sixty
skin
sky
sleep
sleep, to
sleeve
sling (of big drum)
slowly
small
smear, to
smoke
smoke-hole
snake
snot
snow
soft
sole
son
son-in-law
song
sound, noise
span
spin, to
spindle

be's'ina; qi's hu.ina(?)
ša
šō'wæi
čhæi bi's
čom
lgo'š; asma'n
ni (?); to go to — niyas
ja'na
so-; Cs. sora'na
bao'wa
ešlki
čotij
ču'na
la's irina
du'm
large — š'elto; small — su-
go'm; frame of — šabarana

ki'urma
li'ma
hin
komul'a
(of foot) båda
pu'č
jama'ča
gi.a
čut
trišči
čirir-
(for winding bobbins on)
spleen
spot
stand up, to

star
stick

stirrup
stone
stone-marten
stone-shoot
stop, to
store-room
story
stout
strap

strike, to
string
strong
subjects
sun, sunshine
sword
table
tadpole
take, to
take away, to
take down, to
til'i
tı'k-
tsák hutina'; Cs. tsák hutu-
wa'na
ta'ro
kunæli; —s laid on rafters
gandal
khaya
bot, bort; falling stone žiŋa
r'emizel
žiŋa'ta
v.t. rát-
ana go'r
šilo'k
thula
(of loom) pərpita; (of big drum)
'ęšaki
te'na
dulu; 2. ba'li
puxta
(of king) kuyo'č
to'
khajor
miz
kuhtgiyalta
le'na; al-
hrina; n'e'ina; le'i ja'na
oga'1-
<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>take off</td>
<td>gədiná</td>
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<tr>
<td>take out</td>
<td>dəsərowə-daəi</td>
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<td>teach, to</td>
<td>čo'ye</td>
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<tr>
<td>ten</td>
<td>m. he'i, f. ha'i; pl. e'ɲ</td>
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<tr>
<td>testicles</td>
<td>no, nō' (next in sequence) ho</td>
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<td>that, that one</td>
<td>tiŋ'o</td>
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<td>the</td>
<td>tiŋ'</td>
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<tr>
<td>then</td>
<td>'e'ɲ</td>
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<tr>
<td>thence</td>
<td>b'Δkulá</td>
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<tr>
<td>there</td>
<td>bətsin</td>
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<tr>
<td>they</td>
<td>p'e'vimilá</td>
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<tr>
<td>thick</td>
<td>čir'z</td>
</tr>
<tr>
<td>thigh</td>
<td>samba irina</td>
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<tr>
<td>thin</td>
<td>ɕo'i</td>
</tr>
<tr>
<td>thing</td>
<td>bi's o daei</td>
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<tr>
<td>think, to</td>
<td>m. tah'ɛ̃i, f. tahari; pl. ta.'ɛ̃i; v. also he'i etc.</td>
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<td>thirteen</td>
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<td>thirty</td>
<td></td>
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<tr>
<td>this, this one</td>
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</tr>
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<td>thither</td>
<td>tiŋeču</td>
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<tr>
<td>thong</td>
<td>jiko'ń</td>
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<tr>
<td>thou</td>
<td>tu</td>
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<td>thought</td>
<td>samba</td>
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<td>thousand</td>
<td>sa's</td>
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<td>thread</td>
<td>ɖo'ŋ</td>
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<td>three</td>
<td>ɕhæi</td>
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<tr>
<td>threshold</td>
<td>mun'ɛ̃ni.o dəro'ti</td>
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<td>throat</td>
<td>ɖo'do</td>
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<td>throne</td>
<td>təxt</td>
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</tbody>
</table>
throw, to
thumb
thunder
thy
tie, to
time
tired, to become
to
today
toe
tomorrow

tone
tongue
tooth
towards
treadle
tree
trip
trouble (?)
trouserstwelve
twenty
twice
two
uncle

ba'na
baři agu'la
lamqaram
te
g'apina
wåxt; (occasion) ts.hi'r
šam'u'na
(a person) -pa
'oče
pa.e agu'la
jum'uti; day after — ḉhe'-edo's; 2 days after —
čaud'edo's
low — (of drum) bu'm; high —
(of drum) na'u

jiba
don
di'ri
por
tom
særl
lo'to ke lo'to
gupaltiŋ
ba'i
bi's; twenty-one bi's o ek;
twenty-two bi's o du'i
du'i ts.hi'ra
du'i

father's bro. baba (ču'na,
baḍa); mother's bro. ma'mo

241
under
underneath
up
upper
up-stream
urine
valley
vine
wake up, to

wall
walnut
want, to
warm, to
warp
warp-thread
was not, were not
wash, to
water
water-channel
we
weak
weave, to
weaver's beam
weep, to
wether
what?
wheat
when?
whence?

mu'n; mune'ni
mune'ni
atsi
ćide'ni (?); atsimo
'apu
muć
bër, hër
gur'gi
v.i. šanga hu.ina
v.t. šanga't-
ku'da
(tree and nut) ļko'u, ļko'y
gi'da'na
(drum) sas irina
ju; to stretch — ju iriná
γλΥ
na'ka
do-
pa'ni
gotsal, (big) dala
am'e
ašita
bu-
pfala̱ko
ro.iná
baskareť
ki'sek?
go'mu
kabe?
kar'jiko?
whenever (if ever) kəbe....ta
where? ka?; kakek?
wherever kajek
which? m. ko'no, f. ko'ni
white šukul'a
who? which? (person) ko'k?
why? k'i'jye?
wife me'li; —'s bro. šeri
willow bi'k; weeping — muju'r
wind ba'ua
windpipe ḍodo
wine 2. mo'
wine sim
wire (accompanying) -ko't;
with urk
wolf jo'i
woman (timber) ko't
wood pama
wool fur'u'kus
wool-container krom
work krom-
work, to dunart
world kiriši
wrinkle hate.i ki'rts
wrist girmina'na
write, to dena; bəris; this — išo; this
year —'s iškun'a; next —
hag'išu; last — pör; last
—'s porkun'a; — before last
hagid'enas
<table>
<thead>
<tr>
<th>English</th>
<th>Maori</th>
</tr>
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<tbody>
<tr>
<td>yellow</td>
<td>hāli'anga</td>
</tr>
<tr>
<td>yesterday</td>
<td>bi.'a'li; barpo; day before</td>
</tr>
<tr>
<td></td>
<td>h'a'gigutsana</td>
</tr>
<tr>
<td>yoke</td>
<td>(of plough) ḥa'rum</td>
</tr>
<tr>
<td>yoke-pin</td>
<td>šameγ</td>
</tr>
<tr>
<td>yoke-tie</td>
<td>pərpita</td>
</tr>
<tr>
<td>you</td>
<td>(pl.) tum'e</td>
</tr>
<tr>
<td>young</td>
<td>(of animal) pa'lo</td>
</tr>
</tbody>
</table>