The Languages of the Northern Himalayas,

Being Studies in the Grammar of Twenty-Six Himalayan Dialects.

By


London: Published by the Royal Asiatic Society, 22, Albemarle Street, W. 1908.
PREFATORY NOTE.

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

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

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

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

G. A. GRIERSON.
PREFACE.

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

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- Grammar of Gāḍī...
- Kangri and Gāḍī Glossary...

It will be seen that these twenty-six dialects cover a considerable portion of the northern and north-western part of the Himalayas. All but two of them are in the strictest sense hill dialects. Gujuri is not confined to the mountains, but as Gujuris in the plains have a
tendency to speak the language of the people among whom they dwell we must go to the hills if we wish to study their dialect in its purity. Gujurs in the hills, however widely separated, all seem to speak the same dialect.

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

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

It should be noted that Sirājī in Jammā State has no connection with Sirājī in Kalā. The word Sirāj means simply hill, and Sirājī means belonging to the hills or hilly. The Jammā Sirājī might be called, Ḍōḍālī or Ḍōḍī or Ḍōḍa Sirājī from Ḍōḍā, a large village in the Sirājī, the headquarters of a Naib Taḥsildār. It is picturesquely situated high up above the Cināb.

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

In the case of Kangrā and Gādi, I have contented myself with thoroughly revising the late Mr. O'Brien's notes, and adding to the
grammar and vocabulary. I regret that the type of these two dialects is different from that of the rest.

It will be seen that all the dialects treated of in these pages are Aryan with the one exception of Camba Lahuli. This dialect very closely resembles Mancæti, spoken further up the Cínáb between the border of Camba and the junction of the Candra and Bhaga rivers. I sent the MS. proof of the grammar and vocabulary and prose specimen of Camba Lahuli to Dr. Sten Konow of Christians. He writes:—"I think that Lahuli is a characteristic Tibeto-Burman language, if you except the use of pronominal suffixes with verbs."

Of this feature he says:—'It can be Aryan, but I think it more probable that it is to be explained by the supposition of an old Mundā substratum.'

The greatest possible interest attaches to the linguistic process by which one language shades off into another. This process is illustrated very fully by the grammatical phenomena of the dialects under review. Several of the Jammul dialects show the steps between Kashmīri and Panjābī, those between Camba and Simla show a number of Rājasthānii affinities. Various dialects show connections with Hindī, Urdū or Lahinda. In addition to all this there are gradual changes by which a dialect merges into the one geographically next to it. This is amply exemplified in the chain of dialects from Simla via Kulā or Mundī to the Bānīhāl Pass or Kīghtāwār. The whole subject is fascinatingly interesting.

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

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

A few additional signs have been adopted: ò is the sound half way between i and j; w italicised in a word in ordinary print, or left in ordinary print in an italicised word is the sound half way between u and õ; eu under similar conditions stands for the shortened form of the eu in the French dououreux; ai under similar conditions is a shortened aï; aï in turn is a mixture of the English a in man and ai in aisle; eu (under ordinary type conditions) is long eu, and eë represents two distinct vowels e and ë.

It should be mentioned that the words Kâmrî and Kâmrî have been transliterated as they are generally pronounced, Kashmîr and Kashmîr.

Dhûqî or Kairâli, found round about Murree and in the adjoining parts of the Hazâra district in the North West Frontier Province, is a dialect of Lahndâ, a language spoken widely over the Western Pânjâb and North West Frontier Province. To Lahndâ also belong Tinâuli, but poorly represented in these pages, and Punchi, the speech of probably at least 150,000, possibly 200,000, people in Punch State, which is subject to Jammâ and Kashmîr. Many of the summer inhabitants of Murree come from Punch, and a number of Punchi coolies were employed in connection with the Tibetan Expedition.

Four dialects are connected with Kâsmîrî and deserve very close study. Kîshâwârî on the S. E. of Kashmîr proper greatly resembles Kâsmîrî; and Kâsmîrî is well understood in Kîshâwârî. Pôgult, south of the Bânîhâl Pass, a few miles south of the head waters of the Jihlam River, is not intelligible to Kâsmîrîs; nevertheless the resemblance between Kâsmîrî and Pôgult is considerable. Further removed is Râmbaî, which is contiguous to Pôgult on the south. When we come to Dôdâ Sirâjî, which lies between Kîshâwârî on the east and Pôgult and Râmbaî on the west, we are in doubt as to whether we should class it with Kâsmîrî or connect it with the group of dialects next to the south which belong to the Dôgri or Pânjâbî system. On the whole it is better to consider it as belonging to Kâsmîrî.

Bhadrawâlî, Bhâlêstî and Curâhi form an interesting group and have much in common with each other. They are intermediate forms of speech bridging the gulf between Pânjâbî or Dôgri and the Kâsmîrî system.

Curâhi gives place on the east to Pângwâlî, a dialect which I greatly regret not having had opportunities of studying. Pângwâlî is closely allied to Pâdari. (See III, p. 101). On the south Curâhi gives way to Camâlî and Bhâstî, the latter of which is a dialect of Dôgri. Dôgri itself, spoken by people in Jammâ State, is one of the main dialects of Pânjâbî. Camâlî is replaced by Bharmauri or Gâtî on the east, while
south of Cambā State we have the Kāŋgri and Maŋḍeāli dialects, to the
east of them the Kuḷā group, and to the south and south-west of them
the dialects of the Simla States. It is in Cambā and the Kuḷā and
Simla dialects and also in Gujurī and the Śāś dialect that we notice
that interesting similarity to Rājasthānī which points to some very
close historical connection in bygone centuries. We may hope that
erew long philologists will be in a position to shed light on these ancient
national and tribal movements.

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

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

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

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

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

T. Grahame Bailey,
Watürbūd,
June 18th, 1906.
ERRATA.

I. P. i, line 20 for 'except' read 'leaving untouched.'
   " " " 21 delete 'with.'
   " " " for 'Nahan' read 'Nahan.'
   " ii " 17 'dhillā' 'dhillā.'
   " iii, omit last para., and see III, vi, 4th para.
4, line 16 for 'after' read 'before.'
5 " 9 'ṛṣṇā' 'ṛṣṇā.'
17 " 19 'chārī' 'chārī.'
18 " 11 'lānu' 'lānu.'
19 " 6 'ṭharu' 'ṭharu.'

II. P. ii, line 12, 21 'Dhar' 'Dahr.'
10 " 2 from foot for 'haftiwiļa' read 'haftiwiļa.'

III. P. ii, line 11 after h insert 'precoding an accented vowel.'
   " " 14 'appears' '(before an accented vowel).' 
   " iii " 13 for 'right' read 'nearly.'
   " vi " 22 'ōū' read 'ōū.'
4 " 26 'kūthā' read 'kudhā.'
8 " 2 from foot for 'khāṇā' read 'khāṇā.'
   " last line for 'baṇaṇā' read 'baṇaṇā.'
10, line 17 'dhāi' read 'dhāi.'
11, last line 'on' read 'ox.'
17-26, headings 'Bhaṭṭāḷī' read 'Bhaṭṭāḷī.'
29, line 6 from foot for 'kidhrō' read 'kidhrō.'
33, " 5 for 'Jāmū' read 'Jāmū.'
38-51, headings 'Lēḥuḷī' read 'Lēḥuḷī.'
40, line 12 'dawn' read 'down.'

IV. P. 9, line 1 'bēṭkī' read 'bēṭkī.'
9 " 13 'bi' read 'bı.'
15 " 1 'KAIŘALI' read 'KAIRALI.'
33 " 16 'gūrā' (2nd time) read 'gūrā.'
41 " 11 'heens' read 'maise.'

V. Introduction last two lines should read—'The fondness of Gaddis for ā is the more remarkable in that nearly all hillmen find it difficult to say ā and can say only ā.'
DIALECTS OF THE SIMLA HILLS.

BY

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

INTRODUCTION.

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

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kot Gûrû has in addition a neuter form tâth, which is almost identical with the Kâshmiri tâth.

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

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghâti,
I am not in Rāth, in Kiṭāthali it is in Rāth (or Anthi), and in Kōṭ Gurū Ṭī in Aitthi. It would be very instructive to know how widely the negative form is spread. It is found in the Gujārāt language and also in Kūlā, and a negative auxiliary, not however indeclinable, is common in dialects of Lahnda.

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

Baghāṭi-speaking people seem to avoid using the letter ō, nearly as much as Italians; thus we have atā return, for Hindi hāṭā, aut, plough, for hāṭ. Frequently, too, when in Hindi there is a consonant compounded with ō, in Baghāṭī it is separated from the ō by a vowel, as in gōhrā horse, for ghōrā; or the ō may be omitted as in ḍilā lazy, Hindi ḍilā, Panjabi ḍilā. The extreme faintness of the enunciation of ō makes it very difficult in some words to say whether there should be an ō or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindi. It is difficult, for example, to say where the verb 'be' is āntā or ōntā, or the verb 'remain' rauṇā or rauṅā. The Stative Participle, as rīrā, 'in the state of having fallen,' is of the same form as in Bhaṭṭāḷi, spoken in the south-west of Camba. Thus guḍā, 'in the state of having gone,' rūḍā (rūḍā) 'in the state of having remained,' correspond to Bhaṭṭāḷi guḍā, rūḍā.

Kiṭāthali has most of the grammatical features of Baghāṭi. The fact that it is spoken so far east as Kōṭ Khāl, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, dzāpā, is interesting in being like Pōgult, zaṇā, Jamnī Sirājī zabṇā, Kīghtāwāri, zabnaṇ, Kāṣhmuṇ, dapan.

Kōṭ Gurū is separated from the Sirāj Taḥṣil of Kūlā by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurū and Outer Sirāj.

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

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahārī, without specifying the dialect.
Nearly all the rest claimed to speak Panjábi, except in Bagháhr, where there are over 19,000 speakers of Kanáwari and 2,300 speakers of Bhötiá, which may be the same as Tibetan. In Náhan (Sirmaur) 104,000 persons were entered as speaking Sirmauri, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanáwari is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanáchi, the language of a single isolated village in Kula called Malána, and with Láhúl, a language which has four dialects—three spoken in British Láhúl and one in Camba Láhúl.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. 发音 as a long sound as eu in French douleur (the rest of the word being in ordinary type). 用 is a sound midway between ə and e. Similarly ы italicised, occurring in a word in ordinary type, denotes the sound halfway between u and ü. Printing difficulties account for the clumsiness of some of these signs.

T. GRAHAME BAILÉT,
Wazirabad.

January 30th, 1906.
SIMLA HILL DIALECTS.

I. BAGHĀTI.

Nouns.

Masculine.

Nouns in -ā

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. gōhr-ā horse</td>
<td>-ā</td>
</tr>
<tr>
<td>G. -ā rā</td>
<td>-ā rā</td>
</tr>
<tr>
<td>D.A. -ā khē</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Loc. -ā manjē</td>
<td></td>
</tr>
<tr>
<td>Ab. -ā ē</td>
<td></td>
</tr>
<tr>
<td>Agent -ā</td>
<td></td>
</tr>
<tr>
<td>Voc. -ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Nouns in a Consonant.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. gaur, house</td>
<td>gaur</td>
</tr>
<tr>
<td>G.D.A.L.Ab. gar-ā rā, &amp;c.</td>
<td>gar-ā, &amp;c.</td>
</tr>
<tr>
<td>Ag. -ā</td>
<td>-ā</td>
</tr>
<tr>
<td>Voc. -ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Nouns in -ī

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. háthi, elephant</td>
<td>háthi</td>
</tr>
<tr>
<td>G.D.A.L.Ab. rā, &amp;c.</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Ag. háthi-ā</td>
<td>háthi-ā</td>
</tr>
<tr>
<td>Voc. -ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Nouns in -ū

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ndū, Hindu</td>
<td>ndū</td>
</tr>
<tr>
<td>G.D.A.L.Ab. &amp;c.</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Ag. ndū</td>
<td>ndū</td>
</tr>
</tbody>
</table>

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

naū, name, has G. &c., naūā rā, &c., Plur. the same.
Table: Nouns in -1

<table>
<thead>
<tr>
<th>Nouns in -1</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>di, daughter</td>
<td>di-ā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Table: Nouns in Consonant

<table>
<thead>
<tr>
<th>Nouns in Consonant</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>baiḥp, sister</td>
<td>baiḥp-ā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Table: Nouns in -ā

<table>
<thead>
<tr>
<th>Nouns in -ā</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bōbb-ā, elder sister</td>
<td>bōbb-ā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

| N. | gā, cow | -1 |
| G.D.A.L.Ab. | -1 rā, &c. | -1, &c. |
| Ag. | -1 | -1 |

The word jāṇā, man, is sometimes used curiously as a mere expletive, e.g.—Sā jāṇā rupayē, those rupees; tēs jāṇā gārd manjē, in that house.

Table: Pronouns

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>1st</th>
<th>2nd</th>
<th>3rd (he, she, it, that) sb, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>sā</td>
<td>tā</td>
<td>sā, šh</td>
</tr>
<tr>
<td>G.</td>
<td>mērā</td>
<td>tērā</td>
<td>tērā, f. tērā, ērā, f. lē rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mākēs, māke, tēkēs, tēkē, tēkē f. tēs, &amp;c.</td>
<td>ēs, &amp;c. f. lē</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>mē manjē</td>
<td>tē, &amp;c.</td>
<td>tē, &amp;c. &quot; &quot; &quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>man dē</td>
<td>tan</td>
<td>&quot; &quot; &quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>mōd</td>
<td>tōd</td>
<td>tōnē f. tōd ēnē, f. lē</td>
</tr>
</tbody>
</table>

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Plur.

N. hamš  
G. māhrā  
D.A. hammā khē  
L. " manjha  
Ab. " dē  
Ag. hamš  

14

a. miih t, I tinni r, I%

D.A. hammH khB tum8, &o.,

L. 99 manjha,
or tinM

The poet-positione, where not printed above, must be understood throughout. The pronouns a, that, and ēh, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in tēra the possessor is masc., in tērdā, the possessor is fem.

Sing.  

N. kūṇ, who?  
Obl. kōs (with rā, &c.)  
Ag. kūṇās  

Plur.

sē  ēh
innā rā  ēc.
innā rā  ēc.
innā rā  ēc.

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

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

ADJECTIVES.

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

Adjectives in -ā.  
N. Sing. Masc. -ā.  
Ob. a.  
Pl. -ā, indecl.  
Fem. -ī, Sing. and Pl. indecl.  

All Adjectives ending in any other letter are indecl.

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

Good caggā; better than this, ēs dē caggā; better than all, best, sabbē dē caggā.

Determinative.  

fēhā, like this  
ktēhā, like that  
ktēhā, like what  
ktēhā, like which  
ftnā, so much  
ftnā, so much  
ftnā, how much  
ftnā, as much or  
or many.  
or many.  
or many.  
or many.  
or many.

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

For Numerals see list of words.
**Adjectives.**

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

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

<table>
<thead>
<tr>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhibb, now</td>
<td>sithi, here</td>
</tr>
<tr>
<td>tês wakt, then</td>
<td>têsithi, there</td>
</tr>
<tr>
<td>kabbê, when?</td>
<td>kêt, kêtthi, where?</td>
</tr>
<tr>
<td>jabbê, when?</td>
<td>jetthi, where</td>
</tr>
<tr>
<td>âs, to-day</td>
<td>sithi khê, up to here</td>
</tr>
<tr>
<td>kalkê, to-morrow</td>
<td>sithi dê, from here</td>
</tr>
<tr>
<td>poorhê, the day after to-</td>
<td>hubbê, up</td>
</tr>
<tr>
<td>cauthê, the day after that</td>
<td>hundê, down</td>
</tr>
<tr>
<td>kal, yesterday</td>
<td>márê, near</td>
</tr>
<tr>
<td>poorhê, the day after yea-</td>
<td>ëar, far</td>
</tr>
<tr>
<td>cauthê, the day before that</td>
<td>jêkê, in front</td>
</tr>
<tr>
<td>kabbê, ever, sometimes</td>
<td>pachkê, behind</td>
</tr>
<tr>
<td>kabbê na, never</td>
<td>bihêrê, inside</td>
</tr>
<tr>
<td>kabbê kabbê, sometimes</td>
<td>bahrê, outside</td>
</tr>
</tbody>
</table>

Others are—kanê ké or kif, why? iê bêta ri têrî, for this reason; hêt or shêt, yes; nif, na, no; sultê, well; stabê, quickly.

---

**Prepositions.**

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

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>pörê, parê kanärê, beyond</td>
<td>têri têrî, about thee</td>
</tr>
<tr>
<td>orê kanärê, on this side</td>
<td>hâmê jáha, like us</td>
</tr>
<tr>
<td>pandê, pânê, upon</td>
<td>tinnê rê kanárê, towards them</td>
</tr>
<tr>
<td>hêthê, below</td>
<td>tês dê pêcohê, after or behind it</td>
</tr>
<tr>
<td>têrî, up to</td>
<td>têrê gîrê, round it</td>
</tr>
<tr>
<td>nê, kêtê, beside me</td>
<td>têrî barabbari khê, equal to you</td>
</tr>
<tr>
<td>&quot; sêthi, with me</td>
<td>mandê sawê, apart from me</td>
</tr>
<tr>
<td>têrê têrî, for him</td>
<td></td>
</tr>
</tbody>
</table>
Daybāhī.

Conjunctions.

te, and; par but; je, if; calā although; ya, or.

Verbs.

Auxiliary.

Pres. I am, &c. ōssā ōssā ōssā ōssā ōssā.
Past I was thā (f. thī) thā thā thā (f. thī) thē thē.

Intransitive Verbs.

ṛyād fall.

Fut. rṛṛ-ōś lā (f. -lī) -lā -ūnā or -mē (f. -mī) -lā (f. -lī) -lā.
Imperat. rṛṛ rṛṛō.
Pres. rṛṛ thā -3 -5 -3 -9 -5 -s.
Impf. Pres. with thā (f. thī) in Sing. and thē (f. thī) in Plur.
Cond. I would fall or have fallen, rṛ饬-dā (f. -dī) Sing.; -dē (f. -dī) Plur.
Past rṛṛ thā (f. -ī) -ū -ū -ū (f. -ī) -3 -s.
Plupf. rṛṛ thā; pl. rṛṛ thē, &c.
Participles, &c., rṛṛō, having fallen; rṛṛdē i or rṛṛdē i sār, on falling;

rṛṛdā, f. rṛṛdi in the state of having fallen; Urū, gūrē hūā; rṛṛdē, while falling; rṛṛwādā, faller or about to fall.

Some verbs have slight irregularities.

Orā, be or become.

Fut. ōnā ōnā, &c.
Imperat. ō ō.
Pres. ōnā ō ō ō ō ō ō ō ō.
Cond. ōnā.
Participle ōnō, ōnē i, ōnēwālā, &c.

Aund, come.

Fut. ōuō unī, &c.
Imperat. ō ō ō ō.
Pres. ō ō ō ō, &c.
Cond. aundē.
Past ṣyā, ṣi pl. ą.
Participle āndē, aundē l, āṇādā (f. āndī, in the state of having come) āṇēwālā, &c.
Fut.     jaējē  jēllē  jēllē  jammē (f. jamme) &c.
Cond.    jāndē;  Past gōā
Participle  jēsrē,  gōādē,  &c.

Rauhē, or raunē.
Fut.     rāērē  rauērē  rauērē  or raunē,  &c.
Pres.    rōē  or raunā  rōē  rōē,  &c.
Cond.    raundē
Past     rōē
Participle  rōērē,  rōēdē,  &c.

Transitive Verbs.

tifpē, beat, like rifrē except in Past.

Past Agent case of subject with tifpē which agrees with object
pl. tifpē, f. tifpl.
Plupf. Agent case of subject with tifpē thē.

The passive is formed by using tifpē with the required tense of
jānē, go: aē tifpē jaēnē, I shall be beaten. The passive, however, is
rare.

The following are slightly irregular:—

khāē, eat     Past khāē
piēē, drink   "  piēē
dēēē, give    "  dēēē
eauē take, Fut. leāē. Pres. leāē  leē,  &c. Past leāē
bōlēē, say, Past bōllē, used with Agent case
kārēē, do    "  kīēē
jānēē, know   "  jēēē
sēēēē, bring   "  sēēē
leauē, bring, and lejānē, take away, are conjugated like auēē, jēēē.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, aē rifē kārē (compounded with
kārē, do).
I continue to fall, aē rifērē raēē (compounded with raunē, remain).
I am in the act of falling, aē lag rōē rifērē (compounded with lagpēē,
stick, raunē, remain).
The difference of cases in the Impf. and the Past is illustrated in
the following:—

Se mākḥā ṭippō thā, he was beating me, but tēmā ās ṭippū, he beat
me, lit. by him I was beaten. When a noun is the object, the case with
khā is allowed with both forms of the verb.

When the participle of the form rakkhādā, having been placed, is
used instead of the past participle, the possessive case, and not the
agent case, of the subject is used, e.g., tērē kītāb rakkhādā ēsā yā nikh
ēthī, has he placed the book or not? Kösrē ellig rakkhādī, someone
will have placed it, but kūnīs rakkhī elligs, someone will have placed it,
hammā dēs jānē rt kītāba rakkhādī ēsā, we two men have placed the
books.

bāpū, father.
ammē, mother.
bāyyā, brother.
bābā, sister (older than
person referred to).
baihū, sister (younger than
person referred to).
bagār, son.
dī, daughter.
mālik, husband.
chārē, wife.
jaṇā, man.
juānas, woman.
bagār, boy.
munnī, chotā, girl.
guāl, shepherd.
cōr, thief.
gōhr-ā, horse.
-lī, mare.
bōld, ox.
gāsā, cow.
mhālā, buffalo.
bakr-ā, goat.
-lī, she-goat.
chīlțā, kid.
chāl-ṭī, -lī, " (female).
bēd, sheep.
kntt-ā, dog.
-lī, bitch.

riqh, bear.
ści, leopard.
gadhā, ass.
sār, pig.
murg-ā, cook.
-lī, hen.

barā-lī, cat. (male).
-lī, " (female).
īt, camel.
gijjā, kite.
ḥāthi, elephant.
ḥāth, hand.
lāt, foot.
nāk, nose.
ākkhā, eye.
mūb, face.
ḍānē, tooth.
kān, ear.
bāl, hair.
muṇḍ, head.
jiḥh, tongue.
pēt, stomach.
piṭh, back.
pīṇḍā, badan, body.
kītāb, book.
kalam, pen.
manjā, bed.
gaur, house.
daryā, river.
khōjā, stream.
ṭībbā, hill.
madāh, plain.
bāġtī, field.
roṭī, bread.
pāśī, water.
kaṣak, wheat.
kukṛtyī, maize.
dāl, tree.
gāō, village.
shaikr, town.
baṇp, jungle.
maccōlī, fish.
bāṭ, path.
phal, fruit.
shakār, meāt.
dādāh, milk.
sūṇā, egg (large).
anūl, " (small).
gāū, gift.
tēl, oil.
chā, buttermilk.
din, day.
rāṭ, night.
sūraj, sun.
jūr, moon.
tārā, star.
panu, wind.
barḵhā, rain.
dāū, sunshine.
adhi, storm.
bārā, bōjrh, lost.
bij, seed.
lōhā, iron.
cangā, sōngā, good, fine.
būrā, bad.
besādī, big.
chōtā, small.
gīlī, lazy.
akalwāḷā, nūkhyar, wise.
sāddā, foolish.
painā, sharp.
ūccā, high.
sōhā, beautiful.
būrā, ugly.
ṭhaṇḍā, cold.
taltē, hot.
imīṭha, sweet.
sāf, clean.
tōār, ready.
kantī, līka.
ḥhātā, more.
ōnā, be.
anūnā, come.
jāpā, go.
bōṭhāṇā, sit.
laṅpā, take.
dēṅgā, give.
ṛṇā, fall.
uthāṇā, rise.
ḥhārā ṇūrā, stand.
dēṅgāṇā, see.
khāpā, eat.
pūpā, drīnk.
bōṅgā, sāy.
suttāṇā, sleep, lie down.
karnā, do.
raṅgā, rūṅbāṇā, remain.
ṭīpāṇā, beat.
mārōṇā, kill.
pachāṇā, receive.
pāṭeṇā, paṅgāṇā, arrive.
dār deṇī, run.
maṭṭhāṇā, ruṅ āway.
bapāṇā, make.
rakkhaṇā, place.
bulaṅgā, call.
milpā, meet.
sikhyā, learn.
pāṅgā, read.
likhāṇā, write.
marnā, die.
sūṅgā, hear.
āṭgā, turī.
Baghāšt.

atōrō suṇā, return.
naiḥṇā, flow.
larnā, fight.
jitṇā, win.
ārṇā, bo defeated.
bījṇā, sow.

aul bāṇā, plough.
khļāṇā, feed.
piṇā, give to drink.
suṇāṇā, cause to hear.
cugṇā, graze.
tsārnā, cause to graze.

Numeral.

Cardinal.

1—ak.
2—do.
3—tin.
4—cār.
5—pañj.
6—chā.
7—sāt.
8—āth.
9—nau.
10—das.
11—gārā.
12—bārā.
13—tōrā.
14—caudā.
15—pandrā.
16—sōlā.
17—satrā.
18—nṭhārā.
19—unut.
20—bīshā.
27—satāl.
29—unattī.
30—tilā.
37—sattī.
39—untālī.

40—cālī.
47—satālī.
49—suṇjā.
50—pañjāb.
51—akunjāh.
52—bunjāh.
55—pacunjāh.
57—satunjāh.
59—unāhaṭh.
60—shāth, sāth.
67—satābath.
69—unhattar.
70—sattar.
77—satattar.
79—unāśi.
80—asāhi, assī.
87—satāśi.
89—niṇṇwā.
90—nabās.
97—satānwa.
99—maṇṇwā.
100—shau.
1,000—hazār.
100,000—lākh.

Ordinal.

paṅhīlā, 1st.
dujjā, 2nd.
tījā, 3rd.
caulhā, 4th.
panjwā, 5th.

chaṭhā, 6th.
satā, 7th.
dasū, 10.
paiṅkī bārē, first time.
dujjī bārē, second time.
1. Tērā kāh nadō osō?  What is thy name?
2. Ės gōhrē ri kītnā ummar ɔllī?  What will be the age of this horse?
3. Ėtthī dē Kāsṁirā tūri kītnā khē dūṅ ɔllā?  From here to Kashmir how far will it be?
4. Tērē banā rē gārē kō bēṭā ṭosō?  In thy father’s house how many sons are there?
5. Ād āz bārā dūrā dē hāndērō əyā.  To-day I have come walking from very far.
6. Mērē cācē rē bāgēr tērī bōbō sāthī biāhā ṭosō?  My uncle’s son is married to his sister.
7. Māhrē ṭīsā safēd gōhrē ri jīn ṭosō.  In our house the white horse’s saddle is.
8. Tērī pīṭhī pānē jīn gūrō.  On its back fasten the saddle.
10. Sā ucē ṭībē pānēs gāt aur bākri lâgrō tāṁnā.  He on the high hill is grazing cows and goats.
11. Sā tēs dālā hēśhē gōhrē pānēs bēṭhrōs, or bēṭhādā ṭosō.  He under that tree is seated on a horse.
12. Tērā bāyēs apī bānī dē bārā ṭosō.  His brother is bigger than his sister.
13. Tērā (tyērā) dām dāl rupayyē ṭosō.  Its price is two and a half rupees.
15. Tēskhē (tyēskhē) sā rupayyē dāsē.  Give him these rupees.
17. Tēskhē sīn ṭīpērō rāsāhī sē bānḥāsē.  Having beaten him well, bind him with ropes.
18. Kōs mānjhē dē pāṇī nīkālō.  Draw water from the well.
19. Mānds aggē aggē ṭālō.  Walk before me.
20. Kōśrē bāgēr tān pīcōhē annē lâgrō sō?  Whose boy is coming behind you?
21. Sē tūmē kōṣē dūṇā əlō?  From whom did you buy it?
22. Gāwē rē ək基 bāpē dē.  From a shopkeeper of the village.
# II. KIUNTHALI

**[Kithali.]**

### Nouns

#### Masculine

**Nouns in -ā.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. gūrā, horse</td>
<td>-ā</td>
</tr>
<tr>
<td>G. -ā rā or rā</td>
<td>-ā, &amp;c.</td>
</tr>
<tr>
<td>D.A. -ā khā or hāgā</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Loc. -ā dā</td>
<td></td>
</tr>
<tr>
<td>Ab. -ā dā or hāgā</td>
<td></td>
</tr>
<tr>
<td>Ag. -ā</td>
<td></td>
</tr>
<tr>
<td>Voc. -ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

### Nouns in a Consonant

<table>
<thead>
<tr>
<th>N. gauhr, horse</th>
<th>gauhr</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.D.A.L. Ab. gaur -ā rā, &amp;c.</td>
<td>gaur-ā, &amp;c.</td>
</tr>
<tr>
<td>Ag. -ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

### Nouns in -ī

<table>
<thead>
<tr>
<th>N. hāthī, elephant</th>
<th>hāthī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag. hāthī-ī</td>
<td>hāthī-ī</td>
</tr>
<tr>
<td>Voc. -ī</td>
<td>-ī</td>
</tr>
</tbody>
</table>

### Nouns in -ū

<table>
<thead>
<tr>
<th>N. bin-cū, scorpion</th>
<th>-cū</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.D.A.L. Ab. -cū rā, &amp;c.</td>
<td>-cū rā, &amp;c.</td>
</tr>
<tr>
<td>Ag. -cū</td>
<td>-cū</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N. bā-ū, father</th>
<th>bāō, &amp;c., as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. -ū rā</td>
<td></td>
</tr>
<tr>
<td>D.A. -ū khā, bā hāgā</td>
<td></td>
</tr>
<tr>
<td>L. -ū dā</td>
<td></td>
</tr>
<tr>
<td>Ab. bā hāgā, bāā dā</td>
<td></td>
</tr>
<tr>
<td>Ag. bāwō</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>Case</td>
</tr>
<tr>
<td>--------</td>
<td>------------</td>
</tr>
<tr>
<td>N.</td>
<td>1st, 2nd, 3rd</td>
</tr>
<tr>
<td></td>
<td>G.D.A.L Ab.</td>
</tr>
<tr>
<td></td>
<td>Ag.</td>
</tr>
<tr>
<td></td>
<td>Voc.</td>
</tr>
</tbody>
</table>

**Examples:**
- Nouns in -ı: *bê-ı, daughter*  
- Nouns in a Consonant: *baunhp, sister, baunhp*
- Pronouns: *tā* (2nd), *sē* (3rd), *sh* (that), *tumē, tussē* (2nd, 3rd), *tumāhrō* (G. Pl.)

*Kištštalt* has, like all neighbouring dialects, a feminine farm for the oblique of the pronouns *sē* and *sh.*
**Kislibali.**

*Kuś, who? obl. kōś, ag. kuśā, ag. pl. kūṇas.

Jō, who, obl. jōś, ag. junīs.

Kōśi, anyone, someone, obl. kōś, ag. kuśā.


Other pronouns are kīś, kuch, anything, something; jō kōś, whosoever; jō kuch, whatsoever.

**Adjectives.**

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

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

Demonstrative, igō, like that or this; itn-ā, -ā, so much or many.

Correlative, tiśū, like that or this; titn-ā, -ā, so much or many.

Interrogative, kigō, like what? kitn-ā, -ā, how much or many.

Relative, jīgū, like which; jītn-ā, -ā, as much or many.

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

For numerals see list of words.

**Adverbs.**

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

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

*(Time.)*

ābi, now.
tēs wakt, then
kōddē, when?
jōddē, when
āj, to-day
dōtē, to-morrow
pāshūā, day after to-morrow
tsamthē, cānthē, day after that
hijō, yesterday.
pluśādē, day before yesterday

*(Place.)*

ātiś, ātiśā, here
tātiś, pēriś, there
kātiś, where?
jetīś, where
śēthēś, tāś, up to here
ēthāō, from here
ābhā, up
āndhāś, down
nērāś, near
dār, far
Prepositions.

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

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>beyond</td>
<td>tēsī tāf, for him</td>
</tr>
<tr>
<td>on this side</td>
<td>tēsī tāf, about thee</td>
</tr>
<tr>
<td>upon</td>
<td>hamē jēhā, like us</td>
</tr>
<tr>
<td>below</td>
<td>tinā ṛa kanārē, towards them</td>
</tr>
<tr>
<td>within</td>
<td>tēs pichāukā, after or behind it</td>
</tr>
<tr>
<td>up to</td>
<td>tēsē āṭā tālē, round about it</td>
</tr>
<tr>
<td>beside me</td>
<td>tumāhrē barabar, equal to you</td>
</tr>
<tr>
<td>apart from me</td>
<td>māndo bīnā, apart from me</td>
</tr>
</tbody>
</table>

Verbs.

Auxiliary.

Pres. I am, &c., āsē or ā, āsō or āī, āsō or ā or ā |
| &b or ā, āsō or āō or ā |

Pres. Negative, I am not, &c., nīḥ ānṭhī indec.

Past. I was, &c., Sing. thī or thē (f. thī) Plur. thē or thē (f. thī)

Intransitive Verbs.

ṛīṣṇī fall.

Pres. Cond. If I fall, &c., ṛīṣṇī -ā -ā -ā -ā -ā -ā -ā -ā -ā -ā

Fat. ṛīṣṇī -ā -ā -ā -ā -ā -ā -ā -ā -ā -ā -ā

Impr. ṛīṣṇī ṛīṣṇā.


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


Pres. Perf. rjā, &c., with ū ai ā ā ā ai ā
Plupf. rjā thā, f. rī ṭhi, &c.
Participles rjēu, having fallen; rjē hundā, in the state of having fallen, rjē, while falling; rjēwālā, faller or about to fall.

Some verbs have slight irregularities.

Fut. oṁ-ūms or -ās -āls -ās -mē -ls -ls
Cond. Past hundā.

auṃ, come.

Fut. uṃ āvālā āolā āuṃ āolā āolā
Impr. ā ā
Pres. Ind. ā ā
Past Cond. auṇdā
Past āyā

auṇu, go.

Fut. dēnā
Impr. dē dēnā
Pres. Ind. dē ā
Past Cond. dēuṇdā
Past dēūā

rauṇā, remain.

Fut. rauṇām āvālā rauṇā rauṇ-ūms -ās -ls -ls
Impr. rauṇ rauṇ
Past Cond. rauṇhndā
Past rōlā

jāṇu, go.

Fut. jāūmā jēlā jēlā, &c.
Past gōs

Transitive Verbs.

kaṭēpū, pīṇu, beat, almost exactly like rjēnu.

Impr. kaṭīl kaṭēlaun.
Past. kaṭēla, with agent case of subject, kaṭēla agreeing with the object.

Pres. Perf. agent case with kaṭēla & f. kaṭēli au, Pl. kaṭēla ai.
Plupf. " " " kaṭēla thā, &c.

The Passive is formed by using the past participle kaṭēla with the required tense of jāṇu, go; kaṭēla jāṇu, be beaten. But it should be observed that the passive is not at all common.
The following are slightly irregular:

- khānā, eat, Past khāyā
- pīnā, drink → pīyyā
- dānā, give, Fut. dāmā or dāmā. Past ditta
- launā, take, Fut. laumā. Past lānā
- bōnā, Past bolā with agent case
dōnā, know, Past dōna
- launā, bring; laun jānā, take away, are conjugated like
- aumī jānā.

**Compound Verbs.**

Habit, Continuance.

I am in the habit of falling, a rīsā kōrā (compounded with kōrā, do).
He continues to fall, keeps on falling, sā rīrdā rūhā lāgā hundā (com-
ounded with rauhūn, remain, lagga, stick, dhrā, be).

**Notes on Verbs.**

dēnā, go, denotes the act of going, jānā is used in composition. As
in Urdu and Hindi, the word 'go' enters very largely into the forma-
tion of compound verbs. In such cases jānā, not dēnā is used.
kašā jānā, be beaten; dōwī jānā, go away.

The Infinitive in -pa, when used as a gerundive, becomes an ad-
jective in -a in agreement with the object, mērā rupāyyā nīth dēnā, I
have not to give a rupee tērā cīkā pīnī, he has to drink water.

The Negative form of the auxiliary is noteworthy; ṛ nīth ānthī, I
am not; mād nīth kēs ānthī ai, I have not done; tō nīth dhrā or dhrā
ānthī, thou has not done.

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

(i) With the Infinitive mērā bōs rē nīth dēnā, my brother has not to
give, = in Panjābī-Urdū, mērā bāsī nē nětī dēnā; tērā cīkā pīnī, he has
to drink water.

(ii) With a participle, māhrā nīth dēndō, we cannot give, = ham sī
nīth diyā jāīda; tērā nīth dēndō ānthī, thou canst not go; mērā bauhūn rē
dīkhā nīth pōrdī, my sister cannot read the book. These forms of the
participle appear to be passive; this is confirmed by the variations which
we meet with in the eastern portion of Kīthāl State; dēndō there be-
comes dēndō, dēndō dēndō, pōrdī pōrdīdī.

If these are really passives we have a linguistic phenomenon of
considerable importance. The organic passive is found to a slight
extent in Panjābī and is fully developd in Laihindā.
The difference of case for the object in the Past and other tenses may be seen in the following examples: जानू तस (for तस क्ष) I know him, but मो जाना स, I knew him, lit. by me he was known. When a noun is the object the case with क्ष is allowed with the past tense.

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

The ending of the infinitive is either -न or -न indifferently. After र or र (or रह or रह) न is usually changed to न.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>bā, father.</td>
<td>giśā, cat (male).</td>
</tr>
<tr>
<td>ijl, mother.</td>
<td>braili, न (female).</td>
</tr>
<tr>
<td>bā, brother.</td>
<td>त, camel.</td>
</tr>
<tr>
<td>bā, sister.</td>
<td>panuli, bird.</td>
</tr>
<tr>
<td>bā, son.</td>
<td>ladh -ा, -ि, kīte.</td>
</tr>
<tr>
<td>bā, daughter.</td>
<td>hāthi, elephant.</td>
</tr>
<tr>
<td>khāsm, husband.</td>
<td>hāth, haued.</td>
</tr>
<tr>
<td>chārī, wife.</td>
<td>lāt, foot.</td>
</tr>
<tr>
<td>thī, man.</td>
<td>nāk, nose.</td>
</tr>
<tr>
<td>chārī, woman.</td>
<td>ākkhā, eye.</td>
</tr>
<tr>
<td>bā, boy.</td>
<td>māh, face.</td>
</tr>
<tr>
<td>bā, girl.</td>
<td>dānd, tooth (front).</td>
</tr>
<tr>
<td>guṭal shepherd.</td>
<td>da, ं (back).</td>
</tr>
<tr>
<td>cōr, thief.</td>
<td>kān, ear.</td>
</tr>
<tr>
<td>gōr -ा, horse.</td>
<td>bāl, hair.</td>
</tr>
<tr>
<td>-ि, mare.</td>
<td>mānḍ, head.</td>
</tr>
<tr>
<td>bōld, beuld, ox.</td>
<td>jibb, tongue.</td>
</tr>
<tr>
<td>gāvt, cow.</td>
<td>pēt, stomach.</td>
</tr>
<tr>
<td>mēnāl, buffalo.</td>
<td>pith, back.</td>
</tr>
<tr>
<td>bākr -ा, goat (he).</td>
<td>kitāb, book.</td>
</tr>
<tr>
<td>-ि, ं (she).</td>
<td>kalam, pen.</td>
</tr>
<tr>
<td>bāh, sheep.</td>
<td>mānjā, bed.</td>
</tr>
<tr>
<td>ḳukk -ąc, dog.</td>
<td>gauhr, house.</td>
</tr>
<tr>
<td>-ṛi, or -ṝe, bitch.</td>
<td>daryā, river.</td>
</tr>
<tr>
<td>ḳapā, rich, bear.</td>
<td>nau, stream.</td>
</tr>
<tr>
<td>sīh, leopard.</td>
<td>pāhr, hill.</td>
</tr>
<tr>
<td>gādā, ass.</td>
<td>jūbar, plain.</td>
</tr>
<tr>
<td>ḳār, pig.</td>
<td>khāc, field.</td>
</tr>
<tr>
<td>ḳukkṛ -ा, cock.</td>
<td>nāz, nādā ṣ, bread, food.</td>
</tr>
<tr>
<td>-ा, -ि, hen.</td>
<td>ṛṭi, ṭuṭuṇa.</td>
</tr>
</tbody>
</table>
ciha, water.
gih, wheat.
kukur, maize.
dal, tree.
gadh, village.
bir, city.
bauhp, jungle.
macho, fish.
bat, way.
phal, fruit.
daliti, meat (for eating).
dagg, "other, e.g., of cow, horse.
dudh, milk.
apa, egg.
gatha, ghat.
til, oil.
chah, buttermilk.
thad, thing.
dair, day.
rat, night.
stra, sun.
jahu, moon.
tara, star.
bagur, wind.
pant, rain.
dau, sunshine.
tufh, stormy wind.
bahr, load.
pajahr, load of grass, firewood.
bij, seed.
loha, iron.
tsokar, good, beautiful, clean.
kutasa, kutsadga, bad, ugly, ignorant.
bora, big.
maatho, small.
daldir, lazy.
aklal, wise.
shiga, swift.
pauhna, sharp.
uc, high.
gholla, cold.
tako, hot.
gudja, sweet.
tesar, ready.
thopa, little.
bhauri, much.
behna, be, become.
sunu, come.
ja, go.
beth, sit.
laua, take.
dana, give.
riyu, fall.
utha, rise.
khar raun, remain.
dkuhaa, see.
kaata, eat.
pi, drink.
bela, say.
dopua, speak.
sattu, sleep, lie down.
korn, do.
raun, remain.
maan, kill.
pakaanaa, recognise.
jaapa, know.
puja, arrive.
daur, run.
baana, make.
rakhaa, place.
bid, call.
phabhaa, meet.
shikhaa, learn.
purhaa, read.
likhaa, write.
morn, die.
shupa, bear.
osta, turn.
uro ota, return.
bauh, flow.
goda, fight.
ji, win.
hāruñ, be defeated.
dūns jāpy, go away.
bijṇu, sow.

auḥā bāhṇu, plough.
tsaṅgṇu, graze.
tsaṅgaṇu, cause to graze.

**Kilṣhalt.**

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Cardinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—sky.</td>
<td>18—ṭhorāu.</td>
</tr>
<tr>
<td>2—dō.</td>
<td>19—unnu.</td>
</tr>
<tr>
<td>3—caun.</td>
<td>20—bīgh.</td>
</tr>
<tr>
<td>4—tsār.</td>
<td>27—satāl.</td>
</tr>
<tr>
<td>5—pāns, pānjh.</td>
<td>29—nuṭtti.</td>
</tr>
<tr>
<td>6—tshā.</td>
<td>30—tīh.</td>
</tr>
<tr>
<td>7—sāt.</td>
<td>37—saṅṭ.</td>
</tr>
<tr>
<td>8—aṭṭh.</td>
<td>39—nuṭṭi.</td>
</tr>
<tr>
<td>9—nau.</td>
<td>40—tśāl.</td>
</tr>
<tr>
<td>10—daṅh.</td>
<td>47—saṅṭāṭ.</td>
</tr>
<tr>
<td>11—gaṅrī.</td>
<td>49—nuṇṇā.</td>
</tr>
<tr>
<td>12—bārō.</td>
<td>50—paṅāb.</td>
</tr>
<tr>
<td>13—ṭārō.</td>
<td>57—saṅṭunjā.</td>
</tr>
<tr>
<td>14—tsamō.</td>
<td>59—nuṅāṭ.</td>
</tr>
<tr>
<td>15—pandru.</td>
<td>60—sāḥt.</td>
</tr>
<tr>
<td>16—sōḷau.</td>
<td>100—uḥau.</td>
</tr>
<tr>
<td>17—sattau.</td>
<td></td>
</tr>
</tbody>
</table>

**Numerals.**

**Cardinal.**

1—sky.  2—dō.  3—caun.  4—tsār.  5—pāns, pānjh.  6—tshā.  7—sāt.  8—aṭṭh.  9—nau.  10—daṅh.  11—gaṅrī.  12—bārō.  13—ṭārō.  14—tsamō.  15—pandru.  16—sōḷau.  17—sattau.

**Ordinal.**

paṅhā, 1st.  dūjjā, 2nd.  ciā, 3rd.  tsānthā, 4th.  panjuā, 5th.  chaṭṭā, 6th.  satuā, 7th.  daṇghā, 10th.  āddāhā, ¼.  paṇṇā dū, ¼.

1. Tērā nā kāh ā? What is thy name?
2. Eṣ gōṛā ri kētnā ummōr āu? How much is this horse's age?
3. Eṭṭhau Ḳaṣ̣hmirā tāl kētnā dūr āu? How far is it from here to Kashmir.
4. Tērā bāō re gauhrē kētnā chōjā āu? In thy father's house how many sons are there?
5. Āj ē barī dūrē dau haṇḍēau ūyā ā. To-day I from very far have walking come.
6. Mērē taścē rā bagēhr tēsē bauhān sāthī bēṭhā hūndā ā. My uncle's son is married to his sister.
7. Gauhrē-saftē gōhrē rī dūn an. In the house is the white horse's saddle.
8. Tēsē pīṭhē pāndē dūn kōṣhū. On his back bind the saddle.
10. Sē assō dāhrē pāndē mhenūghū ānī dūgān. He on that hill is grazing buffaloes and cows.
11. Sē tēs dājō mulū gōhrē pāndē bēṭhā hūndā ā. He under that tree is seated on a horse.
12. Tēsē bējē apātē bauēnē dā bōḍhā. His brother is bigger than his sister.
13. Eshrō mōl dāhā rūpēyā. Its price is two and a half rupees.
14. Mārō bāō tēs mhaṭhērē gauhrō dā rauhō. My father lives in that small house.
15. Ėkāhē sē rūpēyā dūn. Give him these rupees.
16. Sē rūpēyā ēs hāgō urē lan. That rupee take from him.
17. Tēkēhē bīyē pīṭhān rōshē sāthī bānnhē. Having beaten him much tie him with ropes.
18. Kūs dā cīgh āṇā. From the well draw water.
19. Mānūdē gākē tsaḷā. Walk before me.
20. Kērē bagēhr tē dūn pachōkē hāndō? Whose boy is walking behind thee?
21. Tōś kōś hāgō sē mōḷḷē lōśā? From whom didst thou buy that?
22. Gē dā ēkē dūkāndārō dā. From a shopkeeper of the village.
Nouns are declined as in Kifthali proper.

**Pronouns.**

The following slight differences are found:

<table>
<thead>
<tr>
<th>Plur.</th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>åã</td>
<td>åã</td>
<td>åã</td>
</tr>
<tr>
<td>G.</td>
<td>åã</td>
<td>åã</td>
<td>åã</td>
</tr>
<tr>
<td>D.A.</td>
<td>åã kãã, åã</td>
<td>åã kãã, åã</td>
<td>åã kãã, åã</td>
</tr>
<tr>
<td>Ag.</td>
<td>åã</td>
<td>åã</td>
<td>åã</td>
</tr>
</tbody>
</table>

1st. pers. pron. sing. has mà for mā.  
Verbs are almost identically the same.

In the constructions with the gen. case given under *Notes on Verbs* on p. 16 for māhrā nth dëndō (Kifthali), Eastern Kifthali has māhrā nth deendō, for lērē nth dëundō antēi, lērē nth dëuvdō antēi, for mērē baunē re kītāb nth pōrdō, mērē baunē re kītāb nth pārdē, see note, p. 16.

The following Numerals are different:

- 5—panj.  
- 6—tshau.  
- 8—āth.  
- 10—daaub.  
- 11—gārā.  
- 27—satāīsh.  
- 29—nōttāsh.  
- 30—tīsh.  
- 37—saitīsh.  
- 39—untālā.  
- 40—tāluīsh.  
- 49—uncā.  
- 50—pājās.

The sentences in which there is any difference are subjoined:

3. Ethan Kashmīrā tāl kāspō dār au? From here to Kashmir how far is it?
4. Tēsā bāx rā gauhrā kāto (or kau) tshōtā an? In thy father's house how many sons are there?

5. Ādā bārā dūrō dau hāndšau ājjā ū. To-day I from very far have walked.

6. Mārē tātāsā rā tshōtō tēsri banhpē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tēsri pīthē pāndē (or gaihrā) dzin kōghā. On his back bind the saddle.


10. Ā dāhro gaihrā meuţh gād dzāgau. He on that hill is grazing buffaloes and cows.

12. Tēsā bās apni bēnēpē dau bōra. He is bigger than his sister.

17. Tēskho biye pītūn rōshī bānhō. Having beaten him well tie him with ropes.

18. Kūtī dau olah ūlā. Draw water from the well.

19. Mūdē gāsē tsaľā. Walk before me.

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

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

Nouns.

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

**Sing.**

<table>
<thead>
<tr>
<th>D.A.</th>
<th>gôhr-ê kê</th>
<th>Ab.</th>
<th>êgê</th>
</tr>
</thead>
</table>

kê being used for khê and êgô for êhô.

---

**Pronouns.**

**Sing.**

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ê</td>
<td>ê</td>
<td>êb, this.</td>
</tr>
<tr>
<td>G.</td>
<td>f. tissau rô</td>
<td>f. tissau rô</td>
<td></td>
</tr>
<tr>
<td>D.A.</td>
<td>tô kê</td>
<td>tô kê, f. tissau kê</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>tô</td>
<td>tônê, f. tissê</td>
<td>ênnê, f. issê</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>N.</th>
<th>ê, aimê, êê</th>
<th>tôê</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>tôaurô, tôaurô, tôinu rô</td>
<td>inau rô</td>
</tr>
<tr>
<td>D.A.</td>
<td>tô kê</td>
<td>tônhê</td>
</tr>
<tr>
<td>Ag.</td>
<td>tô</td>
<td>tônhê</td>
</tr>
</tbody>
</table>

---

**Adverbs.**

(Time.)

<table>
<thead>
<tr>
<th>jîghô, to-morrow.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pôrêhô, day after to-morrow.</td>
</tr>
<tr>
<td>pôrêhô, day before yesterday.</td>
</tr>
</tbody>
</table>

(Place.)

<table>
<thead>
<tr>
<th>itthô, here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>êthê, these.</td>
</tr>
<tr>
<td>kirkê, where?</td>
</tr>
</tbody>
</table>
The Impt. usually prefers the following form:

- Impf. ñ tā kāṣālā, tā kāṣālā tā, ē kāṣālō tā, ē tā kāṣālā,
  tuē tē kāṣālō, ē tē kāṣālō.
- Plapf. mō kāṣālā tā, ēc.

The Vocabulary of the Kōṭkhāi dialect is almost the same as that of Kīthal or Kōt Gurū, agreeing sometimes with one and sometimes with the other. Shēdā is see or look, būjā, rice, pāṭī, field, shejā, cold, dē, sun.
### III. Kotguru

#### Nouns

##### Masculine

**Nouns in à.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. gohr-à, horse</td>
<td>-ai</td>
</tr>
<tr>
<td>G. -ë, f. -ëi</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A. -ë lai</td>
<td>&quot;</td>
</tr>
<tr>
<td>Loc. -ë dé, dl'</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab. -ë kà</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. -ëyai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -ës</td>
<td>ës</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th>N. gauch-à, house</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. -ëò</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L. Ab. -ërá lai, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. -ërai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -ëra</td>
<td>-ëò</td>
</tr>
</tbody>
</table>

**Nouns in -l.**

<table>
<thead>
<tr>
<th>N. bāth-à, elephant</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. -ëò</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L. Ab. -l, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. -lai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -lò</td>
<td>lò</td>
</tr>
</tbody>
</table>

Nouns in -à, such as binca, scorpion, inda, Hindu, are declined like nouns in -à.

**bàb, father, is declined like gohr, but has bàbb in the Voc. Sing. àà name is indec.**

##### Feminine

**Nouns in -l.**

<table>
<thead>
<tr>
<th>N. tahö-à, girl</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. -ëò</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L. Ab. -l, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. -lai</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. -liyò</td>
<td>liyò</td>
</tr>
</tbody>
</table>
### Pronouns

#### Singular

<table>
<thead>
<tr>
<th>N.</th>
<th>1st</th>
<th>2nd</th>
<th>3rd (he, she, it, that)</th>
<th>jau, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mü</td>
<td>tā</td>
<td>sau</td>
<td></td>
<td>jau</td>
</tr>
<tr>
<td>G. mērau</td>
<td>tērau tēhrō, tōhan, f. taiau, neut. tōthān</td>
<td>ēhran, f. aiau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.A. mā lai</td>
<td>tā lai tā lai, f. taiā lai, neut. tōthā lai</td>
<td>ēn lai, f. aia lai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. mā de tā de</td>
<td>dē</td>
<td>dē</td>
<td>dē</td>
<td>dē</td>
</tr>
<tr>
<td>Ab. mā kā</td>
<td>kā</td>
<td>kā</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>Ag. maial</td>
<td>tai</td>
<td>tain</td>
<td>tai</td>
<td>tain</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>N.</th>
<th>1st</th>
<th>2nd</th>
<th>3rd (jau, this.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>hams</td>
<td>tamā</td>
<td>tāmā</td>
<td>sai</td>
</tr>
<tr>
<td>G. māhrō</td>
<td>thārō</td>
<td>tinā</td>
<td>inā</td>
</tr>
<tr>
<td>D.A. hams</td>
<td>tams</td>
<td>tams</td>
<td>tinā</td>
</tr>
<tr>
<td>L. dē</td>
<td>dē</td>
<td>dē</td>
<td>dē</td>
</tr>
<tr>
<td>Ab. kā</td>
<td>kā</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>Ag. hams</td>
<td>tams</td>
<td>tams</td>
<td>tinā</td>
</tr>
</tbody>
</table>

#### Sing.

<table>
<thead>
<tr>
<th>N.</th>
<th>kup, who?</th>
<th>dsaup, who</th>
<th>kup</th>
<th>dsaup</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kaurō</td>
<td>dzaaurō</td>
<td>kaurō</td>
<td>dzaaurō</td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>kauā, ¿c.</td>
<td>dzaauā, ¿c.</td>
<td>kauā, ¿c.</td>
<td>dzaauā, ¿c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>kusi</td>
<td>dsaup</td>
<td>kusi</td>
<td>dsaup</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tā, anyone, someone; G. kōsia, Ag. kusi.</td>
</tr>
<tr>
<td>kai, what?</td>
</tr>
</tbody>
</table>

Other pronouns are kčā, anything, something; dsaup kusi, whoever; dsaup kčā, whatsoever.
Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than -a -a -a are indecl. Those ending in these letters have Obl. -a or -a, Pl. -a indecl. f. -a indecl. It should be remembered that the genitivcs of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of kh or thaka, used with the positive:—kutsau, good; th thaka kutsau, better than this; sbbh kutsau, better than all, best.

aiq, like this or, tanq, like this or kapiq, like what? dniaq, like that that which
strau, so much or tstrau, so much kstrau, how much jstrau, so much many or many or many or many

Adverbs.

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

The following are the most important adverbs other than adjectives:

(Time.) (Place.)
sbbh, now. Indhi, here.
tbbh, then. tdbh, there.
kdbhi, when? kdbhi kiti, where?
jbbh, when. jdbh, where.
str, to-day. Indhi taf up to here.
kall, to-morrow. " Ia, hither.
pbth, day after to-morrow. Indhi, from here.
cauth, " that. Hubhi, gagh, up.
hidz, yesterday. Hundi, down.
phb, day before yesterday. Nabghi near.
thanbh, " that. Dur, far.
kdbhi, sometimes, ever. Ag'3, in front.
sbbh, na, never. Patala, behind.
kdbhi na kdbhi, sometimes. Bitre, inside.

Others are kbdai, why; sbbh taf, for this reason; katsa korb or katsa gjhi, well; ghibr, rapidly; c, yes; mm, no.
I.

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

<table>
<thead>
<tr>
<th>Propositions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>pārghā, beyond.</td>
</tr>
<tr>
<td>ārghā, on this side.</td>
</tr>
<tr>
<td>māndshā, mānjhā, within.</td>
</tr>
<tr>
<td>gā, upon.</td>
</tr>
<tr>
<td>tāt, up to.</td>
</tr>
<tr>
<td>mā kā, beside me.</td>
</tr>
<tr>
<td>sāyghā, with me.</td>
</tr>
</tbody>
</table>

| tātā tāf, about these. |
| hāmā sāhī, like us. |
| tīthān bīlā, towards them. |
| tētthān phērē, after that. |
| phēr, round about that. |
| tūmā bārābarī, equal to you. |
| mā chāḍān, apart from me. |

I am, &c. ā or āsā indec.
Pres. Negative nāhī aṁthi, indec.
Past Sing. tan, f. ti, Pl. tai f. ti.

### Intransitive Verbs.

**lōtaw, fall.**

<table>
<thead>
<tr>
<th>Present Conditional</th>
<th>lōt-ā</th>
<th>-ā</th>
<th>-ā</th>
<th>-ā</th>
<th>-ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td>lōt-ānā</td>
<td>-ā</td>
<td>-ā</td>
<td>-ā</td>
<td>-ā</td>
</tr>
<tr>
<td>Imperative</td>
<td>lōtān</td>
<td>lōtān</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>Same as Pres. Conditional</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impf.</td>
<td>The same with tau (f. ti) in Sing. and tai (f. ti) in Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Past Conditional.** Sing. lōt-dau, Pl. -dai, ā -di.

**Past Indicative.** Sing. lōt-anu, Pl. -ai, f. -i.

**Plural.** Same with tau, &c.

**Participle.** lōtgo, having fallen; lōtda (indec.) while falling; lōtaw awādan, in the state of having fallen; lōtāhāla, faller or about to fall.
Some common verbs have slight irregularities. 

- auna, auhau, be, become (the h is generally omitted). 
  - Past Cond. aundau, auhndau. 
  - Past thau (ha) f. uhi, &c. 

- dhaou, come. 
  - Pres. Cond. or Indic. dhā, dhā, dhā, dhā. 
  - Fut. dhā, &c. 
  - Imperat. dhā or dhau. 
  - Past Cond. dhīndau. 
  - Past dhau, Pl. dhā, f. dhā or dhā. 

- dēuau, go. 
  - Pres. Cond. or Indic. dhē, dhē, dhē, dhē. 
  - Fut. dhē, &c. 
  - Imperat. dhē, dhē. 
  - Past Cond. dhēndau. 
  - Past dhēau, Pl. dhēni, f. dhēl. 

- dauhau, remain. 
  - Past Cond. rauhndau. 
  - Past Cond. jāndau. 
  - Past Indic. gau, f. gāl, Pl. gā, f. gāl. 

Transitive Verbs. 

- mārau, beat, conjugated almost exactly like lōsau. 
  - Imperat. mār mārau. 
  - Past Indic. mār -au, (Pl. -a, f. -a), with agent case of subject 
    mārau agreeing with object. 
  - Plupf. mārau tau, with agent case of subject, mārau tau 
    agreeing with object. 

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

  The following are slightly irregular:— 
  - dēau, give, Past, dinau. 
  - kōrau, do. " kāu. 
  - jānu, know " jānu. 
  - dāau, bring " dāu. 

  kūpau, eat; pīnau, drink; kānau, take; bōsau, say; niṣau, take 
  away, are regular.
COMPOUND VERBS.

Continuance, State.

I continue to fall, mā lōtdau rōhā or rauhā, (compounded with rauhā remain).
I am now in the act of falling, mā lōtdau lāgō aundau, (compounded with lāgō, stick, and aundau, be).

Notes on Verbs.

jānu, go, is used only in composition, mānu jānu, be killed; dūnu jānu, go away.

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

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—jau. kitab tsē nēhī pōrk dési, he cannot read this book; mērē nēhī jāndau, I cannot go. See note under Kidāthalt.

bāb, father.
bē, mother.
bās, brother.
dāl, sister (older than speaker).
cēl, beihā, sister (younger than speaker).
chūt, tahūt, son.
—ī, daughter.
rāqīd, husband.
—ī, chērī, wife.
dūdā, mērd, man.
chērī, tahērī, woman.
chūt, boy.
—ī, girl.
plūāl, bakrāžā, shepherd.
tēr, thief.
gūhr, horse.
—ī, mare.
bōld, ox.
gē, cow.
mhuīl, buffalo.
bākr, sheep.
—ī, she-goat.
bēr, sheep.
kūk, dog.
—ī, bitch.
rich, rikh, bear.
sēh, leopard.
gādā, ass.
sūr, süngr, pig.
murg, kukkan, cock.
—ī, hen.
brai, cat (male).
—ī, female.
āt, camel.
cēkāh, little bird.
cakrī, kite.
śhail, fox.
bāth, elephant.
bāth, hand.
lāt, foot.
nāk, nose.
śkik, eye.
mäh, face.
jät, mouth.
dänd, tooth.
kän, ear.
šhrāl, hair.
mānd, head.
dāhi, tongue.
pēt, stomach.
pīṭh, back.
jiā, body.
katāb, book.
köl, pen.
mānjā, bed.
gauhr, house.
darās, river.
gāhir, stream.
pрабат, dāhr, hill.
madān, plain.
khāc, field.
rōtī, bread.
pāñt, water.
gībāl, wheat.
tahālī, maize.
bāt, tree.
grafl, village.
shāibr, city.
baun, jungle.
maśhi, fish.
bāt, way.
palāndau, path.
pbēl, fruit.
māsa, meat.
duddh, milk.
pīmni, egg.
gēō, ghī.
tēl, oil.
tahāb, buttermilk.
daihrō, day.
rēc, night.
daihrō, sun.
dzōth, moon.
tārā, star.

bāgur, wind.
pāqi, rain.
daun, sunshine.
dīrā bāgur, stormy wind.
bāhrānt, load.
bēdānt, seed.
lohā, iron.
hātsau, bitan, good, beautiful.
riau, sad, ugly.
bōdānt, big.
mhātrānt, hōknaun, little.
sast, lazy.
hogāwārānt, wise.
mūrakh, ignorant.
painānt, sharp.
utaun, high.
shējan, ḍhāṉdānt, cold.
naitānt, hot.
gulān, sweet.
sāphau, clean.
cān, ready.
hōknaun, little.
bauhrī, much.
aunānt, be, become.
āṇau, come.
ḍōṇau, go.
lāghāan, sit.
ḍēguṇau, give.
lōṭguṇau, fall.
laiṇau, take.
ūṣpau, rise.
khōrāu aunānt, stand.
dēkhānau, see.
khāṇau, eat.
pīṇau, drink.
bōlānau, say.
suttānau, sleep, lie down.
kōnau do.
rashpau, remain.
mārṇau, beat.
jāpau, know, recognise.
pōjau, arrive.
báguau, run.
bagé dzápan, run away.
cúpan, make.
джápan, place.
bóguau, call.
phábéan, milíau, meet.
dhikháu, learn.
póhrháu, read.
likháu, write.
móranu, die.
shuíquau, hear.
夕fuau, turn.
夕ššó āpa, return.

báuhiuau, flow.
jhótpau, lórau, light.
jítpau, win.
árunu, be defeated.
джóui jápau, go away.
báuhiuau, sow.
asu jíqáu, plough.
khšuau, cause to eat.
págšuau, cause to drink.
šhúguau, cause to hear.
térnuau, graze.
tsuráuau tsárnuau, cause to graze.

Numerals.

Cardinal.

1—éó.
2—dóó.
3—caun.
4—teár.
5—pánj.
6—chau.
7—sšt.
8—stšt.
9—num.
10—dóóh.
11—gairá.
12—bárš.
13—tôrš.
14—tsaúdau.
15—póndua.
16—sólá.
17—sóttrá.
18—thárá.
19—pl.
20—bl.
27—sáité.
29—póttí.
30—ti.
37—sáité.
39—untâlí.
40—shá.
100—sháu.
1000 hasár.
100,000—lákku.

Ordinal.

paíhilu.
dárunu, dájiuau.
cian.
tsaúthuau.
pánjtan.
chuantan.
sástau.
došhiuau, 10th.
paihil bórà, 1st time.
duji phère, 2nd time.
ásdháu, half.
paupu doás, 1½.
sawá doás, 2½.
đáshá, 2½.
dáyrh, 1¾.
sádhi tšár, 4½.
šk páó, 3.
As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are dōē biē, caun biē, tsār biē, &c., or the word kūrī, score, is used.

**Sentences.**

1. Tērō naū kē ā? What is thy name?
2. Ėē āguīśāi kai umar ā (āsā)? What is the age of this horse?
3. Indā kā Kashmirā tāt kērō dār āsā (ā)? From here how far is it to Kashmir?
4. Thārē bābē gauhrā di kērō tshōṭū āsā? In your father’s house how many sons are there?
5. Mā āz bāri dārō hāyūhō. I to-day from very far have walked.
6. Mārō cācān tshōṭū tshēr baihū süggē baihān aundau āsā. My uncle’s son to his sister is married.
7. Gauhrā dē shuklē āguīśāi zin āsā. In the house the white horse’s saddle is.
8. Tsūē (tshērī) pīttī āsē zin kūshō. Upon his back bind the saddle.
9. Māi tēūē tshōṭū dē bauhūrī tōē lās. I have beaten his son much.
10. Sau dāhrē āsē dōgāi bākri tshārē. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pāsē āguīśē āsē bēshān aundau āsā. He under that tree on a horse is seated.
12. Tsēānē bās apñī baihū kā bōḍhān āsā. His brother is bigger than his sister.
13. Tsēānē mōl āshē rupayyē āsā. Its price is two and a half rupees.
15. Ėē rupayyē tēū lāi dāi. These rupees to him give.
17. Tsū ētāsē gidhi pītēś rōshē gidhi kōshō. Having beaten him well bind him with ropes.
18. Kūś kā pānī gārau. Take out water from the well.
19. Mākā āgdi (āgdi) hāngān. Walk before me.
20. Kaṅrō tshōṭū tūmē pā aundau lāgō aundau? Whose son behind you is walking?
21. Sau tūmē kūnā kā mōl lāiō? From whom did you buy that?
22. Grānē sk bāpīē kā. From a shopkeeper of the village.
THE DIALECTS OF KULU.

BY

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

INTRODUCTION.

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

Kulū proper may be said to contain four dialects: Outer Sirāj, spoken in Outer Siraj, that is in the southern portion of the Siraj Taḥsil; Inner Sirāj spoken in Inner Siraj or the northern part of the Siraj Taḥsil; Sainji spoken in the Sainj Valley which enters the Bēṣa Valley from the east; and lastly Kulū, which is spoken in the northern part of Kulū proper. There is also a Tibeto-Himalayan dialect called Kanāṣhi, spoken in the village of Malāṇā in North Kulū and nowhere else.

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

In Outer Sirāj ability is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirāj the ordinary Present Participle seems to be used.
Outer Sirjī very closely resembles Kot Gurūl, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in -čau, the Dative in lāt, the Ablative in kā, and the Locative in āā.

In Inner Sirjī the forms are rā for the Genitive, bā for the Dative, lārā for the Ablative, and mānā for the Locative.

Sainjī has very interesting forms. The Genitive is in -ār, the Dative in -āb, the Ablative in -āgā. It has two forms for the Future, one of them having endings in b and r which suggest interesting problems. The Sainjī dialect generally resembles Inner Sirjī.

The use in Inner Sirjī of the word bhā, in the sense of the Hindi phīr, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sais with the same meaning. The contraction of the Present Auxiliary to -s should be noted.

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

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

T. GRAHAME BAILEY.

March 3rd, 1906.
OUTER SIRĀJI.

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

Nouns.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghoīr-ā</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-sau f. əs</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ə lai</td>
<td>&quot;</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ə de</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ə kə</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ə</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghoīr</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ghoīr-5</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>ghoīr-ə lai, &amp;c.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Feminine.

Nouns in -i.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghoīr-ī</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-īə</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>-ī lai, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-īə</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>bheρ, sheep</th>
<th>as Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>bheρdō</td>
<td>&quot;</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>bheρdə lai, &amp;c.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

baihə, however, is declined as follows:—

<table>
<thead>
<tr>
<th>N.</th>
<th>baihə, sister</th>
<th>baihə-ī</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>baihə-īə</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A.L.Ab.</td>
<td>-ī lai, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-4</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those- the Nom. Sing. Masc. of which ends in -ā -au or -ā. These take -ā for the Plur. and for the Obl. Sing., and -ā for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule: thus ghārdáu or ghārād, of a horse, Obl. ghārdái; bēiláu, of a woman, Obl. bēilā.

Comparison is expressed by means of the Ablative case, as, ghābdā, beautiful; mukhē ghābdā, more beautiful than I; sōbdē kā ghābdā, more beautiful than all, most beautiful. The pronoun ā has a form ādā, ādā ghābdā, more beautiful than this.

Most adjectives can be used as adverbs, in which case they agree
with the subject of the sentence. The following are a few very common adverbs, other than adjectives:

(Time.)
- ñbbë, now
- tãbbë, then
- kãbbë, when ?
- jãbbë, when
- kàllà, to-morrow
- pôrëhë, day after to-morrow
- tsañthà, " " that
- hj, yesterday
- phôròs, day before yesterday
- tsañthà, " " that

(Place.)
- ñbbë, now
- tãbbë, then
- kãbbë, when ?
- jãbbë, when
- kàllà, to-morrow
- pôrëhë, day after to-morrow
- tsañthà, " " that
- hj, yesterday
- phôròs, day before yesterday
- tsañthà, " " that

Prepositions.
- lai, lë, to
- kë, from
- dë, in
- gai, upon
- tainì, up to
- sangë, with
- âgö, in front of
- pitëhë, behind

Verbs.

Auxiliary.

Pres. I am, &c.
- a and ã
- ã
- ã
- ã
- ã
- ã
- ã
- ã

or
- ãssà (ãssà)
- ãssà
- ãssà
- ãssà
- ãssà

Neg.
- ãthi with negative particle.
- tau f. ti
- Pl. tã f. ti

Intransitive Verbs.
- pôræu, pôrænë, fall.

Fut.
- pôr-ã
- ã
- ã
- ã
- ã
- ã

Imperat.
- pôr

Pres. Ind. same as Fut.

Past Cond.
- pôr-dau
- Pl. -dë f. -dë

Impf.
- Fut. with tau (tã, tì)

Past Ind.
- pôr -au
- f. -ì
- Pl. -ã f. -ã

Plupf.
- pôræu tau

Participle
- pôrëkôrë, having fallen
Outer Sirājī.

tohnā, come.

Regular except in Past.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sg.</th>
<th>Pl.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>दो</td>
<td>दू</td>
<td>go</td>
</tr>
<tr>
<td>Fut.</td>
<td>दसु</td>
<td>दसुा</td>
<td>दसु, go.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>दसु</td>
<td>दसुा</td>
<td>दसु, दो.</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>दसुदा</td>
<td></td>
<td>दसुदा, go.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>दसुद</td>
<td>दसुता</td>
<td>दसु, दो.</td>
</tr>
<tr>
<td>Fut.</td>
<td>जाउ</td>
<td>जात</td>
<td>जाउ, go.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>जा</td>
<td>जात</td>
<td>जाउ, दो.</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>जाउदा</td>
<td></td>
<td>जाउदा, go.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>जाउ</td>
<td>जाउता</td>
<td>जाउ, दो.</td>
</tr>
<tr>
<td>Fut.</td>
<td>राउहु</td>
<td>राउह</td>
<td>राउहु, remain.</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>राउहुदा</td>
<td></td>
<td>राउहु, remain.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>राउहु</td>
<td>राउहुता</td>
<td>राउहु, remain.</td>
</tr>
</tbody>
</table>

Imperat. has baithu, sit thou, as well as the other forms.

Transitive Verbs.

talān, beat, like pūraśā.

Past Ind. Agent case of subject with talān which agrees with obj.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Cond.</td>
<td>khāndau</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>khānau</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dānnau</td>
</tr>
<tr>
<td>Fut.</td>
<td>laiśu</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>laiśau</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>kārnu</td>
</tr>
</tbody>
</table>

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

gemitive of the subject.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>kīyaśu</td>
</tr>
</tbody>
</table>

mārē nāhī āmnā or mārē bhāle nāhī āmnā, I cannot go.
mārē ā hiśārē nāhī pūraśā, I cannot read this book.
This participle, it will be observed, is given a passive sense.
Outer Siraj.

The Infinitive is used to express necessity, as:-

mā kālā dūṣu, I have to go to-morrow.

The Infinitive ends in ū, ū, ū, ū or ū. In other words also we find the vowels au, ū, ū interchangeable.

The feminine forms of the 3rd pers. pron. and of ē, ē, this, are, as in other Kula dialects, found in Outer Siraj.

dūṣu, go, is used to express the idea of going; jāsu, go, is used in composition.

*bāb, father.
tj, mother.
bhāi, brother.
bāiḥa, sister.
dāi, elder sister.
cōi, younger sister.
shōr-ū, son.
  -ī, daughter.
raṇḍā, husband.
chōṛī, wife.
jōpā, mōrd, man.
bēṭli, woman.
shōr -ū, boy.
  -ī, girl.
phuāl, shepherd.
tōr, thief.
ghōr -ā, horse.
  -ī, mare.
bōld, ox.
gāḍ, cow.
mālī, buffalo.
bākr-ān he-goat.
  -ṛ, she "
bhāḍ, sheep.
kūk-ār, dog.
  -ṛ, bitch.
bhāli, bāṇāi, bear.
barāg, leopard.
sth, "
gāṭhan, ass.
sūr, pig.
kukh-lāi, oock.
kukh-īli, hen.
brai-āu, cat (male).
  -ī, " (female).
ūṭ, camel.
hōttī, elephant.
lāḥ, hand.
khūr, foot.
nāk, nose.
akkhi, eye.
muh, face.
jāt, mouth.
khakkh, corner of mouth.
dānd, tooth.
kānn, ear.
sbrāl, hair.
mūḍ, head.
dsīb, tongue.
dhāp, pāt, stomach.
pīṭh, back.
dsū, dāhi, body.
katāb, book.
kōlm, pen.
māndsān, bed.
ghōr, house.
dāryāō, river.
gāḥd, stream.
dsōt, hill-top, pass.
dhār, hill.
sōrin, dōl, plain.
kāṅ, field.
rōṭi, bread.
pāṭi, water.
kêpak, wheat.
taholl, maize.
bût, tree.
grage, village.
bazár, town.
baun, jungle.
dzörkt, mahôl, fish.
bât, way.
phôl, fruit.
mâss, meat.
dudh, milk.
plnni, egg.
ghâo, ghi.
tât, oil.
tshâb, buttermilk.
dhair, day.
râc, night.
dhairâ, sun.
dzuth, moon.
târâ, star.
bagur, paun, wind.
pâpl, rain.
dhoppâ, sunshine.
bbûrán, load.
bbdsau, seed.
lôhan, iron.
bîtan, good.
nikkan, bad.
bôran, big.
hôtahau, little.
sulai, lazy.
ôkëslân, wise.
nikámman, ignorant.
tshëkan, swift.
ticchau, sharp.
uchtân, lofty.
shôbhlan, beautiful.
poslan, dzâdaun, thandaun, cold.
naitau, tânau, hot.
gulüau, sweet.
râmân, clean.
thôran, little.
khassau, much.
ichô, come.
ğsuñu, jânù, go.
bêlênu, bêhûnu, sit.
lênu, take.
dêpô, give.
pôrnu, fall.
khânu, eat.
:jhûtânu, drink.
bôlûnu, speak, say.
kôrnu, do.
rauhûnu, remain.
têkûnu, beat.
dzâpuûnu, know.
ğswû jênu, go away.
ânuû, bring.
nîqu, take away.

Numerals.
Cardinal.

1—uk.
2—dôs.
3—cann.
4—teâr.
5—paun.
6—tehan.
7—sût.
8—sîtth.
9—nau.
10—dôss.
11—gišrâ.
12—bûrâ.
13—têrâ.
14—tsandâ.
15—pôndrâ.
16—sôlâ.
Outer Sirafı.

**Numerals—continued.**

**Cardinal.**

17—satārā.  
18—ṭhārā.  
19—ṭl.  
20—bl.  
27—satāl.  
29—ṭötti.  
30—tt.  
37—satāl.  
39—ṭutāl.  
40—cāl.  
47—sataṅl.  
49—nunja.  
50—padzā.  
57—satanja.  
59—nāṭh.  
60—nāṣṭh.  
67—satāṭh.  
69—upṭottar.  
70—söttar.  
77—satottar.  
79—upṭehl.  
80—ṭeḥehl.  
87—satēṭh.  
89—pāṇuṭ.  
90—nōbbā.  
97—saṭānuṭ.  
100—ahau.  
200—dōs ḍhau.  
1,000—ḥazār.  
100,000—lakkh.

**Ordinal.**

1st, paihlō.  
2nd, dujji.  
3rd, citā.  
4th, tsanuthō.  
5th, panjīṭā.

6th, teḥauṭau.  
7th, sāṭīṭāu.  
10th, dōssīṭau.  
50th, pōdzāṭau.

**Sentences.**

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

6. Morē bābūs ghorū tēū sāi bāhiṅā sāṅgē bāiḥūd aundāu ḍaṣā. My uncle’s son is married with his sister.

7. Ghorā dē gīttī ḍhōrē ḍīn ḍaṣā. In the house the white horse’s saddle is.


20. Kaurō ghorū tā pīṭhā ḍhāṇḍō ḍāgo aundō? Whose son behind thee walking comes?
INNER SIRĀJĪ.

Nouns.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā</td>
<td>-ā</td>
</tr>
<tr>
<td>G.</td>
<td>-ā rā, rau</td>
<td>as Sing.</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ā bē</td>
<td>&quot;</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ā mūnjē</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ā jērā.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr, house</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>ghōrā rō, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>ghōrē</td>
</tr>
</tbody>
</table>

Feminine.

Nouns in -ī.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōhr-ī, girl</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>-ī rau, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ī</td>
</tr>
<tr>
<td>V.</td>
<td>-ī</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bhīq, sister</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>bhīq-ī rau, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
</tr>
<tr>
<td>V.</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Pronouns.

Singular.

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>15, thia.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bē</td>
<td>tā</td>
<td>saau</td>
<td>15</td>
</tr>
<tr>
<td>G.</td>
<td>mōru</td>
<td>tōru</td>
<td>tōō rō (f. tēsā rō)</td>
<td>1ō rō (f. tēsā rō)</td>
</tr>
<tr>
<td>D.A.</td>
<td>mē bē, mē tā bē</td>
<td>&quot;</td>
<td>bē, tōō, f. tēsā</td>
<td>bē, 1ō, f. tēsā</td>
</tr>
</tbody>
</table>
### Inner Sirajit.

<table>
<thead>
<tr>
<th>L.</th>
<th>mā mōnja</th>
<th>tā mōnja</th>
<th>tēu mōnja, f. tēssa īa mōnja, f. ēssa mōnja</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab.</td>
<td>, lērā.</td>
<td>, lērā.</td>
<td>, lērā, f. tēssa , lērā, f. ēssa lērā</td>
</tr>
<tr>
<td>Ag.</td>
<td>maï</td>
<td>tai</td>
<td>tiū f. tēssa īū f. ēssa</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>N.</th>
<th>hāmmē</th>
<th>tömmē</th>
<th>tēa</th>
<th>lā</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>mhārau</td>
<td>thārau</td>
<td>, rā</td>
<td>, rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>hāmā bē</td>
<td>tömmē bē</td>
<td>, bē</td>
<td>, bē</td>
</tr>
<tr>
<td>L.</td>
<td>, mōnja</td>
<td>, mōnja</td>
<td>, mōnja</td>
<td>, mōnja</td>
</tr>
<tr>
<td>Ab.</td>
<td>, lērā</td>
<td>, lērā</td>
<td>, lērā</td>
<td>, lērā</td>
</tr>
<tr>
<td>Ag.</td>
<td>hāmmē</td>
<td>tömmē</td>
<td>tēa</td>
<td>lā</td>
</tr>
</tbody>
</table>

#### Singular.

<table>
<thead>
<tr>
<th>N.</th>
<th>kā, who?</th>
<th>dzā, who?</th>
<th>kāpā</th>
<th>dzēa</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.D.A.L.Ab.</td>
<td>kās rau, &amp;c.</td>
<td>dzēa rā, &amp;c.</td>
<td>kās rau, &amp;c.</td>
<td>, rā, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>kūni</td>
<td>dzēa</td>
<td>kūni</td>
<td>dzēa</td>
</tr>
</tbody>
</table>

Others are kē, what? kīsh, anything, something.

### Adjectives.

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

Comparison is expressed by means of kā, than as, rāmrē, good, sā kā rāmrē, better than this, sōbbhe kā rāmrē, better than all, best.


<table>
<thead>
<tr>
<th>lērā, lēhrā, like this</th>
<th>tērā, tēhrā, like that</th>
<th>kērā, kēhrā, like what?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēstrau, so much or ēstrau, so much or ēstrau, so much or</td>
<td>kēstrau, how much or</td>
<td>many</td>
</tr>
<tr>
<td>many</td>
<td>many</td>
<td></td>
</tr>
</tbody>
</table>

### Adverbs.

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

(Time.) (Place.)

<table>
<thead>
<tr>
<th>ēsbbē, now</th>
<th>ēndi, ēndhi, here</th>
</tr>
</thead>
<tbody>
<tr>
<td>tēbbē, tēbrē, then</td>
<td>pār, there, on the other side</td>
</tr>
<tr>
<td>kēbrē, kōddē, when?</td>
<td>kōndi, kau, where?</td>
</tr>
</tbody>
</table>
Inner Sirājī.

(Time.)
jebrē, joddō, when
āz, to-day
shūl, to-morrow
porghī, day after to-morrow
taantū, day after that
hidz, yesterday
pharz, day before yesterday
taantū, day before that
ködhi, sometimes, ever
ködhu na, never
ködhu ködhu, sometimes

(Place.)
jañī, where
indhī tāpī, up to here
indhā kā, from here
ujhā, up
andhā, down
jēhā, in front
patahhē, behind
whitar, inside
bāgā, outside

Others are kibē, why? haun, yes, nth, no, chēkē, quickly, rāmē kōrī, well; &c.

Prepositions.
The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.
pār, on that side
wār, on this side
mōnjē, within
tāqī, tāpī, up to
parandās, upon
thāf, below
mē jērē, beside me
māḥ sōnghā, with me
īīrī tāpī, for him
tārī tāpī, about thee (or for thee)
māḥ jēhān, like me
īārī tāpī, towards them

Verbs.

Auxiliary.

Pres. I am, &c. āsā āsā āsā āsā āsā āsā
Pres. Neg. nth ādō f. nth ādi Pl. nth ādē
Past. I was, &c. thi thi thi thi thi

Intransitive Verbs.
pōrnau fall.

Pres. Cond. pōr -ā -ā -ā -ā -ā -ā
Fat. pōrān -an -an -an -ā -ā
Imperat. pōr, pōrā
Pres. Ind. pōrā n. pōrdī Pl. pōrdē
Past. Cond. the same
In Inner Sirāji.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impf.</td>
<td>pōrdan thi, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>pōrū and pōran f. pōri Pl. pōri</td>
<td></td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>pōrū āsā</td>
<td></td>
</tr>
<tr>
<td>Plnfp.</td>
<td>pōrū thi</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>pōrikōrī, having fallen, pōrawālā, faller, about to fall</td>
<td></td>
</tr>
</tbody>
</table>

Some verbs show slight irregularities.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>hōlau</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>hundā</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>hōa Pl. hōi</td>
</tr>
</tbody>
</table>

ihā, come.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>ihā</td>
</tr>
<tr>
<td>Fut.</td>
<td>ihūlan or ihlan (or iñlan, lla) ihlan ihlan ihlan ihlan ihls ihls</td>
</tr>
<tr>
<td>Imperat.</td>
<td>ich ichā</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ihndan</td>
</tr>
<tr>
<td>Past Cond.</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>āō</td>
</tr>
<tr>
<td>Participle</td>
<td>ihpwālā, comer, about to come</td>
</tr>
</tbody>
</table>

nānā, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>nāūlan, &amp;c.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>nāā or nāsā Pl. nāā</td>
</tr>
<tr>
<td>Pres. Ind., &amp;c.</td>
<td>nāndan</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>nāṭhan</td>
</tr>
</tbody>
</table>

jānā, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>jāūlan jāllau, &amp;c.</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>jāndau</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>gau, f. gau PL. gau</td>
</tr>
</tbody>
</table>

rauhnā, remain.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>rāūłau rauhlau, &amp;c.</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>rauhdau</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>rauhū</td>
</tr>
</tbody>
</table>

bēghnā, sit.

Past Ind. bēṭhan

Transitive Verbs.

tālknā, beat, like pōrnān.

Past Ind. Agent case of subject with tālkau which agrees with object.
Some of the following common verbs are slightly irregular:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb</th>
</tr>
</thead>
</table>
| Pres Ind. | khānda
| Past Ind. | khā
| Fut. | dālau
| Pres Ind. | dīnda
| Past Ind. | dīnau
| Fut. | laūla
| Pres Ind. | laūnda
| Past | laū
| Past Ind. | bolā
| Past Ind. | kōrā

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

To express being in the act of doing a thing lāgō (from lāg, stick) is used. tō lāgō rōṭ khāndō, he is eating bread; hā thi rōṭ khāndō lāgō ēndō, I was eating bread.

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

The word bhīr, meaning ‘again,’ ‘after that,’ Hindi, phir, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Śikāls.

The infinitive ends in -nā, -nē or -nau. In other words also we find the vowels a, ē, as interchangeable.

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

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

bāb, father.  bārī, woman.
ī, mother.  mard, man.
bbāl, brother.  bārī, woman.
dāl, elder sister.  sōrē, boy.
bhīq, younger sister.  sōrē, girl.
gōrē, son.  phuāl, shepherd.
gōrē, daughter.  tēr, thief.
mard, husband.  gōrē, horse.
Inner Sirft.

ghóri, mare.
búld, ox.
gś, cow.
miháisi, buffalo.
bák-rá, he-goat.
-ī, she-goat.
bhóś, sheep.
kutt-ānu, dog.
-ī, bitch.
gháśi, bear.
barëśág, leopard.
gádháś, ass.
súr, pig.
kukk-ār, cock.
-ī, hen.
barëśál-ānu, cat (male).
-ī, " (female).
út, camel.
háthi, elephant.
háth, hand.
pair, foot.
nák, nose.
sūch, eye.
mūth, face.
dánd, tooth.
kaṣá, ear. (lobe of ear ?)
shrēsā, hair.
munț, head.
dzibh, tongue.
pēth, stomach.
pith, back.
sarir, dēhi, dzī, body.
káthā, book.
kalam, pen.
mándzau, bed.
ghar, house.
daryă, river.
gáhō, nău, stream.
sarāj, hill.
nihāl, plain.
khōś, field.
rōṭṭi, bread.
pāpt, water.
kaṇk, gihā, wheat.
tehall, maize.
butṭā, tree.
grā, village.
barār, city.
būp, jungle.
mācchi, fish.
bāt, way.
phōl, fruit.
māss, meat.
duddh, milk.
dānā, egg.
ghi, ghiāś, ghi.
tāl, oil.
tshāś, buttermilk.
dihāṛō, day.
rāc, night.
dihāṛō, sūráj, sun.
dzōth, tāsāpī, moon.
tārā, star.
bāgur, wind.
pāpt, rain.
dhūppā, sunshine.
bhārā, load.
bēdzā, seed.
lōhā, iron.
sōbhāś, rāmrā, good, beautiful.
būrā, bad.
bōrā, big.
hūtshan, little.
sust, nest, lazy.
satās, wise.
mārā, foolish, ugly.
tshākā, swift.
tikchā, sharp.
uchā, lofty.
ghēla, cold.
niśā, niggā, tātā, hot.
mīṭhā, sweet.
ghittan, white, clean.
thōpā, little.
bauhū, much.
ciṭṭhā, black.
bhēṭpā, be obtained.
thūpā, come.
nāpā, go.
bāēhṇā, sit.
lausā, take.
dinā, give.
pōrnau, fall.
khānā, eat.
jhūṭpā, drink.
galānā, speak, say.
bōlpā, speak, say.
kōrmā, do.
raunpā, remain.
tālkpā, best.
dzāṇpā, know.
āṇpā, bring.
nīpā, take, take away.

Numerals.

Cardinal.

1—ūk.
2—dūt.
3—cēp.
4—tsār.
5—pānds.
6—tehān.
7—sāt.
8—āth.
9—nau.
10—dōmā.
11—giārā.
12—bārā.
13—tērā.
14—tsanūdā.
15—pōndrā.
16—sājā.
17—satārā.
18—ṭhārā.
19—qīh.
20—bīh.
27—satāl.
29—nōtrī.
30—trī.
37—satōttī.

39—āptāitī.
40—tsālī.
47—sattālī.
49—āpūnjā.
50—padzā.
57—satānjā.
59—āṇāt.
60—gāṭhī.
67—satēsīt.
69—uphattār.
70—sūtār.
77—satēttār.
79—āpēsghī.
80—sēsghī.
87—satēsghī.
89—nauuē.
90—nōbē.
97—satēsēnī.
99—naukṣā.
100—gaukrā, gau.
200—dūt gau.
1,000—hadzār.
100,000—lakh.

1st, pānhā.
2nd, dōjā.
3rd, ciyā.
4th, taānthā.

5th, pandzān.
6th, tahōṭhu.
7th, sōtā.
Sentences.

1. Tārā naū kā? What is thy name?
2. Ēū ghörē ri kētri ummar hōi? How much is the age of this horse?
3. Indhā kē Kāshmir tāṇi kētra dūr? From here how far is Kāshmir?
4. Thārē bābā ṭa ghōrē kētra gōhrū? In your father's house how many boys are there?
5. Hē ēs bauhū dārā kē haṇḍī āō. I to-day from very far have walking come?
6. Mērē cācē ṭa śhōhrū ṭa bīsh īōri bōti sōnghā. My uncle's son's marriage is with his daughter.
7. Gōhrē ḥīttās ghōrē ri zīn. In the house is the white horse's saddle.
8. Īōri pitthī paraundā (uppur) zīn kōdhā. On his back bind the saddle.
10. Sō cārājā rē dzātā uppur bōrē paraundā. He on the hill's top is grazing sheep.
11. Sō ē ū bātā thāf ghōrē paraundā bōthā hundā. He under this tree on a horse is seated.
12. Thārē bābā āppī bhīṇā kē baurān. His brother is bigger than his sister.
13. Ēūīā mūl ḍhāl rāpaun. Its price is two and a half rupees.
15. Ēū bē ē sā rāpaun dā. Give these rupees to him.
16. Ēū lērā ē sā rāpaun lānī lānī. From him take these rupees.
17. Ēū rāmu kūri tāktī lānī rāshī kūri bōndhī lānī. Beat him well and bind him with ropes.
18. Kōṣ kē pāṇī kāṛhā. Draw water from the well.
20. Kārā ḥōhrū tōmā pātāhē sō? Whose son is coming behind you?
21. Ēō cī jāsā lērā mūlī āṇī? From whom did you buy this thing?
22. Grē ē ḍukāndārā lērā. From the shopkeeper of the village.
SAINJI.

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

Nouns.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā, horse</td>
</tr>
<tr>
<td>G.</td>
<td>-sr</td>
</tr>
<tr>
<td>D.A.</td>
<td>-āb</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ā āgā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

| N. | ghar, house | as Sing. |
| G. | ghar-ār | " |
| D.A. | -āb | " |
| Ag. | -ā | " |

Feminine.

Nouns in -ī.

| N. | bēṣī, daughter | as Sing. |
| G. | bēṣī-ī | " |
| D.A. | -ī | " |
| Ag. | -ī | " |

Nouns in Consonant.

| N. | bhīp | ...
| G. | bhīp-ār | ...
| D.A. | -ābh | ...
| Ag. | -ī | ...

Pronouns.

Singular.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>55, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>had</td>
<td>tā</td>
<td>āō</td>
</tr>
<tr>
<td>G.</td>
<td>mārā</td>
<td>tārā</td>
<td>tārā, f. tāsā rā</td>
</tr>
<tr>
<td>D.A.</td>
<td>māb bhā</td>
<td>tābbā</td>
<td>tāb tāsāb</td>
</tr>
<tr>
<td>Ab.</td>
<td>mā āgā</td>
<td>tā āgā</td>
<td>tā āgā tāsā āgā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mōō</td>
<td>tāū</td>
<td>tōō tōō</td>
</tr>
</tbody>
</table>
### Pronouns

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>āsā</td>
<td>tūssē</td>
</tr>
<tr>
<td>G.</td>
<td>mhrā</td>
<td>thārē</td>
</tr>
<tr>
<td>D.A.</td>
<td>āsāb, āsāb</td>
<td>tāāb</td>
</tr>
<tr>
<td>Ab.</td>
<td>āsā (āsā)</td>
<td>tūā āgā</td>
</tr>
<tr>
<td>Ag.</td>
<td>āghē</td>
<td>tūsē</td>
</tr>
</tbody>
</table>

### Adverbs

1. **Time:**
   - ābrē, now
   - tābrē, then
   - kābrē, when?
   - jābrē, when
   - ādzē, to-day

2. **Place:**
   - ēkkhā, here,
   - tēkkhā, there
   - kauñ, where?
   - jauñ, where
   - ēkkhā kāhhē or kauhañ, from here

*kidsu, why?* **nāhtar, inside; barā, very much, agrees with its noun or pronoun. It is to be distinguished from baddā, big, which is not used as an adverb.

### Prepositions

- āgā, from
- tāng, up to
- uprā, upon

### Verbs

**Auxiliary.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>sā</td>
</tr>
<tr>
<td>Neg.</td>
<td>āthī</td>
</tr>
<tr>
<td>Past.</td>
<td>ti</td>
</tr>
</tbody>
</table>

**Intransitive Verbs.**

- lōṭā, fall.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>lōṭ -ā -ē -ā -ē -ē</td>
</tr>
<tr>
<td>Fut.</td>
<td>lōṭ -ār -ār -ār -ār -ār</td>
</tr>
<tr>
<td>Pres. Ind. or Past Cond.</td>
<td>lōṭdā</td>
</tr>
<tr>
<td>Impf.</td>
<td>lōṭdā ti</td>
</tr>
</tbody>
</table>
Intransitive Verbs—continued.

lōṭnā, fall.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>lōṭa</td>
<td>f. lōṭī Pl. lōṭā f. lōṭī</td>
</tr>
<tr>
<td>Plupf.</td>
<td>lōṭā ti</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>lōṭī kari, having fallen</td>
<td></td>
</tr>
</tbody>
</table>

lōṭnā, come.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>ēdz</td>
<td>-ār -ar -ār -ur -ar ār</td>
</tr>
<tr>
<td>Imperat.</td>
<td>ids</td>
<td>idzā</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>idsā</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>āwā</td>
<td>nānā, go.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>nāṭā</td>
<td>-ā -ā -ā -i -i -i</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>nāṭhā</td>
<td>teālā, go.</td>
</tr>
<tr>
<td>Fut.</td>
<td>teāl</td>
<td>-ā -ā -ā -i -i -i</td>
</tr>
</tbody>
</table>

Transitive Verbs.

tālā, beat, in general like lōṭnā.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>Agent case of subject with tālā</td>
<td></td>
</tr>
<tr>
<td>Plupf.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Fut.</td>
<td>dēdā</td>
<td>dānā, give.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dīnā</td>
<td>nīnā, take.</td>
</tr>
<tr>
<td>Fut.</td>
<td>nīdā</td>
<td>Past nīū</td>
</tr>
</tbody>
</table>

The future is a very interesting tense in Sainjī. There appear to be two complete forms -ār-ar-ār-ar-ār-ār and -ā-ā-ā-ī-ī-ī. Whether the r in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending -b for the 1st Sing. Fut. as in dēdā, I will give, nīdā, I will take, tālā, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, tālā being equivalent to tālā tādū, I will strike him, or tālā tabā, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Māndi State which is near Manglaur suggests that this b is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb go,
either nāhī bê, nāhī bê, nāhū bê, nāhī bê, nāhī bê, or nāhū, nāhū, nāhū, nāhū, nāhû, nāhû (nāhû?) Like Inner Sirāji Sainji has a feminine form for the 3rd per. pronoun and for sê, this.

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

<table>
<thead>
<tr>
<th>Sainji</th>
<th>Cardinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>bābā, father.</td>
<td>1 —īšk.</td>
</tr>
<tr>
<td>bhāi, elder brother.</td>
<td>2 —dūl.</td>
</tr>
<tr>
<td>bhāu, younger brother.</td>
<td>3 —cīn</td>
</tr>
<tr>
<td>tēbōr-ū, son.</td>
<td>4 —tēsr.</td>
</tr>
<tr>
<td>-1 daughter.</td>
<td>5 —pans.</td>
</tr>
<tr>
<td>jōe, jō, dzōs, wife.</td>
<td>6 —tehau.</td>
</tr>
<tr>
<td>baujōd, ox.</td>
<td></td>
</tr>
<tr>
<td>mēghī, buffalo.</td>
<td></td>
</tr>
<tr>
<td>blēr, sheep.</td>
<td></td>
</tr>
<tr>
<td>kūttā, dog.</td>
<td></td>
</tr>
<tr>
<td>kukkar, cock.</td>
<td></td>
</tr>
<tr>
<td>barējā, cat.</td>
<td></td>
</tr>
<tr>
<td>pair, foot.</td>
<td></td>
</tr>
<tr>
<td>ākkī, eye.</td>
<td></td>
</tr>
<tr>
<td>tērī, hair.</td>
<td></td>
</tr>
<tr>
<td>mūnd, head.</td>
<td></td>
</tr>
<tr>
<td>kāyā, body.</td>
<td></td>
</tr>
<tr>
<td>dzōt, hill, pass.</td>
<td></td>
</tr>
<tr>
<td>saūī, plain.</td>
<td></td>
</tr>
<tr>
<td>chēt, field.</td>
<td></td>
</tr>
<tr>
<td>rōti, bread.</td>
<td></td>
</tr>
<tr>
<td>ghī (not kān), wheat.</td>
<td></td>
</tr>
<tr>
<td>tēbōllī, maize.</td>
<td></td>
</tr>
<tr>
<td>graū, village.</td>
<td></td>
</tr>
<tr>
<td>gāhr, bān, jungle.</td>
<td></td>
</tr>
<tr>
<td>sēhkā, meat.</td>
<td></td>
</tr>
<tr>
<td>tēsēb, buttermilk.</td>
<td></td>
</tr>
<tr>
<td>dīhērā, sun.</td>
<td></td>
</tr>
<tr>
<td>dzōtēh, moon.</td>
<td></td>
</tr>
<tr>
<td>bagūr, wind.</td>
<td></td>
</tr>
<tr>
<td>sōbhhē, beautiful.</td>
<td></td>
</tr>
<tr>
<td>rāmā, good.</td>
<td></td>
</tr>
<tr>
<td>bādē, big.</td>
<td></td>
</tr>
<tr>
<td>hājkā, hōtēhā, small.</td>
<td></td>
</tr>
<tr>
<td>dālji, lazy.</td>
<td></td>
</tr>
<tr>
<td>sūtās, wise.</td>
<td></td>
</tr>
<tr>
<td>nikāmmā, ignorant.</td>
<td></td>
</tr>
<tr>
<td>tēndā, swift.</td>
<td></td>
</tr>
<tr>
<td>ujjē, uthē, high.</td>
<td></td>
</tr>
<tr>
<td>mērā, ugly.</td>
<td></td>
</tr>
<tr>
<td>nīghē, hot.</td>
<td></td>
</tr>
<tr>
<td>mūhrā, sweet.</td>
<td></td>
</tr>
<tr>
<td>bōhū, much.</td>
<td></td>
</tr>
<tr>
<td>lōtē, small.</td>
<td></td>
</tr>
<tr>
<td>ādīzē, come.</td>
<td></td>
</tr>
<tr>
<td>jhūtē, drink.</td>
<td></td>
</tr>
</tbody>
</table>

**NUMERALS.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>iśk.</td>
</tr>
<tr>
<td>2</td>
<td>dūl.</td>
</tr>
<tr>
<td>3</td>
<td>cīn</td>
</tr>
<tr>
<td>4</td>
<td>tēsr.</td>
</tr>
<tr>
<td>5</td>
<td>pans.</td>
</tr>
<tr>
<td>6</td>
<td>tehau.</td>
</tr>
<tr>
<td>7</td>
<td>satt.</td>
</tr>
<tr>
<td>8</td>
<td>aṭṭb.</td>
</tr>
<tr>
<td>9</td>
<td>nauū.</td>
</tr>
<tr>
<td>10</td>
<td>dās.</td>
</tr>
<tr>
<td>11</td>
<td>giārā.</td>
</tr>
<tr>
<td>12</td>
<td>bārā.</td>
</tr>
</tbody>
</table>
Sainji.

NUMERALS—continued.

Cardinal.

13—tārā. 17—satārā.
14—tsanūdā. 18—ṭhārā.
15—pōndrā. 19—niḥ.
16—sōḷā. 20—bīḥ.

Sentences.

1. Tārā nā kā? What is thy name?
2. Bō ghōṛā kāṭrā ambar? How much is this horse’s age?
3. Ḭkkā kāḥā Kasīṁrā tang kāṭrā dūr hōḷā? From here to Kasīṁr how far will it be?
4. Tārā bābūr gharā kāṭrā lārkā? In thy father’s house how many sons are there?
5. Hāṭ āḍā bārā dūrā zōṅgō haṇḍi āvā. I to-day from very far on legs walking came.
6. Mārā taṭēṛē bēṭā sār bāḥpi sāṅgō bāā hōū. My uncle’s son is married to his sister.
7. Gharā shīṭā ghōṛā ṣīn. In the house is the white horse’s saddle.
8. Bāṛ pīṭṭhī āprē zīn bōṅnhā. Upon its back bind the saddle.
10. Dōṭēṛ tēṛē āprē tārē sō gā bākri. On the hill’s top he is grazing cows and goats.
11. Bō būṭṭā bēṭhā sō bāḥthā ghōṛē āprē. Under that tree he is seated on a horse.
12. Bāṛ bḥātī aṇṇī baṇīḥpi kā bāḍḍā. His brother is bigger than his sister.
13. Bāṛ mūḷ ghās rupāyā. Its price is two and a half rupees.
18. Kāṅ kauhaḥ paṇṭī kāḍḍāḥ. From the well draw water.
19. Maṭ jāḥē teṭāl. Walk before me.
20. Kāsrā lārkā tā pīṭhā āvā? Whose boy is coming behind you?
21. Kāṅā āgā tāḷā mūḷ mōṅgū? From whom hast thou bought?
22. Graṅḍā ḍuṅṇamādārā āgā. From the shopkeeper of the village.
KULUI. [Kuji].

Nouns.

Masculine.

Nouns in -ā.

Singular.                   Plural.
N.  Ghōr-ā, horse         -ā
G.  -ā rā                as Sing.
D.A. -ā bē               "       "
L.  -ā mōnjē, mānjē       "       "
Ab. -ā na                "       "
Ag. -ā

Nouns in Consonant.

N.  ghōr, house          as Sing.
G.D.A.L.Ab.  ghōr -ā rā or -ā rā, &c. "       "
Ag. -ā

Feminine.

Nouns in -ī.

Singular.
N.  bēt-ī, daughter      as Sing.
G.D.A.L.Ab.  -ī rā, &c.   "       "
Ag. -ī             "       "

Nouns in Consonant.

N.  bēhp. sister          bēhp-ī
Ag. -ī             -ī

Pronouns.

Singular.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>šh, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haññ</td>
<td>tū</td>
<td>ša</td>
</tr>
<tr>
<td>G.</td>
<td>mērā</td>
<td>tērā</td>
<td>tēi rā (f. tēssā rā)</td>
</tr>
<tr>
<td>D.A.</td>
<td>mēbē, mēmē</td>
<td>tānbē</td>
<td>&quot; bē</td>
</tr>
<tr>
<td>Ab.</td>
<td>mēn</td>
<td>tānn, tāna</td>
<td>&quot; na</td>
</tr>
<tr>
<td>Ag.</td>
<td>mai</td>
<td>tāl</td>
<td>tēlē</td>
</tr>
</tbody>
</table>
Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in a, in which case the Oblique Singular and all the Plur. take -i. Fem. Sing. and Plur -i.

Comparison is expressed by means of na, from, than, as, śöbhīla, good, beautiful, &c., e. i. na śöbhīla, more beautiful than this; śöbhī na śöbhīla, more beautiful than all, most beautiful.

aśpā, like this taśpā, like that kaiśpā, like what?
śtrā, so much or tśtrā, so much or kśtrā, how much or
many. many.

Adverbs.

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

(Time.) (Place.)
aśbhā, śbhā, now, ōkkhā, here
tābhā, then tōkkhā, there
kēbhā, when? kōkkhā, where?
aśj, to-day ōkkhē tāf, up to here
aśhū, to-morrow ōkkhān, from here
pōrghā, day-after-to-morrow ujjhā, jhāsī, bhētī, up
teśvētha, day after that bhiśā, ban, bēsār, down
bhid, yesterday nēr, near
phārūda, pharūṣa, day before dūr, far
yesterday. āggā, in front
Prepositions.

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

- tērī tāī, for his sake, for him
- tērī tāī, about thee (for thee, &c.)
- mērē sāhi, like me
- tinhā ri dhīrā, towards them
- tērī oīri pōriā, round about it

Verbs.

Auxiliary.

Pres. I am, &c. sā sā sā sā sā sā (fem. sī)
    or sā (f. sā) sā sā sī sī sī
    or hē (f. hē) hē hē hē hā hā

Pres. Negative āthī indecl. nēh āthī, am not, is not, &c.

Past I was, &c. thā (f. thi) thā thā thā (f. thi) thā thā
    or ti ti ti ti ti ti

Intransitive Verbs.

dzhaṃru, or jhaṃnu, fall.

Fut. dzhaṃ -sū or -nu -lā -lā -sū or -nu -lē -lē

Imperat. dzhaṃ dzhaṃā

Pres. Ind. dzhaṃā sā. dzhaṃā is not inflected, sā is sometimes uninflected and sometimes changed to st as above.

Impf. dzhaṃā ti or thā. thā inflected as above.

For these two tenses dzhaṃā (f. - pl. -s) sā and dzhaṃā thā are sometimes found. The Neg. of dzhaṃā sā is nēh dzhaṃā āthī.
Past Cond. dzhanrdä
Past Ind. dzhaurü f. dzhauri pl. dzhanrë
Pres. Perf. dzhaurü sä
Plupf. dzhaurü tî or thä
Participle dzhaurikë, having fallen; dzhaurü hundä, in the state of having fallen.

Some verbs show slight irregularities.

höna, be, become.

Fut. hönu, &c.
Pres. Ind. höä sä
Past Cond. hundä
Past Ind. hän

dëna, come.

Fut. ënnu ëllä, &c.
Imperat. ë ëjë
Pres. Ind. ësä sä
Past Cond. ëndä
Past Ind. ëä f. äi Pl. ës
Participle ëlka, having come

nëghnä go.

Past Ind. nötthä

jänä, go.

Past Ind. göä
Participle jäikë, having gone

bëghnä, sit.

Past Ind. bëtthä

Transitive Verbs.

mërnä, beat, strike, for the most part like dzhaurë.
Past Ind. mëru with agent case of subject, mëru, agreeing with object.
Pres Perf. mëru sä with agent case of subject, mëru sä agreeing with object.
Plupf. mëru ti (thä) with agent case of subject, mëru ti (thä) agreeing with object.

Some of the following common verbs are slightly irregular:—

khëpä, eat.

Fut. khënna
Past Cond. khëndä
Pres. Ind. khëä sä
Past Ind. khëä
### Kułīt.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>pinnə</td>
<td>drink</td>
</tr>
<tr>
<td>Past Coud.</td>
<td>pludə</td>
<td></td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>plə sə̊</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>plə</td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>dənənə</td>
<td>give</td>
</tr>
<tr>
<td>Past Coud.</td>
<td>dəndə</td>
<td></td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>dəsə sə̊</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dənə</td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>lənənə</td>
<td>take</td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>ləsə sə̊</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>ləsə</td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>kərənə</td>
<td>kərnə, do, make</td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>kərə sə</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>jənə</td>
<td>jənə, know</td>
</tr>
<tr>
<td>Fut.</td>
<td>ənənə</td>
<td>bring</td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>ənə sə</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>ənə</td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>nənənə</td>
<td>nənə, take, take away</td>
</tr>
<tr>
<td>Pres Ind.</td>
<td>nəsə sə</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>uşə</td>
<td></td>
</tr>
</tbody>
</table>

The Infinitive may end in either s or d.

For the Imperat. Sing. a polite form in -ət is often used, mərəltət, be pleased to strike; dzə₃urətət, be pleased to fall. This corresponds to Panjābī ḍīyə, Urdu ḍiyət, be pleased to fall.

The sə̀ of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the sə̀ omitted; thus, bərə ṭərkə ḍündəsə, he or she walks very quickly.

A passive participle is used to express ability: —mərə bəllə nəh pəłkədə, I cannot read. Panjābī, mərə kołə nəh₃-parhida.

"Where were you?" or "Where wert thou?" is capable of being expressed in several ways, tussə kəkəkə (or kəu) tlasting or tīrə, where were you? tə kəkəkə (or kəu) tlasting or tīrə, where wert thou? kəkəkə tənə (without tussə) where were you?

The form of the Verb with -rə does not appear to be used in
addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. रा, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjabi रा, which is used by men in speaking to men. The -न is apparently a suffix having the force of तुसा, and rendering unnecessary the employment of तुसा; cf. Panjabi रा. रा may be the same as Hindi रा; cf. also the र in the Sainji Future tense.

Of the two verbs meaning गो, जोड़ is used in composition with other verbs. नाग्सा is used alone for 'going,' though it also enters into composition.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

báb, bábū, father.  
amānī, ā, mother.  
bbāi, brother.  
dāi, elder sister.  
bēhā, bbāū, younger sister.  
bēṭā, so.  
bēṭī, daughter.  
khasam, husband.  
lāhrī, dzöl, jā, wife.  
mard, man.  
bēṛl, woman.  
ghūr-ā, boy.  
-ī, girl.  
pubāl, pl.nāl, shepherd.  
guśā, cowherd.  
tēōr, thief.  
ghōr-ā, gōr-ā, horse.  
-ī, -ī, marv.  
bōld, bauld, ox.  
gā, cow.  
māśāi, mhaśāi, buffalo.  
bōkr-ā, goat (he).  
-ī, " (she).  
bbbā, sheep  
kūtt-ā, kutt-ā, dog.  
-ī, -ī, bitch.  
gāhā, ghāl, rich, bear.  
barāg, leopard.  
gaddhā, gōddhā, ass.  
kukk-ar, cock.  
-ṛ, hen.  
brāl-ā, cat (male).  
-ī, " (female).  
ātt, camel.  
csrfū, bird.  
hāthi, elephant.  
hōth, hāth, hand.  
dzōngā, foot.  
nāk, nose.  
ōcchī, eye.  
mūth, face.  
dōnd, tooth.  
kōn, ear.  
gōhr, hair.  
munād, head.  
dālbb, tongue.  
pēt, stomach.  
pitth, back.  
jā, body.  
kāgad, book.  
kalam, pen.  
māndsā, bed.  
ghōr, house.  
nāl, river.  
ṇāl, stream.  
ḍāg, ḍhōg, hill.
 LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—continued.

pöddhrä, plain.
chät, field.
rötã, bread.
pãpt, water.
köçak, wheat.
chollí, maize.
buttsä, tree.
grë, village.
šaibr, city.
böp, jungle.
möchî, fish.
bött, way.
phöl, fruit.
šhikhä, meat.
duddh, milk.
šánhä, šannah, egg.
ghti, ghti.
tël, oil.
chäh, buttermilk.
dhîår, day.
râ, râ, night.
dhîårä, sun.
dzôth, dzâth, moon.
târ, star.
biánhä, wind.
gâch, rain.
zhuppä, sunshine.
bhrôtã, load.
bjäš, seed.
lohã, iron.
râmro, şhôbhi, kharä, good búrã, bad.
böddâ, big.
bôshä, hócchä, small.
âjai, lazy.
gançä, wise.
nikamnä, âjai, foolish.
telâka, takra, swift.
tîchhä, sharp.
uthrä, high.
şhôbhi, beautiful,清洁.
List of Common Nouns, Adjectives and Verbs—continued.

jīttā, win.
hārnā, be defeated.
ghōṣṭā, throw, sow.
bōjā jūndā, plough.
khiāṇā, give to eat.
piāṇā, give to drink.
ghāṇā, cause to hear.
tārīnā, graze.
tārīna, cause to graze.
lummā paṇṣā, lie down.

Numerals.

Cardinal.

1—āk.
2—dūi.
3—cin.
4—taśā.
5—pūnj.
6—chan.
7—saṭī.
8—ṭṭīb.
9—nāo.
10—dāgh.
11—giārā.
12—bārā.
13—tāhrā.
14—cōūdā.
15—pandā.
16—sōjā.
17—saṭārā.
18—ṭhārā.
19—pīh.
20—bīh.
100—għuārā.

Enumeration is by twenties up to a hundred.

Sentences.

1. Tārā ki rā? What is thy name?
2. Ėi ghōrē ri kēṭri umbar sā? How much is the age of this horse?
3. Ŗokkha na Kaṅghmīr kēṭri dūr bā? From here how far is Kaṅghmīr?
4. Tūsā ḍabbē ḍē ghōrē kēṭrē bāṭē bā? In your father's house how many sons are there?
5. Hañ anū dūrā na bōṇḍi sā. I have come walking to-day from very far.
6. Mērē taśṭā (cācē) rā bāṭē tēтрī bēḥpē sāngē ḍīḥ kērū. My uncle's son made a marriage with his daughter.
7. Ghōrē na ghōsā ghōrē ri kāṭhī bē. In the house is the white horse's saddle.
8. Tēī ri pīṭṭī pāndēḥ kāṭhī kōḍā. Bind the saddle on his back.
10. Sau baṛā ḍhaugā nā gōṛā bāṛ cāṛā sā. He on the big hill is grazing cows and sheep.

11. Sau baṭṭā bāṛā ghōṛā pāndā bāṭṭā hundā bō (sā). He under that tree was seated on a horse.

12. Tērā baāṭ ṛāpūl baihuṭ na bōḍḍā hā (sā). His brother is bigger than his sister.

13. Tērā mūl ḍhāṛi ṛupayyē sā. Its price is two and a half rupees.


15. Eh bē ṛh ṛupayyē dāi ḍsā. Give this rupee to him.


17. Tīḇē ṛāṅṛē māṅkē rōśhī bōṅhā. Having beaten him well bind him with ropes.


19. Mērē āṛgā tsōl. Walk before me.

20. Taṅ ṛēpẖē kōṛrē ṛbōṅrū sūḍā sā? Whose boy is walking behind thee?

21. Taī kōsān mūḷā lē? From whom didst thou buy it?

22. Grāuṛē ṛē ḍkā dukāndāra nā lē. I took (bought) it from a shopkeeper of the village.
THE DIALECTS OF MANDI AND SUKET,

BY

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

INTRODUCTION.

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

The main Mandi dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Suket. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Mandali may be taken to be Jhajungri half-way between Sultanpur and Palampur. Choja Banghaal, as alluded to in the following pages, is spoken in that portion of Choja Banghal which lies in the extreme northern portion of Mandi State. In the south-east portion of the State called Mandi Siraj the dialect spoken is still Mandali, but it shows resemblances to Inner Siraji, the dialect of the northern half of the Siraj Tahsil of Kula.

In Mandali the genitive is formed by the postposition ra, the Dative by ja, and the Ablative by ga or tha.

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

The Pres. Part in composition is indeclinable, as kara kha, is doing, which reminds us of the Kashmiri participle kara. Another
resemblance to Kashmiri is in the confusion between e and ye. Thus we find e used interchangeably with tyē, ê with yeś, tēthī with sēthī (yētīthī). The interchange of s and h finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary ha and a or a. See the dialects passim.

Maṇḍēśī has a Stative Participle in—trā, thus paśtrā, in the state of having fallen, pāśtrā, in the state of having been drunk. The peculiarity of the verb bāhā, beat, has been alluded to under the Verb in Maṇḍēśī and Chōṭā Banghāḷī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of ability.

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

The Singular of nouns is practically the same as in Maṇḍēśī, but in the Plural Panjābi influence is shown in the Oblique termination—ā. The Agent Plural, however, ends in —āḷī. thā is used for the Ablative postposition, gā being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍēśī.

In Verbs we find that the Dhar dialect resembles Panjābi in its Pres. Part. in—dā, and in its Past Part. in—ā. The Bahal dialect has its Pres. Indic. like Maṇḍēśī, as mārā ḍā, but in the Imperfect has the peculiar double form, mārā ḍā thā, he was beating, mārā ḍā thā, they were beating. The Sukē dialects make their future in gā and possibly g or ng, and have the Stative Participle in—trā, as mārītrā, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍēśī.

The system of transliteration is that of the Asiatic Society of Benga. í denotes the sound half-way between i and t; u italicised in a word printed in ordinary type is half-way between u and õ; su similarly italicised represents the sound of s in French je; c is the sound of ch in child, ḍ is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.
### MANDHÂLI. [Maṇḍâli]

#### Nouns.

##### Masculine.

#### Nouns in -ā.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā, horse</td>
</tr>
</tbody>
</table>
| G.             | -ā rā | as Sing.
| D.A.           | -ā jō | " |
| L.             | -ā manjā | " |
| Ab.            | -ā gō, thā | " |
| Ag.            | -ā | " |
| V.             | -ā | -ā |

#### Nouns in a Consonant.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghar, house</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>ghar-ā, rā, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ā</td>
</tr>
<tr>
<td>V.</td>
<td>-ā</td>
</tr>
</tbody>
</table>

#### Nouns in -ī.

| N.             | hāth-ī, elephant | as Sing. |
| G.D.A.L.Ab.    | -ī rā, &c. | " |
| Ag.            | -ī | " |
| V.             | -ī | -ī |

Nouns in -ā, such as hindā, Hindu, are declined like those in -ā. bāb, father, is declined like ghar, except that the second ā is doubled before any additions.

### Feminine.

#### Nouns in -ī.

| N.             | bāī-ī, daughter | as Sing. |
| G.D.A.L.Ab.    | -ī rā &c. | " |
| Ag.            | -ī | " |
| V.             | -ī | 15 |
Nouns in a Consonant.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bah-b.</td>
<td>pi</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>-pi rā &amp;c. as Sing.</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>-piś</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>-pi</td>
<td>-piś</td>
</tr>
</tbody>
</table>

Pronouns.

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>haā</td>
<td>tē</td>
<td>sa</td>
<td>sh, this.</td>
</tr>
<tr>
<td>G.</td>
<td>mērā</td>
<td>tērā</td>
<td>tēs rā (or tyēs or tis)</td>
<td>ēs rā (yēs)</td>
</tr>
<tr>
<td>D.A.</td>
<td>mējō</td>
<td>tōjō</td>
<td>&quot; &amp;c.</td>
<td>&quot; &amp;c.</td>
</tr>
<tr>
<td>L.</td>
<td>mē bhāttā, manjā</td>
<td>tuddā &amp;c.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>māthē</td>
<td>tutthē</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>māl</td>
<td>tāl</td>
<td>tinā</td>
<td>inā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.A.</th>
<th>L.</th>
<th>Ab.</th>
<th>Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tussā</td>
<td>tussā rā</td>
<td>tinhā rā</td>
<td>inhā rā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tinhā</td>
<td>tinhā</td>
<td>inhā</td>
<td>inhā</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than ā are indec. Those ending in ā have Obl. ā.
It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of ga, from, than, as khard, good, es g khard, better than this, sabhi g khard, better than all, best.

**Demonstrative.**
- ērā, like that
- itnā, so much

**Correlative.**
- tērā, like that
- titnā, so much

**Interrogative.**
- kārā, like what?
- kitnā, how much

**Relative.**
- jārā, like which
- jitnā, as much

**Adverbs.**

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

**Time.**
- ēbbē, now
- tēbbē, then
- kēbbē, when?
- jēbbē, when
- āj, to-day
- kāl, to-morrow
- dōthī, to-morrow morning
- parsē, day after to-morrow
- cauthē, day after that
- kāl, yesterday
- parsē, day before yesterday
- cauthē, day before that
- kadhi, sometimes, ever
- kadhi na, never
- kadhi kadhi, sometimes

Others are ki, why, īdhī te kattē, for this reason, ā, yes, siūā quickly.

**Place.**
- ēthī, here
- tēthī, there
- kēthī, where?
- jēthī, where
- ēthī tikkī, up to here
- ēthī tē, from here
- upā, up
- bun, down
- nōdē, near
- dūr, far
- aggē, in front
- picchē, behind
- bhittar, inside
- bāhar, outside

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pār</td>
<td>beyond</td>
</tr>
<tr>
<td>wār</td>
<td>on this side</td>
</tr>
<tr>
<td>whittar</td>
<td>manjha, manjhe, within</td>
</tr>
<tr>
<td>prallā</td>
<td>upon</td>
</tr>
<tr>
<td>tēth</td>
<td>below</td>
</tr>
<tr>
<td>tikā tikki</td>
<td>up to</td>
</tr>
<tr>
<td>mē nēṅa</td>
<td>beside me</td>
</tr>
<tr>
<td>mē sōṅga</td>
<td>with me</td>
</tr>
<tr>
<td>tōsā</td>
<td>for him</td>
</tr>
<tr>
<td>tērē katthā</td>
<td>about thee</td>
</tr>
<tr>
<td>mē sāhī</td>
<td>āssā sāhī, like me, like us.</td>
</tr>
<tr>
<td>tīnhā bakkhā</td>
<td>towards them</td>
</tr>
<tr>
<td>tōṅga prānt</td>
<td>after that</td>
</tr>
<tr>
<td>idhi rā orā para</td>
<td>round about</td>
</tr>
<tr>
<td>tūssā barābar</td>
<td>equal to you</td>
</tr>
<tr>
<td>māthā partāg</td>
<td>apart from me</td>
</tr>
</tbody>
</table>

**Verbs.**

**Auxiliary.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Present</th>
<th>I am &amp;c.</th>
<th>Singh. ha, f. hi</th>
<th>Plur. hā, f. hi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>I was &amp;c.</td>
<td>Singh. thā, f. thi</td>
<td>Plur. thē f. thi.</td>
<td></td>
</tr>
</tbody>
</table>

**Intransitive Verbs.**

paunā, fall.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future</th>
<th>Singh. paunā -ā f. -ī</th>
<th>Pl. -ī f. -ī, also paunā indecl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperat.</td>
<td>pau</td>
<td>paunā</td>
<td></td>
</tr>
<tr>
<td>Pres.</td>
<td>paunā indecl.</td>
<td>with hā, f. hi.</td>
<td>Pl. hā, hī</td>
</tr>
<tr>
<td>Impf.</td>
<td>thā, thē, thī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>paundā (-ī -ī -ī)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past Indo.</td>
<td>paś f. pēt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>paś hā, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plupf.</td>
<td>paś thā, &amp;c.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Participle** paṅkā, having fallen; paunā hā, on falling, paṅkā, in the state of having fallen, paundā, while falling, paunā sūṅg, faller or about to fall.

Some verbs have slight irregularities.

**hāṅg, be become.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future</th>
<th>hāṅg ehāṅg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>hāṅg hāṅg</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>hūndā</td>
<td></td>
</tr>
<tr>
<td>Past Indo.</td>
<td>hāṅg</td>
<td></td>
</tr>
</tbody>
</table>

**sūṅg, come.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future</th>
<th>sūṅg ehāṅg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>sūṅg hāṅg</td>
<td></td>
</tr>
</tbody>
</table>
Māndeśī.

Past Cond.  āndā
Past Indic.  āyā
Participle  ātek, having come, ātur, in the state of having come.

jānā, go.

Imperat.  jā jā
Pres. Indic.  jāhā hā
Past Cond.  jāndā
Past Indic.  gāā
Participle  jātek, having gone; gērā, in the state of having gone.

raihā, remain.

Fut.  rahanāghā or rahanā
Imperat.  raigh  rahā
Pres. Ind.  rahā hā
Past  rahā

baitāghā, sit.

Fut.  baitānghā or baitānghā
Past Cond.  baitādā

Transitive Verbs.

mārnā, beat, strike, in general like pasā.

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

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

The following are slightly irregular:—

khāṃ, eat.

Fut.  khāṅghā or khāng
Pres. Indic.  khāhā hā
Past Indic.  khādāhā
Participle  khādhārā, in the state of having been eaten.
Past  pītā, drink.
Participle  pītirā, in the state of having been drunk.

Pres. Ind.  daṇā, give.
Past      ditta
Participle  dittirā, in the state of having been given.

Fut.  lāngā or lāng
Pres. Indic.  laṅā hā
            karna, do.

Past  kītā
lāṅā, bring, like auṣā, but

Past  lōi śyā
161 jāṅā, take'away, like jōṅā.

There is a noticeable peculiarity about the past of bāṅā, beat strike. (Fut. bāṅāṅghā, bāṅāṅg). The past is always used in the Form. I beat him is maṅ tasi bāṅ. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Bangāli dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, haṅ paṅaṅ karaṅ hā (compounded with karna, do).
I continue falling, haṅ paunḍa raṅā (compounded with raṅghā, remain).
I am in the act of falling, haṅ paunḍa lagṛṅā hā (compounded with lagṛṅā, stick).

List of Common Nouns, Adjectives and Verbs.

ghōṅā, horse.
bāṅ, bāpā, father.
māl, mother.
bāṅā, brother.
bāṅbā, elder sister.
baiṅ, younger sister.
gāṅbāṅ, bēṅ, son.
bāṅtā, daughter.

biṅāṅ, husband.
lāṅ, wife.
mardh, man.
janāṅā, women.
maṅṭthā, boy.
maṅṭhi, girl.
pūṅāṅ, shepherd.
cōr, thief.
LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—Continued.

ghörā.
gōri, mare.
bald, ox.
gāl, cow.
mhāiś, buffalo.
bakr-ā, he-goat.
-ī, she
bhōp, sheep.
kutt-ā, dog.
-ī, bitch.
rīch, bear.
barāgh, leopard.
gaddhāś, ass.
sūr, pig.
kuṭk-ār, cook.
-ī, hen,
bill-ā, cat (male).
-ī, " (female).
št, camel.
pachī, pākhdhrū, bird.
īl, kite.
hāthī, elephant.
hāth, hand.
pair, pād, foot.
nūk, nose.
hākkhī, eye.
mūh, face.
dānd, tooth.
kān, ear.
sarūlā, kāś, hair.
mūpū, sir, head.
jībh, tongue.
pīth, back.
pēṭ, stomach.
sarīr, body.
pōthī, book.
kalam, pen.
mānjā, bed.
ghār, house.
dāryāś, river.
khād, stream.
dhārā, hill.
pāḍhar, plain.
dōhri, field.
rōṭī, bread.
pāṇī, water.
kaṇap, bread.
chalī, maize.
dāl, tree.
grāś, village.
nagar, city.
bāṇ, jungle.
macōh, fish.
paiṇḍā, way.
pbāl, fruit.
māsā, meat.
duddh, milk.
batti, ānni, egg.
ghū, ghi.
tāl, oil.
chāh, buttermilk.
dhīrmā, day.
rāt, night.
sūrj, sun.
candarmā, moon.
tāra, star.
bāgar, wind.
pāṇī, barkhār, rain.
dhūppā, sunshine.
gīrd, stormy wind.
bbārā, load.
bīū, seed.
lōhā, iron.
kharā, good.
burā, bad.
bāḍḍā, big.
halkā, little.
dalidrī, lazy.
sakliwālā, wise.
bhacēlā, foolish.
tātā, swift.
painā, sharp!
List of Common Nouns, Adjectives and Verbs—Continued.

ucçā, high.
gōrā, kharā, beautiful.
kubhadrā, ugly.
ṭhaṇḍā, cold.
tātā, hot.
guḍlā, mlīthā, sweet.
hacchā, clean.
ghaṭ, little.
bahut, much.
hōpā, be, become.
aṇā, come.
jān, go.
baṭṭhya, sit.
laiṇā, take.
dāṇā, give.
pauṇā, fall.
ūṭhā, rise.
kaṇḍā, stand.
dēkhpā, see.
kaḥ, eat.
pīṇā, drink.
bolā, say.
sauṇā, sleep, lie down.
karna, do.
raihpā, remain.
bāhuṇā, mārṇā, beat.
pachāṇṇā, recognise.

bujjhā, know.
pujjā, arrive.
daunā, run.
nhassā jānā, run away.
baṇṇā, make.
thaṇā, place.
sāḍpā, call.
mṛgā, meet.
sikkhā, learn.
parhpā, read.
likhṇā, write.
marnā, die.
suṇṇā, hear.
haṭpā, turn.
haṭī aṇā, return.
beuhṇā, flow.
lāṛṇā, fight.
jittā, win.
hārṇā, defeated.
caḷāṇṇa, go away.
bāhpā, sow.
hal bāhpā, plough.
kuṇṇā, cause to eat.
pīṇā, cause to drink.
suṇṇā, cause to hear.
cugṇā, graze.
cārne, carāṇa, cause to graze.

Numerals.

Cardinal.

1—ek.
2—dāl.
3—trāś.
4—cār.
5—pāṇj.
6—chau.
7—sāt.
8—āṭh.
9—naṇ.
10—daṇ.
11—gyārā.
12—bārā.
13—tāhrā.
14—cāudā.
15—pandā.
16—sōlā.
17—estārā.
18—ṭhārā.
Mañcsth.

NUMERALS—continued.

Cardinal.

19—unm. 67—satāhāt.
20—bhīt. 69—aṛhāttar.
27—satāi. 70—satār.
29—aṇāṭrī. 77—satāntar.
30—triḥ. 79—ṇāṭ.
37—satāṭrī. 80—aṣṭ.
39—antāli. 87—satāl.
40—cāṭl. 89—nauṭ.
47—satālī. 90—nabā.
49—aṇaunjā. 97—sāṭaṇṇā.
50—panjāh. 100—san.
57—sāṭaṇjā. 200—dāl san.
59—aṇāhāt. 1,000—haṭṭār.
60—sāṭh. 100,000—lakkh.

Ordinal.

1st, paṅhāt. paṅhāt bārī, first time.
2nd, dujjā. dujjī „, second time.
3rd, trijjā. saṅgā, onefold.
4th, caṇthā. dasgā, tenfold.
5th, panjā. ṣaddhā, half.
6th, chaṭṭhā. pauns dāt, 1½.
7th, satā. sawā dāt, 2½.
10th, dasā. ḍhā, 2½.
50th, panjāḥ. ḍaḍgh, 1½.

sāḍgha cāṛ, 4½.

SENTENCES.

1. Tērā kṛyā nāḥ hā? What is thy name?
2. Eh ghorā kitnā barsā rā hōā? How old is this horse?
3. Yāttī hē Karim kitnā kū dūr hā? From here how far is Kashmir?
4. Tērā bābbe rē gharā kitnā gāḥhrā hā? In thy father’s house how many sons are there?
5. Āj haḥū barsā dūrā gē haṅḍikā ayā. Today I from very far have walking come.
6. Mērā cāṛē rē gāḥhrā tēsrī baiṅpī sāḥgē bīḥā hūrā. My uncle’s son is married to his sister.
7. Gharā sufōďā ghōrē ri jin āh. In the house is the white horse's saddle.

8. Ėarī piṭṭhi pralle jin kāi dā āh. On his back bind the saddle.


10. Uppār dhārā ē ārē sīrē par gāv bākri cārā āh (or cārēs kārē āh or cārānā lāgīrā āh). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs ālā hē bāhī gōrē pralle bāiṭhīrā āh. He under that tree is seated on the horse.

12. Tērē bhai āpūl baihū āl gā baďā āh. His brother is bigger than his sister.

13. Tērē mul ġārē rupāyyā āh. Its price is two and a half rupees.

14. Maṅrē bāb tēs halkē gharē whittar (manjē) rahē āh. My father lives in that small house.

15. Tējī āṅrē ārē rupāyyā ārē dā ārē āh. Give him these rupees.


17. Tējī bauht mārīkē rassī kē bānhā āh. Having beaten him well bind him with ropes.

18. Khūē ārē pāṅī kāďē. Take out water from the well.

19. Māṅēs āggē cālē. Walk before me.

20. Kērē gābru tuddh pīcchē sūndē lāgīrā āh? Whose son is coming behind you?

21. Sē tuṣēs kīṣēs mūḷēs lāā āh? From whom did you buy that?

22. Grāwēs ē hattīwāłā āl ē lāā āsās mūḷā āh. We bought it from a shopkeeper of the village.
NORTH MANDEALI.

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

Nouns.
The Ablative is formed with ge, from.
ded, sister, is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ded</td>
<td>ded -a</td>
</tr>
<tr>
<td>G.D.A.L.Ab.</td>
<td>dedd -a rā, &amp;c.</td>
<td>-a, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>-a</td>
<td>-a</td>
</tr>
</tbody>
</table>

Pronouns.

Singular.

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
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<th>4th</th>
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<tbody>
<tr>
<td>N.</td>
<td>...</td>
<td>ta</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>G.</td>
<td>...</td>
<td>fem. tēsē rā</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>D.A.</td>
<td>muniō</td>
<td>tujē</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>L.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ab.</td>
<td>mafge</td>
<td>taddhge</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ag.</td>
<td>...</td>
<td>tāf</td>
<td>tīnē, tīnā, f. tēsē</td>
<td>tīnē, tīnā, f. tēsē</td>
</tr>
</tbody>
</table>

Plural.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>tōk</td>
</tr>
<tr>
<td>G.</td>
<td>mhrā</td>
</tr>
<tr>
<td>Ag.</td>
<td>āsēs</td>
</tr>
</tbody>
</table>

kus, who? Ag. s. kusīa.
jō, who, Ag. s. jinīa.
kōt, someone, anyone, Ag. kēsi.

Adjectives.


tahrā, like this or that tahrā kahrā jahrā
strā, so much or many tēstrā kēstrā jēstrā
### North Maşedař

#### Adverbs.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pōṛghā, day after to-morrow</td>
<td>upī-rau, up</td>
</tr>
<tr>
<td>or day before yesterday.</td>
<td>bunhā, down</td>
</tr>
<tr>
<td>ṣṭṭhi tād, up to here</td>
<td>nār, near</td>
</tr>
<tr>
<td>ṣṭṭhi gā, from here</td>
<td>bhittar</td>
</tr>
</tbody>
</table>

#### Prepositions.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>andhār, bic, within</td>
<td>māf nērē, beside me</td>
</tr>
<tr>
<td>thālā, below</td>
<td>māf kānā, with me</td>
</tr>
<tr>
<td>tād, up to</td>
<td></td>
</tr>
</tbody>
</table>

#### Verbs.

**Auxiliary.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Sing. hē,</th>
<th>3rd s. hā or hē</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>thī Pl. thī f. thī</td>
<td></td>
</tr>
</tbody>
</table>

**Intransitive Verbs.**

- paunā, fall.
  
<table>
<thead>
<tr>
<th>Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>pāiśā, f. pāi</td>
</tr>
<tr>
<td>Participle</td>
<td>pāitrā hōā, in the state of having fallen</td>
</tr>
</tbody>
</table>
  
| Fut. | anghā            |                 |
| Imper. | ā ā              | jānā, go.      |

- Jānā, go.

| Fut. | janghā            |                 |
| Imper. | jā jā             | rāhnā, remain. |

| Fut. | rānghā            |                 |
| Imper. | rāh rāh           |                 |
| Past Cond. | rāhndā         |                 |
| Past Ind. | rāhē            |                 |
| Past  | bāṭhē             |                 |

**Transitive Verb.**

- dīnā, give.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>dīghā</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>dindā</td>
</tr>
<tr>
<td>Past</td>
<td>dītē</td>
</tr>
</tbody>
</table>
North Maṇḍēḷī.

Fut. īṣgha, laññ
Past Cond. iṣgā
Past Ind. īṣā

Past galāyā, say.
Past jāṇā, know.

īṣā aṇā, bring, like aṇā.

The future does not appear to have the indecl. form found in Maṇḍēḷī, proper, e.g., paun, mārap. The 1st S. however has an alternative form in -ā, as paū, bāḥā, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the ā in the middle: thus, māṇaṇā or bāḥaṇā, striker.

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

bābbā, father.
lā, mother.
bhārātā, bhāt, brother.
bāubhi, elder sister.
bābbi, younger sister.
māhnā, man.
māhātmī, woman.
bōl, ox.
kuttā, dog.
-ī, bitch.
gāḍhā, ass.
sāṅgar, pig.
pair, foot.
shir, hair.
pyāt, stomach.
pitā, body.
kāgad, book.
nāl, stream.
pahār, hill.
bāght, field.
shathr, city.
jangal, jungle.
mhachhī, fish.
palāḍā, way.

phōl, fruit.
dāḍhā, milk.
āṇḍā, egg.
ghāṭā, ght.
bāk, strong wind.
bājā, seed.
bāṅkā, fine, good, &c.
bōḍā, big.
darijā, lazy.
sānā, wise.
gūr, ignorant.
ṭhōḍā, cold.
matā, much, many.
bāṭhā, bāṭhā, sit.
galāṇā, say.
rāḥā, remain.
pauhoṇā, arrive.
nāṭhaṇā, nāṭhaṇā, run.
bolā, call.
ṣhikkhā, learn.
ṣhūṇā, hear.
calē aṇā, return.
baiḥā, flow.
khīṇā, cause to eat.
ṣhūṇāpā, cause to hear.

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

2. Ėś ghōṛā ṛi kētrī umar ḍī? What is the age of this horse?
3. Bēthīgē Kāsmīrā tāśī kētrā dūṛ ḍā? From here to Kashmir how far is it?
4. Thārē bābbā ṛi gharē kētrē laṅkē ḍā? In your father's house how many sons are there?
5. Haṅḍā dūṛā ṛi haṇḍī kannē ēyā. I have come walking from very far.
6. Mārē cācā ṛi bētā ērī bēmhum kannē bībāh ḍō. My uncle's son is married to his sister.
7. Gharē maṅjhā hacchē ḍhōṛā ṛi kāṭɦī ḍī. In the house is the white horse's saddle.
8. Ėrī piṭṭhī mē ḍīn kēs. On his back bind the saddle.
10. Sē pahāṛē ṛi cōṭī mē gāī bākṛī cāṛāṅā. He on the top of the hill is grazing cows and goats.
11. Ėś ḍāḷā bēṭhī ḍhōṛā ṛuppĥar baṭṭhīrā. Under this tree he is seated on a horse.
12. Ėrē bāhī apṭī bēmhum ṛī wāḍā. His brother is bigger than his sister.
14. Ėrē jē ṛē ṛupräyā ṛē ṛō. To him this rupee give.
15. Ėṅgō ṛupräyā ṛē ḍī lān. From him take the rupee.
17. Ěshjo băhiś rağıś bannhă. Having beaten him bind him with ropes.
18. Bă! gę pępı kađhă. From the spring take out water.
19. Mągę āgğă cał. Walk before me.
20. Ksără l̄ăkă tussă pıcchă āă. Whose boy is coming behind you?
21. Tussă kęsgę mul lăă? From whom did you buy it?
22. Grăns ră ďk dukándără gă. From a shopkeeper of the village.
CHOṬĀ BANḠĀLĪ.

The following grammatical forms are those in which the Mandeśli spoken in that portion of Chotā Banghāl which lies in Māṇḍī State, differs from North Mandeśli generally.

**Pronouns.**

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>hān, māf</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>G.</td>
<td>...</td>
<td>...</td>
<td>tisrā, tisse rā</td>
<td>...</td>
</tr>
<tr>
<td>D.A.</td>
<td>minjō</td>
<td>tijjō</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ab.</td>
<td>magē</td>
<td>tuggē</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ag.</td>
<td>...</td>
<td>taf</td>
<td>trim, f. tisse</td>
<td>inni, f. issē</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th>tussē</th>
<th>tussē rā</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>assē</td>
<td>mhārā, assē rā</td>
</tr>
<tr>
<td>G.</td>
<td>assē jō</td>
<td>jō</td>
</tr>
<tr>
<td>D.A.</td>
<td>assē</td>
<td>tussē</td>
</tr>
</tbody>
</table>

**Adjectives.**

čtnā, so much  titnā  kōtnā, jōtnā  or many,

**Adverbs.**

kai, why?

**Verbs.**

**Auxiliary.**

Pres. I am,  Sing. m. hā

**Intransitive Verbs.**

pūṃpā, fall.

Participle.  pūṃrā, in the state of having fallen

Past  āyē
Chota Banghali.

jānā, go.

Fut. jāyghā
Past rēhā

raihā, remain.

In Chota Banghāl also is found that peculiar fem. past of bāhā thus:

mañ tīṣā dō trai bāhā, I struck him two or three blows; mañ tīṣā dō trai thāgrā rī bāhā, I struck him two or three blows or slaps.

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

ēk kitāb māngā nīth parhās jāndī, I cannot read this book.
rōkī māngā nīth khāyā jāndī, I cannot eat bread.
hakkār nīth māngā rōkās jāndī, I cannot stop the mule.
phulke nīth mīnjo ōndā pākādā, I cannot cook phulke, (lit. phulke do not come to me to cook.)

In these cases on the analogy of Urdu and Panjabi we should expect parhi, khātī, rōktī, pākāśā.

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

hāppā, father.
tīj, mother.
bhātī, brother.
bābbī, baihī, sister.
munnā, son.
bātī, daughter.
khasmī, husband.
lātī, wife.
mālāṇā, man.
jānāṇā, woman.
chóhrī, boy.
-i, girl.
gnālū, shepherd.
cōrī, thief.
ghōrī, horse.
-i, mare.
mhārā, buffalo.
bakrī, he-goat.
CHAMBA DIALECTS.

BY

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

INTRODUCTION.

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

The grammar of Cambālī is very much what we should expect from its geographical position. It makes its Genitive in ṅ, its Dative in jō, its Future in -dā, it has a Stative Participle in ṣrā, thus śirād, in the state of having fallen, mārād, in the state of having been beaten, for the participle with hācing, it uses kārī, as śirī kārī, having fallen.

Bhāṭālī has, in consequence of its position, affinities with Ḍogri, spoken in Jammā State, and with Kangri, spoken in Kangra. In the Genitive it has dā, in the Dative ki or kēdā, in the Future gā or gāh. (The dialects of Kangra, Maṇḍi State and Suket State have also a Future in g or gāh.) Like Cambālī it uses kārī for the participle with
having. Its Stative Participle is very interesting; it has two forms e.g., गढ़ा or गढ़ा, in the state of having fallen, अय़ा or अय़ा, in the state of having come. A form very similar to गढ़ा or अय़ा is found in कांग्रे, but for the form in -आ we have to go all the way to the State of Baghālī, south of Simla, where we find अय़ा, अय़ा, with the same meaning as ब्राह्मण्य अय़ा, अय़ा. Similarly गहा, रहादा, in ब्राह्मण्य correspond to गढ़ा, गढ़ा (or रहादा) in Baghālī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in -आ is on the antepenultimate.

In pronunciation Bhaṭṭālī very much resembles Camēlī. Both employ the cerebral ल and र, and in both the sound given to ल is midway between the sound in Urdu and Hindi and that in Panjābī. In Urdu and Hindi ल is pronounced practically as it is in English. In Panjābī, when it appears either alone or in conjunction with ब, ग, ज, द, घ, श, म, न, ल, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭṭālī and Camēlī it is half-way between the two, while their pronunciation of ल when it follows a vowel is nearly the same as in Panjābī, that is to say, ल is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of ल, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in त or ट, its Dative in न, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gāḍī dialect of Camba. Its Pres. Participle ends in -आ and its Stative Participle in -रा. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, खः त, eat (intr.) fem. खः त, खः त, eating, fem. खः त. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadrāwāthī, still more developed in others more distant such as Pōgūli and Kishāwanī, till we reach the highest stage of bewildering completeness in Kāshmirī. The normal ending of the Curāhī Future is -मः, -मः in the 1st Pers. Sing. and Plur. and -ल, -ल in the Sing. and Plur. of the other persons, though -मः, -मः are also found in the 3rd Pers. Sing. and Plur. and occasionally -ल in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in ल, we find that the following dialects have a Future with ल, appearing in every person, Singular and Plural: Jamāl Sirājī, Bhadrāwāthī and Pādarī in Jamālī, Panwālī, Camēlī, and Bharmaurī or Gāḍī in Camba, Inner Sirājī in Kulū, and the dialects of Jubbū in the Simla area. The following have ल in the 2nd and
iii

3rd Persons—Kulā, Kīṭṭhālī (Kīṭṭhāl and neighbouring States, including the Simla municipal area), the dialect of the British district of Kēṭ Khāl, and Baghāṭī (Baghāṭ State). Panchī in Panch State has the 2nd and 3rd Plur. in ī, and Bhalā in Jammā State has ī in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which have ī in the 1st Plur. are the Simla States dialects of Kēṭ Gurā, Kēṭ Khāl, Kīṭṭhāl and Baghāṭ, while the Jammā dialects of the Sirāj, Bhandrawāh and Bhalā have both ī and ī combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have ī in the Future, extending from Panch to Jubbal, we have an area which has its Futures in ī or ā, comprising the dialects of Bhatāgīl (Camba), Kāngrā, Maṇḍī and Sukāt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in ī, keeps the ī purer than the more outlying: thus Ļurā and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce ī.

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

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

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

Linguistically the chief interest of Camba centres in Lāhūlī, spoken
in the north-east portion of the State. In British Lahul to the east of Cambe Lahul, there are three dialects of Lahuli. There the Bhäga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Cambe Lahul. The dialect spoken in the Bhäga Valley is called Banã or Gãrî or Gãrã, that in the Candra Valley is called Ranglói, and the dialect of the valley of the united stream is known as Patni, Patañ or Mançâšt. The dialect of Cambe Lahul we may call, for want of a better name, Cambe Lahuli. Lahuli will thus be seen to comprise four dialects. Lahuli bears some resemblance to Tibetan, to Kanâšht (the remarkable language spoken in a single village in Kulã called Malãpa or Malãnt), and to Kanâwâri, spoken in Kanâwar in Bashahr State. The resemblance of Cambe Lahuli to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:

<table>
<thead>
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<th>Percentage of words in which Cambe Lahuli resembles:</th>
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<tr>
<td>Patni 63</td>
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<tr>
<td>Ranglói 37</td>
</tr>
<tr>
<td>Gãrî 30</td>
</tr>
<tr>
<td>Kanâšht 29</td>
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<tr>
<td>Tibetan 22</td>
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</tbody>
</table>

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

The chief difficulty of Cambe Lahuli lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—tãri, strike, beat, (Infin.), Fut. tãmôg. The Present tense has tãnádã and tãmádã, Imperf. tãndãg tãmádãg.

kãrâ, say, Fut. kã (kâg). Pres. Ind. kãrãdã, kãdã, Imperf.
In the case of the Verb pipi, arrive, Fut. pipö (pipög) we have in addition to Pres. pipädö, and Imperf. pipädëg, forms from some other root pipödö, and pipödëg.

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

The Past is even more interesting. It appears to have seven forms, ending in -tög, -dög or -dög, -ta, -da, -tä, and a shorter form ending in -g. Thus we have:

from kūf, say, kūtög, kuta, kūig, I said.
  " that, do, thatög, hög (hödög is probably Imperf.).
  " randö, give, randög, randa, rög.
  " pipi, arrive pög.
  " shötö, take away, shöda.
  " jö, go, idög, idö.
  " hûtö, become, shötö, shutö.

There is even another form in -ga as khösga from khösi, be obtained. We have also rö from randö, give. Have all these forms the same meaning, or do they really represent different tenses?

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

  nöö, I shall know, maiëgg, I shall not know.
  ideg, I went, neg. iggiëmu.
  äöög, I shall fall, neg. ma dag.
  abög, I shall come, neg. mågg.
  ë, go (Imperat.) neg. ëšël.
  ëdani, come (Imperat. plur.) neg. thàdannë.

In iggiëmu, I did not go, and ägëmu, I did not come, (from ändög I came), the ma of the neg. seems to have been changed to mu and added at the end.

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

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

An examination of the grammatical forms of Cambo Lâhûji which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest
interest, and which are worthy of full investigation. The grammar of Lāhuñi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camēālī, 37,433; Curāhī, 26,859; Bhamaurī or Gādi 26,361; Bhōṭīa 24,299; Pangwālī, 4,156; Lāhuñī 1,543. It is probable that the Bhaṭṭāḷī speakers are included under Camēālī; the figures returned under Bhōṭīa seem quite incorrect.

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

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. a stands for the sound of ch in child, ch being its aspirate, ah is sh in shout, while in sh the s and h are separate; ë, ë, denote ə, ə followed by nasal n, and so for other vowels; ÷ denotes the sound of ng in singing, 1 is a sound midway between s and t, s in italics occurring in a word in ordinary type denotes the sound half-way between ə and ə, and ew in italics denotes the short sound corresponding to əə.

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

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

T. GRAHAM BAILEY,

January 30th, 1905.
CHAMBA DIALECTS.

CHAMBA DIALECTS.

CAMELÍ.

Nouns.

Masculine.

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<tbody>
<tr>
<td>N. ghór-á, horse</td>
<td>-3</td>
<td>-3</td>
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<tr>
<td>G. -3 rā</td>
<td>-3 rā</td>
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<tr>
<td>D.A. -3 jō</td>
<td>-3 jō</td>
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<tr>
<td>L. -3 bioc</td>
<td>-3 bioc</td>
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<tr>
<td>Ab. -3 kachā</td>
<td>-3 kachā</td>
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<td>Ag. -3</td>
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<tr>
<td>V. -3</td>
<td>-3</td>
<td></td>
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</tbody>
</table>

Nouns in Consonant.

| N. ghar, house | ghar |
| G. ghar-3 rā | -3 rā |
| D.A.L.Ab. -3 jō, &c. | -3 jō, &c. |
| Ag. -3 | -3 |
| V. ghar | -3 |

So also babb, father.

Nouns in -l.

| N. háth -l, elephant | -l |
| G.D.A.L.Ab. -l rā, &c. | -l rā, &c. |
| Ag. -1s | -1s |
| V. -1s | -1s |

Nouns in -u, bioc, scorpion, are declined like háthí, a taking the place of 1.

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

Feminine.

Nouns in -l.

| N. kūr -l, girl | -l |
| G.D.A.L.Ab. -l rā, &c. | -l rā, &c. |
| Ag. -1s | -1s |
| V. -1s | -1s |
Nouns in Consonant.

Sing. | Plur.
---|---
N. | baihā, sister | baihā -1 or -ō
G.D.A.L.Ab.Ag. | baihā -1 rā, &c. | -1 or -ō rā, &c.
V. | -ī | -ō

Gā, cow, is thus declined—
N. | gā | gā -ī
G.D.A.L.Ab. | gā -1 rā, &c. | -1ē rā, &c.
Ag. | -ī | -ī

dēṣā, daughter, has oblique dēñā.

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

---

Personal Pronouns.

Sing. | Plur.
---|---
1st | 2nd. | 3rd | 3rd | 1st | 1st
N. | hā | tā | sā, ō | ō | hā
G. | mārā | tārā | usārā | isārā - | isārā -
D.A. | minjā | tījā | us jō | jō | jō
L. | mañjā manjh, taf manjh, | manjh, | manjh, bico | bico | bico
Ab. | or mērē | taf or tērē | kachā | kachā
Ag. | mañjā | taf | unī | unī | hā, thiā

---

Interrogative Relative Pronouns.

Sing. | Plur.
---|---
N. | kūp, who? | jō, who | kūp | jō
G. | kūpārā | jisārā | kunbērā | jinbērā
D.A.L.Ab. | kus jō, &c. | jis jō, &c. | kunbē jō, &c. | jinbē jō, &c.
Ag. | kufī | jinī | kunbē | jinbē
Causalt.

Kōt, any one, some one, has Gen. kusiaś rā, or kusyō rā, Agent kuntaś.
Kai, what? Gen. kudārā; Oblique kai (e.g. kait kane).
Other pronouns kicch, something, anything; sabbh, all; hōr, other;
sabbh kōś, everyone; jē kōś, whoever, jē kicch, whatever; sabbh has Ob-
live sabbhni; hōr has Oblique Plur. hōrni or hōrnhś.

Emphasis is expressed by the addition of -iō, -iōś, -iau or -iaul. (The first i is sometimes short), thus:—sēiōś or sīōś, that very one; sēiōś, this very one; usiō, usiōś, that very one (Oblique); uniauś, that very one (Agent.)

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

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualify-
ing nouns are not declined unless they end in -a, in which case they have Sing. Obl. -a, Pl. -a throughout, and Fem. -1 both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of kachā, from, than, thus:—

khārd, good; as kacha kharā, better than he; sabbhni kachā kharā, better than all, best.

The following forms are worth noting:—

Demonstrative. ītā, like this or that; itpā, so much or many.
Corelative. tītā, like this or that; titpā, so much or many.
Interrogative. kidēhā }
kupdēhā, like what? kitpā, how much or many?
jidēhā. }
Relative. kusdēhā }

Dehn, is sometimes added to other words as dhakhdēhā, a little, etc.
Jīhā is used with the Oblique of nouns, and pronouns to express like,
as ghōrā jihā, like a horse, in the manner of a horse.

ADVERBS.

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

Time.

**abá, now**
us wakt
us bóló**) then**
**tē**
**kákñi**
**kadañi**
**jákñi,**
**jē**
**ajj, to-day**
**kal, to-morrow, yesterday**

**parsā, day after to-morrow or day before yesterday.**
cauth, day after day after to-morrow, or day before day before yesterday.
kadā, sometimes, ever.
kadā na, never.
kadā na kadā, sometimes.
bhiágā, in the morning.

Place.

**ittē**
**iddi**
**uttē**
**uddi**
**kutē**
**kudi**
**jittē**
**jiddi**

**kudi jō, whither?**
tittē, tidhā, tidi, there, (correlative, see below.)
kutinā, any where.
uppar, up
jhik
jhikā kañārē) down.
nērē, nir, near.
dār, far.
aggē, in front.
picē, behind.
andar, inside.
bāhar, outside.
manjhañā, in the middle.
caunhā kañārē) on all sides.
... bakkē

**ittē, tidhā, tidī, are correlative forms corresponding to jittē, jidhā jiddi.**

From the forms idhā, kudhā, &c., interesting Adjectives are constructed, as kudhārē, or kudhā ka, of where? belonging to where? idhārē, of here, belonging to here.

Other Adverbs are—

**htē**
**kijō**
**kus karī**
**tībē**
**tībē karī**
**is karī**
**is kārē**
**is gullē karī**

**thē**
**thē karī**
**is rītī kañē**
**tthē,**
**tthē karī**
**us rītī kañē**
**jthē**
**jthē karī**

in this manner.
in that manner.
in which manner.
Camealt.

tā, then (of reasoning; Panjabi tā; Hindi tā.)
tānā quickly
acāčak suddenly.
tābērtor, at once, quickly
nirā ṭa manjh, in private, separately.

Prepositions.

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

rā (Pl. rō, f. ri) of
jē, to
bico
manjh in.
minjē kachā, from, from beside, than.
pār, on the other side.
wār, on this side.
kach, beside (maī kach, beside me.)
kānē, with, (maī kānē, with me.)
tikar for, (usērē tikar, for him.)
bāth, under.
uppar, upon.

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

kach, beside; kachā, from beside, from.
bicē, in; bicēdā, from in, from among.
manjh, in; manjhdā, minjhdā, from in, from among.
bakkhi, side; bakkhdā, from the side of.

Conjunctions.

The commonest are:

atē, and.
par, but.
ja, if.
kihē kari, because.
tē bhi, nevertheless.

bābat, about, (tāi or terī bābat, about thee.)
sāhi, like (asā sāhi, like us.)
wirodē, against.
tulā equal to, (usērē tulā, equal to him.)
barōbar equal to, (tusē or tum-
hārē barōbar, equal to you.)
akkhi bakkhi round about.
urē parē kanārē, towards, (unhērē kanārē, towards them)
prant, after, (udhē prant, after it.)
sawā, except, besides (mērē sawā, except me.)
THE VERB.

Auxiliary Verb.

Pres. Aux. I am, &c. hai hai hai bin hin hin hin

Pres. Aux. I was, &c. thiyä thiyä thiyä thiyä thiyä thiyä

Fem. thi, throughout.

Intransitive Verbs.

tüñä, fall.

Pres. Cond. I may fall, &c., tü—ä —ä (or—ä) —ä

Fut. tü-lä —lä —lä —lä —lä —lä

Fem. tüll

Imperat. tü —tüll

Indef. Indic. or Past Cond. tü—dä —dä —dä —dä —dä

Fem. —dä

Pres. Ind. Sing. tüdä hai Plur. tüdä hin.

Imperf. Sing. tüdä thiyä Plur. tüdä thiyä.

Past. Ind. Sing. türeä f. türi Plur. türe f. türi


Plnt. Sing. türeä thiyä Plur. türe thiyä.

Participles tüdä, falling; türeä, fallen; türeä, in the state of having fallen; türi kari, having fallen; tüdä hüä, while falling; türeäwälä, fallen or about to fall; tüdä s, falling.

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

pusahaan, pusaha, fall.

Pres. Cond. püök püök pök pök —ä —ä

Fut. püök

Imperat. pök pök

Indef. Ind. püök

Past. Ind. Sing. püök f. pök Plur. pök f. pök

Participles püökä, falling; pökä kari, having fallen; püökä, in the state of having fallen; pusaha, fallen, about to fall.

häñä, be, become.

Pres. Cond. höök höök höök höök höök huñ

Fut. höök

Imperat. höök

Indef. Ind. häñä

Past Ind. huñ
**Camel.**

**Ind. come.**

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Participles, ṣikari, having fallen; achorä or aorä, in the state of having come.

**Ind. go.**

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</tbody>
</table>

Participles gachorä, görä, in the state of having gone.

**Ind. remain.**

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>💐 rehə</td>
<td>💐 rehə</td>
<td>💐 rehə</td>
<td>💐 rehə</td>
<td>rehərə, in the state of having remained.</td>
</tr>
</tbody>
</table>

**Ind. sit.**

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>💐 behə</td>
<td>💐 behə</td>
<td>💐 behə</td>
<td>ɐhə</td>
<td>bathorä, in the state of having sat, seated.</td>
</tr>
</tbody>
</table>

### Transitive Verbs.

**Mărə, beat.**

Mărə is conjugated exactly like širə, but in the past tenses, like all other transitive verbs, has a special construction.

<table>
<thead>
<tr>
<th>Tense</th>
<th>mărəs</th>
<th>agreeing with the object of the verb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past. Ind.</td>
<td>mărəs</td>
<td></td>
</tr>
<tr>
<td>Pres. Perf.</td>
<td>mărəs hai</td>
<td></td>
</tr>
<tr>
<td>Plupf.</td>
<td>mărəs thiya</td>
<td></td>
</tr>
</tbody>
</table>

When the object is governed by the preposition jə, the verb does not agree with it, but remains in the masculine singular form.
The Passive is expressed by the Past Partic. mārā, with the required tense of jōna, go, the verb agreeing with its nominative, thus haṁ mārā jōnl, I (f) shall be beaten or killed.

The following are slightly irregular:

\[
\begin{array}{ll}
\text{Pres. Cond.} & \text{khē, khē, &c. 1st Pl. khē.} \\
\text{Indef. Ind.} & \text{khāndā.} \\
\text{Past Ind.} & \text{khāyā.} \\
\text{Indef. Ind.} & \text{pindā.} \\
\text{Past Ind.} & \text{pīṭā.} \\
\text{Pres. Cond.} & \text{3rd Pl. din.} \\
\text{Indef. Ind.} & \text{dīndā.} \\
\text{Past Ind.} & \text{dīṭā.} \\
\text{Pres. Cond.} & \text{3rd Pl. lin.} \\
\text{Indef. Ind.} & \text{linā.} \\
\text{Past Ind.} & \text{lē.} \\
\text{Pres. Cond.} & \text{galē, galē, &c. 1st Pl. galē.} \\
\text{Indef. Ind.} & \text{galāndā.} \\
\text{Past Ind.} & \text{galāyā.} \\
\text{Past Ind.} & \text{chāhā, touch.} \\
\text{Past Ind.} & \text{chāhā, do.} \\
\end{array}
\]

lē, bring, and lē jōna take away, are conjugated like jōna and jōna and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the ā of the Infin.) ends in a vowel, or a vowel followed by k, add a to the stem before the dā of the Indef. Indic. and Pres. Part. as khāpā khānda, galēpā galānda.

ii. Verbs whose stem ends in ā or āh tend to shorten ā to ā in the Past. Indic. e.g., galāpā galāyā, khāpā khāya, uṣhāpā uṣhāya, barāpā barāyā, cāhāpā cāhāya.
Canaals.

Such verbs generally drop the अ of the stem before the आ of the 1st Sing. and 1st Plur. Pres. Cond. thus—

गाठ for गाठा, जा for जाना.

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

से पढ़ा कर्ता है, he is in the habit of falling.
से पढ़ा कर्तार है, she is in the habit of falling.
से पढ़ा रहित है, she continues falling, she is always falling.

Very interesting examples of what appears to be the active passive in है are found in some verbs, e.g., घहहै, from घहहै, wish, it is needed or fitting or necessary; साधहै, from साधहै, understand, it is understood, &c. गैहिया generally stands for the Hindī गैहिया.

In Camāli practically every Infinitive is pronounced with cerebral ओ, the ending being ना. In Panjābī after र, र्थ, र्थ, and in some parts of the Panjāb after ल, न is changed to न. In Urdū there is no cerebral ओ.

**Numerals.**

**Cardinal.**

1—ikk.
2—dā.
3—trait.
4—caur.
5—panj.
6—chi.
7—satt.
8—sāṭh.
9—nau.
10—das.
11—yārā.
12—bārā.
13—tēhrā.
14—quadā.
15—pandā.
16—sōlā.
17—sattānā.
18—sathāra.

19—unnaī.
20—bihā.
27—satālī.
29—upattārī.
30—trihi.
37—sattārī.
39—uptālī.
40—cāli.
46—chatālī.
47—satālī.
49—anunjā.
50—panjahā.
53—trapunjahā.
57—satunjahā.
59—upabhī.
60—sāṭhī.
67—satabhī.
69—uphātārā.
Cameals.

70—sathattar.
77—sathattar.
79—unāśi.
80—āśi.
87—satāśi.
89—unāṃśi.

90—nabbe.
97—saṭāṭuṭi.
100—sau.
200—dō sau.
900—nau sau.
1000—hajār.

100,000—lakhh.

Ordinal, 3rd.

1st, paihlā.
2nd, dāwwā.
3rd, triyyā.
4th, cauthā.
5th, pa[njāthā.
6th, chaṭhā.
7th, satāṭi.
10th, dasāṭi.
50th, panjāhāṭi.

ik wārī, once.
dō wārī, twice.
paihlā wārī, first time.
dāwwā wārī, second time.
dō guṇā, two fold.
trai guṇā, three fold.
addhā, half.

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

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

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of dō is daūh, of trai trāth, of caur caūh, of chi chīh.

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

it, is sometimes added for emphasis, dōi, the two of them.

Sentences.

1. Tērā nā kai hai? What is thy name?
2. Is ghōrā ri kitāt umr hai? How much is the age of this horse?
3. Idhā kachā Kashmir (or Kashmirā) tikār kitāt (or kitāt) dār hai? From here to Kashmir how far is it?
4. Tērā babbe ra ghara kitāt puttar hin? How many sons are there in your father's house?
5. Hauf ajj bar darr kachh haqqi say. I today from very far have walking come.

6. Mere aache raa puttar usri baithi kanee bhoura hai. My uncle's son is married to (with) his sister.

7. Ghar baass (or citth) ghora ri kathi hai. In the house is the white horse's saddle.

8. Usri pitthi par kathi kaa. Upon its back bind the saddle.


10. Se parbat ri cot uppar gaa bakri carda hai. He on the hill's top is grazing sheep and goats.

11. Se us bataa hath ghora uppar bithoaa hai. He under that tree is seated on a horse.

12. Usre bhai appi baithi kachh bar hai. His brother is bigger than his sister.

13. Usre mul daal rupayya hai. Its price is two and a half rupees.

14. Mere bab us nikkaa ghar aa andar rainudaa hai. My father lives in that small house.

15. Usje aat rupayya dee daa. Give him this rupee.


17. Usje jugthi mari kari jori kanee bannhaa. Having beaten him well tie him with a rope.

18. Khuda kachh paa kachhaa. From the well raw water.

19. Mere agg de. Walk before me.

20. Kusre koja tessa piccho aat rahoaa hai? Whose boy is coming behind thee?

21. Se tusk kaa kachh mulls laa? From whom didst thou buy that?

22. Graas re ikh haawapit kachh. From a shopkeeper of the village.

Vocabulary...

(Obscure Nouns, Adjectives and Verbs.)

adar, respect, honour.
agri, meet.
akar, image, resemblance.
akarn, unreasonably, causelessly.
salab, wise.
sala, lazy.
amm, mother.
and, egg.
ansk, many.
annhi, storm.
apnaa, impossible.
athwar, week.
suhri, mustard.
baab, babb, father.
bachora, separation, division.
baghary, wolf.
bahg, throw (net, etc.).
baiha sister.
baiha, sit.
ball, on.
Cameli.

baki, purple.
bakhārā, dispute.
bakrā, f. (-ī) goat.
bāl, hair.
bān, jungle.
bāpā, sow.
bāpā, make.
bāpant, making, making up.
bāndā, open, openly.
bāpā, divide.
bāpi, voice.
bānṅ, bind.
bārā, big.
bār, year.
bārī, garden.
bārhiḥ, rain.
bārṇa, account, story.
bātāhrā, builder.
bāṭhra, kind of fine cloth.
bāṭū, gather.
batt, way.
bau, left (hand).
bāl, feeble.
bār, delay, length of time.
bāṃdhā, mad.
bhāt, brother.
bhaiṣ, (as short) bhār, sheep.
bhāl, expectation.
bhāṇḍārā, treasure.
bhāṇḍārī, master of ceremonies.
bhāṇḍā, break.
bhār, load.
bhārī, sheep pen.
bhāṭī, manner.
bhaiṅkhyatatā, prophet.
bhaiṅkhyatāpī, prophecy.
bhīṣag, morning.
bhrabā, red bear.
bhrāmāṇā, lead astray.
bhuṅ, on the ground.
bhukhāṇā, light (fire).
bhumī, bit of land.
bl, seed.
bīr, wind.
bīrī, evening meal.
bibaṣṭā, law.
bibālaṇā, seat.
billā (-ī) cat.
bimühā, pierce.
bisām, rest, Saturday.
bolṅā, say, speak.
buddhimaṇā, wise.
buhā, custom, tradition.
bujjhaṅā, understand, ascertain.
buṅā, weave.
burā, bad, ugly.
būtā, tree.
calṅ, raise, shut (of door).
cakki, mill.
cali jāṅ, go away.
caṇḍarmā, moon.
caṅā, graze.
caṅā, cause to graze.
caṅkā, be angry.
catā, remembrance.
caṅṭā, beautiful.
caṅḍā, buttermilk.
caṅ, desist.
caṅ, jump.
caṅli, wave.
caṅgā, forgive.
caṅṭā, roof.
chākā, tear.
chākā, pull, draw.
chinn bhinn caṅā, scatter.
chāṅ, touch.
ciṅā, call out.
ciṅā, noise, shout.
ciṅ, sign.
ciṅī, little bird.
cīr, thief.
cūṅā, steal.
cugāṅ, cause to graze.
cugāṅ, choose, graze.
dān, gift.
adand, tooth.
dānd, ox.
dapā, punishment.
dapāvat, entreaty.
darāti, sickle.
daryā, river.
dān, body.
dānā, give.
dhakh, a little, gently, slowly.
ghalaknā, move away, be pushed away.
dhāmī, feast.
dhāp, herd, flock.
dhāras bānañā, be cheerful.
dhauñā, white (of hair.)
ghēhṇā, fall.
dhī, daughter.
dhāmpā, tread upon.
dhrāmpā, draw.
dhūpā, wash.
dhūpp, sunshine.
dhūr, dust.
dikkhāpā, see, look.
din, day.
diṣṭ, diṣṭā, noise, shout.
diṣṭā, lampstand.
dōkli, dōs, accusation, blame.
duār, door.
duāṭā, where two ways meet.
dubdā, doubt.
dubnā, cover.
duddh, milk.
dugṛhā, deep.
duprāññi, pregnant.
durgadū, stench.
gā, cow.
gadbā, ass.
galāñā, say, speak.
gandhipā, knot.
gartht, shirt, coat.
ghar, house.
ghārṇā, carve, engrave.
ghāt karṇā, kill.
ghātī, watch.
ghē, ghi.
ghōrā (f-i) horse.
ghriñā, go down (sun, etc.)
grā, village.
guāl, guālā, shepherd.
guāṇā, lose.
gundā, weave, plait.
guppā, cave.
gupt, secret.
hacchā, white.
hākh, eye.
bakkā, noise, call.
halkā, small.
hal jōtarṇā, plough.
hallā, crowd.
hārṇā, be defeated.
hāthi, elephant.
hātī īnā, return.
hatiā, murder.
haṭpā, turn, turn back.
haṭth, hand.
hāsā, part.
himmat, daring, courage.
hilōḷuś, shake.
hiṇḍ, winter.
hōṭī, stammerer.
hūpā, be, become.
idī udi, here and there, scattered.
il, kite.
íś, come.
jāgāt, boy.
jiḥal, ignorant.
jal, net.
jalhā, dumb.
jalpā, be burned.
jamnā, bear, be born.
jāṇā, go.
jaṅgh, leg.
[procession.
jauñṭār, member of marriage.
jahū, knee.
jaṣa, know.
jas, respect, honour.
jhalīrā, mad.
jhambā, dust.
jabī, rain.
jibbi, tongue.
jim, ground.
justa, win.
juṭa, shoe.
kaṭhīlā, accept.
kaḷa, soft.
kaṭhā, be called.
kaṭh, olive tree.
kalam, pen.
kaḷötti, black bear.
kaṇak, wheat.
kaṇḍhā, edge, border.
kaṇn, ear.
kaṇṭā, girl.
kaṛ, toll.
kaṛṇā, do.
kaś, trouble.
kaṭhā, hard.
kaṭhūrī, hardness.
kaṭṭhan, difficult.
kaś, hair.
kaṭkh, cheek.
kaḷārṇā, stretch, spread.
kaṇā, eat.
kaṛhā, good.
kaṛhā ṭuṇā, stand.
kaṛī, rust.
kaṭṭar, field.
kaṭiṣṭ, be tired.
kaṭiṇḍā, spread.
kaṭiṣṭa ḍaṇ, hasten, run.
kaṅkh, bosom.
kuṅṣā, cause to eat, feed.
kuṅḍā, pluck.
kuṅṭhā, be opened.
kuṅṣā, seize.
kilā, alone.
kilṇ, nail.
kiṭṭhā, together.
kōḷa, boy.
kōma, meek.
kārṇā, hew.
kukkaṛ, (f. kukkṛt) cock.
kukkṛt, maize.
kumāṇ, complete, do.
kūṇā, corner.
kūṇḍ, pond, pool.
kurī, girl.
kusanthā, ugly.
kutta (f.-l) dog.
lakk, waist.
lammā pūṇā, lie down.
lārī, bridegroom, husband.
lārī, wife, bride.
lāṛā, fight.
lāṭā, lame.
lāṭā phaṭā, property, goods.
l茭a, insect that destroys cloth.
lāṛā, take.
lāṭa, lie down.
līkkḥā, write.
līptani, rolling.
lōbā, iron.
loup karṇā, disregard (law, &c.).
lukṣa, hide oneself, be hidden.
lupārī, reaping.
lung, blade (of grass, etc.).
luṣkā, salted.
lunā, reap.
maccht, fish.
maihmā, honour, glory.
makbir, honey.
maṇḍli, = māṇḍli.
maṇḍhā, man.
māṭ, measure.
manjā, bed.
marā, man.
marnā, dia.
māṛṇā, beat.
māś, meat.
māṭ, intention, advice.
māṭ, much.
māṅgh, rain.
māl, connection, meeting.
māṅgh, buffalo.
mīḷāṅ, meet, &c.
mīṭṭhā, sweet.
māḍāṛi, assembly, meeting.
mōṛā, dead.
mōṅ, face.
mugḍāri, abundance.
nukarṇā, refuse, deny.
muṇḍ, head.
nādi, stream.
naggar, city.
nahīṭhā hūṇa, stoop.
nak, nose.
nāl, stream.
nār, male. 
nārī, female.
nahaṅḍā, run.
nījōṛ, weak.
ōṭh, lip.
pachāṇa, recognise.
padhṛā, plain, level.
pāṇḍā, way.
painnā, sharp.
pair, foot.
pāḷaṅ karaṇā, keep, preserve.
palāṭṭā, wrap.
pandōṛi, foot (of bed, &c.).
pāṛī, water.
pamṛṅhā, guest.
parbat, hill.
pāṛhṇā, read.
parkhṇā, try, tempt.
parkhunā, trial, temptation.
pāṛṇāṃ karaṇā, bow down.
parōḷ, door.
pasāc, wicked spirit.
pāṭar, vessel.
pāṭrāḷā, stony.
pāṭkā, girdle.
pēṭ, stomach.
pagāṇā, fig tree.
pāṅkā, fox.
pāṅḷā, cause to drink.
pīṅ, drink.
pīṛ, pain.
pīṛhī, generation.
pīṇḍā, body.
pīṭh, back.
pīl, fruit.
phirī īpā, return.
pōṭhī, book.
pūhāl, pūhālu, shepherd.
puṛēśāḷā, priest, worshipper.
pūjūṅā, rub, wipe.
pūjīṇā, arrive.
punruthnā, resurrection.
pūṅ, fall.
pūṛ, upper or lower millstone.
puttar, son.
puttrī, daughter.
raṇḍā, make, produce.
rachā, protection.
rakkṛṇa, place.
raḷāṅā, mix.
raḷṇa, be united, meet.
raṇḍī rūḍī, widow.
raṛhṇa, be angry.
rāt, night.
rēṅhṇa, remain.
rikkh, black bear.
rōṭī, bread, food.
rūkṣh, tree.
rāljāṅa, roll.
rūṇa, cry.
rūṭhṇa, flow, be poured.
sadṛṇa, call.
sāf, clean.
sabāṅthā, help.
sāṁā, large number of men.
sakhiṣṭā, empty.
samādhī, grave (particularly of Hindus).
saṅga, chain.
santar, offspring.
sapha, foam.
sar, head.
sarhāṇā, head (of bed, &c.).
sarth, sign.
sāsā, mother-in-law.
sauhrā, father-in-law.
sārṣa, moisten, wet.
sāwa, service.
sāha, city.
sīvā, intelligent.
sāhi, leopard.
sit, cold.
siṅhā, teach.
sikkhiśa, knowledge.
sikka, learn.
silla, ear (of corn, &c.).
sina, knead.
sirā, hair.
sōbhā, please.
sōg, lamentation, sadness.
sōgi, sad.
sōhar, husband.
sōkka, ox.
sōkti, stick.
srāp dēṇā, curse.
suṅga, spring (of water).
suṅjakha, able to see.
sukha, easy.
sumti, circumcision (from sunnat).
suṅpā, sleep.
suṅpā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.
sunṣa, hear.
supha, advantageous.
sūr, pig.
sūráj, sun.
ṭaḍa, service.
ṭaṅka, bow.
ṭakrār, confession, agreement.
ṭali, piece of cloth.
tārā, star.
tattā, hot.
tan, quickness.
tanā, quick.
tanā, deaf.
tēr, ready.
tāl, oil.
ṭhāka, blame, reprove.
ṭhaṇḍā, cold.
ṭhinḍa, ignorant.
thōrā, little.
tiṣṇa, leave, give up, divorce.
ṭirṇa, fall.
tōpna, look for.
traktā, leaven.
triṇḍa, thirsty.
tucch karna, despise.
tuṇḍa, armless.
ubhṛṇṭa, rip open, rip.
ubhrēṇṭa, incite.
ucāṇa, raise.
uccā, high.
udhṛrā, tear.
ugrāṭa, collect (taxes, &c.).
ūlāṁbha, reproach.
updrab, oppression.
ūrṇa, lamb.
ūt, camel.
ūṭṭha, rise.
wair, enemy.
warṇa, enter.
BHATJALI.

Nouns.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghor-ā, horse</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>-ā āyā</td>
<td>-ē āyā</td>
</tr>
<tr>
<td>D.A.</td>
<td>-ā kāi or kī</td>
<td>-ē kāi or kī</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ā bicc</td>
<td>-ē bicc</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ā kachā or kichā</td>
<td>-ē kachā or kichā</td>
</tr>
<tr>
<td>Ag.</td>
<td>-āl or -ē</td>
<td>-ē</td>
</tr>
<tr>
<td>V.</td>
<td>-ē</td>
<td>-ē</td>
</tr>
</tbody>
</table>

Nouns in Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>ghar, house</th>
<th>ghar</th>
</tr>
</thead>
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<td>Ag.</td>
<td>-ēl or -ē</td>
<td>-ē</td>
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<tr>
<td>V.</td>
<td>-ē</td>
<td>-ē</td>
</tr>
</tbody>
</table>

Nouns in -ī.

<table>
<thead>
<tr>
<th>N.</th>
<th>bāth-ī, elephant</th>
<th>-ī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>-īl or -ēl</td>
<td>-īl</td>
</tr>
</tbody>
</table>

babā, father, is declined like ghar.
nā, name, is indecl.

Nouns in -ū, such as bicci, scorpion, hindū, Hindū, are declined like bāthī (Ag. biccūat, &c.).

Feminine.

Nouns in -ā.

<table>
<thead>
<tr>
<th>N.</th>
<th>kur-ā, daughter, girl</th>
<th>-īl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>-īl</td>
<td>-īl</td>
</tr>
<tr>
<td>V.</td>
<td>-īl</td>
<td>-īl</td>
</tr>
</tbody>
</table>
**Bhāṣāī.**

Nouns in Consonant.

<table>
<thead>
<tr>
<th>N.</th>
<th>G.D.A.L. Ab.</th>
<th>Ag.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaiṅ, sister</td>
<td>bhaiṅ-ā dā, &amp;c.</td>
<td>ā</td>
<td>ā or-ū</td>
</tr>
</tbody>
</table>

**Gau, cow, is thus declined—**

<table>
<thead>
<tr>
<th>N.</th>
<th>G.D.A.L. Ab.</th>
<th>Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gau</td>
<td>gāl dā, &amp;c.</td>
<td>gau</td>
</tr>
</tbody>
</table>

**Pronouns.**

**Singular.**

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>mai</td>
<td>tā</td>
<td>sē</td>
</tr>
<tr>
<td>G.</td>
<td>mērā</td>
<td>tērā</td>
<td>us dā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mēkēś, mīkēṁ</td>
<td>tukēś, tuki</td>
<td>us, &amp;c.</td>
</tr>
<tr>
<td>L.</td>
<td>mē or mērū</td>
<td>tuḍḍh bioc</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>māl or mērū</td>
<td>tāl, tērā kacāhā</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>mai</td>
<td>tuḍḍh, tāl</td>
<td>unni</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>N.</th>
<th>aś, aśī</th>
<th>tuś, tuśī</th>
<th>sē</th>
<th>sē</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>sārā</td>
<td>tuḥārā, tuśārā</td>
<td>unhi dā</td>
<td>inhē &amp;c.</td>
</tr>
<tr>
<td>D.A.</td>
<td>aś kēś, kī</td>
<td>tuś kēś, kī</td>
<td>&quot; &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>L.</td>
<td>&quot; bioc</td>
<td>&quot; bioc</td>
<td>&quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>&quot; kacā, kichā</td>
<td>&quot; kacā, kichā</td>
<td>&quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>aś</td>
<td>tuś</td>
<td>unhi</td>
<td>inhē</td>
</tr>
</tbody>
</table>

kus, who? has Obl. kus, Ag. kusī.  
ja, who, which, has Obl. jī Ag. jīnī.  
Other pronouns are kōt, someone, anyone, kichā, something, anything, karkōt, everyone, jākōt, whosoever, jā kichā, whatsoever.

**Adjectives.**

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in -ā (f. -ī). Then they
are declined like masculine, nouns in -a and femin. nouns in -i, as burā jāgat, bad boy. Ag. S. burā jāgata, Gen. pl. burā jāgata da. Khari kuri, good girl, Gen. S. khari kuri da, jāgata dea ghorē kēa, to the boy’s horses.

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

**Demonstrative.**  **Correlative.**  **Interrogative.**  **Relative.**

inyā, thē, like tinyā, thē, like kinyā, kithē, like jinyā, jithē, like this that what? which itū, so much titū, so much kitū, how much jitū, as much or many or many| or many? or many

**Adverbs.**

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

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

**Time.**  **Place.**

ibbā, now  itthē, here
us wēlē, then  utthē, there
kālē, kadēri, when?  kuthē, where?
jēlē, when  kithē, whither?
ajj, to-day  itthē, where
kal, to-morrow  itthē tikkar, up to this
parā, day after to-morrow  itthē kachā, from here
cauth, day after that  uppar, up
picchā kāl, yesterday  thalē, down;
kadi, sometimes, ever  nē, near
dē, far
kadi na, never  aggē, in front
kadi na kadi, sometimes  picchē, behind

Others are kait, why; is gailē, for this reason; hē, yes; wēlē, no not; jugē or jugē kari, well; khirēti, quickly; iśā sohī, in this way, thus.
Bhāṣādī.

Prepositions.

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

- pār, beyond
- wār, on this side
- bioc, in
- uppar, upon
- bāth, below
- tikkar, up to
- maī kach, beside me
- maī kannē, with me

us wāsā, for him
uṭi bakhā, about thee
sār sāhī, like us
uḍāhā parant, after it
uḍāhā ārē parā, round about it
unhā dē kanārā, towards them
mārā suā, apart from me

Verbs.

Auxiliary.

Pres. I am, &c. ha ha hai hai he he han
Past I was, &c. Sing. thā f. thi Plur. thā f. thē-

Intransitive Verbs.

paumā, fall.

Pres. Cond. pau -e -e -e -e (or -ie) -e -n
Past. pē -ghē -ghē -ghē -ghē -ghē -ghē (or paugē, &c.).
Imperat. pau pē or paē
Pres. Ind. pōndā ( -i -e -ie)
Past Indic. pē f. pē Pl. pē f. pīyyē or pēk
Pres. Perf. pē hē, &c.
Plupf. pē thē, &c.
Partic. pēkuri, having fallen; pēhā, pēḍā, in the state of having fallen; pāunda, falling; pauṁkūṭa, fatter, about to fall.

Some verbs have slight irregularities.

haunā, be, become.

Fut. hunghā
Imperat. hā hōā
Past Cond. hundā
### Bhāṣādīśvra

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>होइ (f.ho)</td>
<td>f. hoık.</td>
</tr>
<tr>
<td>Partic.</td>
<td>होइ kari, having become</td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>आउग्न (aughā)</td>
<td>आउग्न, come.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>आउग्न (aughā)</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>आउदि (aundā)</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>आया (f. āl)</td>
<td>आया. Pl. āl. f. āl.</td>
</tr>
<tr>
<td>Partic.</td>
<td>आयाद, आयाद, क्षया, in the state of having come.</td>
<td></td>
</tr>
</tbody>
</table>

### जाना, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>जाँ जाँ</td>
<td>जाँ or जाँ जाँ jā jān</td>
</tr>
<tr>
<td>Fut.</td>
<td>जाँगहां (jānghā)</td>
<td></td>
</tr>
<tr>
<td>Imperat.</td>
<td>जाँ</td>
<td>जाँ or जाँ jā jān</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>जाँंदि (jāṇḍā)</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>गेहा or गा (f. gā)</td>
<td>गेहा or गा Pl. gā f. gāık.</td>
</tr>
<tr>
<td>Partic.</td>
<td>गेहाद, गेहाद, in the state of having gone</td>
<td></td>
</tr>
</tbody>
</table>

### राईहा, remain.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>रेहा राईहा</td>
<td>रेहा राईहा रेहा or रेहा रेहा राईहा</td>
</tr>
<tr>
<td>Fut.</td>
<td>राईहाघा (raiyāgha)</td>
<td></td>
</tr>
<tr>
<td>Imperat.</td>
<td>राईहा (raiyā)</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>रेहा</td>
<td></td>
</tr>
<tr>
<td>Partic.</td>
<td>रेहाद, in the state of having remained</td>
<td></td>
</tr>
</tbody>
</table>

### बाईहा, sit.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>बाईहा, आ.</td>
<td>बाईहा, आ.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>बाईङ्घा (baithē)</td>
<td></td>
</tr>
</tbody>
</table>

### Transitive Verbs.

#### दार्ना, beat, in general like पाउँदा.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>माईहाघा (māhrghā)</td>
<td></td>
</tr>
<tr>
<td>Past Cond.</td>
<td>माईहा (mārdā)</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>अज्ञात case of subject with माईहा, which agrees with subject</td>
<td></td>
</tr>
<tr>
<td>Pres Perf.</td>
<td>&quot;</td>
<td>माईहास हाँ &quot;</td>
</tr>
<tr>
<td>Plupf.</td>
<td>&quot;</td>
<td>माईहास था &quot;</td>
</tr>
</tbody>
</table>

Passive is formed by using माईहा with the requisite tense of गार्व, go, as, माईहा जाग्नां, I shall be killed.

The following are slightly irregular:—

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Cond.</td>
<td>क्षाँदाँ (khāndā)</td>
<td></td>
</tr>
<tr>
<td>Past Ind.</td>
<td>क्षाँढां (khāḍāhā)</td>
<td></td>
</tr>
</tbody>
</table>
### List of Common Nouns, Adjectives and Verbs.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāpā, bābā, bāwā, father.</td>
<td></td>
</tr>
<tr>
<td>ammā, mother.</td>
<td></td>
</tr>
<tr>
<td>bhās, brother.</td>
<td></td>
</tr>
<tr>
<td>bōbbō, běbbā, elder sister.</td>
<td></td>
</tr>
<tr>
<td>bhaip, younger sister.</td>
<td></td>
</tr>
<tr>
<td>puttar, son.</td>
<td></td>
</tr>
<tr>
<td>dhi, daughter.</td>
<td></td>
</tr>
<tr>
<td>klaam, lārī, husband.</td>
<td></td>
</tr>
<tr>
<td>trimat, lārī, wife.</td>
<td></td>
</tr>
<tr>
<td>maṛd, man.</td>
<td></td>
</tr>
<tr>
<td>trimat, woman.</td>
<td></td>
</tr>
<tr>
<td>jāgat, lahrā, boy.</td>
<td></td>
</tr>
<tr>
<td>kūrī, girl.</td>
<td></td>
</tr>
<tr>
<td>guāl, pubāl, shepherd.</td>
<td></td>
</tr>
<tr>
<td>oṛ, thief.</td>
<td></td>
</tr>
<tr>
<td>ghōṛ-ā, horse.</td>
<td></td>
</tr>
<tr>
<td>-i, mare.</td>
<td></td>
</tr>
<tr>
<td>dānd, ox.</td>
<td></td>
</tr>
<tr>
<td>gau, cow.</td>
<td></td>
</tr>
<tr>
<td>mhaṭ, buffalo.</td>
<td></td>
</tr>
<tr>
<td>bakrā, he-goat.</td>
<td></td>
</tr>
<tr>
<td>bakṛī, she-goat.</td>
<td></td>
</tr>
<tr>
<td>bhai, sheep.</td>
<td></td>
</tr>
<tr>
<td>kuttā, dog.</td>
<td></td>
</tr>
<tr>
<td>-i, bitch.</td>
<td></td>
</tr>
<tr>
<td>rikkh, bear.</td>
<td></td>
</tr>
<tr>
<td>sīh, leopard.</td>
<td></td>
</tr>
<tr>
<td>bhagēśrī, wolf.</td>
<td></td>
</tr>
<tr>
<td>khōṭā, gudhā, ass.</td>
<td></td>
</tr>
<tr>
<td>sīr, pig.</td>
<td></td>
</tr>
<tr>
<td>kukk-ār, cock.</td>
<td></td>
</tr>
<tr>
<td>-ṛ, hen.</td>
<td></td>
</tr>
<tr>
<td>bili-ā, cat (male).</td>
<td></td>
</tr>
<tr>
<td>-i, &quot; (female).</td>
<td></td>
</tr>
<tr>
<td>āṭ, camel.</td>
<td></td>
</tr>
<tr>
<td>pakhrū, bird.</td>
<td></td>
</tr>
<tr>
<td>ill, kite.</td>
<td></td>
</tr>
<tr>
<td>giddar, jackal.</td>
<td></td>
</tr>
<tr>
<td>hāṭhī, elephant.</td>
<td></td>
</tr>
<tr>
<td>hattī, hand.</td>
<td></td>
</tr>
<tr>
<td>pair, foot.</td>
<td></td>
</tr>
<tr>
<td>nakk, nose.</td>
<td></td>
</tr>
<tr>
<td>hākkhī, eye.</td>
<td></td>
</tr>
<tr>
<td>mūh, mouth.</td>
<td></td>
</tr>
</tbody>
</table>

---

**Bhatsāt.**

- piṇā, drink.
- dēṇā, give.
- lāṇā, take.
- galāṇā, say, speak.
- karnā, or karpā, do.

- lēś āupā, bring; lēś jāpā, take away, are conjugated like āupā and jāpā.
dand, tooth.
kann, ear.
sirāj, kāś, hair.
sar, head.
jībh, tongue.
pēt, ḍhīḍḍh, stomach.
pīṭṭh, back.
dēh, body.
pōṭhi, book.
kalam, pen.
manjā, bed.
ghār, house.
daryā, river.
nāl, stream.
dhār, pahār, parbat, hill.
ḍhāḍḍh, precipitous slope.
padrā, plain.
khettar, field.
rōṭī, bread.
pāṇī, water.
kaṇā, wheat.
kukṛtī, maize.
rukkh, būṭā, tree.
girā, village.
saihr, city.
baṅ, jungle.
machī, fish.
batt, way.
phal, fruit.
mās, meat.
dūḍdh, milk.
āṇḍā, egg.
ghō, ghi.
tāl, oil.
chāh, buttermilk.
dihārt, day.
rāt, night.
dihāṛā, sun.
cann, moon.
tārā, star.
bāt, bīr, wind.
barkhā, rain.
dhup, sunshine.
nbārd, storm.
bhār, load.
bl, sevād.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
launkā, small.
sust, lazy.
danā, bāghyār, wise.
nakārā, foolish, ugly.
chōṛā, swift.
painnā, sharp.
uccā, high.
chalī, beautiful.
ṭhaṇḍā, cold.
tattā, hot.
mitṭhā, sweet.
sāf, clean.
tār, ready.
ghaṭṭā, little.
matā, much.
haunā, be, become.
aunā, come.
jāṅā, go.
baubhā, sit.
laṁpā, take.
dēṅgā, give.
pauṅā, rīṅkā, fall.
ūṭhāṅ, rise.
khāṛā haunā, stand.
dikkhaṅ, see, look.
khaṅā, eat.
pipā, drink.
galāṅā, say, speak.
saunā, sleep, lie down.
karnā, karṇā, do.
raihnā, remain.
māṁnā, beat.
puchāṅnā, recognise.
jāpā, know.
puñā, arrive.
nhañā, run.
nhast jāñā, run away.
bañā, make.
rakha, place.
sadpā, call.
sikkhā, learn.
pahā, read.
likhā, write.
marnā, die.
supañā, hear.
hatpā, turn.
hati suñā, return.
bagpā, flow.
lañā, fight.
jitpā, win.
harpā, be defeated.
callijāpañā, go away.
rāhpā, sow.
dānd jōtpā, plough.
khunā, give to eat.
pīpā, give to drink.
supañā, cause to hear.
cugpā, graze.
cugāpañā, cārnā, cause to graze

**Cardinal.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-ik.</td>
</tr>
<tr>
<td>2</td>
<td>2-dō.</td>
</tr>
<tr>
<td>3</td>
<td>3-trai.</td>
</tr>
<tr>
<td>4</td>
<td>4-caur.</td>
</tr>
<tr>
<td>5</td>
<td>5-panj.</td>
</tr>
<tr>
<td>6</td>
<td>6-chl.</td>
</tr>
<tr>
<td>7</td>
<td>7-satt.</td>
</tr>
<tr>
<td>8</td>
<td>8-aṭṭh.</td>
</tr>
<tr>
<td>9</td>
<td>9-nau.</td>
</tr>
<tr>
<td>10</td>
<td>10-das.</td>
</tr>
<tr>
<td>11</td>
<td>11-nyārā.</td>
</tr>
<tr>
<td>12</td>
<td>12-bārā.</td>
</tr>
<tr>
<td>13</td>
<td>13-tēhrā.</td>
</tr>
<tr>
<td>14</td>
<td>14-caudā.</td>
</tr>
<tr>
<td>15</td>
<td>15-pandrā.</td>
</tr>
<tr>
<td>16</td>
<td>16-sojā.</td>
</tr>
<tr>
<td>17</td>
<td>17-satārā.</td>
</tr>
<tr>
<td>18</td>
<td>18-ṭhārā.</td>
</tr>
<tr>
<td>19</td>
<td>19-annā.</td>
</tr>
<tr>
<td>20</td>
<td>20-bih.</td>
</tr>
<tr>
<td>21</td>
<td>21-satā.</td>
</tr>
<tr>
<td>22</td>
<td>22-upāṭṭhā.</td>
</tr>
<tr>
<td>23</td>
<td>23-satā.</td>
</tr>
<tr>
<td>24</td>
<td>24-satā.</td>
</tr>
<tr>
<td>25</td>
<td>25-satā.</td>
</tr>
<tr>
<td>26</td>
<td>26-satā.</td>
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</tbody>
</table>
Bhāṣeśātī.

Ordinal.

1st, pahlā. ik bōri, once.
2nd, dūwwā. pahlī bōri, first time.
3rd, trīyyā. dūwwī bōri, second time.
4th, cauthā. addhā, १.
5th, panjūk. paṇḍā dō, २.
6th, cīṭṭhā. sau ā dō, ३.
7th, satūk. āṭhāl, ४.
10th, dasūk. dāidh, ५.

Sentences.

1. Tērā nā kē hai? What is thy name?
2. Is ghōrē di kitāl umbar hai? How much is this horse's age?
3. Itthē kachā (or itthē) Kashmir kitpē dūr hai? From here how far is Kashmir?
4. Tuārē babbē dē ghar kitpē jāgat han? In your father's house how many sons are there?
5. Mai ajj bārē dūrā kachā (or dūrē kichā) haṇḍi ayā. I to-day from very far have walking come.
6. Mērē cācē dā jāgat usdi bhaiṇā kana biāhā hai. My uncle's son with his sister is married.
7. Gharā hacchē ghōrē di kāthī hai. In the house the white horse's saddle is.
8. Usdiā piṭṭhī par kāthī bannhi dēā. Upon his back bind the saddle.
10. Sē dhārē dē rēhā uppur gaṇē bakrire cugāndā hai (or cūgā kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē us rukkhē bāth ghōrē uppur baṇṭhēā hai. He under that tree on a horse is seated.
12. Uddē bhai apīṇā bhāṇā (or bhāṇā) kachā baḍḍā hai. His brother is bigger than his sister.
13. Usdiā mūl āṭhāl rupayyē hai. Its price is two and a half rupees.
14. Mērā bab (bāṇē) us bakkē ghare andar raiṇdā hai. My father in that little house lives.
15. Uskēā ēh rupayyē dēī dēā. To him these rupees give.
16. Së rupayyë us kachë lët lëe. These rupees take from him.
19. Mâî aggë calë. Walk before me.
20. Kudë puttar tuârë pîchë aundë hai? Whose son is coming behind you?
21. Së tuddh kus kachë mûllë lëë hai? From whom hast thou bought that?
22. Girë dë haţië bâlë kachë. From the shopkeeper of the village.
CURÃOHT.

Nouns.

Masc.

Nouns in -ā.

Sing. Plur.

N. ghórā, horse -ā
G. -ā rā or rō as Sing.
D.A. -ē nī
L. -ē majh
Ab. -ē kana
Ag. -ē
V. -ēā. ēō

Nouns in a Consonant.

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

Nouns in -ī.

N. hāthī, elephant ē
Ag. -ī ē
V. -īā ēō

Nouns in ā, such as bīcā, scorpion, hīndō, Hindū, are declined like hāthī. Bābb, father, is thus declined:

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

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

Feminine.

Nouns in -ī.

N. kulī, daughter ē
G.D.A.L.Ab. -ī rā, &c. ēō ēō
A.G. -ī ēō
V. -ī ēō
Curdhi.

Nouns in Consonant.

N. bhíp, sister bhíp
G.D.A.L.Ab.Ag.V. bhípl, &c. bhípl, &c.

dhēk, daughter, is thus declined.

N. dhē-ā
G.D.A.L.Ab. -ā rē, &c. -ā rē, &c.
Ag. -ā
V. -ā

N. gā, cow.
G.D.A.L.Ab. gā-ṛ
Ag. -ṛ

Note.—The postposition for of, when following a plural noun is sometimes kara instead of rā, thus qāṭā kara ghar, the cows' house. For this kara cf. Bhadrāvahi ghōrā rā of a horse, ghōrā kērā, of horses, Bhalāśi ghōrē, ghōr kē; Pādāri ghōrā, ghōrī kār. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmiri and some neighbouring languages.

Pronouns.

Sing.

N. 1st. 2nd 3rd šh, this.
G. mūnē tiṇḍē usērā ēśērā
d. mōnī tān ni ēs ni ēś (f. ēśē) ni
L. mō majh " majh " majh " majh
Ap. " kanē " kanē " kanē " kanē
Ag. mē tī uni ini

N. ēśē tāś sē śh
G. ēsṛā tuśērā ūnērā īnērā
D.A. ēsṛ nē tāś nē ūnē nē īnē nē
L. " majh " majh " majh " majh
Ab. " kanē " kanē " kanē " kanē
Ag. ēsē tāś ūnē īnhē
Curāhi.

Sing. Plur.
N. kaṇā, who? je, who kaṇā je
G. kōṣērā jasōrā kunhērā jinhērā
D.A.L.Ab. &c. kōs, &c. jas, &c. kunhā, &c. jinhā, &c.
Ag. kuni jini kunhā jinhā

kōi, anyone, someone G. kisērā Ag. kēnū
kītu, what, G. kērā

Other pronouns are kicch, anything, something, ja ko, whatsoever, ja kicch, whatsoever.

Adjectives.

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

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

Demonstrative. Correlative. Interrogative. Relative:
itēśā, like this, utēśā, like that, kītēśā like what? jītēśā like which.
ētrōrēśā, so much utōrēśā, so much kētrōrēśā how much jētrōrēśā as much or many. or many? or many.

For numerals see at end of list of words.

Adverbs.

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

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

Time.

abbe, now caūtē, day after that
tidhēś, then hi, yesterday
kidhēś, when? parshā, parshū, day before
jidhēś, when. yesterday
ejj, to-day caūtē, day before that
dōttē, to-morrow kidhēś, sometimes, ever
parshā, day after to-morrow kidhēś na, never

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

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>pār, beyond</td>
<td>with me</td>
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<tr>
<td>wār, on this side</td>
<td>for him</td>
</tr>
<tr>
<td>pran, upon</td>
<td>like as</td>
</tr>
<tr>
<td>hēṭh, tals, below</td>
<td>towards them</td>
</tr>
<tr>
<td>majh, maṇj, within</td>
<td>round about</td>
</tr>
<tr>
<td>mūh kanē, beside me</td>
<td>it</td>
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Verbs.

**Auxiliary.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
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<tbody>
<tr>
<td>Pres.</td>
<td>I am, &amp;c.</td>
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<tr>
<td>Past.</td>
<td>I was</td>
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</tbody>
</table>

**Intransitive Verbs.**

Jhārtā, fall.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
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<tbody>
<tr>
<td>Fut.</td>
<td>jhartā (or -lā) -lā -lā -mā -lā -lā</td>
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<tr>
<td>Imperat.</td>
<td>jhartā</td>
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<tr>
<td>Past. Cond.</td>
<td>jhartā f. -tā Pl. -tā f. -tā</td>
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<tr>
<td>Pres. Ind.</td>
<td>jhartā  s or s jhartā (f. jhartā s, &amp;c.) Pl. jhartās or -tā jhartās.</td>
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</tbody>
</table>
Some verbs have slight irregularities.

bhīṇā, be, become.

Fut. bhī-mā -lā -lā, &c.
Past Cond. bhīntā
Past Ind. bhīśa f. bhīśi
Participle bhīrā, in the state of having become

āntā, come.

Fut. aṁā
Imper. āch aīchā.
Past Cond. āṁtā
Past Indic. yāḥ f. yāś Pl. yāś f. yāł
Participle aṁchi kari, having come; sīṁbāla, come, about to come.

gāṁhā, go.

Fut. gāṁṁā or gālā (f. -ā) gālā gālā, &c.
Imperat. gāḥ gāḥā or gāā
Past Cond. gālāhā
Past Indic. gāś f. gēi Pl. gūś f. gēī
Participle gāṁkari, having gone; gērā, in the state of having gone;
   gāṁkālā, goer, about to go

rālīṇā, remain.

Fut. rēṁā or rēlā rēlā rēlā, &c.
Imperat. rēḥ rēḥi
Past. Cond. rēṁntā
Past. Ind. rēṁā

bēṁhā, sit.

Fut. bēṁhā
Past Cond. bēṁhtā
Past. Ind. bēṁhā
Transitive Verbs.

manā, beat, almost exactly like jharā.

Fut. māhā or māmā or mārēḷā mārēḷā mārēḷā, &c.
Past Cond. māta (pronounced mātē).
Past Ind. mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf. mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf. mārā thēśā, with agent case of subject, mārā thēśā agreeing with object.
Participle. mārūrā, in the state of having been beaten.

The following are slightly irregular:—

khāṇā, eat, (in agreement with fem. noun khaiśī).
Past Cond. khāṭā j. khaltī
Past Ind. khāī j. khāi, Pl. khāś

peṇā, drink
Past. Cond. pēṭā
Past. Ind. pēṭā.

dēṇā, give.
Past. Cond. dēṭā
Past. Ind. dēṭā

laiṇā.
Past. Cond. lēmā lēlā, &c.
Past Ind. lēlā

bōlṇā, say, speak.
Past. Cond. bōṭā
Past Ind. bōlā

kāhṇā, do.

Fut. kāhmā
Pres. Ind. j kāhtā ā
Past Ind. kēś
Participle kōrā, in the state of having been done.

jāṇṇā, know.

Past Ind. jāṇā

lēl ēṇā, bring and lēl gāhṇā, take away are like ēṇā and gāhṇā.
The change of khād to khaipi, and khh to kha?ti gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Carahi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrawahi, Pâfâri, Jammâ (Dâdâ) Sirâji, Râmbani and Pôguli, and finds its fullest development in Kashmiri.

**List of Common Nouns, Adjectives and Verbs.**

bâbb, father.  
ma, mother.  
bhâa, bhâa, brother.  
daiddi, elder sister  
bhîn, younger sister  
puttar, son.  
dhââ, daughter.  
mûnsh, husband.  
jô, wife.  
mârdâ, man.  
trâmât, woman.  
gabhrû, boy.  
kuji, girl.  
guâl, puâl, shepherd.  
ghôr-â, horse.  
-î, mare.  
dânt, ox.  
gâ, cow.  
mhai, buffalo.  
bakr-â, he-goat.  
-î, she.  
bhraadd, bhêddâ, sheep.  
kutt-â, dog.  
-î, bitch.  
rikkh, bear.  
sib, leopard.  
brâhâg, mirg, panther.  
gadhâ, ass.  
kukkh-âr, cock.  
-î, hen.  
bêrâ-î, cat (male).  
-îî, " (female).  
ât, camel.  
pâkhrû, bird.  
ill, kite.  
siâlt, fox.  
hâthi, elephant.  
hatt, hand.  
paiq, pair, foot.  
nak, nose.  
hir, âkhri, eye.  
mûh, face.  
dant, tooth.  
kann, ear.  
shirnâl, kâsh, hair.  
shir, head.  
jibh, tongue.  
pait, stomach.  
pîth, back.  
pîndâ, body.  
pôthi, katâb, book.  
kalm, pen.  
manjâ, bed.  
ghar, house.  
daryan, river.  
gad, khol, stream.  
dhâr, hill.  
padhr, plain.  
paftî, field.  
rûtî, bread.  
pânt, water.  
kîyak, wheat.  
kôkhrî, maize.  
butt, tree.  
gir, field.  
naggar, city.
bap, jungle.
machali, fish.
bat, way.
phal, fruit.
masa, meat.
dudh, milk.
angheru, egg.
ghosa, ghi.
tel, oil.
chah, buttermilk.
dib, day.
raat, night.
dib, surj, sun.
shukli, moon.
tara, star.
byar, wind.
jharli, maigh, rain.
dhup, sunshine.
bharuthi, bhar, load.
bi, seed.
loha, iron
kharali, good.
bura, bad.
badada, big.
mathra, small.
dalidiri, lazy.
hosear, wise.
mara, ignorant.
tauli, swift.
pin, sharp.
uthra, high.
chali, beautiful.
sira, ugly.
tchaptra, cold.
tattu, hot.
mitra, sweet.
njala, clean.
taisar, ready.
thorya, little.
matu, much.
bhopali, be, become.
ainu, ainu, come.
ghapha, go.
basha, sit.
alita, take.
dega, give.
jharali, fall.
uthra, rise.
khara utluga, stand up.
barna, look, see.
khapa, eat.
pasa, drink.
bolpa, speak.
kahn, "remain.
muna, beat.
paryaga, recognise.
jana, know.
puja, arrive.
naga, run.
naghi gaphu, run away.
baapan, make.
raksha, place.
hak papa, call.
mitra, meet.
hshikiran, learn.
parshu, read.
lksha, write.
marna, die.
shunpa, hear.
haatha, turn.
cali sing, return.
bhirna, fight.
jpasi, win.
hara, be defeated.
cali gaphu, go away.
bapa, bap, sow.
dant jukarna, plough.
akhala, give to eat.
pooapa, give to drink.
shunapa, cause to hear.
carna, grave.
carna, cause to graze.
<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—ak.</td>
<td>1—ak.</td>
</tr>
<tr>
<td>2—dōi.</td>
<td>2nd, dā̀s.</td>
</tr>
<tr>
<td>3—ṭrāi.</td>
<td>3rd, trā̀.</td>
</tr>
<tr>
<td>4—cōār.</td>
<td>4th, cōāhā.</td>
</tr>
<tr>
<td>5—panj.</td>
<td>5th, pēṇau.</td>
</tr>
<tr>
<td>6—che.</td>
<td>6th, cheṇu, chaṭhā.</td>
</tr>
<tr>
<td>7—ṣatt.</td>
<td>7th, saita.</td>
</tr>
<tr>
<td>8—ṣṭh.</td>
<td>10th, daisu.</td>
</tr>
<tr>
<td>9—na.</td>
<td></td>
</tr>
<tr>
<td>10—dāg.</td>
<td></td>
</tr>
<tr>
<td>11—yāhrā.</td>
<td>1st, pēḥlā.</td>
</tr>
<tr>
<td>12—bāhrā.</td>
<td>2nd, dā̀s.</td>
</tr>
<tr>
<td>13—ṭehrā.</td>
<td>3rd, trā̀.</td>
</tr>
<tr>
<td>14—cōādhā.</td>
<td>4th, cōāhā.</td>
</tr>
<tr>
<td>15—pandhrā.</td>
<td>5th, pēṇau.</td>
</tr>
<tr>
<td>16—sējā.</td>
<td>6th, cheṇu, chaṭhā.</td>
</tr>
<tr>
<td>17—ṣattāhrā.</td>
<td>7th, saita.</td>
</tr>
<tr>
<td>18—āṭbāhrā.</td>
<td>10th, daisu.</td>
</tr>
<tr>
<td>19—nnūf.</td>
<td></td>
</tr>
<tr>
<td>20—bhī.</td>
<td></td>
</tr>
<tr>
<td>21—ṣēti.</td>
<td></td>
</tr>
<tr>
<td>22—uṇṭātri.</td>
<td></td>
</tr>
<tr>
<td>23—trihi.</td>
<td></td>
</tr>
</tbody>
</table>

In the word satathār, 77, the first t and h are pronounced separately. The word is not sa-thaṭṭhar, but sat-haṭṭhar.
Curahit.

Sentences.

1. Tinde nē kitā? What is thy name?
2. Is ghōrgī kēṭūrī unbarā? How much is the age of this horse?
3. Pāhē Kashmir kēṭūrī dūrā? From here how far is Kashmir?
4. Tinde bōbbērē (babhērē) ghārē kēṭūrē lārē āntē? In thy father's house how many boys are there?
5. Aū ajj dūrā kinā haṭhī yāh. I to-day from far have walking come.
6. Minda cēṣrē gābrē usērī bhīṇī saṅgā bēḥrē. My uncle's son is married to his sister.
7. Gharē hācehē ghōrgī rī kāṭhī. In the house is the saddle of the white horse.
8. Usērī piṭṭhī prān kāṭhī chār. Upon his back put the saddle.
10. Īh dāhrē rī cōṭī prān gāyā bakrē cāṭā. He on the summit is grazing cows and goats.
11. Īh us bhūṭ thēṭṭh ghōrē prān bēṭhōrē. He under that tree on a horse is seated.
12. Usērē bhēṣ appē bhīṇī kinā baḍḍē. His brother is bigger than his sister.
13. Usērē mul aḍhā rupayēś. Its price is two and half rupees.
15. Usērē uḥ rupayēś dēi dēs. To him give that rupee.
16. Ŭh rupayēś us kinā lēl lēs. That rupee take from him.
17. Usērē jūtē kāṇē mārīkārī dōrē rāshē kāṇē bānnē. Having beaten him well tie him with ropes.
18. Kēṭhē kinā pāṇi kāḍhē. From the well draw water.
19. Mē agrēē cālā. Walk before me.
20. Kusērē gābrē tuāṛē pūchē (or pūcē) śintē? Whose boy is coming behind you?
21. Ŭh tēs kūs kinā mull lēs? From whom did you buy that?
22. Girāyēś rē ṭēkī haṭṭīwālē kinā lēs. From a shopkeeper of the village.
**LĀHULĪ.** (Lāhuḷī).

**Nouns.**

**Masculine.**

rhē, horse.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>rhē</td>
<td>rhān</td>
</tr>
<tr>
<td>G.</td>
<td>rhānu</td>
<td>rhānē da</td>
</tr>
<tr>
<td>D.A.</td>
<td>rhēphi</td>
<td>&quot; di</td>
</tr>
<tr>
<td>Loc.</td>
<td>rhē andrēs</td>
<td>&quot; andrēs</td>
</tr>
<tr>
<td>Ab.</td>
<td>rhē dōts</td>
<td>&quot; dōts</td>
</tr>
<tr>
<td>Ag.</td>
<td>rhēts</td>
<td>rhānēs</td>
</tr>
<tr>
<td>V.</td>
<td>rhē</td>
<td>rhānēru</td>
</tr>
</tbody>
</table>

|hāthī, elephant.|

N.  | bāth-ī  | -ī        |
G.  | -ī      | -ī da     |
D.A.| -ī vi or bi | -ī di    |
Ag. | -ī      | -īs       |

bā, father.

<table>
<thead>
<tr>
<th>Case</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bā</td>
</tr>
<tr>
<td>G.</td>
<td>bāo</td>
</tr>
<tr>
<td>D.A.</td>
<td>bā bi</td>
</tr>
<tr>
<td>Ab.</td>
<td>bāo dōts</td>
</tr>
<tr>
<td>Ag.</td>
<td>bās</td>
</tr>
<tr>
<td>V.</td>
<td>bā</td>
</tr>
</tbody>
</table>

**Feminine.**

mīlyō, daughter.

<table>
<thead>
<tr>
<th>Case</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>mīlyō</td>
</tr>
<tr>
<td>G.</td>
<td>-yō</td>
</tr>
<tr>
<td>D.A.</td>
<td>-yō vi or bi</td>
</tr>
<tr>
<td>Ab.</td>
<td>-yō dōts</td>
</tr>
<tr>
<td>Ag.</td>
<td>-yōs</td>
</tr>
<tr>
<td>V.</td>
<td>-yō</td>
</tr>
</tbody>
</table>
Lahult.

**Rhyn, sister.**

<table>
<thead>
<tr>
<th></th>
<th>rhyn</th>
<th>rhfr</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>rhyn</td>
<td>rhfr</td>
</tr>
<tr>
<td>G.</td>
<td>rhyn</td>
<td>rhfr</td>
</tr>
<tr>
<td>D.A.</td>
<td>rhfr vi or bi</td>
<td>&quot; di</td>
</tr>
<tr>
<td>Ab.</td>
<td>rhfn donta</td>
<td>&quot; du donta</td>
</tr>
<tr>
<td>Ag.</td>
<td>rhfr</td>
<td>rhfis</td>
</tr>
<tr>
<td>V.</td>
<td>rhyn</td>
<td>rhfr</td>
</tr>
</tbody>
</table>

** Pronouns.**

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>gë</td>
<td>kë</td>
<td>du</td>
</tr>
<tr>
<td>G.</td>
<td>ëë</td>
<td>kë</td>
<td>dë</td>
</tr>
<tr>
<td>D.</td>
<td>ëë vi, ëë harë</td>
<td>kë vi, kë harë</td>
<td>dë harë</td>
</tr>
<tr>
<td>A.</td>
<td>ëë vi, ëë</td>
<td>kë vi, kë</td>
<td>dë vi, du</td>
</tr>
<tr>
<td>Ab.</td>
<td>ëë donta</td>
<td>kë donta</td>
<td>dë donta</td>
</tr>
<tr>
<td>Ag.</td>
<td>ëë, ëë</td>
<td>kë, ëë</td>
<td>dë, dë</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th>yër</th>
<th>kër</th>
<th>dör</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>yër</td>
<td>kër</td>
<td>dör</td>
</tr>
<tr>
<td>G.</td>
<td>yë du</td>
<td>kë du</td>
<td>dë du</td>
</tr>
<tr>
<td>D.</td>
<td>yër vi, yë du harë</td>
<td>kër vi, këdu harë</td>
<td>dër vi, dë du harë</td>
</tr>
<tr>
<td>A.</td>
<td>yër, yër vi</td>
<td>kër, kër vi</td>
<td>dër, dër vi</td>
</tr>
<tr>
<td>Ab.</td>
<td>yë donta</td>
<td>kë donta</td>
<td>dë donta</td>
</tr>
<tr>
<td>Ag.</td>
<td>yës</td>
<td>kës</td>
<td>dës</td>
</tr>
</tbody>
</table>

gëë, këë, ëë, appear to be used for my, thy, his, &c., instead of
gëë, këë, dëë, when referring to the subject of the sentence, but
this rule does not seem to be observed with absolute strictness.

Who? G. ëë du Ag. as.

Other pronouns are chë, what? chë, something, anything.

**Adjectives.**

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

Comparison is expressed by means of ëë, than, as ëëre, big, rhfr ëë
ëëre, bigger than the sister.

dhëë, like this or that, chës, like what?
dëë, so much or many, chëis, how much? ëëëë, how many?
Adverbs.

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

Time.
- Ente, ent, now
- Dors, dhors, after that, then
- Abh, when
- To, to-day
- Mad, to-morrow
- Uth, day after to-morrow
- Yor, yesterday
- Tur, day before yesterday
- Tui, day before that
- Abls, ma, never
- Tai, formerly
- Th, then, after that, therefore

Place.
- Der, here
- Dur, nuer, there
- Nuh, there, in that place
- Already specified
- Sir, where?
- Kua, where
- Dts, from here
- Turi, up
- Tsambi, near
- Ohst, ohst, far
- Turi, in front
- Thal, behind
- Tog, tór, inside
- Tath, dahth, outside

Others are chi, wh, do thals or du gappi, for the reason that, öe, yes, ma, no, not, darbar, quickly.

Prepositions.

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

- Nur, on that side
- Dir, on this side
- Andr, bih, within
- Tophi, upon
- Poes, under

- Giu hari, beside me
- Ger, sadg, with me
- Dobi, do vi, for him
- Giu t, in front of me
- Ki thals, behind you

- Do thals, for his sake

Verbs.

Auxiliary.

Present. I am, &c. shuck shun shud or shu shuni shuni shår
or tōdō tōdōn tōd tōdōni tōdōni tōdōn

Past. I was, &c. tōg tōin tōl tōini tōini tōl
**Lahuli.**

**Intransitive Verbs.**

dāpōg, fall (from a horse, &c.).

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>dāpōg dāpōn dāpdō dāpōni dāpōni dāpōr</td>
</tr>
<tr>
<td>Imperat.</td>
<td>dāpa dāpāni</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>dāpā-dō or-dōg -dōn -dōni -dōni -dōr</td>
</tr>
<tr>
<td>Impf.</td>
<td>dāpā-dēg -dēn -dēni -dēni -dēr</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dājē-dōg -dēn -dē -dēni -dēni -dēr</td>
</tr>
<tr>
<td>Fut. Neg.</td>
<td>ma dāg ma dan ma dād ma dāni ma dānur</td>
</tr>
</tbody>
</table>

Imperat. Neg. dan tha dāpōni thō

**Other tenses.** For negative prefix ma.

bajēsi, fall dawn.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>bajēsōg, &amp;c., like dāpōg</td>
</tr>
<tr>
<td>Imperat.</td>
<td>bajēsa bajēsani</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>bajēsā -dō or -dōg</td>
</tr>
<tr>
<td>Impf.</td>
<td>bajēsādēg</td>
</tr>
<tr>
<td>Past</td>
<td>bajēsēdēg</td>
</tr>
<tr>
<td>Fut. Neg.</td>
<td>ma bajēs -ix -in -id -ini -ini -ur</td>
</tr>
</tbody>
</table>

Imperat. Neg. bajēsa thā bajēsāni thō

For other tenses prefix ma.

shubāl, be, become.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>shōg</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>shuā -dō or -dōg</td>
</tr>
<tr>
<td>Impf.</td>
<td>shūdēg</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>shutēg (like dāpādēg)</td>
</tr>
<tr>
<td>or</td>
<td>shut -ō -ōn -ō -ōni -ōni -ōr</td>
</tr>
</tbody>
</table>

ābī, come.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>āb -ōg -ōn -dō or -dun -ōni -ōni -ōr</td>
</tr>
<tr>
<td>Imperat.</td>
<td>ādēb ādāni</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ābād -ō or -ōg</td>
</tr>
<tr>
<td>Impf.</td>
<td>ābādēg</td>
</tr>
<tr>
<td>Past</td>
<td>āndēg</td>
</tr>
<tr>
<td>or</td>
<td>ādīg ādī ādī ādīni ādīni ādīn ādīn ādir</td>
</tr>
</tbody>
</table>

anja anjad used only in the 1st and 3rd Sing.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut. Neg.</td>
<td>māng mān mān māni māni mānur</td>
</tr>
<tr>
<td>Imperat. Neg.</td>
<td>thādēsh thādāni</td>
</tr>
<tr>
<td>Pres. Ind. Neg.</td>
<td>mēbādō</td>
</tr>
</tbody>
</table>
### Lakuli

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Root</th>
<th>Tense</th>
<th>Verb Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impf. Neg.</td>
<td>mābādēg</td>
<td>Past Ind. Neg.</td>
<td>from andēg</td>
</tr>
<tr>
<td>Past Ind. Neg.</td>
<td>ąggęmu ąnnęmu ąnnęmu ąnnęmu ąnnęmu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>yōg yōn yūdu yōni yōni yōr</td>
<td>Imperat. Neg.</td>
<td>il ilāni</td>
</tr>
<tr>
<td>Imperat.</td>
<td>yuād-ō or -ōg</td>
<td>Pres. Ind.</td>
<td>yuādēg</td>
</tr>
<tr>
<td>Impf.</td>
<td>idō</td>
<td>Past Ind.</td>
<td>idēg</td>
</tr>
<tr>
<td>Fut. Neg.</td>
<td>idō idōn ilēś or ilād idōn idōn idōr</td>
<td>Imperat. Neg.</td>
<td>māhng māhn māhn māhn māhluhr thēl thēlāni</td>
</tr>
<tr>
<td>Pres. Ind. Neg.</td>
<td>mayynādō</td>
<td>Impf. Neg.</td>
<td>mayynādēg</td>
</tr>
<tr>
<td>Past Ind. Neg.</td>
<td>from idēg ıggısmu ınnısmu ılāsmu innısmu innısmu illurısmu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>brač brauôn brauôn brauôn brauôn brauôn</td>
</tr>
<tr>
<td>Imper.</td>
<td>brač braini</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>braḍō</td>
</tr>
<tr>
<td>Impf.</td>
<td>braḍēg</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>braṭhō</td>
</tr>
<tr>
<td>Neg.</td>
<td>Prefix tha to Imperat. and ma to other parts</td>
</tr>
</tbody>
</table>

### Pipi, arrive

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>pipō pipōn pipudu pipōn pipōn pipōr</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>pipādō</td>
</tr>
<tr>
<td>Impf.</td>
<td>pipādēg</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>pip pin pt. pini pini pir</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>khōsāy -ō -ōn -ūdu -ōni -ōni -ōr</td>
</tr>
<tr>
<td>Impf.</td>
<td>khōsitēg</td>
</tr>
<tr>
<td>Past</td>
<td>khōsīga khōsina khōsini khōsini khōsīra</td>
</tr>
</tbody>
</table>

### Krābl, weep

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>krābōg krābōn krābudu krābōn krābōn krābōr</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>krābādō</td>
</tr>
<tr>
<td>Impf.</td>
<td>krābādēg</td>
</tr>
</tbody>
</table>
Lahuli.

Transitive Verbs.
tēöl, beat strike.

Fut. tēm -ōg -ōn -ōd, &c.
Imperat. tēā tērāni
Pres. Ind. tēsād -ō or -ōg
or tēmād -ō or -ōg
Impf. tēsādēg
or tēmādēg
Past Ind. tēngādēg
Fut. Neg. ma tēng or tēzi ma tēn ma tēā
ma tēni ma tēnī ma tēur

Other tenses. Prefix tha for Imperat. and ma for the rest.

zē, eat.

Fut. zənō zau zau zau ni zāni zāni
Pres. Ind. zauād -ō or -ōg
Impf. zauādēg
Past Ind. zādēg
or zāda zādan zādō zādani zādani zādōr

raṇḍī, give.

Fut. raṃō
Imperat. rāā rāni
Pres. Ind. raṇḍād -ō or -ōg
raṃādēg
Impf. raṇḍādēg
raṃādēg
Past Ind. raṇādēg
or raṇda raṇdana raṇdō raṇdani raṇdōri raṇdāri raṇdōri raṇdāri raṇdāri raṇdāri
or rēg rēn rē rēni rēni rēr
or rē rēn rē rēni rēni rēr

kūrī, say.

Fut. kō kōn kūdō kōmi kōni kōr
Pres. Ind. kuādō
Impf. kuādēg
Past Ind. kuādēg
kūtēg
kuta kuta kūto kutan kūtani kutanī kūtēg
kēg kēn kē kēnī kēnī kēr
Lahult.

Iññ, do.

Fut. lhan lhanan lhaudo lhanēni lhanēni lhanēr
Imperat. lhaö lhanē
Pres. Ind. lhaōdē
Impf. lhaōdēg
Past lhaōg lhan lha,lhanēni lhanēni lhanēr
Neg. Imperat. thalō thalēni

kēp, leave.

Fut. kiō kiōn kiōdō kiōni kiōni kiōr
Imper. kō kōōni
Pres. Ind. kērādō
Impf. kērādēg
Past kēlē kētau kētō kētani kētaui kētar

nēst, know.

Fut. nōō nōō nōō nōōni nōōni nōōr
Pres. Ind. nōwādō
Impf. nōwādēg
Past Ind. nōg nōō nōōni nōōni nōōr
Fut.-Neg. maiōnā maiōnā maiōdēg
maiōnēni maiōnēni maiōdra

tēzī, see, look.

Fut. tāmō tāmōn tāmdō &c.
Pres. Ind. tāzādō
Impf. tāzādēg
Past tāng

-khaṇī, see, look.

Fut. khanō &c.
&c. hābē, bring.

Fut. hābō hābōn hābdō, &c.
Imperat. hādēni hādēni
Pres. Ind. hāndō hāndōni
or hābdē
Impf. or hāndēg hābdēg
Past hāndō hāndōn hāndōni hāndōni hāndōr
In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjabi is employed, viz., the Agent case with the Infinitive. Cf. Panjabi do shalla hōwāda, he will have to send. gi ibi tōig, I had to go; kē zā tadan, thou hast to eat; dōt ranā ti shē he has to give.

Thus we have gi ibi tada or tō or ta or shuk, I have to go.

gi ibi tōig or tarēg, I had to go.

These auxiliaries are inflected according to the subject, as:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Infinitive</th>
<th>Infinitive 1</th>
<th>Infinitive 2</th>
<th>Infinitive 3</th>
<th>Infinitive 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>tada</td>
<td>tadan</td>
<td>tādō</td>
<td>tādōni</td>
<td>tādōri</td>
<td>tādōr</td>
</tr>
<tr>
<td>tarēg</td>
<td>tarēn</td>
<td>tarēn</td>
<td>tarēn</td>
<td>tarēn</td>
<td>tarēr</td>
</tr>
<tr>
<td>tōig</td>
<td>tōini</td>
<td>tōini</td>
<td>tōini</td>
<td>tōini</td>
<td>tōir</td>
</tr>
<tr>
<td>shuk</td>
<td>shūn</td>
<td>shūn</td>
<td>shūni</td>
<td>shūni</td>
<td>shūr</td>
</tr>
</tbody>
</table>

For shuk, &c., the 3rd Sing. (shū) is also used indecl. This may apply to the others also.

The negative of ibi tada is mēbi tada

and of ābi tada (have to come) mābi tada.

Habit is expressed by combining thāt, do, make, with the Infinitive.
(slightly modified) of the verb which gives the thought required:

Thus:

tha dāpā lhaō, do not make a habit of falling.
ge ḍī lhaō, I am in the habit of coming.
dōz ḍī lhaō, they were in the habit of beating.
hābsi tha lāva lhaō, do not tell lies (thāi, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

raṇḍā, give and kērī leave, ṛu Raṇḍā ketā, I gave left, gave altogether
kērī, leave, " " " gi kērī ketā, I shall leave-leave, leave altogether.
ṭēzī, beat, kērī leave, kē tōg kētan, thou beating lastest, thou beatest much.
lahāi, do and kērī, leave, lāhāi kērī, do leave, do thoroughly.
raṇḍā, give and lhaō, do, dō tāma lhaṇē, he giving made, he gave
(cf. Fut. rāma).
īsī, beat and lhaā, do, kē lēma lhaō, beating make, beat thou, (cf. Fut. lēmōg)
(kē mē lēma thalā, do not habitually strike anyone
(lit. thou man striking not do.)
shūbī, become, and ìbī, go, sūjīdā, sūjīdēg, sūjīdē, I become, I became, I shall become.
Thus nēns ḍījī, and nēns ḍīżī, are emphatic forms of ḍījī, bring, and ḍīżī, take away.
āsā is compounded with ìbī, go to express the Hindi caṃ (caṃ jāna). gē azāys, I shall go away.
haḍā with ìbī, come, expresses 'again' 'back,' come back or return,
gi mūdā haḍā ìbī tāda, I have to return to-morrow.
phāś raṇḍā, divide, phuṇā kērī, spoil, waste, shīg ìbī, become alive.

Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. du śhabādā gi du tēmō, if he had come I would have beaten him. (lit. he was coming, I will beat him.)

Negation is expressed by prefixing thā, to the Imperative, and mē, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed.
with transitive verbs in all tenses except those in which the Auxiliary verb am, was, &c., is used.

Verbal forms ending in -əg may also be made to end in -ag.
The Future is used for the Pres. subjunctive as in Kashmiri.

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

**Natural Relationships, etc.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bā, father.</td>
<td>milyā, daughter.</td>
</tr>
<tr>
<td>oṣjō bā, (small father) uncle, younger than father.</td>
<td>rō, father-in-law.</td>
</tr>
<tr>
<td>yā, mother.</td>
<td>gāhsēn, husband.</td>
</tr>
<tr>
<td>kag, elder brother</td>
<td>mās, wife.</td>
</tr>
<tr>
<td>nuā, younger brother.</td>
<td>gāhuū, mf, man.</td>
</tr>
<tr>
<td>rēñ, sister.</td>
<td>māsīmī, woman.</td>
</tr>
<tr>
<td>yō, son.</td>
<td>kārū, yū, boy.</td>
</tr>
<tr>
<td>milyā, girl.</td>
<td>oō, thief.</td>
</tr>
<tr>
<td>puhāl, shepherd.</td>
<td></td>
</tr>
</tbody>
</table>

**Animals.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>rikkh, black bear.</td>
<td>rō, father-in-law.</td>
</tr>
<tr>
<td>ōmā, red bear.</td>
<td>gāhsēn, husband.</td>
</tr>
<tr>
<td>thar, leopard.</td>
<td>mās, wife.</td>
</tr>
<tr>
<td>shāpkuū, kind of wild cat.</td>
<td>gāhuū, mf, man.</td>
</tr>
<tr>
<td>kārū, yū, boy.</td>
<td>māsīmī, woman.</td>
</tr>
<tr>
<td>oō, thief.</td>
<td>kārū, yū, boy.</td>
</tr>
<tr>
<td>puhāl, shepherd.</td>
<td>māsīmī, woman.</td>
</tr>
</tbody>
</table>

**Parts of the Body.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>guś, hand.</td>
<td>krā, hair.</td>
</tr>
<tr>
<td>kūn, foot.</td>
<td>puns, head.</td>
</tr>
<tr>
<td>tē, nose.</td>
<td>lēś, tongue.</td>
</tr>
<tr>
<td>tīr, eye.</td>
<td>khōg, khōp, stomach.</td>
</tr>
<tr>
<td>mōt, face.</td>
<td>thākh, back.</td>
</tr>
<tr>
<td>ā, mouth.</td>
<td>phug, body.</td>
</tr>
<tr>
<td>rīr, ear.</td>
<td></td>
</tr>
</tbody>
</table>
Lahult.

Common Objects.

pad, book.               kham, clothes.
mughadan, pen.           ganthab, ring.
manni, bed.              panlar, shoe.
cub, house.              gh, meat.
bongdi, river.           pann, milk.
gr, stream.              tigli, egg.
pathtar, plain.          mar, ghi.
ri, field.               tiil, oil.
rati, bread.             bodi, buttermilk.
ti, water.               hari, shop.
chu, wheat.              tan, tang rupee.
kugt, maize.             nibr, day.
batli, tree.              niroddh, night.
palanz, saddle.          yog, sun, sunshine.
bang, jungle.            laz, moon.
matsh, fish.             karb, star.
ahl, way.                lah, wind.
mal, property.           mug, rain.
cij, thing.              kurb, load.
dalh, mulkh, country.    b, seed.

Abstract Nouns.

angit, famine.           gunah, sin.
mansit, intention.       dah, pity.
habsi, lying.            tshil, service.
cori, theft.             thiab, answer.
kam, work.               hugam, order.
biith, marriage.         khushi, happiness.
miit, name.              cal, sound.
lah, price.              barh, year.
kharc, expense.

Adjectives.

ruith, good, beautiful, clean.    tshoit, fat.
madam, bad, lazy, ignorant, ugly.
mory, big.                  jatthi, befitting.
cij, b, kaajh, little.      shil, wise.
dralda, straitened.         ruith, swift.
omyi, hungry.               tanjith, sharp.

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ła[hul].

tery, hot.
gur, sweet.
thörs, little.
jama, together.

hajë, much, many.
yúš, batér, all.
sái, white.

Verbs.

nési, know.
pipt, arrive.
drá rañdi, run.
põeshibi, run, run away.
äd kúri, call (lit, say 'come'?).
khösí, be obtained, meet.
parşphi, read.
tañsi, write.
as, die.
thaši, hear.
haza åbi, return (come again).
guæh rañdi, embrace.
au rañdi, kiss.
asá åbi, go away.
har tañsi, plough.
tañtal, send.
kräbi, weep.
kért, leave.

Numerals.

Cardinal.

1—ittë, i.
2—jur.
3—qhum.
4—pi.
5—që.
6—tráj.
7—nbt.
8—rhá.
9—ká.
10—sá.
11—södi.
12—santi.
13—qhumum.

14—sápl.
15—saq.
16—sàtrú.
17—sáhni.
18—sàrë.
19—söka.
20—nisa.
100—rá.
200—nirhá (700 ?)
900—kúrhá.
1,000—sàrë.
100,000—lakk.

Ordinal.

1st, taml.
2nd, jurmî.

3rd, qhummi.

4th, pîmî.
Lahult.

5th, 5ml.
6th, trāmī.
7th, nhmtl.
10th, sāml.

happed, half.
dhāi, 24.

Above 20, numbers are estimated by scores up to 100.

Sentences.
1. Kā mīn chā shū? Thy name what is?
2. Di ṛhīphī tēmī shāt? This horse's how much (age) is?
3. Dōtē Kashmir chīrī āhār tē? From here Kashmir how far is?
4. Kā bāo dōr tēmī yō tōd? In thy father's house how many sons are there?

5. Gē tō āhārī āndē. I to-day from far walked.
6. Gēn cējē bāō yō dō ṛhra sādē biāh lḥātē. My uncle's (young father's) son with his sister made marriage.
7. Cūṅh (or cūmh) sāsī rāhūn (or ṛhīphī) pālānṣ tōd. In the house the white horse's saddle is.
8. Dō thēkhārī pālānṣ tēhū. On his back the saddle bind.
10. Rāś punzārī trāṅ ghuṇ pānuḥē ruāstādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō poṣṭ dū rāhūn tōṭhī tērī tōl. Under the tree he on a horse was seated.
12. Dō nuā sōnī rīn yē mōrō tō. His young brother his own sister than bigger is.
13. Dō lāhā dūā ṭāp. Its price is two and a half rupees.
15. Dōbī di ṭāṅg rānī kē. To him this rupee giving leave.
17. Dō kā hajē tēṅ thāzērān tēhū. Him thou much beat with ropes bind.
18. Bāṅīū tī būnd. From the spring water draw.
20. Kē thāsī sādū yō sābād? Thee behind whose boy comes?
22. Gī hārt dōs hāndā. I shop from took.

The Parable of the Prodigal Son.

Dōrē dōtā kūts (kāl): 1 mūḍ jūr yō tōl; cējē
Then he said: one man-to two sons were young
yôl bârâ kût, 4 bô anyô môl gÔbî pipô gÔbî rau;
sôn fâthér to said, O Fâthér what property me-to arrîve me-to give
dôî õnô môl phûs randô. Dôts thâls thôrâ dîns òjô he own property dividing gave. From-that after few days young.
yôl yôs cij jama lhatô (lhaâ), Ôhûtår mulkhari îdî. Dôsr son all things together made, far country-to went. There
dôî madam kam lhatô, õnô môl phûs kûtô. Du bêlâ ri he bad work did, own property wasting left. Thât time at
bâtô kharo ghujiôs dô dêhâ ri bînâ angâ shutô (ghujîôs or îdî)
all spent became that country in great famine became.
Dôr dû dûlôd ghujiôs. Dôr dô dêshâtô i sâmûkâr
Then he straitened became. Then that country of one money lender
dôrô îdî. Dôî ônô rûbrì sûrâr ruâtôl tsâttô. Dô mânsa tôô near went. He own field swine to graze sent. His intention was
da ghâq sûrâr zauâdr ônô khôg pimêdôg. Azla dôbî that husk-food swine were-eating own stomach I might fill. But him-to
challa ma ramâder. Dôrô dôbî hônghari (hông) ôndô anything not they were giving. Then him-to sense in (sense) came
tû kuts: Gîô bôs anys kamlhâzâ di (dumbizâr)
then he said: My father-of how-many work-doers to (workers)
hûs rûgi tôô. Gë dêr onsî sûâdô, gë khsô atsê gôô much bread is. I here hungry am dying, I stand arising own
bôs dôr yôg, wôtô gi dôbî kôg:— gi sarôô kë
father near will go, also I him-to will say:— I heaven-of thy
gunôh lôgâa. Èntô di jôgô mad hâsà kë yô kûri, gÔbî
son did. Now this worthy not-am again thy son to-say, me
kë (kânô) kam lhasadu sâhî lhaâ. Dôrô atsê ônô
thy (own) work doers like make. Then having-risen own
bôs dôr lit (îdî). Èntô dû bôsthôr tôô dû dûri dô bôô
father near went. Now he far was him having-seen his father-to
dâh sûî, dôi drô rû, dôi mûthû guânô rë, mast au rë,
pîtì came, he run made, he neck-to embrace made, much kiss made.
Yôl dôbî kût:—gi sarôô kë gunôh lôgâa. Èntô di jôgô
he him-to said:— I heaven-of thy sin made. Now this worthy
mad, hâsà kë yô kûri. Dô bôs nôkârâri kût rûshû
not-am again thy son to say. His father servants-to said good
rûshû khâm hânj hâdûâni, kêm dôbî khâm rûnhî,
good clothes taking-out bring, ye him-to clothes put-on (give?)
Gāl guthāb rāhni, kōnzari paurār rāhni, mōṛā rēms eḥārēni hand-to ring put on feet to shoes put on fat calf kill yēz sauāni khusīl lhaunāi, du gappā lhaṭī di giṅ we shall-eat happiness shall-make this matter making this my yō sīdē toi ēntē hāza shīṅ īlī, tāi ṣhīṅsī ēntē khōsā son dead was now again alive-went, formerly was-lost now has-been ilāa. Dorā dōs khusīl lhaṭār. Dō mōṛā yō rhirā toi, obtained. Then they happiness made. His big son field-in was, aṅghārī cūmā kachā pi (śdī) gīḍō garpt mā āś ānā what time house near arrived (came) singing dancing of also noise thātā (thātī). Dorā ācārā bī āṅ kūtē rhuṅgādā:- oūī shujād heard. Then one servant to called asked:- what became. Dōī dōbī kūī:- Kē nuṅ ānjad, kē bās tehōī He him-to said:- Thy younger-brother came, thy father fat rēns eḥāsādā, dō thālī dā rājī bājī khorṣār. Du calf is killing that for he well was obtained. He rūḥā eḥāsī tāṅg māliāsā. Dō bā ādāhī ānjī ānī du became-sulky in not-went. His father out having-cope him chāndī. Dōī bābī atāb lhaṭā. Dhō bārāh kē persuaded. He father-to answer made. So-many years thy tāhl lhaṭēg, gī kē hugām thuṅsī ma, kē abālā i lā service I did, I thy order rejected not, thou ever one goat gibī ma randaṅ ((rāṅhī) kēnō yārada sāṅs khusīl gappā me-to not gave thy-own friends with happiness talk lhaun: abālā kē di karpā ādi, dōī kē māl madam make: when thy this son came he thy property bad kammārī kharāb lhaṭī, kē dō thālī rēns eḥāsādēn. works in evil having-made thou him for calf killedst. Dōī dōbī kūī:- s yō kū hamsēh giṅ kachā tōdōn; giṅ He him-to said:- O son thou always me near art; mine tōd dā kē gū. Khursī lhaṭā, khusīl gūhā jībāhī is that thine is. Happiness to make, happiness to be fitting tōī. Kē di nuṅ sīdē tōī ēntē hāza shīṅ īlī, was. Thy this young-brother dead was now again alive became, tōī ṣhīṅsī ēntē khōsā ilāa. formerly was-lost, now has been obtained.
Bhadrawahi, Bhalesi and Padarí Dialects.

Introduction.

These three dialects are spoken in the eastern portion of Jamnáti proper. Bhadrawáhi, a jágir of Raja Sir Am- Singh, brother of the Mahárája of Jamnáti and Kashmír, lies immediately to the north-west of Camba State and south of the Cínáb river. By Bradrawáhiis themselves the district is called Bhádhára, with the accent on the second syllable, while Kashmiris call it Bódarkáh. Bhaláśa is the name of a valley a few miles to the east of the town of Bhadrawáhi. Pádar, separated from Bhaláśa by a valley only six or seven miles across, lies north of and contiguous to Pángi in Camba State. From Pángi it is two or three marches down the Cínáb to Pádar; Kaśhtáwar is four stages lower down the river. Another three marches will bring us into the heart of the Bhaláśá country immediately to the west of which Bhadrawáhi is spoken.

All these dialects enable one to study the process of transition from Panjábi to Kaśhmíri. Nevertheless, while they exhibit points of connection with Kaśhmíri, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjábi-Hindi type. They resemble Kaśhmíri in having, in common with Cúráhí, the vocative change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Cúráhí, and the Introduction to the Camba Dialects. Pádarí has epenthesis to a larger extent than any of the rest. They have $g$ for $j$ in the verb go; thus Bhadrawáhi gōhá, Bhaláśa gohá, Pádarí ghēn; cf. Kaśhmíri gatsun. Bhadrawáhi sānu, say, sānna know, Bhaláśa dānā, dānnap, remind us of Kaśhmíri dūpun and sānum. Pádarí has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as han, hīn, i, or are; thé, was (cf. the grammar passim); in its introduction of $y$ before $e$ or $i$, as lyēkhan, write, Kaśhmíri lýēkhan; dyēn, I shall give, dyiṭṭā, gave, Kaśhmíri dyīma, dyut; in some of its pronouns, as, meṃ, or mēn, my; thē, thē, thyy; hōn, our, tōn, your; cf. Kaśhmíri myōn, con, sōn, tūhun; in its 3rd person neuter pronoun tath, Kaśhmíri tath; and in its word for 'why,' kyē, Kaśhmíri kyēṛ. The introduction of $y$ is not always regular. Thus they say both ṯī and yī, mother; piṭṭ and pyiṭṭ, back; ṭīk and yikā one.

In the presence of $r$ instead of $r$ in the adverbs of place, one is reminded of the Sāri dialect which has kar, where ṭar, where. For these-
words we have Bhadrawāhī kōrī, sari; Blalēṣi kōrē, dārē; Pādāri kōr, sār. For here and there, however, Sāi drops the r and hasurnished, whereas these dialects keep to r. We are again reminded of Sāi in the Bhadrawāhī pronouns dh, he, she, it, that, and ih, this, which in their Agent Sing. have cerebral n, usi and ins, keeping the s through all the Oblique Plural. The Sāi corresponding pronouns do precisely the same, having Agent Sing. us and ins and n in the Oblique Plural (Agent Plur. usā, ind). An interesting feature of these dialects is the frequent preference of dī (or dl) and dī to br or bhr, and of tl (or tl) and thī to tr. Thus we have Bhadrawāhī dhūbbā, red bear, dhā, brother, dīṛag, leopard, for what in other dialects would be bhrabā, bhrā, and barhag. We notice also dūra, in the state of having been married, for bīnaḥ nā. The very name for Bhadrawāh, Bhaḍhā, illustrates this. In Blalēṣi we have dhībha, red bear, dhā, leopard; also dhīṭag, sheep, for bhad. In Pādārī there is dhūbha, bind, for bānūdha.

Again we find in Bhadrawāhī thī, woman, thā, three, thālī, day after to-morrow (lit. third day), thīthin, thirty, thībbā, twenty-three; cf. stri, tral, trīṭā, din, thīth, treś. In Blalēṣi we have thī, for the day after to-morrow, and in Pādārī thā for three, and thān for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of l and r and of l and r is very common.

Bhadrawāhī makes its Genitive Sing. in rā, Genitive Plural in kara, Dative in jō, Locative in mā, Ablative in kara. The Agent Sing. Masc. is in -a and the Agent Plur. both Masc. and Fem. in -ī. It has l throughout in the suffix for the Future, the 1st Plur. having mā, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ('in the state of') is in -ārā. Bhadrawāhī very much resembles Bhadrawāhī. It has its Genitive Sing. in -rā, Genitive Plur. in kēśā; its Dative Sing. in -ā, and Dative Plur. in -mā; its Ablative Sing. in -ā and Ablative Plur. in -ān, while its Agent case has almost always -a in both the Sing. and the Plur. The Future has l in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having mā. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in -ā, and the Conjunctive Participle (having fallen, etc.) in -ō.

Pādāri has -ar for the Genitive Sing. ending and kar for the Genitive Plur., as for the Dative Sing. and apparently no ending for the Dative Plur., lū for the Ablative Sing., and bal for the Ablative Plur. Its Future takes l throughout with mā in the 2nd and 3rd Plur. The
Future has two forms for the 1st Sing. ending respectively in -\(\mathrm{\text{-e}}\) when the root of the verb ends in a consonant, and in nasal -\(\mathrm{\text{n}}\) when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in -\(\mathrm{\text{er}}\) or -\(\mathrm{\text{aur}}\), and the Conjugative Participle in -\(\mathrm{\text{kar}}\).

The Pāḍari word for devil, \(\text{harmān}\), is remarkable. Whether there is any connection with \(\text{Ahūman}\), the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in I, the introduction to the Camb. Dialects should be consulted, pp. ii, iii.
BHADRAWĀHI.

Nouns.

Masculine.

Nouns in -ā.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghōr-ā, horse</td>
<td>-ā</td>
</tr>
<tr>
<td>G. -ā rū</td>
<td>-ā karu</td>
</tr>
<tr>
<td>D.A. -ā jō</td>
<td>-ā jō</td>
</tr>
<tr>
<td>L. -ā mē</td>
<td>-ā mē</td>
</tr>
<tr>
<td>Ab. -ā kara</td>
<td>-ā kara</td>
</tr>
<tr>
<td>Ag. -ā</td>
<td>-āf</td>
</tr>
<tr>
<td>V. -ā</td>
<td>-āu</td>
</tr>
</tbody>
</table>

Nouns in a Consonant.

| N. ghār, house | ghar |
| G. ghār rū | ghar rū |
| D.A.Ab.L. ghār-ā jō, kara, &c. | ghar-ā jō, kara, &c. |
| Ag. -ā | -āf |

Nouns in -āi.

| N. hāthī, elephant | hāthī |
| G. hāthē rū | hāthē karu |
| D.A.Ab.L. hāthē jō, kara, &c. | hāthē jō, kara, &c. |
| Ag. hāthē | hāthē |
| V. hāthē | hāthē |

Nouns in -āu.

| N. hind -ā, Hindu | -ā |
| G. -ā rū | -ā karu |
| Ag. -ā | -āf |

naū, name, is thus declined:

| N. naū | naū |
| G. naū rū | naū karu |
### Bhadrawahi.

#### Feminine.

**Nouns in -I.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>kāṭ, daughter</td>
<td>kāṭ-ই</td>
<td>kāṭ-ই</td>
</tr>
<tr>
<td>G.</td>
<td>kāṭ-ই rū</td>
<td>jō</td>
<td>jō</td>
</tr>
<tr>
<td>D.A.</td>
<td>-6 jō</td>
<td>-6 mē</td>
<td>-6 kara</td>
</tr>
<tr>
<td>L.</td>
<td>-6 mē</td>
<td>-6</td>
<td>-6</td>
</tr>
<tr>
<td>Ab.</td>
<td>-6 kara</td>
<td>-6</td>
<td>-6</td>
</tr>
<tr>
<td>Ag.</td>
<td>-6</td>
<td>-6</td>
<td>-6</td>
</tr>
<tr>
<td>V.</td>
<td>-6</td>
<td>-6</td>
<td>-6</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>baihp, sister</td>
<td>baihp-ই</td>
<td>baihp-ই</td>
</tr>
<tr>
<td>G.</td>
<td>baihp-ই rū</td>
<td>jō</td>
<td>jō</td>
</tr>
<tr>
<td>D.A.</td>
<td>-1 jō</td>
<td>-1 mē</td>
<td>-1 kara</td>
</tr>
<tr>
<td>L.</td>
<td>-1 mē</td>
<td>-1</td>
<td>-1</td>
</tr>
<tr>
<td>Ab.</td>
<td>-1 kara</td>
<td>-1</td>
<td>-1</td>
</tr>
<tr>
<td>Ag.</td>
<td>-6</td>
<td>-6</td>
<td>-6</td>
</tr>
<tr>
<td>V.</td>
<td>-6</td>
<td>-6</td>
<td>-6</td>
</tr>
</tbody>
</table>

**Batsh, cow, calf, is thus declined:**

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>batsh</td>
<td>batsh-ই</td>
<td>batsh-ই</td>
</tr>
<tr>
<td>G.</td>
<td>batsh-ই rū</td>
<td>jō</td>
<td>jō</td>
</tr>
<tr>
<td>Ag.</td>
<td>-6</td>
<td>-6</td>
<td>-6</td>
</tr>
</tbody>
</table>

*Note.* The postpositions for of, viz., rū, when following a singular noun, and kara, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus rū, kara, are followed by sing. masc.

rū, karu, ra, kara, " " " plur. masc.

rū, kāṭi " " " sing. or plur. fem.

They are not inflected for the oblique case, thus:

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāṭe rū ghāṛā rū ghar, the house of the girl's horse.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kāṭe rū ghāṛā kara ghar, &quot; &quot; &quot; &quot; horses.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kāṭe rū ghāṛā kara ghar, &quot; &quot; &quot; &quot; &quot; &quot; mare.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kāṭe rū ghāṛā kara ghar, &quot; &quot; &quot; &quot; &quot; &quot; mares.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Bhadrawāhi.**

**Pronouns.**

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>ih, this</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>aū</td>
<td>tū</td>
<td>ōh</td>
<td>ih</td>
</tr>
<tr>
<td>G.</td>
<td>mērō, mērū, tērū</td>
<td>usērū</td>
<td>isērū</td>
<td></td>
</tr>
<tr>
<td>D.A.</td>
<td>mēf</td>
<td>tāf</td>
<td>us, us jaft</td>
<td>is, isērū jaft</td>
</tr>
<tr>
<td>L.</td>
<td>tūl mē</td>
<td>us mē</td>
<td>is mē</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>tāl kara</td>
<td>&quot; kara</td>
<td>&quot; kara</td>
<td></td>
</tr>
<tr>
<td>Ag.</td>
<td>tāl</td>
<td>upi</td>
<td>ipt</td>
<td></td>
</tr>
</tbody>
</table>

| **Plur.** |
| N.    | as | tūs | ōpā, ōpā | ōpā |
| G.    | ishū | tišū | up karū | ip karu |
| D.A.  | asan or | tusan or | usan or or | ipan or |

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined:—

**Sing.** N. tāi, G. tisērū, D.A. tus, tasā jaft, L. tas mē, Ab. tas kara, Ag. tāiṇi.

**Plur.** N. tāṇa, G. taṇ karu, D.A. taṇan jaft, L. taṇan mē, Ab. taṇan kara, Ag. taṇāi.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>kaṇ, who?</td>
<td>zai, who,</td>
<td>kaṇ</td>
<td>zaṇa</td>
</tr>
<tr>
<td>G.</td>
<td>kisērō</td>
<td>zisērū</td>
<td>kaiṇ karu</td>
<td>zaiṇ karu</td>
</tr>
<tr>
<td>Ag.</td>
<td>kaiṇi</td>
<td>zaiṇi</td>
<td>kēṇi</td>
<td>zaiṇi</td>
</tr>
</tbody>
</table>

**Plur.**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>kē, anyone, someone,</td>
<td>G. kētērō</td>
<td>Ag. kētē</td>
<td>kē, what?</td>
</tr>
</tbody>
</table>

Other pronouns are kicch, anything, something, zai kōt, whosoever, zai kicch, whatsoever.
Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than -a, -au, -o are indeclinable. Those ending in -ə, -au, -o, have obl. sing. m. -ə. Plural -ə, indeclinable. Feminine -ə indeclinable.

Comparison is expressed by means of kara, from, than, used with the Positive: kharou (kharə), good; is kara kharou, better than this; səbən kara kharou, better than all, best.

ərəh, like this ərəh, like that kərh, like which aitrə, so much or taitrə, so much kaitrə, as much many or many? or many

Adverbs.

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

<table>
<thead>
<tr>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>hupə, now</td>
<td>itthi, ərə, irə, here.</td>
</tr>
<tr>
<td>təs, then</td>
<td>ərə, urə, tarə, tarə, there.</td>
</tr>
<tr>
<td>kəs, when?</td>
<td>kərə, kərə, where?</td>
</tr>
<tr>
<td>zəs, when.</td>
<td>zarə, zarə, where.</td>
</tr>
<tr>
<td>kəla, to-morrow.</td>
<td>ɨrə təə, up to here.</td>
</tr>
<tr>
<td>thəldə, day after to-morrow.</td>
<td>tətθə, from here.</td>
</tr>
<tr>
<td>təəθə, day after that.</td>
<td>bəh, up.</td>
</tr>
<tr>
<td>əlji, yesterday.</td>
<td>bənh, down.</td>
</tr>
<tr>
<td>prəz, day before yesterday.</td>
<td>nərə, near.</td>
</tr>
<tr>
<td>təərdhəsə bhənə, day before that.</td>
<td>dər, far.</td>
</tr>
<tr>
<td>(lit. four days ago).</td>
<td>agri, in front.</td>
</tr>
<tr>
<td>kədi, sometimes, ever.</td>
<td>pattə, behind.</td>
</tr>
<tr>
<td>kədi na, never.</td>
<td>antə, inside.</td>
</tr>
<tr>
<td>kədi na kədi, sometimes.</td>
<td>beər, outside.</td>
</tr>
</tbody>
</table>

The adverbs are kədə, why? ə, yes; səfə, no; ləəfə, quickly; is gəldə kərə, for this reason; se sərə, ain sərə, thus; kərə sərə, well.
**Prepositions.**

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

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pär</td>
<td>beyond</td>
</tr>
<tr>
<td>wär</td>
<td>on this side</td>
</tr>
<tr>
<td>hēth</td>
<td>below</td>
</tr>
<tr>
<td>mē</td>
<td>within</td>
</tr>
<tr>
<td>mē kēī or kā</td>
<td>beside me</td>
</tr>
<tr>
<td>mē sāthi</td>
<td>with me</td>
</tr>
<tr>
<td>tēs wāstā</td>
<td>for him</td>
</tr>
<tr>
<td>tērē lōī</td>
<td>about thee</td>
</tr>
<tr>
<td>īghī sāthi</td>
<td>like us</td>
</tr>
<tr>
<td>nūna kā</td>
<td>towards them</td>
</tr>
<tr>
<td>us pāti</td>
<td>after him or that</td>
</tr>
<tr>
<td>tisērē wārē pārē</td>
<td>round about it</td>
</tr>
<tr>
<td>tūsan barābar</td>
<td>equal to you</td>
</tr>
<tr>
<td>mērē bagāir</td>
<td>without me</td>
</tr>
</tbody>
</table>

**Verbs.**

**Auxiliary.**

Pres. I am, &c. āī ās āhē āhm āhēth ābp
Past I was Sing. thiō, ē thiō Pl. thiē ē thiē

**Intransitive Verbs.**

**bitshārnu, fall.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>bitshār-ānu or -i -as -ē -am -ath -ēp</td>
</tr>
<tr>
<td>Fem.</td>
<td>-i -ē -i -am -ath -ēp</td>
</tr>
<tr>
<td>Fut.</td>
<td>bitshār -ālō -alō -alō -mālō -alō -alō</td>
</tr>
<tr>
<td>Fem.</td>
<td>-ālō, &amp;c.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>bitshār bitshārē</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>bitshār -ē -ē -ē -tam -tath -ēp</td>
</tr>
<tr>
<td>Fem.</td>
<td>-ē -ē -ē -cm -cath -ēp</td>
</tr>
<tr>
<td>Impf. Ind.</td>
<td>bitshār -ē thiē (fem. -ē thiē) Pl. -ē thiē (fem. -ē thiē)</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>bitsh -ē ē f. -ērī Pl. -ērē ē f. -ērī</td>
</tr>
<tr>
<td>Plnf.</td>
<td>bitshārē thō, &amp;c.</td>
</tr>
</tbody>
</table>
| Part. | bitshārō, falling; bitshārō, having fallen; bitshārēō, in the state of having fallen; bitshārēō, faller, about to fall.
Some verbs have slight irregularities.

bhōṇu, be, become.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>bhau</td>
</tr>
<tr>
<td>Fut.</td>
<td>bhō</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>bhūs</td>
</tr>
<tr>
<td>Part.</td>
<td>bhōṣa, in the state of having become.</td>
</tr>
</tbody>
</table>

ējju, come.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>ējji</td>
</tr>
<tr>
<td>Fut.</td>
<td>ēj</td>
</tr>
<tr>
<td>Imperat.</td>
<td>ēj</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ētēs</td>
</tr>
<tr>
<td>Impf. Ind.</td>
<td>ētēd this</td>
</tr>
<tr>
<td>Past</td>
<td>ān</td>
</tr>
<tr>
<td>Part.</td>
<td>ētē, having come; orō, in the state of having come.</td>
</tr>
</tbody>
</table>

gāḥṇā, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>gāf</td>
</tr>
<tr>
<td>Fut.</td>
<td>gālo</td>
</tr>
<tr>
<td>Impf. Ind.</td>
<td>gāḥth this</td>
</tr>
<tr>
<td>Past</td>
<td>jād</td>
</tr>
<tr>
<td>Part.</td>
<td>gēhē, having gone; jōrō, in the state of having gone.</td>
</tr>
</tbody>
</table>

rēhṇā, remain.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>rēh</td>
</tr>
<tr>
<td>Fut.</td>
<td>rēh</td>
</tr>
<tr>
<td>Imperat.</td>
<td>rāh</td>
</tr>
</tbody>
</table>

Transitive Verbs.

kuṭṭu, beat.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Cond.</td>
<td>kuṭ</td>
</tr>
<tr>
<td>Fem.</td>
<td>-tē</td>
</tr>
<tr>
<td>Fut.</td>
<td>kuṭ</td>
</tr>
<tr>
<td>Fem.</td>
<td>-alai, &amp;c.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>kuṭ</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>kuṭ</td>
</tr>
<tr>
<td>Fem.</td>
<td>-cē</td>
</tr>
<tr>
<td>Impf. Ind.</td>
<td>kuṭṭē this. Pl. kuṭṭē this. Fem. kuṭṭi thi</td>
</tr>
<tr>
<td>Past. Ind.</td>
<td>kuṭṭē or kuṭṭō with agent case of subject, kuṭṭā or kuṭṭō agreeing with the object.</td>
</tr>
</tbody>
</table>
Pros. Perf.  kutṭā (âca.) āhś with agent case of subject, kutṭā āhś agreeing with object.

Plupf.  kutṭā thīō with agent case of subject, kutṭā thīō agreeing with object.

Part.  as for bitṣharmu, kutṭor, in the state of having been beaten.

The following are slightly irregular:

- khaṭā, eat.
- khaṭā, drink.
- dēnā, give.
- zaunā, say.
- kāṭrā, do.
- zānū, know.
- zānū, being.
- naiṭā, take away.

Habit is rendered as follows:

- aū gāhī bhautē, I am in the habit of going.
- tai gāhī bhautē, he is in the habit of going.
- tai gāhī bhauā, she is in the habit of going.

Present action is thus expressed:

- tai gāhī lārē ai or gāhī lāgorē ai, he is in the act of going.

This, translated into literal Urdu, would be waḥ jānā lāgā huṭ hai. In this example the words gāhī lārō or lāgorō are indeclinable for all persons and numbers.
The epenthetical vowel change in hathi, haitha ra; batshi, beutha ra; kaup, kauni (see declension of nouns and pronouns), and in bitsharalā, bitsharailai; kufalā, kufailai; amā, aipalā (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

For the Infinitive of Verbs -ā and -a are used interchangeably. Similarly in the last syllable of nouns and adjectives, au, a, o are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative:—Sing. banhā or banhā; plur. banhdāth or banhdātē.

List of Common Nouns, Adjectives and Adverbs.

bābā, father.
hāj, mother.
dhal, brother.
bahā, bahā, sister.
kū, māthhu, son.
kūi, kūi, daughter.
mukāgh, husband.
θlī, wife.
marūd, man.
θlī, woman.
māthha, boy.
kūi, kūi, girl.
gōrān sigghā, cowherd.
pulāl, shepherd.
taur, thief.
ghōr, o, horse.
-i, mare.
dānt, ox.
batsī, cow.
bhāt, buffalo.
tahā, he-goat.
tahaili, she-goat.
bhaiḍ, sheep.
kut-ār, dog.
-rt, bitch.
ītahā, black bear.
dhābbu, red bear.
dhālāgh, leopard.
khanthan, ass.
sār, pig.
kuk-kur, cock.
-kart, hen.
-balā, cat (male).
-ānī, „ (female).
unā, camel.
tsaūrīli, bird.
ghōs, kite.
gidaṛ, fox.
hāthi, elephant.
hathth, hand.
pōo, foot.
nakk, nose.
āthli, eye.
tuttar, face.
āgh, mouth.
dant, tooth.
kann, ear.
ghirāl, hair.
dog, head.
xibbi, tongue.
peit, stomach.
pitth, back.
jind, body.
kastāb, book.
kalam, pen.
khat, bed.
ghar, house.
nirā, river.
gād, stream.
dhār, hill.
paddhrär. plain.
tēbēṭhā, field.
rōṭṭi, bread.
pāpī, water.
gabā, wheat.
kukkri, maize.
būtā, tree.
dīlā, field.
ghāhr, town.
baṇ, jungle.
masī, fish.
batt, way.
meāō, fruit.
mās, meat.
duddhā, milk.
ṭhūl, egg.
ghi, ghi.
tail, oil.
tābāh, buttermilk.
zhās, day.
ḍīlās, night.
dihārō, sun.
cānāpī, moon.
tārō, star.
bāō, wind.
dāō, rain.
dhup, sunshine.
āndhārā, storm.
bhārō, load.
bīda, seed.
lahū, iron.
chайл, beautiful, good, clean.
burā, ugly, bad.
bāḍōō, big.
nikrō, little.
ḡhust, lazy.
takrō, wise.
jaḥlī, ignorant.
tikkhā, tēz, swift.
ṭhaṇḍū, cold.
tattā, hot.
miṭṭhā, sweet.
tāśār, ready.
kam, little.
mastā, much.
bhāgu, be, become.
ējpu, come.
gāhū, go.
naiṇū, take.
dāpā, give.
bīshārnu, fall.
ūṭhū, rise.
khārō bhōgū, stand.
hairnu, see, look.
kīnā, eat.
piṇū, drink.
zauṇū, say.
zhunū, sleep.
kairnu, do.
rēhū, remain.
kūṭū, best.
pūṣhānu, recognise.
zānnū, know.
pūṣpā, arrive.
nasuṇū, run.
nāshū, gāhū, run away.
bānāpū, make.
rākkhū, place.
kūjānu, call.
malpū, meet.
śikhiṇū, learn.
pāruṇū, read.
līkhiṇu, write.
shuppu, hear.
ūṇāpū, turn.
āṣāpū, return.
taalpū, flow.
lāpū, fight.
sīṭpū, win.
hāmpū, be defeated.
talū gāhū, go away.
baihū, sow.
lal lāṇā, plough.
khuṇū, cause to eat.
piṣṇu, cause to drink.
ṣhpāṇu, cause to hear.
ṭarnaṇu, graze.

zhulṇu, lie down.

---

**Numerals.**

**Cardinal.**

1—ak.  
2—dū.  
3—ṭlā.  
4—ṭāṇūr, ṭaṇūr.  
5—pante.  
6—ṭḥāl.  
7—sand.  
8—aṭṭh.  
9—naṭ.  
10—daṣṭh.  
11—yāḥi.  
12—būḥr.  
13—taḥr.  
14—taṭ立方米.

15—parnation.  
16—ṣhpāṇa.  
17—ṣṭārā.  
18—aṭṭhār.  
19—unāṭ.  
20—bhī.  
23—ṭlābbā.  
27—sāṭṭ.  
29—unāṭṭā.  
30—ṭṭhībh.  
100—ṣhānu.  
1,000—ḥazār.  
100,000—lakṛh.

**Ordinal.**

1st, paithu.  
2nd, ḍālaṇu.  
3rd, tliṣṭu.  
4th, ṭaṭāraṇu.  
5th, panteṭu.  
6th, ṭṭḥāl.  
7th, saṭṭu.  
10th, daṣṭhāl.

addhā, half.  
ṛṭaddh, 1½.  
puṇaṇa dūt, 1½.  
auṇa dūt, 2½.  
ḍḥāl, 2½.  
ṭāṭṭa ṭṭhār, 4½.

---

**Sentences.**

1. Tērā naḥ kūp ai? What is thy name?
2. Ēs ḍhāṣṭr rē kēṭṭi nmgr ai? How much is this horse’s age?
3. Iṭṭhā Kāṣṭhpē kēṭṭi dūṛ ai? From here how far is Kāṣṭhpē?
4. Tiṭhā bāna rē kēṭṭi maṭṭhāi ap? How many are his father’s sons?
5. Aū aṇ dūṛā hāṛṭṭā ān. To-day I from far walking came.
6. Mān cācā rā kō tisēri bāhīi sāthī dīāīrō ai. My uncle's son with his sister is married.

7. Gharā chittā ghūrē ri kāthī sē. In the house the white horse's saddle is.

8. Tīsārā thīkā pur kāthī lāth. On his back bind the saddle.


10. Tai dhārī pur bēthīi tālēllī tsārtā. On that hill he is grazing cows and sheep.

11. Tai bātē bāth ghūrē pur bēharō ai. Under that tree he is sitting on a horse.

12. Tīsārū dēlā apē bāhīi kara bādō ai. His brother is bigger than his sister.

13. Tīsārū mul dēlā rupayyē aṇ. Its price is two and a half rupees.


15. Tēs ōh rupayyē dē. Give him this rupee.

16. Tai rupayyē tēs kara aṇ. These rupees bring from him.

17. Tēs māst kuttā dēlī aṇ bānhd or bānhdā. Having beaten him much bind thou him with a rope.

18. Kāhō pāṇī kādā. From the well take out water.

19. Mī agri tālāśth or tālāthē. Before me walk (you.)

20. Kīsērō kō tūsan pitōrē ērō ai? Whose son is coming after you?

21. Tai kās kara mūlā aṇō? From whom hast thou bought it?

22. Dīuāk rē ēkki hētribālē kara. From a shopkeeper of the village.
**BHALÉSI (Bhaléi).**

**Nouns.**

**Masculine.**

**Nouns in –o.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>ghör –o, horse</td>
<td>ghör kēa</td>
</tr>
<tr>
<td>G.</td>
<td>–ō</td>
<td>ghör –an</td>
</tr>
<tr>
<td>D.</td>
<td>–ō</td>
<td>–ān</td>
</tr>
<tr>
<td>Ab.</td>
<td>–ō</td>
<td>–ō</td>
</tr>
<tr>
<td>Ag.</td>
<td>–ō</td>
<td>–ō</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>ghar, house</td>
<td>ghar</td>
</tr>
<tr>
<td>G.</td>
<td>ghar-ō</td>
<td>ghar kēa</td>
</tr>
<tr>
<td>Ab.</td>
<td>–ō</td>
<td>ghar –ān</td>
</tr>
<tr>
<td>Ag.</td>
<td>–ō</td>
<td>–ān</td>
</tr>
</tbody>
</table>

**Feminine.**

**Nouns in –ā.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>hāth –ā, elephant</td>
<td>–ā</td>
</tr>
<tr>
<td>G.</td>
<td>–ā</td>
<td>–ā kēa</td>
</tr>
<tr>
<td>Ag.</td>
<td>–ā</td>
<td>–ā</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>kāt, girl</td>
<td>kātā</td>
</tr>
<tr>
<td>G.</td>
<td>kāt-ō</td>
<td>kūt kēa</td>
</tr>
<tr>
<td>D.</td>
<td>–ō</td>
<td>kūt –ān</td>
</tr>
<tr>
<td>Ab.</td>
<td>–ō</td>
<td>–ān</td>
</tr>
<tr>
<td>Ag.</td>
<td>–ō</td>
<td>–ō</td>
</tr>
</tbody>
</table>

**Nouns in –ā.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>bhaiā, sister</td>
<td>bhaiā</td>
</tr>
<tr>
<td>G.</td>
<td>bhaiā-ō</td>
<td>bhaiā –ā kēa</td>
</tr>
<tr>
<td>D.</td>
<td>–ō</td>
<td>–ō</td>
</tr>
<tr>
<td>Ab.</td>
<td>–ō</td>
<td>–ān</td>
</tr>
<tr>
<td>Ag.</td>
<td>–ō</td>
<td>–ā</td>
</tr>
</tbody>
</table>
Pronouns.

Sing.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>mē</td>
<td>tā</td>
</tr>
<tr>
<td>G.</td>
<td>mēō</td>
<td>tēū</td>
</tr>
<tr>
<td>D.A.</td>
<td>mē</td>
<td>tēl</td>
</tr>
<tr>
<td>L.</td>
<td>mē</td>
<td>mē</td>
</tr>
<tr>
<td>Ab.</td>
<td>mērā</td>
<td>tērā</td>
</tr>
<tr>
<td>Ag.</td>
<td>mē</td>
<td>tēf</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>tas</th>
<th>tōsā</th>
<th>inā</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>mērū</td>
<td>tēsērū</td>
<td>uu kēs</td>
</tr>
<tr>
<td>D.A.</td>
<td>šhan, asaun</td>
<td>tēlah, tēsuan</td>
<td>unan</td>
</tr>
<tr>
<td>L.</td>
<td>mē</td>
<td>tēsuan mē</td>
<td>&quot; mē</td>
</tr>
<tr>
<td>Ab.</td>
<td>mē</td>
<td>tēsān</td>
<td>unan</td>
</tr>
<tr>
<td>Ag.</td>
<td>šhan, asau</td>
<td>tēlah, tēsuan</td>
<td>unhe</td>
</tr>
</tbody>
</table>

There is another form of the 3rd Pers. Pron. ta, which is thus declined:


Sing.

<table>
<thead>
<tr>
<th>N.</th>
<th>kārū, who?</th>
<th>dzē, who</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kisē</td>
<td>dzisē, dzē, dzēnē</td>
</tr>
<tr>
<td>D.A.L. Ab.</td>
<td>kis, &amp;c.</td>
<td>dzis, &amp;c., dzin, &amp;c.</td>
</tr>
<tr>
<td>Ag.</td>
<td>kēni</td>
<td>dzēnī</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>kē, anyone, someone</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kētē</td>
</tr>
</tbody>
</table>

Other pronouns are kēcē, anything, something; dzē kēf, whosoever; dzē kēcē, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kuhl dialect, where we find ōsēn or ōsē na, tūsēn or tūsē na, tīnā na, inhe na.
ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than ə, ə, aw, ə, are indeclinable. Those ending in any of these letters change it to -ə for Obl. s. m., and N. pl. m., and ə for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as əhrət sin, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as əhət, white (cf. Panjābi, əttā; Kułāi əttā, and əttā in Kułā Sirā) is ət, whiter than this.

əhə, like this əhə, like that kəhə, like what? dəhə, like which
əhər, so much təhər, so much kəhər, how much dəhər, as much
or many or many or many f or many

Adverbs.

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

(Time.)

huhə, now.
tēsə, then.
kəesə, when?
dəsəsə, when.
ads, to-day.
kəla, tomorrow.

(Place.)

ərə, here.
ərə, tərə, there.
kərə, where?
**Bhāṣā.**

**VERBS.**

**Auxiliary.**

Pres. I am, &c. hēś has hā ham hath ahan
Past. I was Sing. m. thiś f. thi Pl. m. thiś f. thi

**Intransitive Verbs.**

khirkṇa, fall.

Pres. Subj. khirk -ā -as -ā -am -ath -ān
Fut. khirk -an or -ān -al or -āl -āl -kamāl -āl -ān
Fem. -eun -eul -eul -amethl -eul -eun
Imperat. khirk khirkā
Pres. Ind. khirk -tan or -tn -tun or -taś -tan or -tu
-tam -tath -ān
Fem. -tē -te -te -tān -tath -ān
Impf. Ind. khirk -tan thiś (f. -tān thiś) Pl. -tān thiś (f. thi thi)
Past. Ind. khirk -ā -ā or -āṇ -ā or -āṇ -āṇ -āṇ -ān -ān -ān -ān -ān -ān
Fem. -ān
Pres. Perf. khirkō heś or ahes, &c.
Plupf. khirkō thiś, &c.
Past khirkōt, having fallen

Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Subj. bhō -ā -ā bhō bhō -m -th -ā
Pres. Ind. bhōt -an or -ā or -ā
Past Ind. bhūd

aṇu, come.

Pres. Subj. ści ści ści ści ścih ści
Fut. ści ści ści ści ści ści ści
Imperat. ści ści ści
Pres. Ind. ści, &c.
Past Ind. aṇō f. aṇōī
Partic. ści thi, coming, about to come.

gāḥṇu, go.

Pres. Ind. gāḥ -ā -as -ā -am -ath -ān
Fut. gāḥ -an -al -al -mal -al -ān
Imperat. gā gāḥṇa
Pres. Ind. gāḥṇō
Past Ind. gā Pl. gō F. Sing. & Pl. gō
### Transitive Verbs

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb</th>
<th>Present</th>
<th>Future</th>
<th>Imperative</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>kut</td>
<td>-(a)</td>
<td>-(\hat{a})</td>
<td>kut</td>
<td>-(a)</td>
</tr>
<tr>
<td>Fut.</td>
<td>kut</td>
<td>-(\hat{a})</td>
<td>-(\hat{\hat{a}})</td>
<td>kut</td>
<td>-(\hat{a})</td>
</tr>
<tr>
<td>Imperat.</td>
<td>kut</td>
<td>kut</td>
<td>kut</td>
<td>kut</td>
<td>kut</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{a}})</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
</tr>
<tr>
<td>Fem.</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
</tr>
<tr>
<td>Imperf. Ind.</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
</tr>
<tr>
<td>Past Perf.</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
</tr>
<tr>
<td>Plupf.</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
</tr>
<tr>
<td>Partic.</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
<td>-(\hat{\hat{\hat{a}}})</td>
<td>kut</td>
<td>-(\hat{\hat{a}})</td>
</tr>
</tbody>
</table>

Some verbs exhibit minor divergences.

### khan, eat

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb</th>
<th>Present</th>
<th>Future</th>
<th>Past Partic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Ind.</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
</tr>
<tr>
<td>Fut.</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
</tr>
<tr>
<td>Past</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
</tr>
<tr>
<td>Partic.</td>
<td>kh(a) or kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
<td>kh(a)</td>
</tr>
</tbody>
</table>

### p\(a\), drink

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb</th>
<th>Present</th>
<th>Future</th>
<th>Past Partic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>p(a)</td>
<td>p(a)</td>
<td>p(a)</td>
<td>p(a)</td>
</tr>
<tr>
<td>Fut.</td>
<td>p(a)</td>
<td>p(a)</td>
<td>p(a)</td>
<td>p(a)</td>
</tr>
<tr>
<td>Past</td>
<td>p(a)</td>
<td>p(a)</td>
<td>p(a)</td>
<td>p(a)</td>
</tr>
</tbody>
</table>

### d\(a\), give

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb</th>
<th>Present</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Ind.</td>
<td>d(a)</td>
<td>d(a)</td>
<td>d(a)</td>
<td>d(a)</td>
</tr>
<tr>
<td>Fut.</td>
<td>d(a)</td>
<td>d(a)</td>
<td>d(a)</td>
<td>d(a)</td>
</tr>
<tr>
<td>Past</td>
<td>d(a)</td>
<td>d(a)</td>
<td>d(a)</td>
<td>d(a)</td>
</tr>
</tbody>
</table>

### dz\(a\), say
Bhalēsī.

karnu, do.

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Kartō.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>Karn.</td>
</tr>
<tr>
<td>Past</td>
<td>Kā.</td>
</tr>
</tbody>
</table>

dzānṇu, know.

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Dzāptu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>Dzāpan.</td>
</tr>
<tr>
<td>Past</td>
<td>Dzāpā.</td>
</tr>
</tbody>
</table>

āṇṇō, bring.

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Aptō.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>Apan.</td>
</tr>
<tr>
<td>Past</td>
<td>Ūpō.</td>
</tr>
</tbody>
</table>

nāṇō, take, take away.

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Nōtō.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>Nōn.</td>
</tr>
<tr>
<td>Past</td>
<td>Nōō.</td>
</tr>
</tbody>
</table>

Verbs appear to have two past participles, thus from kūpō, eat, we have kūdū and kūdō; from gāhṇu, go, ĝē and ĝēō. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being eaten and in the state of having been eaten, gone, and in the state of having gone.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., tu kujērori na khās, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with thiō:—tu ēs khō aū kufī thiō, if thou hadst come I would have beaten thee.

In the sentences below ahiū and āhā or āhā will be noticed for heū and ā in the present auxiliary. Probably a may be prefixed all through the tense.

Bhalēsī does not differ greatly from Bhadrawāhi. The following words as compared with the corresponding words in the Bhadrawāhi list will show the approximation.

<table>
<thead>
<tr>
<th>Bāb, bājī, father.</th>
<th>Bōkut, son.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hal, mother.</td>
<td>Kō,</td>
</tr>
<tr>
<td>Kāk, brother.</td>
<td>Kūr, daughter.</td>
</tr>
<tr>
<td>Bhaś, &quot;</td>
<td>Kū,</td>
</tr>
<tr>
<td>Bīnyi, sister.</td>
<td>Rōn, husband.</td>
</tr>
<tr>
<td>Bhaiś, &quot;</td>
<td>Mēuṇaśh, husband.</td>
</tr>
</tbody>
</table>
1. Tsu naĩ ka hā? What is thy name?
2. Ėe ghōrē kēthrī umbar hā? How much is this horse's age?
3. Iśī Kaṁsīr kēthrī hā? From here how much is Kāṁsīr?
4. Ts habē gharē math kēthar ahan? In thy father's house how many sons are there?
5. Aū ads dūnā hāntē tiōk aheē. I to-day from far walking have come.
6. Mēn piṭṭē kā tiśī bhaiṅ sāthēk bīākē aheē. My uncle's son is married with his sister.
7. Gharē mads chīttē ghōrēl sīn aheē. In the house is the white horse's saddle.
8. Tiśī piṭṭē puṭṭē sīn kaṁaē. Upon its back bind the saddle.
10. Tē dhārē puṭṭē gauṅ tābhēlī tārītī aheē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hēṭhē ghōrē puṭṭē tē bīāṅā aheē. Under that tree upon a horse he seated is.
12. Tiśī bhaiṅ apē bhaiṅā barō aheē. His brother is bigger than his sister.
13. Tiśī mul aḍhāī rupayyō hā. Its price is two and a half rupees.
16. Usā rupayyē sōl tāhaḍ. From him take (those) rupees.
17. Ts hacoḥē kuṇāth tē ēḥāī sāī baṁbathā. Beat him well and bind him with rupees.

Sentences.
18. Khūhā pāṇi keuṭh. From the well take out water.
20. Kīsā kō tērā pattā ōṅtō. Whose boy comes behind thee?
21. Tēi kīšā mūlā āṅō? From whom hast thou brought it?
22. Ḍjaūā haṭṭībālē kaṇē āṅō. From the village from a shop-keeper (I have) taken it.
### Pādārī.

**Nouns.**

#### Masculine.

**Nouns in -ā.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ghōr-ā, horse</td>
<td>ghōr-ē</td>
</tr>
<tr>
<td>G.</td>
<td>-ar</td>
<td>-1 kar</td>
</tr>
<tr>
<td>D.</td>
<td>-as</td>
<td>-1</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ūl</td>
<td>-1 kal</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
<td>-1</td>
</tr>
</tbody>
</table>

**Nouns in a Consonant.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>badhēl, ox</td>
<td>badhēl</td>
</tr>
<tr>
<td>G.</td>
<td>badhēl -ar</td>
<td>badhēl kar</td>
</tr>
<tr>
<td>D.</td>
<td>-as</td>
<td>badhēl</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ūl</td>
<td>badhēl kal</td>
</tr>
<tr>
<td>Ag.</td>
<td>-ē</td>
<td>badhēlš</td>
</tr>
</tbody>
</table>

*bad*, father, has G. *bābbar;* D. *bābbas;* Ab. *babbāl; Ag. babbā.*

**Nouns in -t.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>hāithī</td>
<td>hāithī</td>
</tr>
<tr>
<td>G.</td>
<td>hāithíar</td>
<td>hāithí kar</td>
</tr>
<tr>
<td>Ag.</td>
<td>hāithī</td>
<td>hāithī</td>
</tr>
</tbody>
</table>

**Feminine.**

**Nouns in -ē.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>kūl</td>
<td>kūl</td>
</tr>
<tr>
<td>G.</td>
<td>kūy -ar</td>
<td>kūl kar</td>
</tr>
<tr>
<td>D.</td>
<td>-as</td>
<td>kūl</td>
</tr>
<tr>
<td>Ab.</td>
<td>-ēl</td>
<td>kūl kal</td>
</tr>
<tr>
<td>Ag.</td>
<td>kūl</td>
<td>kūl</td>
</tr>
</tbody>
</table>

*ghōrī, mare, has G. ghārēr; D. ghārēs.*

**Nouns in Consonant.**

*bhēṣ, sister, has G. bhēṣar; Pl. bhēṣ; G. bhēṣāl kar.*
## Padari.

### Pronouns.

#### Sing.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>3rd, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>aū</td>
<td>tā</td>
<td>ūh</td>
</tr>
<tr>
<td>G.</td>
<td>mēṃp, māp</td>
<td>tēṃp, tēp</td>
<td>tasār</td>
</tr>
<tr>
<td>D.</td>
<td>mēś, maś</td>
<td>tāđ</td>
<td>tas</td>
</tr>
<tr>
<td>Ab.</td>
<td>māl</td>
<td>tāł</td>
<td>tasāl</td>
</tr>
<tr>
<td>Ag.</td>
<td>māł</td>
<td>tāł</td>
<td>tāśu</td>
</tr>
</tbody>
</table>

#### Plur.

<table>
<thead>
<tr>
<th>N.</th>
<th>tūś</th>
<th>ūḥp</th>
<th>ēsūḥp</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>hēṃp</td>
<td>tōḥp</td>
<td>ṭāf kār</td>
</tr>
<tr>
<td>D.</td>
<td>ūṡ</td>
<td>tūśē</td>
<td>tāśpē</td>
</tr>
<tr>
<td>Ab.</td>
<td>as kal</td>
<td>tūś kal</td>
<td>ṭāf kal</td>
</tr>
<tr>
<td>Ag.</td>
<td>āś</td>
<td>tūśē</td>
<td>tāśpē</td>
</tr>
</tbody>
</table>

kūṭh, who? has G. kāṣar; Ab. kāṣal; Ag. kōṁ.  
kī, what? has G. kūṭr.

Other pronouns are ḍēś, who; kīch, something, anything; ḍēś kāṣē, whoever; ḍēś kīch, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects; as tāṭh kūṭh āṇḍar, in that house. It is found also in Kashmiri.

### Adjectives.

Adjectives used as nouns are declined as nouns; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as:—chēṭa, white; tāsāl chēṭa, whiter than that.

#### Demonstrative.  
Correlative.  
Interrogative.  
Relative.

cūrū, like this  
tōrū, like that  
kōṛū, like what?  
ūshū, like which

attār, so much  
tattār, so much  
kattār, how much  
ūshattār, as  
or many  
or many  
or many?  
much or many
Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:

**(Time.)**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>himm̲, now.</td>
<td>now.</td>
</tr>
<tr>
<td>tapal, then.</td>
<td>then.</td>
</tr>
<tr>
<td>k̲apal, when?</td>
<td>when?</td>
</tr>
<tr>
<td>d̲apal, when.</td>
<td>when.</td>
</tr>
<tr>
<td>shūi, tomorrow.</td>
<td>tomorrow.</td>
</tr>
<tr>
<td>t̲ā̂n, day after tomorrow.</td>
<td>day after tomorrow.</td>
</tr>
<tr>
<td>t̲ā̂n̲ūthi, day after that.</td>
<td>day after that.</td>
</tr>
<tr>
<td>hi, yesterday.</td>
<td>yesterday.</td>
</tr>
<tr>
<td>par̲̂, day before yesterday.</td>
<td>day before yesterday.</td>
</tr>
<tr>
<td>t̲ā̂n̲ūthi, day before that.</td>
<td>day before that.</td>
</tr>
<tr>
<td>k̲a'd̲i, sometimes, ever.</td>
<td>sometimes, ever.</td>
</tr>
<tr>
<td>k̲a'd̲i na, never.</td>
<td>never.</td>
</tr>
<tr>
<td>k̲a'd̲i k̲a'd̲i, sometimes.</td>
<td>sometimes.</td>
</tr>
</tbody>
</table>

**(Place.)**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>i̲ś̲ar, here.</td>
<td>here.</td>
</tr>
<tr>
<td>ā́al, &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>š̲ṭ̲h, &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>t̲ā̂r, t̲ā̂r, there.</td>
<td>there.</td>
</tr>
<tr>
<td>d̲l, &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>k̲ā̂l, &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>k̲̄ṭ̲h, &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>d̲s̲ār, where.</td>
<td>where.</td>
</tr>
<tr>
<td>d̲z̲āl, where.</td>
<td>where.</td>
</tr>
<tr>
<td>d̲z̲āṭ̲h, &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>i̲ś̲ar tikar, up to here.</td>
<td>up to here.</td>
</tr>
<tr>
<td>i̲r̲i, from here.</td>
<td>from here.</td>
</tr>
<tr>
<td>b̲h̲, up.</td>
<td>up.</td>
</tr>
<tr>
<td>n̲a'̲n̲d̲, down.</td>
<td>down.</td>
</tr>
<tr>
<td>n̲ā̂r̲ā̂, near.</td>
<td>near.</td>
</tr>
<tr>
<td>d̲ā̂r̲, far.</td>
<td>far.</td>
</tr>
<tr>
<td>ḍ̲ā̂r̲, in front.</td>
<td>in front.</td>
</tr>
<tr>
<td>p̲ā̂l̲t̲t̲ar, behind.</td>
<td>behind.</td>
</tr>
<tr>
<td>ə̲nd̲ār̲, inside.</td>
<td>inside.</td>
</tr>
<tr>
<td>b̲ā̂h̲r̲, outside.</td>
<td>outside.</td>
</tr>
</tbody>
</table>

Others are k̲y̲e̲, why; ə̲, yes; na, no; ə̲ch̲ār, well; has̲āl, quickly, is k̲a̲l̲ar d̲ō̂tt̲i, for this reason.

**Conjunction.**

*de̲n̲i, if.*

**Prepositions.**

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>pār, beyond.</td>
<td>beyond.</td>
</tr>
<tr>
<td>wār, on this side.</td>
<td>on this side.</td>
</tr>
<tr>
<td>ə̲n̲d̲ār, in.</td>
<td>in.</td>
</tr>
<tr>
<td>p̲ā̂, beneath.</td>
<td>beneath.</td>
</tr>
<tr>
<td>p̲e̲r̲, upon.</td>
<td>upon.</td>
</tr>
<tr>
<td>m̲a̲f̲ p̲e̲r̲, near me.</td>
<td>near me.</td>
</tr>
<tr>
<td>m̲a̲f̲ s̲a̲m̲ā̂t̲, with me.</td>
<td>with me.</td>
</tr>
<tr>
<td>t̲a̲s̲a̲r̲ d̲ō̂tt̲i, for him.</td>
<td>for him.</td>
</tr>
<tr>
<td>t̲ā̂n̲e̲ p̲e̲r̲, towards them.</td>
<td>towards them.</td>
</tr>
</tbody>
</table>
**PADARİ**

**VERBS.**

**Auxiliary.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>I am, &amp;c., mas. ha numérique, fem. ha numérique, all through.</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>I was. Sing. m. ha numérique, f. thi, Pl. thi, f. thi.</td>
<td></td>
</tr>
</tbody>
</table>

**Intransitive.**

**dzhär, fall.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>dzhär -al -al dzhurul dzhär -nal -nal</td>
</tr>
<tr>
<td>Fem.</td>
<td>dzhair -el -el dzhur -el dzhair -nel' -nel'</td>
</tr>
<tr>
<td>Imper.</td>
<td>dzhär</td>
</tr>
<tr>
<td>Past Cond.</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>dzhär -na, Pl. dzhairnä.</td>
</tr>
<tr>
<td>Fem.</td>
<td>dzhairnä, all through.</td>
</tr>
<tr>
<td>Impf. Ind.</td>
<td>dzhärna the, Pl. dzhairnä the</td>
</tr>
<tr>
<td>Fem.</td>
<td>dzhairnä thi.</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>dzhärä, Pl. dzhairäs.</td>
</tr>
<tr>
<td>Fem.</td>
<td>dzhairi</td>
</tr>
<tr>
<td>Part.</td>
<td>dzhärä, falling; dzhair-är-kar, having fallen.</td>
</tr>
</tbody>
</table>

The following show slight variations:—

**bhön, be, become.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>bhöl bhöl bhöl bhöl bhönl bhönl</td>
</tr>
<tr>
<td>Fem.</td>
<td>bhöl bhönl bhönl</td>
</tr>
<tr>
<td>Past Cond.</td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>bhönnä, f. bhönnä</td>
</tr>
<tr>
<td>Past Ind.</td>
<td>bhö, Pl. bhöö, f. bhöl.</td>
</tr>
</tbody>
</table>

**adzan, come.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>özul özul özul aznal aznal</td>
</tr>
<tr>
<td>Fem.</td>
<td>azil aznil</td>
</tr>
<tr>
<td>Imperat.</td>
<td>aib adzai</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>azna, Pl. aznä, f. azni</td>
</tr>
<tr>
<td>Past</td>
<td>ö, f. öö, Pl. öö, f. öö</td>
</tr>
</tbody>
</table>

**gèn, go.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>ghol ghol ghol, &amp;c.</td>
</tr>
<tr>
<td>Imperat.</td>
<td>gah ghol</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ghönä</td>
</tr>
<tr>
<td>Past</td>
<td>gë, f. gël, Pl. gël, f. gël.</td>
</tr>
</tbody>
</table>
Padarí.

bēghān, remain, sit.

<table>
<thead>
<tr>
<th>Tense</th>
<th>bīghul</th>
<th>bīghal</th>
<th>bīghul</th>
<th>bīghnal</th>
<th>bīghnal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fem.</td>
<td>bīghāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperat.</td>
<td>bēghā</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Pres. Ind.</td>
<td>bēghna</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Past</td>
<td>bēthā</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Part.</td>
<td>bīthā, in the state of having sat.</td>
<td></td>
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</tr>
</tbody>
</table>

Transitive Verbs.

kōtān.

<table>
<thead>
<tr>
<th>Tense</th>
<th>kūṭal</th>
<th>kūṭal</th>
<th>kūṭal</th>
<th>kūṭal</th>
<th>kūṭal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td></td>
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<tr>
<td>Fem.</td>
<td>kūṭal</td>
<td>kūṭal</td>
<td>kūṭal</td>
<td>kūṭal</td>
<td>kūṭal</td>
</tr>
<tr>
<td>Imperat.</td>
<td>kōṭ</td>
<td>kōṭa</td>
<td></td>
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</tr>
<tr>
<td>Pres. Ind. or Past Cond.</td>
<td>kōṭnā, Pl. kōṭnā, fem. kōṭnā</td>
<td></td>
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</tr>
<tr>
<td>Imperf.</td>
<td>kōṭn-ath</td>
<td>kōṭn-ath</td>
<td>kōṭn-ath</td>
<td>kōṭn-ath</td>
<td>kōṭn-ath</td>
</tr>
<tr>
<td>Fem.</td>
<td>kōṭnath, all through.</td>
<td></td>
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</tr>
<tr>
<td>Past</td>
<td>kōṭa (Pl. kōṭā, f. kōṭṭā), with agent case of subject; kōṭa agreeing with the object.</td>
<td></td>
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</tr>
<tr>
<td>Part.</td>
<td>kōṭnā, beating; kōṭa, beaten; kōṭnār, in the state of having been beaten, kōṭnār, having beaten</td>
<td></td>
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</tr>
<tr>
<td>Pres. Ind.</td>
<td>khānna</td>
<td></td>
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</tr>
<tr>
<td>Past</td>
<td>khā, f. khail</td>
<td></td>
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<tr>
<td>Mpl.</td>
<td>drink</td>
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</tr>
<tr>
<td>Pres. Ind.</td>
<td>pinā</td>
<td></td>
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</tr>
<tr>
<td>Past</td>
<td>plā, f. pl</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Part.</td>
<td>plār, in the state of having been drunk</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Pres. Ind.</td>
<td>dyēne</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Fut.</td>
<td>daḏ, daḏal, &amp;c.</td>
<td></td>
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</tr>
<tr>
<td>Past</td>
<td>dyētā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>lēnā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>lēḷ, lēḷal, &amp;c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>lēa</td>
<td></td>
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<tr>
<td>Part.</td>
<td>lōw, in the state of having been taken</td>
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<tr>
<td>Pres. Ind.</td>
<td>bōnna</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Part.</td>
<td>bōlār, in the state of having spoken</td>
<td></td>
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</tr>
</tbody>
</table>
Pādari.

karāṇ, do.

Pres. Ind. karna.
Fut. kūrul
Past kṣā
Part. kāur, in the state of having been done.

ghīn (ghīn) adds, bring, and ghīn ghēs, take away, are conjugated like ad̐hān, come, and ghēs, go, respectively. With this ghīn, having the sense of take, should be compared Lahndī ghīnā, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal n, apparently confined to verbs whose roots end in a vowel, as ghail, from ghēs, go; daũ, from dū or dēn, give; lē, from lē, take; the other being the ordinary form in -I or -ul, as kūrul, from karna, do; bīgul, from bāgo, ait.

Epenthetical vowel changes are not uncommon. Thus from banā, make, we have baṇaiq dēn or baṇaiq dēn (Urdu, banā dēn); from rakkhaṇ, place, raṅkh tshar or raṅkh tshar (Urdu, rakh chōρ); from parhaṇ, read, parhaiṇ dē or parhaiṇ dē (Urdu, parī ḍ). So khalaṇ, cause to eat, changes to khalaṇ when in agreement with a fem. noun; dshārṇa, falling, has pl. dshāiṅnē and fem. dshārṇē; and dshārṇ kār having fallen; fut. dshārṇna has fem. dshāiṅnē; bhō̃ma, being, has fem. bhu'nnē; fut. bhōnāl (I shall be) has f. bhunāl; see verbs passim.

The ə in thə́ and kə́nī above and in hīnə́ and hə́nd below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

**Numerals.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1—yak.</td>
<td>11—yārāh.</td>
<td></td>
</tr>
<tr>
<td>2—dū.</td>
<td>12—bārāh.</td>
<td></td>
</tr>
<tr>
<td>3—tlās.</td>
<td>13—tārāh.</td>
<td></td>
</tr>
<tr>
<td>4—tāṇur.</td>
<td>14—candah.</td>
<td></td>
</tr>
<tr>
<td>5—pānā.</td>
<td>15—pandrh.</td>
<td></td>
</tr>
<tr>
<td>6—tehāi.</td>
<td>16—shōrāh.</td>
<td></td>
</tr>
<tr>
<td>7—satt.</td>
<td>17—sārāh.</td>
<td></td>
</tr>
<tr>
<td>8—atīh.</td>
<td>18—ātārāh.</td>
<td></td>
</tr>
<tr>
<td>9—ma.</td>
<td>19—unāh.</td>
<td></td>
</tr>
<tr>
<td>10—daṟ.</td>
<td>20—bīh.</td>
<td></td>
</tr>
</tbody>
</table>

The first syllable of dū and tlās and shōrāh is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (sa). The following numbers used by some are doubtless due to communication with towns.
<table>
<thead>
<tr>
<th>Padari</th>
<th>Padari</th>
</tr>
</thead>
<tbody>
<tr>
<td>27—satait.</td>
<td>67—saṭh.</td>
</tr>
<tr>
<td>29—upaitri.</td>
<td>69—unhatar.</td>
</tr>
<tr>
<td>30—trib.</td>
<td>70—sahattar.</td>
</tr>
<tr>
<td>37—satattri.</td>
<td>77—saṭhatar (pronounced saṭhatar).</td>
</tr>
<tr>
<td>39—uptāl.</td>
<td>79—up̣at.</td>
</tr>
<tr>
<td>40—cālīth.</td>
<td>80—asa.</td>
</tr>
<tr>
<td>47—satālī.</td>
<td>87—saṭālī.</td>
</tr>
<tr>
<td>49—upunjā.</td>
<td>89—unānmā.</td>
</tr>
<tr>
<td>50—panjāh.</td>
<td>90—nəbbā.</td>
</tr>
<tr>
<td>57—satunja.</td>
<td>97—saṭānmā.</td>
</tr>
<tr>
<td>59—unāth.</td>
<td>100—sṇū.</td>
</tr>
</tbody>
</table>

**List of Common Nouns, Adjectives and Verbs.**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bab, father.</td>
<td>atr, pig.</td>
</tr>
<tr>
<td>ij, mother.</td>
<td>kōkār, cook.</td>
</tr>
<tr>
<td>bhās, brother.</td>
<td>kōkār, hen.</td>
</tr>
<tr>
<td>bīēp, sister.</td>
<td>bālk, male cat.</td>
</tr>
<tr>
<td>kūā, son.</td>
<td>balai, female cat.</td>
</tr>
<tr>
<td>kōt, daughter.</td>
<td>fāth, camel.</td>
</tr>
<tr>
<td>dhaipl, husband.</td>
<td>pōkkhar, bird.</td>
</tr>
<tr>
<td>dēēi, wife.</td>
<td>gīś, kite.</td>
</tr>
<tr>
<td>mañp, man.</td>
<td>sugāl, fox.</td>
</tr>
<tr>
<td>khībū, woman.</td>
<td>hāthi, elephant.</td>
</tr>
<tr>
<td>ghiōnū, boy.</td>
<td>hat, hand.</td>
</tr>
<tr>
<td>kōt, girl.</td>
<td>kbur, foot.</td>
</tr>
<tr>
<td>pahāl, shepherd.</td>
<td>nakk, nose.</td>
</tr>
<tr>
<td>tāōr, thief.</td>
<td>ūr, eye.</td>
</tr>
<tr>
<td>ghōERCHANT, horse.</td>
<td>tōtar, face.</td>
</tr>
<tr>
<td>-1, mare.</td>
<td>dann, tooth.</td>
</tr>
<tr>
<td>badēhāl, ox.</td>
<td>kann, ear.</td>
</tr>
<tr>
<td>ṣā, cow.</td>
<td>rōṭh, hair.</td>
</tr>
<tr>
<td>māth, buffalo.</td>
<td>magir, head.</td>
</tr>
<tr>
<td>hakrā, he-goat.</td>
<td>dābbh, tongue.</td>
</tr>
<tr>
<td>-1, ahe-goat.</td>
<td>pīt, stomach.</td>
</tr>
<tr>
<td>daigul, sheep.</td>
<td>pyiṭh, back.</td>
</tr>
<tr>
<td>kōt-ar, dog.</td>
<td>jān, body.</td>
</tr>
<tr>
<td>-ōr, bitch.</td>
<td>katāb, book.</td>
</tr>
<tr>
<td>yatah, bear.</td>
<td>kalam, pen.</td>
</tr>
<tr>
<td>dlāhng, leopard.</td>
<td>manjā, bed.</td>
</tr>
<tr>
<td>gadhā, ass.</td>
<td>ghar, house.</td>
</tr>
<tr>
<td></td>
<td>gadōr, river.</td>
</tr>
<tr>
<td>Pādari</td>
<td></td>
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<tr>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>pāaṇ, stream (water).</td>
<td></td>
</tr>
<tr>
<td>phāt, hill.</td>
<td></td>
</tr>
<tr>
<td>nādān, plain.</td>
<td></td>
</tr>
<tr>
<td>baig, field.</td>
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<tr>
<td>ruain, bread.</td>
<td></td>
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<tr>
<td>pāin, water.</td>
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<tr>
<td>gēõh, wheat.</td>
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<tr>
<td>kukkur, maize.</td>
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<tr>
<td>bōtt, tree.</td>
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<tr>
<td>thōõ, village.</td>
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<tr>
<td>ṣhaihr, town.</td>
<td></td>
</tr>
<tr>
<td>baŋ, jungle.</td>
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</tr>
<tr>
<td>macch, fish.</td>
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<tr>
<td>bat, way.</td>
<td></td>
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<tr>
<td>phal, fruit.</td>
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<tr>
<td>māz, meat.</td>
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<tr>
<td>duddh, milk.</td>
<td></td>
</tr>
<tr>
<td>thūl, egg.</td>
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<tr>
<td>ghī (accent on second syllable), ghi.</td>
<td></td>
</tr>
<tr>
<td>tāl, oil.</td>
<td></td>
</tr>
<tr>
<td>tehā-nil, buttermilk.</td>
<td></td>
</tr>
<tr>
<td>dīsā, day.</td>
<td></td>
</tr>
<tr>
<td>rāt, night.</td>
<td></td>
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<tr>
<td>dīus, sun.</td>
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<tr>
<td>tsainnā, moon.</td>
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<tr>
<td>tāra, star.</td>
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<tr>
<td>bāt, wind.</td>
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<tr>
<td>mēgh, rain.</td>
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<tr>
<td>dhupp, sunshine.</td>
<td></td>
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<tr>
<td>bhārā, load.</td>
<td></td>
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<tr>
<td>bēdzā, seed.</td>
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</tr>
<tr>
<td>lōh, iron.</td>
<td></td>
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<tr>
<td>chāṛ, good, clean, beautiful.</td>
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<tr>
<td>burā, bad.</td>
<td></td>
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<tr>
<td>bōṛā, big.</td>
<td></td>
</tr>
<tr>
<td>māṭhar, small.</td>
<td></td>
</tr>
<tr>
<td>nīntā, lazy.</td>
<td></td>
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<tr>
<td>khara, wise.</td>
<td></td>
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<tr>
<td>bētāl, ignorant.</td>
<td></td>
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<tr>
<td>hassāl, swift.</td>
<td></td>
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<tr>
<td>pain, sharp.</td>
<td></td>
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<tr>
<td>adhām, high.</td>
<td></td>
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<tr>
<td>alag, ugly.</td>
<td></td>
</tr>
<tr>
<td>ṭāāā (accent on second syllable), ugly.</td>
<td></td>
</tr>
<tr>
<td>ṭhaṇḍā, cold.</td>
<td></td>
</tr>
<tr>
<td>tēttā, hot.</td>
<td></td>
</tr>
<tr>
<td>mēt̥thā, sweet.</td>
<td></td>
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<tr>
<td>tēśār, ready.</td>
<td></td>
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<tr>
<td>kān, less, little.</td>
<td></td>
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<tr>
<td>matā, more, much.</td>
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<tr>
<td>sōbh, all.</td>
<td></td>
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<tr>
<td>bhōp, be.</td>
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<tr>
<td>adzāq, come.</td>
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<tr>
<td>ghēö, go.</td>
<td></td>
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<tr>
<td>bēṣhay, sit, remain.</td>
<td></td>
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<tr>
<td>lō, take.</td>
<td></td>
</tr>
<tr>
<td>dīq, dēq, give.</td>
<td></td>
</tr>
<tr>
<td>dzhāraq, fall.</td>
<td></td>
</tr>
<tr>
<td>kliarblōq, stand (lit. become standing).</td>
<td></td>
</tr>
<tr>
<td>hērqā, see, look.</td>
<td></td>
</tr>
<tr>
<td>khāq, eat.</td>
<td></td>
</tr>
<tr>
<td>pīq, drink.</td>
<td></td>
</tr>
<tr>
<td>bōlaq, speak, say.</td>
<td></td>
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<tr>
<td>uqhaq, sleep.</td>
<td></td>
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<tr>
<td>karaq, do.</td>
<td></td>
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<tr>
<td>kōtaq, beat, strike.</td>
<td></td>
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<tr>
<td>paryanaq, recognise.</td>
<td></td>
</tr>
<tr>
<td>pūzaq, arrive.</td>
<td></td>
</tr>
<tr>
<td>nāṣaqp, run.</td>
<td></td>
</tr>
<tr>
<td>nēzh ghēq, run away.</td>
<td></td>
</tr>
<tr>
<td>baqāq, make.</td>
<td></td>
</tr>
<tr>
<td>rakāhaq, place.</td>
<td></td>
</tr>
<tr>
<td>hak dēq (dīq), call.</td>
<td></td>
</tr>
<tr>
<td>(lit. give call.)</td>
<td></td>
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<tr>
<td>mēaq, meet, be obtained.</td>
<td></td>
</tr>
<tr>
<td>qhitāq, learn.</td>
<td></td>
</tr>
<tr>
<td>pārhaq, read.</td>
<td></td>
</tr>
<tr>
<td>lyēkhaq, write.</td>
<td></td>
</tr>
<tr>
<td>maraq, die.</td>
<td></td>
</tr>
<tr>
<td>khaṇaq, hear.</td>
<td></td>
</tr>
<tr>
<td>ghiraq, move away.</td>
<td></td>
</tr>
</tbody>
</table>
paīṭi adsp, come back. 
dōṛ ḍēṅ, plough. 
handāṅ, flow. 
khalaṅ, cause to eat. 
 ṣhattāṅ, fight. 
piṅ, cause to drink. 
dādiṭāṅ, win. 
khunāṅ, cause to hear. 
hārāṅ, be defeated. 
tsarāṅ, graze. 
tehārāṅ, sow. 
tuṅhaṅ, lie down.

Sentences.

1. Taṅ mīṅ ki haṅ? What is thy name?
2. Bhāṅ ḍhorar kat bāṅ haṅ? How many years has his horse?
3. Iṅ Kāṅmīr kātēṅ dūr haṅt? From here how far is Kāṅmīr?
4. Tiṅṅā bābbar kat gōṅhār hinē? How many sons has your father?
5. Ads mūṅ bārā ḍūraṅ aur haṅ. To-day I from very far have come.
6. Mīṅ māṭhaṅ bābbar gōṅhār tasār bhāṅī samāt bēṅā kō na (or kāṅ haṅ⁴). My uncle’s (small father’s) son has married his sister.
7. Ghī chēṅa ḍhorar kāṭhī hinē. In the house the white horse’s saddle is.
8. Tasār piṅṭ par tehārāṅ. Put it on his back.
10. Sa phāṭ peur gēṅ tē beṅkēṅ rēṅa. He on the hill is grazing cows and goats.
11. Sa ṭas bōṭṭā paṅ gōṅhā peur biṅhōṅ haṅ. He under that tree is seated on a horse.
12. Tasār bēṅ apan bhāṅal bōṅa haṅ. His brother is bigger than his sister.
13. Tasār muṅ tēṅ rūpaṅ haṅ. Its price is three rupees.
14. Mīṅ bāṅ tath māṭhaṅ kōṭhī āndar haṅ. My father is in that small house.
15. Tas rūpaṅ ḍēṅ teḥārāṅ. Give him rupees.
17. Tas māṅṁ kōṭiṅkār rāḍiṅṅī kī ḍlaṅṅhā. Having beaten him well bind him with ropes.
18. Khūhaṅ pāṅṅ kāṅdāṅ. From the well draw water.
20. Tiṅṅā pēwīṛ kārā kōṅ haṅ? Whose boy is behind you?
21. Sa ḍkal mūṅ māṅ? From whom did you buy that?
22. Thāwār haṅṭ ēṭṭaṅ ḍāṅa. From the shopkeeper of the village I brought it.
INTRODUCTION.

In the Panjâb census of 1901 no less than 18,180 persons were returned as belonging to the criminal tribe of the Sâisîs. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sâisîs are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sâisî dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sâisîs themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has his now become part of themselves that Sâisîs from all parts of the Panjâb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjâbi or Urdu or Hindi. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the Journal of the Asiatic Society of Bengal, Vol. LXX, Part I, No. 1, 1901, p. 7 ff. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal
variety will come to be less and less used as the Sūris habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sūris who live in the Panjāb. They certainly have a Panjābi colouring which would be lacking in the speech of Sūris who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sūri words, and second, those which appear to have been deliberately altered from Panjābi or Urdu or Hindi words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sūris can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābi villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries:—

<table>
<thead>
<tr>
<th>Roman Numeral</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>is sometimes inserted when r or r is both followed and preceded by a vowel (h not being considered)</td>
</tr>
<tr>
<td>Words beginning with a frequently change a to kə</td>
<td>as, kōdt (X). kōta (XIII), kōna (XIV), kōth (XVII), kōj (XVII), from ādmi, āj, āna, ādhā, ājh, āj. Cf. also kāth (XII), from kāth.</td>
</tr>
<tr>
<td>Words beginning with a often alter it to ku</td>
<td>as, kūkhi (XII), kūrji (XIV), kūgha and kundar (XVIII), from akki, āji, aggā, andar. Cf. also kūf (XIV) from kāth.</td>
</tr>
<tr>
<td>Kūnda and rahna become kūngha and raukha (XVI), hōna, dēna, liēna become hōpā, dēpā, lēpā (XVI).</td>
<td></td>
</tr>
<tr>
<td>Words beginning with a vowel or with h followed by a vowel, often</td>
<td></td>
</tr>
</tbody>
</table>
prefix b (or substitute it for h) as, hindu (X), bek, ben (XVII), biw, bethi (XVIII), for Hindu, ek, e, iw, ethi.

Words beginning with p generally change p to n, as, nair, naf (XII), nagg (XIV), narhun and nuchut (XVI), nanj, nan and nanjah (XVII), narse (XVIII), niffi, from pair, paf, pagg, parhun, puchun, punj, parnc, panjah, parsh, phist. 

Words beginning with b generally change b to c or ch; as, chatt (X), chah (XIV), celi (XV), chatupa (XVI), chaun (XVII), chajak, and chahar (XVIII), from Bhattu, buh, boli, basena, bahut, bhalak bahar.

n is used as a disguising letter for various other words, as, nik (XVII) from thik, hnaedar (X) from thnaedar, nhad (XIV) from thana, nikat (XIV) from tikat, nmbu (XIV) from smb, ndli (XIV) from ldli, ndli (XVII) from odi, ndri (XV) from orri, ndlls (XIII) from chlls, nhikkhd (XVI) from sikkh, nhrs (XII) from sir, hakk (XVII) from sokkh, db (X) from dbb (dbb), nahr (XVII) from rhahr.

Different letters are changed to kh.

khkhd (XVI) from likhd; kharji (XV) from marji; khk, khas, kis, and khasi (XVII) from nk, das, bis, and assi.

kh is more or less indiscriminately prefixed to words as kharj (XVII) for rj; khdis for disd, seen; khdepw for depw = dwp, I will give.

kh is prefixed in khpar, khpar (XVIII) from spar.

dh is similarly employed, as dhagl, from ghl, throat.

Some words transpose prominent consonants, as cmi from mci (X) and chm from mphi (X).

k is changed to r in runji and rh (XIV), from kunji and kh.

b is employed in bendra (XIV), from jantr; ban (XV), from san; and baun (XIV), from sna.

There are still other changes which hardly admit of classification. Thus from cdr, we get caug; from cagg, cegg; and from bhk, jhkh (all in XIII), from Musalmn, Dhumalmn; and from sipah, guphi (X), from sandg, nadhdk, and from lghi, barlghi (XIV); from nikln, khghln; and from vkh, vkhwad (XVI); from uufl, chahr or chafr (XI); from dujh, duhngi (XVIII).

Pronunciation calls for a few remarks. In the Panjab Sind pronounce most words as Panjabis would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this
vowel is indicated by the doubling of the consonant which follows; thus, 
śaṭṭha, load of grain; ṭūṣ, boiled fat; ḍhūpp, salt; bāpp, father; ṭuṭṭ, son;
gāṭḍā, anus. Verbs which end in niṣa, have the first a greatly lengthened in the present participle. Thus in gumāṭā and batāṭā, from gumda and batāḍ, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, huḍ, kīya, diya in Urdu, become hūwā, kīyyā, diyyā in Sūsī, the first vowel being very long. This is the case also with the w of kūḍ, well (see V).

In the vocabularies interest attaches to the legal words cārūṇa, advocate; cārūna’s wages; gāḍā, plaintiff or defendant; bīndā, ordeal; ḍhā, fee of one rupee; sair, legal statement; saṭṭa, notice or warning; ṭā; and jāṭ, justice or judgment; bāṛaṭ, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are baut and gāim, thief; chaggi, daṭṭi and lākt, poisoned stabbing instruments; gōli, lāṭari and hīmā, poison; gauḍa, place in the inside of the throat for concealing coins; ḍoṃbā, ‘jemmy’; kōṭā, sign; pīggī, following up a thief; bauti and gāim, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sūsī, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 128 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sūsī. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sūsī conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sūsī dialect. It is sufficient to say that it, like Gujārī, is closely connected with the Rājasthān system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report.
of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Śāsi and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Śāsi Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Śāsi Future with that found in Manḍēśṭī, Sukēti and Bilaspūri (see below) is very remarkable.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sāsi</td>
<td>haū</td>
<td>mhārā</td>
</tr>
<tr>
<td>Baghāši</td>
<td>aū</td>
<td>māhrā</td>
</tr>
<tr>
<td>Kīṭhali</td>
<td>ē</td>
<td>māhro</td>
</tr>
<tr>
<td>Kēṭ Gurāi</td>
<td>hē</td>
<td>mhārāu</td>
</tr>
<tr>
<td>Inner Sirāji</td>
<td>hē</td>
<td>mhārō</td>
</tr>
<tr>
<td>Outer Sirāji</td>
<td>hē</td>
<td>mhārā</td>
</tr>
<tr>
<td>Manḍēśṭī</td>
<td>haū</td>
<td>māhrā</td>
</tr>
<tr>
<td>Kāṅgri</td>
<td>hē</td>
<td>mhrā</td>
</tr>
<tr>
<td>Bhāṭēśṭī</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Kuṭṭā and Sāṃjī have haū, Curāhī, Bhadrawāhī, Bhāḷēśṭī and Pāḍārī aū; Eastern Kīṭhali ē; and Kēṭhēśṭī 3.

The Śāsi Agent Sing. ends in -ā. In Kāṅgri it generally ends in the same way.

The Śāsi future ends in ṇgūrā or ngū: thus we have hūngūrā or hūngū I shall be, māṅgūrā, or māṅgū, I shall eat. The Future in ngū is reproduced exactly in Maṅḍī and Sukēṭ, where we have hūngū (or hūghū) and māṅgū (or māṛghū), that in ngū is found in Bilāspūr, the state adjoining Sukēṭ on the south, where we get hūngūrā and māṅgūrā. W. Bilāspūr has hūngūrā and māṛgūṛā. Compare with this Kāṅgri hūngūhā and māṛghūhā, Bhāṭēśṭī hūngūhā and māṛghūhā.

The following is a table of Adverbs of place:

<table>
<thead>
<tr>
<th></th>
<th>here</th>
<th>there</th>
<th>when?</th>
<th>where?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sāsi</td>
<td>ṛṭṭhi</td>
<td>ṛṭṭhi</td>
<td>kāṛś</td>
<td>jāṛś</td>
</tr>
<tr>
<td>Curāhī</td>
<td>ṛṭṭhi</td>
<td>ṛṭṭhi</td>
<td>kōṛē</td>
<td>jēṛō</td>
</tr>
<tr>
<td>Bhadrawāhī</td>
<td>ṛṭṭhi</td>
<td>ṛṭṭhi</td>
<td>kōṛē</td>
<td>zāṛ</td>
</tr>
</tbody>
</table>
Pronouns he, she, it or that, and this.

<table>
<thead>
<tr>
<th>Agent Sing</th>
<th>Oblique Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sāsi</td>
<td>up iŋ</td>
</tr>
<tr>
<td>Bhadravāhi</td>
<td>up iŋ̂</td>
</tr>
</tbody>
</table>

The dialects which, like Sāsi, make their Pres. Part. in -ā are Curāhi, Bhadravāhi, Bhaṭṭāl and Pāḍarī.
GLOSSARY OF SANSI WORDS.

Note.—References to other Sāsi words are to the same section of the Glossary unless otherwise specified.

I.—People.

bādiā, snake-charmer, f. bādiāīī.
bōgrā, watchman (cankidār) or police inspector (thānēdār).
bāhū, sister.
bailā, Cāhā, f. bālī (see cācā, gōiā, nōkh).
bāpp, father.
bārāmi, wife.
baut, thief (see gāim).
bhātāīī, Sāsi woman.
bhattā, Sāsi man (in the Cāhā argot bātā).
bītrī, khattī, f. bitrāīī (see bōgā, faqīr).
bōrā, boy (see mūndā, nōkīā).
bōrrī, girl (see mūndī, nōkīī, nikīī).
chāmk, Brahman, f. chāmkāīī.
cārāwa, advocate in Sāsi dispute (see gaddī; also cāravīt, āhū, sair in V, and sahī in VI).
cyūr, Sikkh, f. cyūrāīī.
cōcā, Cāhā (see bālī), f. cōcī, dhāmpā, husband.
gaddī, plaintiff or defendant (see cōrāwā).
gāim, thief (cf. Qassā word gāimb or gaimbā (see baut).
gajētā, non-lowcaste boy.
gajētī, non-lowcaste girl.
gōlā, Cāhā, f. gōllāīī (see bālā).
kajīā, Jāt, f. kajīī (English coder? See kheṣā).
kākā, father's younger brother.
kāktī, wife of preceding.
khēṣā, Jāt, f. khēṣī (see kajīī).
kīgīā, khattī (see bitrī). f. kiniāīī.
kāmbHā, potter (Urdu kumāhr).
f. kāmbHāīī.
mantī, mother.
muncī, writer, &c.
mūndā, boy (see bōrā).
mūndī, girl (see bōrī).
nāthī, barber (Urdu nāī).
nōkīā, nōkīī, boy (see bōsā).
nōkīī, nōkīī, girl (see bōrī).
nikīī, little girl (see bōrī; and nikā in VIII).
nōkh, Cāhā, f. nōkhāīī (see bālā).
phūphā, father's sister's husband.
pātī, son.
ṭhōkā, carpenter (cf. Panjābī ṭhokā, to hammer).

II.—Animals.

balō, cat (accent on last syllable),
f. balōīī (see gauś, kumāhr).
bhākā, dog, f. bhākīī (see kētā), possibly onomatopoetic.
chābrī, m. goat, f. chābrī.
culkpā, m. cock, f. culkpī.
ḍhābrī, m. cat, f. ḍhābrī.
ḍōfā, m. iguana, f. ḍōph (Panjābī gōh; ḍōfā, hīkā, jhāndā and sīrā, are names of different kinds of iguana.
ḍrī, f. sheep.
gāddār, m. jackal, f. gāddārī.
gauś, m. cat, ass. (See balōīī).
hīkā, m. kind of iguana (see ḍōfā).
jaggar, m. feeble, poor animal (cattle) alive or dead, used by Cahrā of dead cattle.
jhāb, m. jackal.
jhāndā, m. kind of iguana (Panjābi jhāndaw, see dō̃a).
jhāti, m. hedgehog, f. jhaihu.
kābrā, m. goat, f. kābri.
kāngal, m. bull; f. kāngli (see laud).
khāma, f. buffalo.
kātā, m. horse; f. kātrī.
kātā, m. cook; f. kūktrī.
kunā, m. cat (accent on last syllable, see bañ).”
kūtā, dog; f. kūtā (see bañ).”
lānd, laundā, bull; f. laundī (see kāngal, lārī).
nōkh, m. mongoose, f. nōkhāl.
sirā, m. kind of iguana, f. sirat (Panjābi kāngirā, see dō̃a).
tāndīl, m. louse (see tuaj).
ṭūbb, m. camel.
ṭūndā, m. pig.
tuaj, f. louse (see tāndīl).

III.—Parts of the Body.

(In this list h stands for human, a for animal, b for both human and animal, according as the words refer to the parts of the human body or the parts of animals, generally cattle.)

attā, f. pl. entrails (b). If the entrails are cut up into pieces each piece is called attī, f.
bahārā, foreleg (a).
bāndā, penis (b).
bāndī, vagina (b).
bāsandār, f. anus with adjoining parts (a).
bāllar, m. skin (a).
bāt, m. skin (a).
caurā, m. hind leg (a), used also by Cahrā.
 dhuddī, f. pelvis with flesh attached.
 dōklā, m. woman's breast.
gāndā, f. anus.
ganū, m. hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).
 kāgar, f. spine (a).
giķilī, f. knee-joint with flesh attached (a); used also by Cahrā.
kanbārī, f. clavicle with flesh attached (a).
kannā, m. back of neck (a), Cahrā kanna.
 kāfōlī, f. breast (a).
khūn, m. face (b; perhaps mukh inverted).
khrū, m. lower half of leg (a).
krāmbli, f. scapula with flesh attached (a). [Cahrā.
mōhrā, m. breastbone (a), used by patrī, f. lower part of back (a).
rāmbā, m. scapula with flesh attached (a).
rākrā, m. kidney (b), Cahrā rākrā.
samīl, f. lower part of back (a).
tāmbī, m. woman's breast.
tuqā, m. coccyx with flesh attached (a).

IV.—Food.

bagāllā, m. pl. gram.
bās, f. boiled fat.
bērā, m. meat.
cāl, m. water.
cāmbli, f. rice (in the husk).
dhāndhā, m. carrion.
dhūllā, m. gur (coarse sugar).
kandī, f. soup.
khissā, khissā, f. wheat.
khāpp, m. salt.
kuṇī, f. wheat.
Glossary of Sāsi Words.

kurkū, f. maize (kukkri in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadrawāhi).
mijh, m. unboiled fat (Cūhrās mīny).
pāngat, m. ghi (clarified butter).
raīk, m. meat.
tāndal, m. rice.
tāndli, f. straw.
tāphū, m. pl., fodder.
tāsli, f. bread.
tīmi, f. bread. [see next word].
tugā, m. food (Panjābi ṭukā).
uskā, m. pl. barley.
wassal, m. onion.

V.—Common Nouns.

attar, m. quilt (placed below the sleeper).
obā, m. wind. Cf. various hill bai, f. word, matter (Urdū bāt), abuse (Urdū gāt), see gappī.
bagāli, m. half a piece. [bit.
bagśī, f. eight annas, eight-anna.
balūs, m. rupee (see chill, ῥābbā, ῥuknā).
bađēvālā, m. early morning.
baṇā, m. shallow brass vessel (Panjābi chānā).
bindā, m. ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a piece and a rupee are hidden in different lamps of dough. The truth lies on the side of the one who draws the rupee.
bīndli, f. ear ornament, ear-drop.
bōgmsī, m. wealth.
burkās, m. huqqā, used also by Qasīs and Cūhrās, cf. gamblers, bērkā. The word is onomatopoetico (see tōgā).
cārwā, f. wages given to cārwā, cf. gamble.
canghli, f. four annas, four-anna bit.
chaggī, f. piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people’s cattle with a view to securing the flesh and skin: (see dūli, gōli, lakri, tāhri, tīmā) a word used by Cūhrās.
chik, f. sneeze (see chikā VII).
chill, m. rupee (see baḷā), cf. gamblers’ word chillar, Panjābi chil.
daut, m. early morning.
daṭī, f. same as chaggī, q.v., except that the stick is only a couple of inches long.
dhāmē, m. village.
dhō, m. rupee paid by each party on beginning a Sāsi law case, (see carda in I).
dhōrmi, f. two annas, two-anna bit.
dhumk, f. bad smell.
dōkā, m. piece.
gē, m. village. (Urdū gād).
gappī, f. word, matter (Urdū bāt), abuse (Urdū gāt), see baṭ.
gēḍī, f. instrument for carding cotton (Panjābi jhamsī).
gōli, f. poison, used chiefly for putting into the food of cultivators’ cattle (used by Cūhrās).
gulūbās, m. tobacco.
jiwī, f. land.
kāngri, f. movable mud fire-place.
khāṣṭ, m. way.
khwā, f. bed (khāt in Kāshmirī, Punjabi, Kairālī, Doḍa Sirjī, Bhadrawāhi).
Glossary of Sāri Words.

khaulā, m. house.
khuḍh, f. quilt used to cover the sleeper.
kuṇṭā, m. iron and wood instrument for digging.
kohḍ, m. large silver circle for the neck (see kūḍ).
kōkā, m. sign.
kōndhm, m. dark half of lunar month, i.e., from about the 22nd of one lunar month to the 7th of the next.
kōthāli, f. tobacco pouch.
kās, well (u pronounced very long, see rā XIV).
kūḍh, f. earthenware cooking pot (Panjabi taur or kāndi).
kuḍrā, m. earthenware waterpot (Urdu gharā).
kuḍrī, f. load of sheaves of corn, &c. (Panjabi bāhri).
kuḥḍ, f. small silver circle for neck (see kōhḍ.)
lābbā, m. rupee (see bālā).
lakrī, f. cattle-stabbling instrument, same as chaggi, q.v.
lālī, f. night, cf. Arabic laža.
lamkā, m. earring. (Panjabi lamki, hang).
lēkrt, f. wood (Urdu lakrī).
nābd, m. village.
nāst, f. load of grain, &c. (Panjabi pao).
naṭṭhā, m. name.
nētrī, f. sword.
pāg, f. turban.
panhu, f. shoe (Punchi paṃt).
phal, m. house-breaking jemmy, (see bolā).
pīrī, m. oil.
pīgī, f. fire.
riqū, m. cloth.
rūkū, m. rupee (see bālā).
sair, f. legal statement made by plaintiff or defendant previous to the advocate (see carādā in I).
sāṭṭhā, f. kind of baggy trousers, Panjabi suṭṭhā.
tārī, f. poison given to cattle (see chaggi), a word used also by Čhūrās.
thimā, m. poison given to cattle (see chaggi), used by Čhūrās.
ṭchghā, m. huqqa (see burkū; fōghā in VII).
ṭōmbū, m. house-breaking jemmy (used also by Čhūrās); see phal.

VI.—Abstract Nouns.
bauṭ, f. theft (see bau in I); used by Čhūrās.
bērāsī, f. injustice (see rās); used by Qalandar. [lagga].
chāk, f. police inquiry (with gaimī, f. theft (see gaim in I); used by Čhūrās, cf. Qasāī gaimī.
jaḍḍā, m. cold. (cf. Outer Sirājī dāgān, Urdu jārā).
jāt, f. justice, judgment (see rās).
pīgī, f. following up a thief.
rās, f. justice, judgment (see bērāsī, jāt), used by Qalandar.
nāt, f. thirst (accent on second syllable).
ṣaīḥ, f. legal warning or notice generally verbal (see carādā in I).

VII.—Verbs.
asānā, come (Urdu dān).
bagū, flow (Urdu baḥnā).
baiānā, sit (Urdu baīānā).
bīnkū, run.
chākū, ostracise, outcaste.
cūkūnā, seize.
chēngū, ask for, demand.
Glossary of Sāei Words.

chiknā, sneeze (see chik. V.).
cilappā, walk, go.
culkā, speak.
chadā, leave (Urdū chārnā).
dauñā, enter, place (in latter sense equivalent of Urdū dālnā).
dīmpā, eat (see dātnā).
dīthā, past part. seen. (Panjābī dīthā).
dūnā, eat (see dīmpā).
gauhga, go, pa. p. gauhghā, gone.
gum kūlnā, keep quiet (see kūlnā, naththi kūlnā).
gumānā, conceal (Persian gum, jasarnā, go. (Urdū jāndā).
khinā, run away.
khimpā, weep.
khnā, open: Urdū khōlnā.
khusānā, laugh.
kūlnā, accuse, inform about, 'peach.'
kūlnā, do (used by Cūhrās).
loṅā, beat, kill (cf. Cūhrā lōthā, Kaarthmirī lāyum).
lugā, die (used by Cūhrās).
naththi kūlnā, keep quiet (see kūlnā, gum kūlnā).
naukhnā, see, look.
pargnā, seize. (Urdū pakarna).
pīngnā, run away.
pōdā, have sexual intercourse with (Urdū cōdānā).
pūdā, cause to have sexual intercourse with.
rēṅā, cut.
sīyā, was, f. sīyā, pl. sīyās, f. sīyā (see thīyā; cf. Panjābī si).
tanā, fall, lie; it also enters into composition with the sense of Panjābī parād.
thēkhnā, conceal in ground, bury.
thīyā, was, f. thī, pl. thīyās, f. thīyās (see sīyā). A similar form is found in many hill dialects.

thohgā, drink (see thohgā in V).
thūnā, rise, get up. (Urdū uṭhānā).

VIII.—Adjectives, Pronouns.
būḍhā, old.
dhār, two.
ēs, this (Urdū ēs).
hā, I (hā, a or hā is found in many hill dialects and also in Rājasthān. See Introduction above).
jaḍā, big.
kāf, something, anything.
mhārā, our. See Introduction.
nikā, small (see nikā in I, which, it is to be noted, is not nikā).
tam, you (Urdū tam; for we ham is used as in Urdū).
thal, thou.
thār, three.

thārgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'
tuhārā, your. See Introduction.

IX.—Adverbs, Prepositions, Interjections.
āpā, yes.
ba, hush!—
bhi, again (it is noteworthy that this word is found in this sense in Inner Sirājī).
bīc, in. Found in many dialects.
dūnā hōti, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'

āṭthā, āṭthi, here. See Introduction.
Glossary of Sāti Words.

सृष्टि, hence.
सृष्टि तिकार, up to here.
इदा, thus.
इव, इवका, now.
जारा, where (relative). See Introduction.
कद, when?
कर, where?
किडा, why.

मा, in.
फ़ा, there.
सृष्टि, सृष्टि, there. See Introduction.
सृष्टि, hence.
सृष्टि तिकार, up to there.
साथता, than (used like Urdā se).
तहत, down, below (तहत in Gujar and Tināuli).
GLOSSARY OF DISGUISED SANSI WORDS.

Note.—In this Glossary P. stands for Panjābī.

X.—People.
bindā, Hindū.
bāpptā, bāpp (q.v., I), father.
bīwar, P. jhiūr, water-carrier, &c.
bunyārā, P. sunyārā, goldsmith.
chāml, P. māchī, name of a caste whose chief function is water-carrying.
chattā, bhattā, Sāsi (see bhattā in I).
chatāpi, female of chattā.
cōmi, mōci, shoemaker.
dhumalān, Musalmān.
gupāhi, sipāhi.
kōdmi, ādmi, man.
nābb, sāhib, European.
[or.]
ṅāpśdār, thānśdār, police inspector.
ṅauhrā, P. sauhra; father-in-law.
rānjar, P. kanjar, a low Muham-
madān caste.

XI.—Animals.
bān, P. sāhn, breeding animal
(horse, donkey, bull).
bōḍhā, P. saṇḍhā, male buffalo.
chāhir or chāhirā, P. waihṛā, calf.
chāluk, bhāluk (q.v., II) dog, cf.
Gipsy jukēl.
raṭṭā, P. kaṭṭā, young buffalo.

XII.—Parts of the Body.
khīs, P. sīs, head (see khīs).
khōṭh, bhāt, hand.
kōkkh, P. akkh, eye.
kukkhi, P. akkhā, eye.
nair, pair, foot.
nēṭ, pēṭ, stomach.
nhir, sir, head.
his, P. sīs, head (see khīs).
jauḍhrā, P. jaṭṭ, barley.

XIII.—Food.
kōṭṭā, āṭṭā, flour.
nhōllā, chōllā, gram.
nūk, tāk (q.v., IV), food.

XIV.—Common Nouns.
barlāthi, lāthi, stick.
bānnā, sōnā, gold.
bāndrā, P. jaundrā, lock.
chāndā, P. bhāndā, household vessel.
chāhā, bōhā, door.
cōli, bōl, speech, language.
kōnnā, P. ānnā, anna.
kūḍī, P. haḍūṭi, cooking pot.
kurji, 'arzi, complaint in law.
kūṭṭā, P. haṭṭā, shop.
nadhūk, ṣandūq, box.
nāggū, pāgg, turban.
naihr, sahār, city.
naisā, paisa, pice.
nāki, P. ṭaki, cloth.
nālī, láli, night.
narāt, P. parāt, brass vessel.
nhālī, P. thāli, brass vessel.
nhāpa, thāsa, police station.
nikāṭ, ṭikāṭ, ticket.
nōbal, P. bōbal, heap of grain.
Glossary of Disguised Śāsi Words.

nōmbā, ṇombre, house-breaking instrument.
rāt, khāṭ (q.v., V.), bed.
runjī, kunji, key.
rūgā, kūa, well (a pronounced very long).

XV.—Abstract Nouns.
banbha, P. sanbha, house-breaking.
kharjī, marzi, will, pleasure.
nhitā, P. phitā, abuse.
nōrī, nōri, thefe.
k∫ajnāt, zamānāt, surety.

XVI.—Verbs.
chatānā, batānā, show, tell.
cōlā, bolma, speak.
dispā, ānā, give.
hōpā, hōnā, be, become.
kaunghā, kahnā, say.
[out.
khigalā, nikalā, go out, come.
khikkha, likhnā, write.
lōpā, lōnā, take.
naṃnā, parhnā, read.
niḥkha, sikhnā, learn.
nhōpā, ohoṭā (q.v., VII), leave.
nākhā, pūchnā, ask.
ranbhā, rahnā, remain.
rākhwā, rakhnā, place.

XVII.—Adjectives, Pronouns.
bēṣ, ẹ (q.v., VIII), this (b is prefixed throughout the declension).
bēkā, ẹk, one.
bōh, P. ọh, that (b is prefixed throughout the declension).
cang, ẹr, four.
cōngā, P. congā, good, etc.
chau, bahut, much, many.
jhākhā, bhākhā, hungry.
jhōṛā, P. jhīṛa, which (relative).
kharōjā, P. rāj, Urduṛaṇi, willing.
pleased, in good health.
khas, das, ten.
khaṣṭ, assi, eighty.
khaṇ, nāu, nine.
khāwā, nawā, ninety.
kihrō, P. khrō, which ?
khikā, nikā (q.v., VIII), small.
khī, bī, twenty.
kōdlā, ādhā, half.
kōṭ, āṭ, eight.
mērgā, mērā, my, mine.
mhrō, mhrō (q.v., VIII), our, ours.
nācā, pāncā, five.
nālī, P. cālī, forty.
nānj, panjī, five.
nanjāḥ, P. paunjāḥ, fifty.
nhakkā, sakā, relative, e.g. saķā
bhautā, full brother.
nhārā or nhārgā, sārā, all.
nhatā, P. satt, seven.
nhattar, sattar, seventy.
nhatāth, P. satthā, sixty.
nhan, sau, hundred.
nhā, P. oḥā, six.
nhik, ṭhik, right, correct.
tōrgā, tōrā, thy, thine.
tuhārga, tubhārā, (q.v., VIII), your,
youna.

XVIII.—Adverbs, Prepositions, Interjections.
bēṣṭhō, bēṣṭhī, ẹṣṭhā, ẹṣṭhī (q.v., IX), here.
bēṣṭhō, ẹṣṭhō (q.v., IX), hence.
bīw, biwā, iw, iwā (q.v., IX), now.
bōṣṭhā, bōṣṭhī, ọṣṭhā, ọṣṭhī, (q.v., IX), there.
bōṣṭhō, ọṣṭhō (q.v., IX), thence.
chāhar, bāhar, outside.
chālak, P. bhālak, to-morrow.
Glossary of Disguised Sāhi Words.

duhāngi, duhāi, lit. appeal, used as an expression of surprise or horror.
khāpar, āpar, above, up.
khuṣparā, upaś, from above.
kōddi, kōi, anyone, someone.
kōj, āj, to-day.
kugā, P. agō, in front, before.
kuudar, andar, inside.
narsā, parsā, day after to-morrow or day before yesterday.
nāth, sāth, with.
APPENDIX.

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sūsīs published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sūsī friends do not recognise the words, I conclude that they must be words used by the Bhādhghat, who are very vicious in their habits and seem to have secret words not known to other Sūsīs. I give the words exactly as they appear in the report. There are very few diacritical marks:

- bogna, danger.
- bula, father.
- chaunkuli, fouranna bit.
- cheprī, cloth.
- chhāngriya, brass vessel.
- chhekia, cow.
- chhipri, pice.
- chilakni, nose-ring.
- chīwār, policeman.
- dhāgun, bangle.
- hat, eight.
- jhāndla, utensil.
- khapla, salt.
- khumna, rupee.
- kukiya, oock.
- manuka, salt.
- māt, mother.
- māteri, woman.
- nakauni, nose-ring.
- namalta, meat.

- nanj, nine.
- nilīn, gold mobhurs.
- nōhāl, house-breaking instrument.
- nojna, gold.
- parausi, master.
- rābdi, sister.
- rakhis, sheep.
- rupra, cloth.
- sāgla, pot.
- sekhiya, policeman.
- seṭh, gram.
- sipri, rice.
- takna, workman.
- tapgi, turban.
- thangia, brother.
- thangna, arrest.
- tonga, rupee.
- tora, liquor.
- tahukr, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kāt.

- chipra, sheet.
- sarat, pillow.
- thengan, bangle.
- thoya, old.
PANGWALI [Pangwáli.]

The following notes have been compiled from two manuscripts.

I have not had an opportunity of making a firsthand study of Pangwáli.

Nouns.

Masculine.

Nouns in-ā.

Sing.  Plur.

N.  ghór-ā, horse  -ā
G.  -ā  -ē
D.A.  -ā di or jā  -ē di or je
L.  -ā bīc, īc.  -ē bīc īc.
Ab.  -ā kāpā  -ē kāpā
Ag.  -ā  -ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ā for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus īs dēst, in that country.

bab, bau, father, has G. babbē, banē, etc.

Feminine.

N.  kū, girl  kū
G.  kū or kūā  , or kūā
D.A.  kū  kū
L.  , bīc  , bīc
Ab.  , kāpā  , kāpā
Ag.  kū  kū

Fem. nouns in a consonant appear to inflect by adding -ī; thus pīfth, back; pīfthī pūfth, on the back; bān, sister; bānī dī, to a sister.

Pronouns.

Sing.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>th, thia.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>aū</td>
<td>tū</td>
<td>sē, ch</td>
</tr>
<tr>
<td>G.</td>
<td>māp</td>
<td>tāp</td>
<td>tēs, usē</td>
</tr>
<tr>
<td>D.A.</td>
<td>mō dī</td>
<td>tau dī</td>
<td>tēs dī, us dī</td>
</tr>
</tbody>
</table>
L. mō bīco tau bīco tēs bīco, us bīco is bīco  
Ab. mō kaṇaš tau kaṇaš tēs kaṇaš, us kaṇaš is kaṇaš  
Ag. mā tal, tē tēni, unī ini  

Plur.  
N. as, ās τus, tūh oh sh  
G. ḫō ṭībh unkēś īnkēś  
D.A. as di τus di (?) un di in di  
L. as bioc τus bioc (?) un bioc in bioc  
Ab. as kaṇaš τus kaṇaš (?) un kaṇaš in kaṇaš  
Ag. asē, as τusē, tūh, tus unh inh  

For di, to, jē is also used.  
Other pronouns are kas, who? G. kasē Ag. kini  
jē who, G. jīsē Ag. jinī  

ki, what; kicch, something, anything; jēkicch, whatever; sabh, all.  
In Pangwâli the letter j tends to become dz and is often so pronounced.

Adjectives.  
Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in -ā, which have obl. masc. sing. -ā, plur. masc. -ā, fem. sing. and plur. -ā.  

anā, like this, tanā, like that kanā, like what? janā, like which  
attra, so much tattra, so much kattru, how much jattru, as much or many or many. or many. or many.  

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—  

Time.  
abā, now pasūr, day after to-morrow  
tikhāp, then oōth, day after that  
kikhāp, when? hi, yesterday  
jikhāp, dikhāp, when parē, day before yesterday  
pūr, to-morrow oōth, day before that
Prepositions.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond
wār, on this side
pār, beneath
puṭṭh, upon
kāpl, along with

Verbs.

Auxiliary.

Pres. asā asā asā asā asā asā Fem. asi
as, indecl. and sā, are also found for asā; and for the 3rd sing. and plur. we also notice ahi.
Past sing. mas. thiś, fem. thi, plur. thiś, thi.

Intransitive.

bīśa, sit, remain.

Put. bīša or -al -al -al -el -el
Imper. bīša
Past Cond. or
Pres. Ind. bīšā-tā fem. -ti pl. -tā fem. -ti
Impf. Ind. bīšātath fem. bīšātith all through
Past bīšā-a fem. -i pl. -ā fem. -ā
Part. bīšā, sitting; bīšārā, in the condition of being seated; bīšāsālā, sitter or about to sit; bīśa
kāl, having sat.

The regular past and stative past (not used) would be bīša, bīšārā.
The following show slight variations:—

bhūpā, become.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>bhō</td>
</tr>
<tr>
<td>Imper.</td>
<td>bhō</td>
</tr>
<tr>
<td>Past Cond.</td>
<td>bhūtā</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>bhūtā</td>
</tr>
</tbody>
</table>

Inā, come.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>yā∂</td>
</tr>
<tr>
<td>Imper.</td>
<td>a∂</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ātā</td>
</tr>
<tr>
<td>Part.</td>
<td>yāikat, having come; yūr or yūrd, in the condition of having come.</td>
</tr>
</tbody>
</table>

ghēpā, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>ghāl</td>
</tr>
<tr>
<td>Imper.</td>
<td>gā</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>ghētā</td>
</tr>
<tr>
<td>Past</td>
<td>gā</td>
</tr>
<tr>
<td>Part.</td>
<td>ghāt kai, having gone; gayērā, in the condition of having gone.</td>
</tr>
</tbody>
</table>

Transitive.

The regular transitive verb is conjugated like bhāgā, having, however, a regular past, which agrees with the object as in Urdu. The following show slight differences:—

māna, beat.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fut.</td>
<td>mārāl</td>
</tr>
<tr>
<td>Pres. Ind.</td>
<td>mātā</td>
</tr>
<tr>
<td>Past</td>
<td>mārā</td>
</tr>
<tr>
<td>Part.</td>
<td>mānrāda, beater, about to beat; mārāda, in the condition of having been beaten.</td>
</tr>
</tbody>
</table>

khāpā, eat.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>khād</td>
</tr>
</tbody>
</table>

pīpā, drink.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>pī</td>
</tr>
</tbody>
</table>
Pangwali.

dēnā, give.

Fut.  difū
Pres. Ind. dētā
Past  dittā

nēnā, take.

Fut.  nēl
Pres. Ind. nētā
Past  nīl

kana, do.

Pres. Ind. katā
Past  kiyā

bujnā, know.

Past  buddhā

ghīnī ghēnā, take away, is like ghēnā.

One of the MSS. has a Fut. in -lā, thus ghē-lā, f. -lā, plur. -lā, and
has an interesting form in -n for the 2nd plur. fut., thus māren, you
will beat, reminding us of the -n which appears in the 2nd, 3rd plur.
fut. in Pādari.

The omission of the r from some of the tenses of the verbs for beat
and say, mānā and kana, is noteworthy. Compare also hēnu, see; hānā,
be defeated; paśā (? read, which in other dialects would be hārsa
hānā, paśnā. The same feature is found in Curāhi mānā, best
kāhānā, do (p. 32).

The infinitive ends in -a or -ā or -a.

Numerals.

1—yak.  11—yāhā.
2—dēl.  12—bāhā.
3—tāl.  13—tēhā.
4—caur.  14—cauhā.
5—panj.  15—pandrā.
6—chā.  16—chōdā.
7—satt.  17—saṭārā.
8—aṭh.  18—aṭhārā.
9—nas.  19—annih.
10—daṭh.  20—bih.

The people probably count by scores and do not use the separate
numbers between 20 and 100 (saṁ). With sūdāhā, sixteen, compare
Pādari sūrdāh.
Common Nouns, Verbs and Adjectives.

<table>
<thead>
<tr>
<th>Hindi Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>b̄a, b̄n, father</td>
<td>father</td>
</tr>
<tr>
<td>ij̄i, mother</td>
<td>mother</td>
</tr>
<tr>
<td>b̄h̄a, brother (older than speaker.)</td>
<td>brother (older than speaker)</td>
</tr>
<tr>
<td>b̄h̄a, brother (younger than speaker.)</td>
<td>brother (younger than speaker)</td>
</tr>
<tr>
<td>d̄d̄d̄, sister (older than speaker.)</td>
<td>sister (older than speaker)</td>
</tr>
<tr>
<td>b̄h̄a, sister (younger than speaker.)</td>
<td>sister (younger than speaker)</td>
</tr>
<tr>
<td>k̄̄a, son</td>
<td>son</td>
</tr>
<tr>
<td>k̄̄l, k̄̄l, daughter</td>
<td>daughter</td>
</tr>
<tr>
<td>ḡ̄r̄̄, husband</td>
<td>husband</td>
</tr>
<tr>
<td>j̄̄l̄̄, d̄z̄l̄̄, wife</td>
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<tr>
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<tr>
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</tr>
<tr>
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</tr>
<tr>
<td>k̄̄l, girl</td>
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<tr>
<td>ḡ̄l̄̄, cowherd</td>
<td>cowherd</td>
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<tr>
<td>p̄̄l̄̄, shepherd</td>
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</tr>
<tr>
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<tr>
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<td>r̄̄k̄̄, black bear</td>
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<td>b̄h̄r̄b̄, red bear</td>
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<tr>
<td>b̄a, c̄ā, c̄ā (female).</td>
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<tr>
<td>s̄ā, fox</td>
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<tr>
<td>h̄̄̄ū̄, elephant</td>
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<td>nose</td>
</tr>
<tr>
<td>t̄̄, eye</td>
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</tr>
<tr>
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</tr>
<tr>
<td>ā̄, mouth</td>
<td>mouth</td>
</tr>
<tr>
<td>d̄̄nt̄̄, tooth</td>
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</tr>
<tr>
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<td>ear</td>
</tr>
<tr>
<td>k̄̄̄, hair</td>
<td>hair</td>
</tr>
<tr>
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<td>head</td>
</tr>
<tr>
<td>m̄̄ḡ̄, head</td>
<td>head</td>
</tr>
<tr>
<td>j̄̄, tongue</td>
<td>tongue</td>
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<tr>
<td>p̄̄, stomach</td>
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<tr>
<td>d̄̄, d̄̄, d̄̄,</td>
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<tr>
<td>p̄̄̄̄, back</td>
<td>back</td>
</tr>
<tr>
<td>s̄̄̄, body</td>
<td>body</td>
</tr>
<tr>
<td>p̄̄̄̄̄, book</td>
<td>book</td>
</tr>
<tr>
<td>k̄̄t̄̄,</td>
<td>book</td>
</tr>
<tr>
<td>k̄̄,</td>
<td>book</td>
</tr>
<tr>
<td>k̄̄a,</td>
<td>book</td>
</tr>
<tr>
<td>k̄̄l̄̄, pen</td>
<td>pen</td>
</tr>
<tr>
<td>m̄̄n̄̄, bed</td>
<td>bed</td>
</tr>
<tr>
<td>ḡ̄, house</td>
<td>house</td>
</tr>
<tr>
<td>d̄̄, river</td>
<td>river</td>
</tr>
<tr>
<td>ḡ̄̄̄̄̄, stream</td>
<td>stream</td>
</tr>
<tr>
<td>j̄̄, hill</td>
<td>hill</td>
</tr>
<tr>
<td>s̄̄̄̄̄, hill</td>
<td>hill</td>
</tr>
<tr>
<td>ḡ̄̄̄̄, wheat</td>
<td>wheat</td>
</tr>
<tr>
<td>k̄̄k̄̄, maise</td>
<td>maise</td>
</tr>
<tr>
<td>b̄, till</td>
<td>till</td>
</tr>
<tr>
<td>ḡ̄̄̄̄, village</td>
<td>village</td>
</tr>
<tr>
<td>s̄̄̄̄̄, city</td>
<td>city</td>
</tr>
<tr>
<td>b̄a, forest</td>
<td>forest</td>
</tr>
<tr>
<td>m̄̄ā̄, fish</td>
<td>fish</td>
</tr>
<tr>
<td>b̄, way</td>
<td>way</td>
</tr>
<tr>
<td>p̄̄, fruit</td>
<td>fruit</td>
</tr>
<tr>
<td>m̄̄, meat</td>
<td>meat</td>
</tr>
<tr>
<td>d̄̄d̄̄, milk</td>
<td>milk</td>
</tr>
</tbody>
</table>
Pangiwal.

1. Tāp naũ ki ahi (asā) ? What is thy name?
2. Is ghoštā katri umar ahi ? How much is this horse’s age?
3. Iriyā (iṭṭhān) Kašmīr katru dūr ahi (asā, ğu.)? From here how far is Kašmīr?
4. Tāhū babbā (bawā) gih katē kōl ahi? In your father's house how many sons are?
5. Aū ajj baṛā dārā hanṭhā. I to-day from very far walked.
6. Māṇ kakkē (or jēṭhē baṛā) kōā usē bhēṇi dzōi dzēḍzi kiyōri ahi. My uncle's son has married his daughter.
7. Gih (ghīyē) bāchē ghorē kāṭhi ahi (aṣī). In the house is the white horse's saddle?
8. Usē piṭṭhi puṭṭh kāṭhi lā. Put the saddle on its back.
10. Oh jēṭ puṭṭh gēi bakri carāṭē lagōrā ahi. He on the hill is grazing cows and goats.
11. Oh būṭē pār ghorē puṭṭh bīṭhōrā ahi. He under the hill on a horse is seated.
12. Usē bhēī apāp bhēptī kāṇā baṛā aṣā (ahi). His brother is bigger than his sister.
13. Isē mull ġhāṭ rupāyyē aṣā (ahi). The price of this is two and a half rupees.
15. Uḍī ēh rupāyyē dā. Give him this rupee.
16. Oh rupāyyē us kāṇā nā. Take those rupees from him.
17. Uḍī jōgṭī mārī kai rajurī lāi bannā. Having beaten him well tie him with ropes.
18. Khaṭī kāṇā pāṇi kāḍh. Draw water from the well?
19. Māṇ agar agar haṇṭh. Walk before me.
20. Kāṭē kōā tāp pāṭī ñāṭē? Whose boy comes behind thee?
21. Oh kāṭ kāṇā mullē ghiṇē? From whom did you buy that?
22. Gūṛā hāṭwāntī kāṇā. From the shopkeeper of the village.
PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujuri, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjabi and unlikeness to Kashmiri. Consequently we begin with Pahari dialects from Hasara and the Murree Hills and end with Kish-tawarti which is very like Kashmiri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjabi, and Punchi is not represented. Similarly Dhundli or Kairali is not specifically mentioned and only two speakers of Tiniali are returned. In reality Punchi is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rambani is obviously below the mark.

Siraji 14,743; Kish-tawarti 12,078; Paguli 6,351; Paedar 4,540; Rambani 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of ch in child is represented by 'c.' The aspirated 'e' being 'ch.' 'eu' is pronounced as in French, and ð and ù as in German. In sh and zh, the s and z are sounded separately from the h, whereas in sh and zh they are sounded as in 'shout' and the 's' in asure or the French 'j.' The spelling is phonetic as far as possible; the Hindi ǝ and special Arabic letters such as Ɂ and Ɂ and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmiri and languages connected with it for openthesis makes the Romanising of vowels very difficult; in both this
case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazara to the East of Jammu State.

Students of Naipāl (the chief language of Nāpāl) will be interested to note a number of points of resemblance between it and Rāmbāni, Pōgali, Kīśṭawāri and even Sirāji. That there should be some connection between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. GRAHAME BAILEY.

WASIRABAD,
Dec. 6th, 1902.
GUJURI.

Gujuri presents an interesting linguistic phenomenon. It is very closely allied to the Mśwāri dialect of Rājaštānī spoken in Mśwar in Rājpūtānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kaśmīr speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrswāla district (to both of which they have given the name), speak Panjābī. By Panjābīs the word ‘Gujur’ is pronounced ‘Gujar.’

Gujuri as spoken by Gujurs in the Murree hills and the Galis near them.

<table>
<thead>
<tr>
<th>Noun</th>
<th>MASC. SING.</th>
<th>PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>bāpp, father</td>
<td>bāpp</td>
</tr>
<tr>
<td>G.</td>
<td>&quot; ko, (f. ki, pl. kā, kā)</td>
<td>bāppē kō, &amp;c.</td>
</tr>
<tr>
<td>D.A.</td>
<td>&quot; na</td>
<td>&quot; &amp;c.</td>
</tr>
<tr>
<td>Loc.</td>
<td>&quot; mē or bicc, in; tāf up to,</td>
<td>&quot;</td>
</tr>
<tr>
<td>Abl.</td>
<td>&quot; tē</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag.</td>
<td>&quot; nē</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Nouns in -ō, i Sing. Plur.
N. ghōr-ō, horse -ā
Obl. "-ā " -ē
N. ādmī, man ādmī
Obl. " " ādmīē.

Like bāpp are ajjar, flock; par, stone.
Like ghōrē are čhākā, hill, tayō, father’s elder brother, pātrīyō father’s younger brother, phupphō, father’s sister’s husband, māmō, mother’s brother, mārō, mother’s sister’s husband.

Feminine.

Sing.
N. bakō, goat | bakō
Obl. " " "

Note that dhi, daughter has dhiō in the Nom. Pl. otherwise fem. in -ī are declined like bakō, e.g., gaffi, stone, bauffi, bride.

In a consonant.

Sing.
N. trimi, woman | trimi -ē
Obl. " " "

<table>
<thead>
<tr>
<th>NOUN</th>
<th>LINGUISTIO PHENOMENON</th>
</tr>
</thead>
<tbody>
<tr>
<td>PL.</td>
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<tr>
<td>N. bičč, father</td>
<td>bāpp</td>
</tr>
<tr>
<td>G. ko, (f. ki, pl. kā, kā)</td>
<td>bāppē kō, &amp;c.</td>
</tr>
<tr>
<td>D.A. na</td>
<td>&quot; &amp;c.</td>
</tr>
<tr>
<td>Loc. mē or bicc, in; tāf up to,</td>
<td>&quot;</td>
</tr>
<tr>
<td>Abl. tē</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ag. nē</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Note that dHI, daughter has dHIō in the Nom. Pl. otherwise fem. in -ī are declined like bakō, e.g., gaffi, stone, bauffi, bride.

In a consonant.
So also bah, sister and others ending in a consonant, e.g., mhaïs, buffalo, bhōd, sheep, kacour, mule; gā, cow keeps gā in the plur.

The postposition -kā, takes -kā in the oblique sing, but in certain prepositional expressions has -kā, e.g., kā nāl, with; kā wāstā, for sake of, kā uppur, above: -s indicates motion from, dūrō, from far.

**PrOnouns.**

<table>
<thead>
<tr>
<th>1st Pers.</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. haï</td>
<td>tē</td>
<td>ēh (f. wā)</td>
</tr>
<tr>
<td>G. māreō</td>
<td>tārō</td>
<td>uskō</td>
</tr>
<tr>
<td>D.A. manā</td>
<td>tanā</td>
<td>usna</td>
</tr>
<tr>
<td>Ag. mē</td>
<td>tē</td>
<td>usmē</td>
</tr>
</tbody>
</table>

**Plur.**

| ham | tām | wē |
| mhārō | tārō | unkō |
| hamna | tamna | unhē na |
| hamnē | tamnē | unhē |

kō, who? obl. kīs; jō, who, obl. jīs; kōt, anyone, obl. kīs; kāhrō, which?, jāhrō, which, declined regularly.

kītō, how much or many? unō, so much or many, jītō, how much or many, regular.

**Adjectives.**

Adjectives in ò, cāppō, good, māndē, bad are declined like ghorō, their feminine cāppī, māndī, like bakrt, e.g., ḍūkō, alone, khaïs, standing, lāmō, long, cāppō, broad, sajrō, fresh.

Adjectives ending in a consonant are not declined, e.g., bakh, separate, major, ill.

**Comparison.** No special forms for compar. and superl. cāppō, good; comp. better than this, is tē cāppō; superl. best,=better than all sōrō tē cāppō. The comp. is sometimes rendered with mōc, mōc cāppō=very good, i.e., more good.

**Numerals.** Counting by scores is usual, trē bōi, sixty; panjē uppur trē bōi, 65, pānē ghaï trē bōi, 55.

**Verb.**

**Auxiliary.**

Pres. I am, &c. hā or hō; ai or hai; ai (hai); hē; ō (hō); ai (hai) or hē, Past. I was. tō (f. thi) thō tō thē (f. thi) thē thē.

Conjugation of mārō, beat.

Aorist. I may beat, I am beating, &c. mār -ō -ā -ō -ō -ō -ō

Fut. I shall beat. mār-ēgo -ēgō -ēgō -ēgō -ēgē -ēgē

Imperat. beat. mār

Cond. I should beat. mār-tō (f. ti) tō -tō -tō, (f. ti) -tō -tō
Pres. I am beating, mār-ə hōd or hā; -ə hōd; -ə hōd; -ə hōd; -ə hād; 
Impt. I was " " the (f. thi); -ə the; -ə the; -ə thā (f. thi); -ə thā; -ə thā; 
Past. I beat, &c., agentive form of pronoun with mārē hōd, which 
agrees with the object. fem. mārē ai, pl. m. mārē hōd, f. mārē hā.

Participles. pres. mārē, past mārē, having beaten = mārkā. 
Passive. p. mārē (which is unchanged throughout) with various tenses 
of jāngō, go, e.g., mārē jāngō, I shall be beaten, mārē gō, we, 
&c., were beaten.

Jāngō. go.

Aorist. jād, &c., fut. jāngō, imp. jā.

Past. gō-ə -ə -ə -ə -ə.

Parts. jāto, gōō, jākā.

With the exception of the tenses from the pa. p. the tenses are 
formed like mārē. In intransitive verbs the 1st a. past. adds " to the 
pa. p.; gōō from gōō, turēd from tūrēs, walk, hārēd from kārēs, be tired.

In Gujarī the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. lājō, take, līyō, 
karnē, do, kīō, dēpō, give ditto, ausē, come āyō, hōō become hād or hō.

The Prodigal Son.

Ekūn ādmī kā dō pūt thā, tē nikkā sē appō bēpp na kēdā, 

One man of two sons were and little by own father to was-said 
ai bāji tērā, māl kō mārē hīso oh mana dē tē umā appō 
O father thy property of my part that to me give and by-him own 
māl un hē bioc baqō ditto, tē thoρū dihās8 pioche nikkā 
property them in dividing was-given, and few days after little 
pūt nē sab kattho kar ditto, tē dūr milkh bioc cale gōō 
son by all together making was given and far country in going went 
tē us jā umā appō māl lūopusū mē kharāb kar 
and that place by him own property licentiousness in bad making 
churūd; jis bēs sāro kharē kar churūd us milkh bioc 
was-left; what time all spent making was-left that country in 
jāhās kaht pai gōō, tē ōh tang hōd laggō, tē us 
severe famine falling went and he straitened to be began and that 
milkh kā kīsē rihōphājā kō jahūsū umā appū sama

The country of some dweller near remaining went by-him own land 
zanaur carū dē cālāyō, jēhā sēhil, zanaur khās thā, ōh 
animals to feed giving was sent what husks animals eating were he
cāhē thō ki inhe nāl hu ampo, dhīqē bhārē, tē kōī wishing was that these with I own stomach may fill and anyone usā nī hā des thō, jis bāṣē hūgh bīco āyō ampo dīl na to him not giving was, what time sense in came own heart to kīhōp laggō mērā bāpp kā kītnā masūr hē jēhrā to say began my father of how many labourers are who rajās rōti khaft, tē hu pūr is jā bhukkhō mardī hē. being satisfied bread eat and I fallen this place hungry dying am.

Hū utūkē ampo bāpp kōjē calīgō tē usna kahīgō I having arisen own father near will go and to him will say Bājī mē ghnāh kiō, Khudā kō tē tērō, tērē pūt kēhōn Father by me sin was done God of and thine, thy son to say jōgō nīh rēhō, manā ampo māsurī jēhā baqā, tē caalīgo worthy not I-remained, me own labourers like make and he went tē ampo bāpp kōjē āyō, icō ur āh dūr thō uskē bāpp nē and his father near came, that-time he far was his father by usna hērō, tē usna rēhm āyō, tē daunkhē gallē nāl to him was seen and to him pity came and running neck with attaching lā liyō, tē piyār dittōa. Pūt nē bāpp na kēhō Bājī was taken and love was given. Son by father to was said Father mē ghnāh kiō Khudā kō tē tērō, tērē pūt kēhōn jōgō by me sin was done God of and thine, thy son to say worthy nīh rēhō. Bāpp nē nukarē na kēhō bēlē cangō tē not I-remained. Father by servants to was said quickly good from cangō kaprō lē sō tē uskē gallē lūsō good garment taking come and his neck (on) cause-to-be-attached tē uski angīlī nāl angūthī lūsō tē uskē pair nāl and his finger with ring cause-to-be-attached and his foot with chittur lūsō tē palōc hō bacchō. lākē shoes cause-to-be-attached and kept calf having brought kōtē tē khaē tē khushtī karē kī mērō yō pūt mar kill and we may eat and happiness make, for my this son dead gōō thō hūgh jī gōō, gum gōō thō hūgh thē gōō, tē gone was now living went, lost gone was now being-found went and wē khushtī karnō laggē. Uskē bārō pūt simī bīco thē, they happiness to make began. His big son land in was
jis bēlā ghar kā nērō āyō bājā kō tē naccān kō wās what time house of nearness came instrument of and dancing of voice
supā, sīr ēkānākā nākār nā bulākā puchē yē kā
was heard, then one servant having called was asked these what
gal hō, ā sans sans kōhō tērō bhai āgē, tē tērō
matters are and by him to him was said thy brother came and thy
bāpp na bāchā pālē hō kōh chirāū kī āsans cārō bhalā
father by calf kept killing was-left for to-him well sound
thā gēō tē oh khaia hūō tē andar nīṁ jās thō, tē
being-found went and he angry became and in not going was, and
uskē bāpp bīsī gēō tē uskā bārā tairā kīā.
Usā
his father out went and his great entreaties were-made, by him
apnā bāpp nā sāwāb dē chirāū ītnā same mā tērī
own father to answer giving was-left, so much time by me thy
khīsamāt kī tē kādē tērī gal nīṁ mōṛī, tē tē kādē
service was-done and ever thy word not turned-was and by thee ever
mana bakrō nīṁ dittō yē āppē ēōtē yārē nēl
to me goat not was given that own friends companions with
khushī kārā, jis bēlā tērō yō pāt āyō jīnnā tērō sārō
happiness may-make what time thy this son came by-whom thy all
māl kanjrī bīcō uḍāyō tē iṣkē wāṣṭē pālē hō bāchā
property harlots in was-caused-to-fly by-thee his sake kept calf
kōh dittō. Tē āsans āsans kōhō Pūtā tē hamāś mārē
killing was-given, and by him to him was said son thou always me
nēl rāhā, jītnō mārē māl hāi tērō hai. Khushī hōpī
with remainest, how much my property is thine is. Happiness to be
tē khushī hōpī cangī gal thī. Tērō yō bhāī mar gēō thō, hūā
and happy to be good matter was. Thy this brother dead gone was, now
ji gēō, gum gēō thō hūā thā gēō
living went, lost gone was now being-found-went.

**Story I.**

Hu ajjūr kē nēl thō nikrā bātā kē uppur cārō khalō thō, bakrō
I flock near was little tree on climbed standing was, goat
dānkō hū dārūkā latthō, ricch tāṇē bān lēf cālēō
cried-out, I having run descended, bear down jangal taking gone
thō. Hu pucō bād.cē biicō gāṭṭi mārī, āsans na chirāū,
had, I arrived back in stone was struck, by him not was left,
bhī dūjī gāṭṭī mārī gāṭā bīcē, ēr chōṛkē again second stone was-struck neck in, then having left nagēśē jīt saṭṭē bākṛō us jā bhī jākē running went, where was-thrown goat that place I having-gone khalē hāś tē mārē dar dānṛkē bhī rīcō ṛgēś. standing became and my direction having-run again bear came. Mē nikī jēhi kuhārī mārī uskē, pattō nīh ēlaggo. By-me small like axe was-struck to him, information not attached jē kuhārī uskē lāggī hai yā nīh lāggī. Fir bākṛō that axe to him attached is or not attached. Then goat ēkē nagēśē ēr kūbēś usnē. Kōh rēbō having-lifted running I went then killed it. Killing remained I tē bhī ēgōs mārē dar. Mārē dūjō sājī pānē said again came my direction. My second companion arriving āyē, ēr hāmnē dhō nē gāṭṭi mārī tē 5h nagēśē came then by us two by stone was struck and he running-went.

STORY II.

Hē nikīō thō sēh hilgōś bākṛī khanū na. Sātt bākṛī I small was, leopard being-used went goat ēst to. Seven goats usnē khā churīl ēkūn simūdār ki lāhā ki bāpī ēhū khūrakktī by him eating left-were. One farmer of iron of made trap thī. Wā mangkē ēpī sēh kē pakṛun kē wāstē. That having asked was brought leopard of seizing for sake. Wā rāh mē chāl dīttī, ighē bākṛē bannē dīttī. That way in placing was given on this side goat tying was-given.

Sēh āyē. Jang uskī bīcē phas gēś, lāggō ṛdāṅkū. Leopard came leg his in entangled went, began to-cry-ouē. Oēs bēls ēmē rāt gēś gīrī na. Kēhō sēh That very time we by night went village to was said leopard pakṛs gēś ai. Ghaṇē jāṇē āyē. ēkūn lambārdār nē bandōk catching gone has. Many men came. One lambārd ēr ēn mārī, sīh ēmār gēō. Dō ādāi māṇē kē thī bhārō. Aṭṭh was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight jāṇa ēkē lāggāṭhā. Khaḷīrī ēkūn jāgīdār nē ēsē lēī, men lifting took away. Skin one landowner by lifting wēas-taken tē ēmē na tī rupees bākṛīlē dīttī. apd us to 30. rupees r-ward was given.
1. ek, one.
2. do, two.
3. tre, three.
4. car, four.
5. panj, five.
6. che, six.
7. satt, seven.
8. atth, eight.
9. no, nine.
10. das, ten.
11. bi, twenty.
12. dasteall, fifty.
13. panj bi, san, hundred.
14. hath, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. moh, mouth.
19. dand, tooth.
20. kann, ear.
21. bal, hair.
22. sir, head.
23. jibh, tongue.
24. dhijdh, belly.
25. lakk (lower back), mar, kunf (upper back).
26. laho, iron.
27. sono, gold.
28. rupp, candi, silver.
29. bapp, father.
30. maa, mother.
31. bhai, brother.
32. bheep, sister.
33. jaan, man.
34. trimt, woman.
35. trimt, wife.
36. bacc (lohr boy, lehti, girl), child.
37. put, son.
38. dhii, daughter.
39. ghalam, slave.
40. zimdher, cultivator.
41. ajri, shepherd.
42. Rabb, Khandi, Allah, God.
43. Shatan, Azasit, Devil.
44. dhth, sun.
45. can, moon.
46. tare, star.
47. agg, fire.
48. paat, water.
49. ghar, house.
50. ghoro, horse.
51. g, cow.
52. kutto, dog.
53. bill, cat.
54. kukkur, cock.
55. badk, duck.
56. khotto, ass.
57. ith, camel.
58. pakhnu, pakhru, bird.
59. jao, go.
60. khaop, eat.
61. baiso, sit.
62. and, come.
63. marso, beat.
64. khalpo, stand.
65. marso, die.
66. dano, give.
67. naspo, run.
68. ut, up.
69. nera, kil, near.
70. tal, tap, down.
71. dār, far.
72. aggā, before.
73. pichi, behind.
74. kōn, who.
75. kē, what.
76. kē, why.
77. atē, tē, and.
78. but.
79. āj, if.
80. ahā, yes.
81. nīh, no.
82. hās hās, alas.
83. ghōr -ā, a horse.
84. -ā, a mare.
85. -ā, horses.
86. ghōr -ā, mares.
87. dānd, a bull.
88. gā, a cow.
89. dānd, bulls.
90. gē, cows.
91. kutt -ā, a dog.
92. -ā, a bitch.
93. -ā, dogs.
94. -ā, bitches.
95. bakr -ā, a he goat.
96. -ā, a female goat.
97. -ā, goats.
98. har -ā, a male deer.
99. -ni, a female deer.
100. -n, deer.
1. tērō nā kē ai? what is your name?
2. is ghōrā ki kitul ummur ai? how old is this horse?
3. is jā tē Kashmir tārū kitānā ār āi? how far is it from here to Kashmir?
4. tērā bāpp kā ghar kitānā pūt āi, how many sons are there in your father's house?
5. aj hū bārō ār āi tūrēd, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēñc āl bāyō hōō āi, the son of my uncle is married to his sister.
7. cīttā ghōrā ki kāṭū hīr mē (bīcō) āi, in the house is the saddle of the white horse.
8. uskī kāṅd pur kāṭū āl gāllō, put the saddle upon his back.
9. mē uskā pūt na bārō kōrē nā āl mārē hōē, I have beaten his son with many stripes.
10. ōh āchā kā cōṭī uppur gā āl bākri cārē, he is grazing cattle on the top of the hill.
11. ōh ghōrā uppur rukkh hēżh bāīthō hōē, he is sitting on a horse under that tree.
12. uskō bēhāi uskī bēhō tō bārō āi, his brother is taller than his sister.
13. iskō mul āchāi rupāyē hāi, the price of that is two rupees and a half.
14. mērē bāpp us nikā hā āl bīcō rāhē āi, my father lives in that small house.
15. yō rupāyē usnā dēchōē, give this rupee to him.
16. yō rupāyē us kōlō cā lēn, take those rupees from him.
17. usnā muc mārō tē sēlī kā bānḥōō, beat him well and bind him with ropes.
18. is khāl bīcō pārī kādābēō, draw water from the well.
19. mērē āgghē cāl, walk before me.
20. tērē picčā kisākō lāhīō āē, whose boy comes behind you?
21. yō tē kisāē mēl kō līyō hāi, from whom did you buy that?
22. girē kā kisē dukānābālā kōlō, from a shopkeeper of the village.
TINIALI.

Tináuli is spoken in Tináuli in western Hazara, and resembles very closely the Dhundí or Kairáli dialect which follows, see p. 15.

Nouns.

N. addh-ā, father
G. -ē dá
D. -ā kō
Ab. -ā thi, kōj,

So dhākā, hill.

Nouns ending in a consonant have the nom. pl. and s. the same.

Kag, crow, pl. kāg, Obl. plur. kāgyā.

Dhī, daughter has Obl. sing. dhīā, and plur. N. and Obl. dhīā.

The declension of nouns thus does not differ much from that of Panjabi nouns. Other nouns are jōr, kitē, guāl, cow-house, chār jungle.

Pronouns.

Sing. Plur.

1st 2nd 3rd 1st 2nd 3rd

N. mē tū ōh asā tūsū ōh
G. māhrā tōhrā uddā asdā tussā unhā dā


Adjectives in -ā are declined like addhā, (fem.-ı), so caygā, good; manda, bad. Those in a consonant, najōr unwell, but, well, are not declined.

Comparison. There is no form for compar. and superl. Comparison is thus expressed, caygā, good, muc caygā, very good or better, or-nālō caygā, better than-, sārē nālō caygā, better than all, best.

Verbs. Auxiliary. Pres. I am, &c. E āl āl ē ē āl Past. I was, &c. āsā āsā āsē āsē āsā

The regular verb is almost exactly like the Dhundí and Kairáli verb (q.v.) which is given in its own place. The leading parts are as follows.

mārnā, beat, pr. p. mārnā, pa. p. mārē, having beating mārkē.

Aor. mārē, fut. mārē, impert. mār, condit. mārnā, pres. lud. mārnā ｶ, Impf. mārnā ｶ, past. māre, with agentive form of pronouns, pres. perf. mārē āi, plupf. mārē āsā. For details see Dhundí or Kairáli verb.

Similarly kōṣa become pr. p. kōndā, &c.
Tināuli (Hasāra district).

1. hikk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. chā, six.
7. satt, seven.
8. aṭṭh, eight.
9. nī, nine.
10. dāḥ, ten.
11. biḥ, twenty.
12. dāḥ tē cāhli, fifty.
13. sō, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. māḥ, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jibb, tongue.
24. ḍhiḍḍhi, belly.
25. lakk (lower back), kaṇḍh
    (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndi, silver.
29. addhā, father.
30. ammā, mother.
31. lālā, brother.
32. bēbē, sister.
33. jaṅgā, man.
34. bebē, woman.
35. wauhtēl, wife.
36. naḥḍā (m. boy), kurhi
    (f. girl), child.
37. zāḥ, son.
38. dhi or kākti, daughttter.
39. sir, slave.
40. ḍōgī, cultivator.
41. ājṛ, shepherd.
42. Kabb, Khudā, Allāh, God.
43. shatān, Asazil, Dovil.
44. dīḥ, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pāṇi water.
49. ghar, house.
50. ghorā, horse.
51. gā, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkūr, cock.
55. badak, duck.
56. khōṭā, ass.
57. āṭh, camel.
58. cīrī, bird.
59. jūnā, gachṇā, go.
60. khāṇā, eat.
61. baḥṭhā, sit.
62. ainqā, come.
63. mārnā, beat.
64. knebnā, stand.
65. marnā, die.
66. dōpā, give.
67. nasṇā, run.
68. ut, up.
69. nārī, near.
70. talā, down.
71. dūr, far.
72. aggā, before.
73. picchā, behind.
74. kōp, who.
75. kē, what.
76. kl, why.

77. tē, and.
78. tē, but.
79. if.
80. hē, eye.
81. nh, no.
82. ṃhō, taube, alas.
**DHUNDI and KAIRALI.**

It will be noticed that Dhundí or Kairáli greatly resembles Lahnda, the language of Western Panjáb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Dhundá and Kairáls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kairá dialect and the succeeding story in that of the Dhundá.

**Nouns.**

**Masculine.**

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>Pe, father</td>
<td>Pevere</td>
</tr>
<tr>
<td>G.</td>
<td>Piū nā, nī, nā, nīf</td>
<td>peverē nā &amp;c.</td>
</tr>
<tr>
<td>D.A.</td>
<td>ki</td>
<td>&quot;</td>
</tr>
<tr>
<td>Loc.</td>
<td>bičč, tōkūl (in, up to)</td>
<td>&quot;</td>
</tr>
<tr>
<td>Abl.</td>
<td>thī, &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Agent</td>
<td>Piū</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

**Nouns in -ā-1**

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<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>ghōr-ā, horse</td>
<td>-ā</td>
</tr>
<tr>
<td>Obl.</td>
<td>-ē</td>
<td>-ē</td>
</tr>
<tr>
<td>N.</td>
<td>ādmī, man</td>
<td>ādmī</td>
</tr>
<tr>
<td>Obl.</td>
<td>ādmī-ā</td>
<td>ādmī-ē</td>
</tr>
</tbody>
</table>

**Nouns ending in a consonant.**

<p>| | | |</p>
<table>
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</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>nauk-ar</td>
<td>nauk-ar</td>
</tr>
<tr>
<td>Obl.</td>
<td>-arē</td>
<td>-arē</td>
</tr>
</tbody>
</table>

Like Ghorā; muṇḍhā, shoulder, dhākā, mountain.
Like naukar; asur, reward, &c.

**Feminine.**

<p>| | | |</p>
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<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>bakri goat</td>
<td>bakri-ē</td>
</tr>
<tr>
<td>Obl. bakri</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

so bakkhi side of body (over ribs) but dhī, daughter has Obl. sing. dhīā, gā, cow, plur. gāf.

N. bhāṅg, bhaiṅ, sister, bhainī |
| Obl. bhainī | " |
|----------|--------------|-----------|-----------|
| N.       | mē           | ëh        |           |
| G.       | mbārā        | ōsnā, usnā |           |
| D.A.     | mīt          | ōskī, uskī |           |
| Agent    | mē           | ōs, us, usnā |           |

Plural.

| N.       | tē             |           |
| G.       | sāhrā         | ōnhē nā, unhē nā |
| D.A.     | asē ki        | ōnhē ki    |
| Ag.      | asē           | ōnhē       |

| ū, this  | Obl.           |           |
| Kus, who?| Obl. kus       |           |
| jō, who  | „ jis          |           |
| Kēhrā, which?| „ kēhrē     |           |
| jēhrā, which,| „ jēhrē     |           |
| kōt, any one| „ kōt       |           |

Kutta, how much or many? inā so much or many jītnā how much or many regular.

Adjectives chiefly like nouns of the same form.

Cangā, good.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>cang-ā</td>
</tr>
<tr>
<td>Obl.</td>
<td>-ī</td>
</tr>
</tbody>
</table>

So manda, bad; ucca high. mignā little; adjectives ending in a consonant are not declined, bat, well healthy.

Comparison; no forms for compar. and superl. cangā, good, better than this, is thē cangā, or baṅk cangā, best = better than all Sārrē thē cangā.

Motion from is frequently expressed by adding—Ō, as gharō, from the house, dākā nē sirō, from the top of the hill.

Adverbs resemble Panjabi, bālā, quickly, dē k to-morrow, gatrō, day after to-morrow or day before yesterday.

Verb.

Auxiliary. I am, òo.

<table>
<thead>
<tr>
<th>Prem.</th>
<th>Past. I was, òo.</th>
</tr>
</thead>
<tbody>
<tr>
<td>s or sē</td>
<td>s (f. 1)</td>
</tr>
<tr>
<td>s or sē</td>
<td>s, sē s</td>
</tr>
<tr>
<td>Past. I was, òo.</td>
<td>sē, sēo sē (f. əsē)</td>
</tr>
</tbody>
</table>
Negative.

Pres. I am not, &c.

na — na (f. nei) na — na (f. nei)

Past. I was not, &c.

na—se — sai — sa — sess — ses — ses

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thee that thee (fem. thei) thee that (fem. thei)

e.g. masti thei? Is there a mosque? Theti, there is.

Conjugation of mara, beat.

Aorist. I may beat, &c. mar — s — s — s — s — an

Fut. I shall beat mar — sa — sai — sai — ssa — sau — sun

Imperat. mar mar

Cond. I should beat mar — nā (f. 1) — nā — nā — nā (f. nei) — nā — nā

Pres. I am beating mara e, &c., with auxil.

Impt. I was beating mara asa, &c.

Past. I beat. Agentive form of pronoun with mara agreeing with object.

Pres. perf. mara a, pluperf. mar a, &c.

Having beaten mar a or mar

Passive formed by using gach a (go)

e.g. I am being beaten mara gach a e, he was beaten mara gā for the forms with pres. part. a passive pres. part. in —i— may be used in the 3rd pers. thus marina 8 or marina 8, is or are being beaten or in the habit of being beaten.

Gacha go is conjugated for the most part regularly.

Pres. part. gach, past p. gā. (f. gē, pl. ga, gēi) hence.

Plap. gā asta, &c. but future gais or gē, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

Achna, come, pr. p. ach, pa. p. yā; hōdā, become, hōdā, ḫōdā (f. hōt; ḫōt, ḫōt) denā, ditta; karnā do, karnā, kitā; ghindā take, ghindā, ghindā; painā, fall, &c. painā, pē, (f. pē, pl. pē, pēī).

Habitual Action. I am in the habit of beating mara hōdā e (hōdā, become) continuous action. He used to continue to eject. ē kaḍhina rahā a (rahna remain).

The Prodigal Son.

Hika ādmī na do puttar as, nikka apsā piā ki ākē

One man of two sons were by-little own father to was-said
aji tère màls biccò jo hissa acchå i òh, hissa migi
Father thy property from in what part may-come that part-to-me
cäl dë. Òs appå màl unhë wico baññl dittå.
lifting give, By-him own property them in dividing given-was
Thûrës dîhârës picchë nikës puttrë appå màl bañìë kitå
few days after by-little son own property together made-was
të dür milkë biccò tûrî gë, të us jàs biccò appå màl
and far country in going went and that place in own property
khud lucpunë nàl luśål dittå, jis wëls very licentiousness with causing-to-be-robbed given was, what time
më òh sàrâ khârc kari réhë us milkë biccò dâhës
in he all spending making remained that country in severe
kâl pâigës të òh tang hõpë lagga, të òh hîks òs
famine falling went and he straitened to-be began and he one that
jâs nà âdmià kôl rahi pës òs appì jîmî biccà zanaur'place of man near remaining fell, by him own land in animals
càsë nà wàstë ghâllësà, jë phalës zanaur khâns ass òh
feeding of sake of sent was, what lnûks animals eating were he
câhës asa ki më inhë nàl appå dhiqch bhasë, tê
wishing was that I these with own stomach may-fill and
kôl uakt nass dàspë. Jis wëls òh appå hõghë bicc
anyone to him not-was giving. What time he own sense in
âyë, òs akhës mhâs pës nà kitës mâsur thas
came by-him said-was my father of how-many labourers are
ki raîjës rütë tçgrë khâns tê më bhûkkës marûs òs më
that satisfied bread piece they-eat and I hungry dying am I
uñhitës gâsë, tê uakt akhës, ai appës aji mâ
having-arisen will-go and to-him will-say, O my father by-me
Khûdë nà tê tubârs ghussh kitës, më huûs tubârs puttur akhus
God of and thy sin was done, I now thy son to-say
jôgë në, mïgt appës kës mâsur jëhë ñp. Bas
worthy not-am, me thy some labourer like bring; well
uñhitës appës piu nà pâs tûri pës, asa wi dür tê uakt
having-arisen own father of near going fell, he-was even far and him
dikkhi uakt tars acohës, tê daurës us
having-seen to-him pity coming-went and having-run by-him
gachi appā gall nāl lāī ghinda, tē uski piyār having-gone own neck with attaching taken-was, and to him love ditta. Putrē uski akhēśa ai ajā mē. Khudā nā tē given-was. By son to-him was said, O father by-me God of and tuhārē ghumāh Kītā, mē huṇ tuhārē puttur akhēśa jōgā thy sin was-done, I now thy son to-say worthy.

nā. Piū appēśa naukarē ki akhēśa, cangē thi cangē not-am. By father own servants to was-said good from good kapre kadōhitē uski luṇā tē angli nāl garment having-taken-out to him cause-to-attach and finger with chāp, tē pairē nāl jotti luṇā, tē palē hōś baccho ki ring and feet with shoe cause-to-attach, and kept calf āpītē halāl karo tē as khāī khush hōś, having-brought lawful make that we having-eaten happy may-be, mhārē ēh puttur māri gā asā, phir jīnā hōīgā my this son dead gone was, again living becoming wont gōri gā asā, huṇ labhī rēhā. Bas ēh khushe bicc lost gone was, now being-found remained. Well, they happiness in āś. Usnā bārā puttur appī bārī bicc asā, jis āśā ēh appī came. His big son own field in was, what time he own gharē nē kōl paucēśā ēs gāṅē bājāśā nā nācēśā nā āwās house of near arrived by-him singing playing of dancing of voice supeśā, tē hīkī naukarē ki bulāī pucho lagga. Yē kē was-heard and one servant having-called to-ask began. This what hōtī rēhā? Ės uski akhēśa bhrē ātī gā becoming remained. By him to him was said brother coming went tē tuhārē piū nē palēśe hwā baccho halāl karāyā, and thy father by kept calf lawful was-caused-to-be-made is āśē uski cangē bhalā labhī gā. Oh khāśī this cause to him well sound being-found went. He angry hwā tē uski andār gachēnā nā sē lor, usnā pē became and to him in of going not-was need, his father gachē bāhar uski manānā lagga, ēs appēśa piū ki having-gone out him to persuade began by him own father to jawāb ditta. Dikh mē kīnē wars tuhārī khismat answer was-given. See, by me how-many years thy service.
One day the two brothers that land in grass to cut gone sā, us Jalālā pārā nakkē uppurē gāl dittī were, by that Jalāl across hill-side from above abuse given was unhē ki; gāl dēi unhē wakkh āurī āyā. Jēhōvī them to; abuse having given them towards walking came. What wēś unhē kōl āyā banāsē uppurē pāsē unmē uki time them near came below from above side by them to him.
gaṭṭā māṛē, kaṅcaltē gaṭṭā laggā tē ḍhail pēā, tē stone was-struck, above car stone struck and he falling fell, and
unhē paṭkā galē bico bāl ghindā tē galfā
by them cloth throat in twisting was-taken and squeezed
dittā nē tē ḍh nari gā, tē dhrūtē ḍhākē
given was by-them and he dying wout and having dragged. hill
nālā kashi bico bun khari saṭṭē nē
from near precipice in below taking was-thrown by-them.

Dē dibās lōṛsā wāstā bhrā usnā ṭūrī gā,
Second day looking for-sake-of brother his walking went,
labhī ribai-s. Unhē-ki satt satt baras kaid hōl gē
found him. Them to seven (each) years imprisonment becoming went.

1. bēkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. che, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bī, twenty.
12. panjā, fifty.
13. sau, hundred.
14. hatth, hand
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mūh, month.
19. dand, tooth.
20. kaṇḍ, ear.
21. bāl, hair.
22. sir, head.
23. jiw, tongue.
24. ḍhīḍh, pēā, belly.
25. lakk (lower back), kaṇḍh
(upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndī, silver.
29. pēā, father.
30. bāwē, māē, māē, mother.
31. bhrā, brother.
32. bhāq, sister.
33. ādī, jaṅgā, man.
34. kūrī, woman.
35. jāṅāī, rann, wife.
36. jāṭak, child.
37. puttūr, son.
38. dhi, daughter.
39. ghulām, slave.
40. zamindar, cultivator.
41. pāhlā, shopered.
42. Khuda, Rabb, Allāh, God.
43. Shaitān, Devil.
44. dāh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pānī, water,
49. ghar, house.
50. ghōṛā, horse,
51. gā, cow.
52. kuttā, dog.
53. bilāl, cat.
54. kukkur, cock.
55. badkī, duck.
<table>
<thead>
<tr>
<th>Number</th>
<th>Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>56.</td>
<td>khōtā, ass.</td>
</tr>
<tr>
<td>57.</td>
<td>āṭh, camel.</td>
</tr>
<tr>
<td>58.</td>
<td>pakhpā, pakhārā, bird.</td>
</tr>
<tr>
<td>59.</td>
<td>gachpā, go.</td>
</tr>
<tr>
<td>60.</td>
<td>khāpā, cat.</td>
</tr>
<tr>
<td>61.</td>
<td>bahpā, sit.</td>
</tr>
<tr>
<td>62.</td>
<td>achpā, come.</td>
</tr>
<tr>
<td>63.</td>
<td>mārnā, beat.</td>
</tr>
<tr>
<td>64.</td>
<td>khalqā, stand.</td>
</tr>
<tr>
<td>65.</td>
<td>marnā, die.</td>
</tr>
<tr>
<td>66.</td>
<td>dāpā, give.</td>
</tr>
<tr>
<td>67.</td>
<td>naspā, run,</td>
</tr>
<tr>
<td>68.</td>
<td>tā, up.</td>
</tr>
<tr>
<td>69.</td>
<td>nērē, kēj, near.</td>
</tr>
<tr>
<td>70.</td>
<td>bās, down.</td>
</tr>
<tr>
<td>71.</td>
<td>dūr, far.</td>
</tr>
<tr>
<td>72.</td>
<td>aggā, before.</td>
</tr>
<tr>
<td>73.</td>
<td>pichā, behind.</td>
</tr>
<tr>
<td>74.</td>
<td>kihrā, kuṣ, who.</td>
</tr>
<tr>
<td>75.</td>
<td>kā, what.</td>
</tr>
<tr>
<td>76.</td>
<td>kīk, why.</td>
</tr>
<tr>
<td>77.</td>
<td>tā, and.</td>
</tr>
<tr>
<td>78.</td>
<td>par, but.</td>
</tr>
<tr>
<td>79.</td>
<td>jē, if.</td>
</tr>
<tr>
<td>80.</td>
<td>bā, yes.</td>
</tr>
<tr>
<td>81.</td>
<td>nā, nēbī, no.</td>
</tr>
<tr>
<td>82.</td>
<td>hās, hās, alas.</td>
</tr>
<tr>
<td>83.</td>
<td>ghorā, a horse.</td>
</tr>
<tr>
<td>84.</td>
<td>&quot; -ī, a mare.</td>
</tr>
<tr>
<td>85.</td>
<td>&quot; -ā, horses.</td>
</tr>
<tr>
<td>86.</td>
<td>&quot; -ī, mares.</td>
</tr>
<tr>
<td>87.</td>
<td>dānd, a bull.</td>
</tr>
<tr>
<td>88.</td>
<td>gā, a cow.</td>
</tr>
<tr>
<td>89.</td>
<td>dānd, bulls.</td>
</tr>
<tr>
<td>90.</td>
<td>gā, cows.</td>
</tr>
<tr>
<td>91.</td>
<td>kutt, -ā a dog.</td>
</tr>
<tr>
<td>92.</td>
<td>&quot; -ī, a bitch.</td>
</tr>
<tr>
<td>93.</td>
<td>&quot; -ā, dogs.</td>
</tr>
<tr>
<td>95.</td>
<td>bakrā, a he goat.</td>
</tr>
<tr>
<td>96.</td>
<td>&quot; -ī, a female goat.</td>
</tr>
<tr>
<td>97.</td>
<td>&quot; -ā, goats.</td>
</tr>
<tr>
<td>98.</td>
<td>har -n, a male deer.</td>
</tr>
<tr>
<td>99.</td>
<td>&quot; -n, a female deer.</td>
</tr>
<tr>
<td>100.</td>
<td>&quot; -n, deer.</td>
</tr>
</tbody>
</table>
1. tuhāśā nē kai s? what is your name?
2. is ghōṛē nī kai amr I? how old is this horse?
3. itṭhō (or is jāśō) Kashmir tōkēī kitnā dūr s? how far is it from here to Kashmir?
4. tuhāśā piū nē ghar kitnē puttur s, how many sons are there in your father's house?
5. mē aij bāṛē dāṛē ṭurēō ēśē, I have walked a long way to-day.
6. mḥāśē cāō sē puttur unē bhaiṇū nāl biāyē hūā, the son of my uncle is married to his sister.
7. ghar bīcō cītē gḥōṛē nī kāṭhī thēī, in the house is the saddle of the white horse.
8. unē kāṇḍī ṽūr kāṭhī dhar, put the saddle upon his back.
9. mē unē puttrē kī bāṛē kōṛēmārē, I have beaten his son with many stripes.
10. ḍhākē nē sīrē pur ēl ēē bakrīs kārānā ē, he is grazing cattle on the top of the hill.
11. ēh ghōṛē sē uppur būṭē nē hēṭh baiṭhā hūā, he is sitting on a horse under that tree.
12. unē bhrā unē bhaiṇū nālō bāṛē ē, his brother is taller than his sister.
13. unē mūl dhaṭ rūpayyēśē, the price of that is two rupees and a half.
14. mḥāśē pē ēsē nigrē gharē bīcō rēḥnē ē, my father lives in that small house.
15. ēh rūpayyēśē usēī căī ēē, give this rupee to him.
16. ēh rūpayyēśē usēśī căī ghiṇ, take those rupees from him.
17. usēī baiḥ māraun tē bannhān rassīś nājē, beat him well and bind him with ropes.
18. is kūṭhī bīcō pāṇī kāḍīḥō, draw water from the well.
19. mḥāśē sggē jūl, walk before me.
20. kusnāj śtuk tuhāśā picōbē schēnā ē, whose boy comes behind you?
21. ēh kus kōḷo mūlē nā ghiṇō schēnē, from whom did you buy that?
22. girē nē kusē hāṭtīwālē kōḷō, from a shopkeeper of the village.
PUNCI.

The Punch dialect is connected with Lahnda, though in some points it follows Panjabi. It reminds us also in some words of Kashmiri. The words for the different points of the compass indicate this compositeness. Kutub, north, dakhan, south, carha, east, lkhna west. The words hid, winter, ala, call (noun), khat, bed, recall Kashmiri. Barz is summer. The criminal tribe of the Sasis use khat for bed and pawn for shoe. In the Punch dialect they are khat and pawn. The inflection in -z of nouns in the plural is also found in Sasi.

It will be noticed how rare the cerebral ç is in Punchi as compared with neighbouring dialects. This may be due to the indirect influence of Kashmiri. Similarly the cerebral ç is uncommon.

Nouns. Masc.

<table>
<thead>
<tr>
<th>Nouns in</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ghór-ç</td>
<td>horse</td>
<td>-ç</td>
</tr>
<tr>
<td>G. -ç</td>
<td>nā, ni, nä, niç</td>
<td>-ēñ nā, &amp;c.</td>
</tr>
<tr>
<td>D.A. -ç</td>
<td>nā</td>
<td>&quot;</td>
</tr>
<tr>
<td>Loc. -ç</td>
<td>icō (in)</td>
<td>&quot; &amp;c.</td>
</tr>
<tr>
<td>Abl. -ç</td>
<td>thí, tḥ</td>
<td>&quot;</td>
</tr>
<tr>
<td>Agent. -ç</td>
<td>nā</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

So gīrà = bread, food

In consonant

In consonant Sing. Plur.

nauk-ar, servant nauk-ar

Obl. -ārā | -ñ |
Ag. -ārā | -ñ |

So also sans evening, phadar, morning, akkhu, walnut.

Pāt, father has pī in the Obl., the plur. is the same as the Sing. Ādmi, man, Obl. Sing. ādmi-ñ, plur. mas. ādmi, Obl. ādmiī. So nāthi, guest.

Sing. Pl.

Fem. N. mun-ñi, head, -ñiñ
Obl. -ñiñ -ñiñ

āñi, daughter. Obl. a. āñi Plur. N. and Obl. āñir
bāñi, sister. Obl. bāñi

-ñ indicates motion from, dārā from far, phārā from the house.
Pronouns.

<table>
<thead>
<tr>
<th></th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
<th>yo, this.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>mē</td>
<td>tā</td>
<td>ōh</td>
<td>yo</td>
</tr>
<tr>
<td>G.</td>
<td>mārā</td>
<td>tūrā</td>
<td>uśnā</td>
<td>ḫnā</td>
</tr>
<tr>
<td>D.A.</td>
<td>mē</td>
<td>tā</td>
<td>uśnā</td>
<td>ḫnā</td>
</tr>
<tr>
<td>Agent</td>
<td>mē</td>
<td>tā</td>
<td>ūnī</td>
<td>int</td>
</tr>
</tbody>
</table>

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>as</td>
<td>tūs</td>
<td>ōh</td>
</tr>
<tr>
<td>G.</td>
<td>sāhā</td>
<td>sūhās</td>
<td>uṁhō nā</td>
</tr>
<tr>
<td>D.A.</td>
<td>asē nā</td>
<td>tūsē nā</td>
<td>&quot; nā</td>
</tr>
<tr>
<td>Ag.</td>
<td>asē</td>
<td>tūsē</td>
<td>uṁhō</td>
</tr>
</tbody>
</table>

Adjectives. In -ā, e.g., māndō, ill. Masc. like ghāndō, fem. like munā. Adjectives in a consonant are not declined.

Comparison. No special forms for compar. and superl. cangā, good, compar. istā cangā, i.e., better than this. Superl. sārā ti cangā, better than all.

Adverbs formed as in Panjābi; often adj. are used as advs., e.g., cāgt egh gal only this matter.

Suōd, to-morrow, asē still, yet, jōngē, quickly.

Verb.

The auxiliary has a bewildering number of forms; thē, &c., means to exist, to be, and is therefore not an auxiliary.

<table>
<thead>
<tr>
<th>Pres. I am, &amp;c.</th>
<th>1st S.</th>
<th>2nd S.</th>
<th>3rd S.</th>
<th>1st Pl.</th>
<th>2nd Pl.</th>
<th>3rd Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mā</td>
<td>tā</td>
<td>ōh</td>
<td>yo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nā</td>
<td>thē</td>
<td>tēla (f. thi)</td>
<td>tēla</td>
<td>tēla (f. thi)</td>
<td>tēla</td>
<td>tēla (f. thi)</td>
</tr>
<tr>
<td>dā</td>
<td>sē</td>
<td>dē (f. di)</td>
<td>dē</td>
<td>dē (f. di)</td>
<td>dē</td>
<td>dē (f. di)</td>
</tr>
</tbody>
</table>

dē and dē for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c. asē asā | asā (f. asā) | asē (asēa) | asē | asē |
| nā asē | nā sē (sēa) | nā sē | nā sē | nā sē |
| sē | sē (f. sē) | sē (sē) | sē | sē |
Conjugation, मारना, beat.

Pres. I am beating मारना esa । ए मारना ए नः ।

Impf. I was beating " asas or ses; sf, &c., sa, &c., seau se sa

Fat. I shall beat मारना मारना मारना मारना मारना मारना

Imperat. मार मार

Past, I beat, &c., agentive form of pronouns with मार, which agrees with the object

Pres. Perf. The same form with मार । (pl. मारा ।)

Plupf. " मारा । (pl. मारा ।)

Participles, Pres. मारा, Past, मारा ; having beaten, मारा, मारा

Passive, Pres. I am being beaten, म मारा न ए, ता मारा ना ।, oh मारा ना

Plur. ए " नॅ, तस " नॅ, ऋ मारा ना

Other tenses are similarly formed.

Gachnā, go.

Pres. Pa. gēnā Pa. gū. Tenses with Pres. Pa. are formed as in मारना

Past, I went गा गा गा ना गा गा गा गा गा गा

Fat. गाह, &c.

The following verbs show slight irregularities:


Causative verbs are formed as in Panjābi, e.g., from jutnā, go, walk, jōlnā, cause to walk, send, cf. Panj. fūrnā, fūrnā with the same meaning.

The Prodigal Son.

Hīkā ādmī ना दो पुट्टर थिः, निक्का पुट्टर से पटा ना

One man of two sons were-to-him, little son by father to

कीठा, अब माला ना जेहरा बिहास मे एना मे मे दे, वा-सह, फैर मे ना पात आस-को अर में ना पुट्टर से। माल काठा किता, ते दूर कुसू मिलका ईके

by him them in property dividing was-taken, few days in

puttrā sārā, ना कति किता, ते दूर कुसू मिलका ईके

by-son all property together was-made, and far some country in

गा उठि ते उस jās लक्ष्मा ना माल से गा went having-arisen and that place licentiousness with property all

बर्व्राद कार-चोपर, jia वेला चुरा कार खार कार

ruined making was-left-by-him what time, all spending made
chöpēä us mulkhā ico bārē kāl pait ṣaṁ, baṁh tāng was left that country in great famine falling went, very straitened hwa na jas kusā girāśwāle kōl gacchī rēhā unī usnē became that place (in) some villager near going stayed by him to-him apnī bāri sūr cārāśjolēā. Jēhri phalīś sūr khāpē sa ēh own field (in) pigs to-feed was sent. What husks pigs eating were he ākhe sā inbē na mē apnē pēt bharē, tē cānē kōl saying was them with I own stomach may fill and to him anyone na sā dīnā, jīs wēlā hōśā ico āyā unī dilā ico ākhe not was giving, what time sense in came by him heart in was said mharē plū kōl kītre māzūr rajjitā khāśwāle, mē itthē my father near how many labourers satisfied eaters (are) I here bhukkē mārnā ēa, mē uṭthē plū kōl gēśē tē cēnd hungry dying am, I having-arisen father near will-go and to him gacchī ākhe āi abba mē Khudā nā tē tuhāśā gunā having-gone will say O father by-me God of and thy sin kītā tē tuhāśā puttār Ākhe ājē ēnās rēhā, mē apnē was-done and thy son to say worthy not-am I remained, me own māzūrē jēhā banā, fēr uṭthē plū apnē kōl gā ch ajē labourer like make, then having-arisen father own near went, he still durē achnē tē plū nā usnē bērdē tē usnē tars āyā from-far coming and father by him-to was-seen and to-him pity came tē daurī usnē galā lāt hindēs, tē and having-run him-to neck (to) attaching was-taken-by-him and usnē cam dinēs, plū nankarē ākhe cangē to him kiss was-given-by-him, by father servants to was-said good kaprē khād bīnē acchē tē jōngē lāt clothos taking-out taking come and quickly causing-to-be-attached chōrē, tē āngē tē chāp tē pārē jōrē lāt leave and finger on ring and feet-to pair (of shoes) attaching chōrē tē pālēśa wairē āu halāt karē, as leave to him and kept calf having-brought lawful make, we khat khust karē, mharē yō puttur marī gā ēsē, having-eaten happiness may-make, my this son dead gone was, dūl wār jēnā hōt gā kaṭē hōt gā ēsē second time alive becoming went, somewhere becoming gone was,
phiri labbhē; tā, oh khaat karn laggē. Usmā baśa puttar again was-found, and they happiness to make began. His big son jini wico ṝā, jis wēō apū gharā kōl ṝā aya ṝā gans bajāns tē land in was what time own house near came by-him singing, playing and naccan nā awās bujībhē, tē naukārā səddī, pucchēē dancing of voice was recognised and servant having-called was asked yō kai ṝā. Untī ākhēs tuhārā bhūrś achiṅgā tuhārī phū this what is. By-him was-said thy brother came by-thy father palēē nā baihrā halāl karāyā īs gālla. Ki unūn kept calf lawful was-caused-to-be-made this matter-for that him cangā bhala labbhē; oh khaat āh was andar nehī gēhnā unae well sound was-found, he angry became in not going by his pō bāhar gaocēh mitaunā śē, unī apū phū father out having gone was-persuaded-by-him, by-him own father (to) ākhēs, dikhē mē kitānē baras tuhārī tāhā, kītī tē was-said, see by-me how-many years thy service was-done and kādē tuhārī ākhīkī mē nehī mōtī, tē kādē mē bākrēē ever thy saying by-me not was-turned, by thee ever to me goat nā bākrētā nae dittā mē apūnā dōstē khāwē, tē jis of kid not was-given I own friends (with) may-eat and what wēō yō puttur tuhārē āya ji tuhārē sārē mēl kanjīrē time this son thy came by-whom thy all property harlots iō barwād. Kitā, tē palēē nā baihrē balāl in spoiling was-made, by-thee kept calf lawful karāyā untī ākhēē putturē tē hamsēē mē kōl was-caused-to-be-made, by him was-said, son thou always me near ēf, jēhrā kujiṁ mhārē thēē yō tuhārē, tē khuri karāl art what something mine exists that thine and happiness to make tē khaat bōnē caubhī slē, yō tuhārē bhūrś mēri gā aēś, and happy to be desirable was this thy brother dead gone was, dāt wār jinā hoīgā, kuts hoīgā tē phīrī second time alive becoming-went, somewhere becoming gone was again labbhēē. was found.

Stōry.

Sāhrē milkhē iō aprājī slē, tē māliē kōl na aēś, tē hīkē Our country in self-rule was and property-tax any not was and one
raja carhe a laral laggi, jiminidare lokhe nih munthi kapan
king came up, war was-attached farmer people of heads to cut
hoi, jo sipahi munthi kapti hinnu usuf panj rupayya raja
became, what soldier head cutting may-take to him five rupees king
bakhals de tu munthi ap hinnu, jad baUh kapan holi
reward may-give and head himself may-take, when many cutting became
car rupayya dus lagga, fer trai, fer do, hikk rupayya, te
four rupees to give began then three, then two, one rupee and
chakur ath ahs, jad ahs ans fi laggi puttur
finally eight annas, when eight annas each was-attached the son
mukaris, ki mulkh ujarba, rehah kol na, is
refused-to-him that country wasted is, remained any-one not, this
mulkha bico bassi kun, te tris sakhes nih khall nikhtila
country in will-live who? and three men of skins were skinned
ta bhulha kanna bhari ta bhaji dinish raja ke, ta puttra
and straw with were-filled and sending were given king near and by son
akhala inhe lokhe nii mara na, inhe mulkha ioc basaun, te
was-said these people to kill not them country in cause-to-dwell and
malla hinnau, malla mukarrar kita ga.
property-tax take, property-tax appointing was-made.
Punjabi.

1. hēk, one.
2. dō, two.
3. trī, three.
4. cār, four.
5. panj, five.
6. chē, six.
7. sāt, seven.
8. aṭh, eight.
9. nau, nine.
10. das, ten
11. wīl, twenty.
12. das tē dō wīhē, fifty.
13. panjwīhē, hundred.
14. haṭh, hand.
15. pair, foot.
16. nakh, nose.
17. akkh, eye.
18. mīh, mouth.
19. dand, tooth.
20. kōnn, ear.
21. bāl, hair.
22. sīr, head.
23. jib, tongue.
24. pēt, belly.
25. lakk, lower back, kōṇḍ, upper back.
26. lōhā, iron.
27. sauna, gold.
28. cāndī, silver.
29. pēc, abba, father.
30. mā, mother.
31. bhrā, brother.
32. bhēn, sister.
33. mard, man.
34. kūṛ, woman.
35. janaŋ, wife.
36. jangut, boy, kūṛ, girl.
37. puttār, son.
38. dhī, daughter.
39. ghulām, slave.
40. jīmīdār, cultivator.
41. guāl, shepherd.
42. Rabb, &c., God.
43. Shāitaun, Devil.
44. dī, sun.
45. can, moon.
46. tārā, star.
47. āg, fire.
48. paun, water.
49. ghar, koṭhā, house.
50. ghorā, horse.
51. gāiv, cow.
52. kutā, dog.
53. billā, cat.
54. kukkur, cock.
55. bādk, duck.
56. khoṭā, ass.
57. āṭh, camel.
58. pakhrā, bird.
59. gacchā, go.
60. khaṅā, cat.
61. bāṅā, sit.
62. acchā, come.
63. māṅā, beat.
64. unāṅā, stand.
65. marnā, die.
66. dāṅā, give.
67. nasāṅā, daunāṅā, run.
68. tōū, up.
69. kōṅ, nēṅā, near.
70. bēṅ pun, down.
71. dār, far.
72. aggs, before.
73. picchē, behind.
74. kūṣ, who.
75. kai, what.
76. kīṭ, why.
77. tē, and.
78. but.
79. if.
80. aubad, yea.
81. nēḥī, no.
82. hāhē, alas.
83. ghōr -ā, a horse.
84. -ī, a mare.
85. -ī, horses.
86. -ī, mares.
87. dānd, a bull.
88. gaiv, a cow.
89. dānd, bulls.
90. gavā, cows.
91. kutt -ā, a dog.
92. -ī, a bitch.
93. -ā, dogs.
94. -ī, bitches.
95. bakr -ā, a he goat.
96. -ī, a female goat.
97. -ā, goats.
98. bar -n, a male deer.
99. -nī, a female deer.
100. -n, deer.
1. tuhārā kai naa dā? what is your name?
2. is ghōrē di kitrī umrē? how old is this horse?
3. is jāt hoī Kashmir kīnē kōtē? how far is it from here to Kashmir?
4. tuhārē pēnē ghar kitrē puttrē hain? how many sons are there in your father's house?
5. aji dār julāa āa, I have walked a long way to-day.
6. mhārē cēcē nā puttrē isnī bhēn āā nī, the son of my uncle is married to his sister.
7. citēs ghōrē ni kāthī gharā ioc, in the house is the saddle of the white horse.
8. ghōrē ar kāthī bā, put the saddle upon his back.
9. mē usnē puttrē nē phāē nē mhērē, I have beaten his son with many stripes.
10. oh uppērs nakē toppē uppēr mālā cārnā āa, he is grazing cattle on the top of the hill.
11. būṭē kāṭh ghōrē ar carbhē nā, he is sitting on a horse under that tree.
12. usnē bharē usnē bhainē thē bārā, his brother is taller than his sister.
13. usnē muḷ dērē rupayēś, the price of that is two rupees and a half.
14. mhārē pēo us nikē gharē ioc rēhnā, my father lives in that small house.
15. yō rupayēś usnē dō (pl. dōs), give this rupee to him.
16. us koḷē ò rupayēś bin, take those rupees from him.
17. usnē bāṭh mārī tē rassē nē bannēś, beat him well and bind him with ropes.
18. khēbē iocē paṇpē khadē, draw water from the well.
19. mē agpē julā, walk before me.
20. kusē jangut tā pīchē pīchē julnā āf whose boy comes behind you?
21. kusē koḷē mullū hindē? from whom did you buy that?
22. girāū nē kusē bāṭtīwāḷē koḷē hindē, from a shopkeeper of the village.
PĀDARI.

Pādari is an extremely interesting dialect, spoken in Pādar, five or six marches east of Kīghtawār, on the banks of the Cinaē. In some striking particulars it resembles Pāngwāll, which is spoken in Pāngi, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Pāngwāll words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāngi, while at the same time differing from the words of other neighbouring dialects.

NOUNS. 

Sing. Plur.
N. bāb, father bāb
G. bab-ar bab-an kar
D. -as -au
Ab. -al -an kōl

So also mōhaṇ, man, badhāl, ox.

Nouns in -a take -ā in the N. pl. ghōrā horse, ghōrā; bakrā, goat, bakrē; kūtar, dog, fem. kūtōr, bitch, kūtar dogs.

Fem. Nouns.
Kū-tī, girl, daughter, Sing. -yar -yas -yāl Plur. kūi, ku-yau kar -yau -yau kōl.
gā, cow, has N. pl. gōl.

PRONOUNS.

Sing. Plur.
1st 2nd 3rd 1st 2nd 3rd
N. aū tū sē as tas tāmān
G. mātā tiōnā tasār hīn tāp ēyān

Kāhā, who ?, ki, what ?

ADJECTIVES. kharā, good, has kharī, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. kharā, good, -tār kharā, better than—, Sabnī kōl kharā, better than all, best.

VERBS. Auxiliary Pres. I am, &c., hanā hanā hanā hinā hinā hinā (f. hinā)
Past, I was thē, all through f. thiā.
<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
<th>Pašarti</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yikk, one.</td>
<td>* kuə, son.</td>
</tr>
<tr>
<td>2</td>
<td>döl, two.</td>
<td>* kuə, daughter.</td>
</tr>
<tr>
<td>3</td>
<td>tlä, three.</td>
<td>* kämə, slave.</td>
</tr>
<tr>
<td>4</td>
<td>teör, four.</td>
<td>* jilmədăr, cultivator.</td>
</tr>
<tr>
<td>5</td>
<td>pänə, five.</td>
<td>* guń, shepherd.</td>
</tr>
<tr>
<td>6</td>
<td>təbęb, six.</td>
<td>* Närən, God.</td>
</tr>
<tr>
<td>7</td>
<td>sat, seven.</td>
<td>* Ḥərmən, Devil.</td>
</tr>
<tr>
<td>8</td>
<td>aṭṭb, eight.</td>
<td>* dúus, sun.</td>
</tr>
<tr>
<td>9</td>
<td>nau, nine.</td>
<td>* təsanə, moon.</td>
</tr>
<tr>
<td>10</td>
<td>* dash, ten.</td>
<td>* tərə, star.</td>
</tr>
<tr>
<td>11</td>
<td>bih, twenty.</td>
<td>* āġ, āre.</td>
</tr>
<tr>
<td>12</td>
<td>panjāb, fifty.</td>
<td>* pəainə, water.</td>
</tr>
<tr>
<td>13</td>
<td>san, hundred.</td>
<td>* * gəh, house.</td>
</tr>
<tr>
<td>14</td>
<td>hat, hand.</td>
<td>* ghörə, horse.</td>
</tr>
<tr>
<td>15</td>
<td>khur, foot.</td>
<td>* gə, cow.</td>
</tr>
<tr>
<td>16</td>
<td>nakk, nose.</td>
<td>* kətər, dog.</td>
</tr>
<tr>
<td>17</td>
<td>* tər, eye.</td>
<td>* bilai, cat.</td>
</tr>
<tr>
<td>18</td>
<td>tətər, mouth.</td>
<td>* kəkər, cock.</td>
</tr>
<tr>
<td>19</td>
<td>dand, tooth.</td>
<td>* ār, duck.</td>
</tr>
<tr>
<td>20</td>
<td>kann, ear.</td>
<td>* asə.</td>
</tr>
<tr>
<td>21</td>
<td>röt, hair.</td>
<td>* camel.</td>
</tr>
<tr>
<td>22</td>
<td>* magir, head.</td>
<td>* pəkhər, bird.</td>
</tr>
<tr>
<td>23</td>
<td>sibb, tongue.</td>
<td>* ɣanə, go.</td>
</tr>
<tr>
<td>24</td>
<td>pət, belly.</td>
<td>* khänə, cat.</td>
</tr>
<tr>
<td>26</td>
<td>ləh, iron.</td>
<td>* ənə, come.</td>
</tr>
<tr>
<td>27</td>
<td>sənna, gold.</td>
<td>* kuṭə, beat.</td>
</tr>
<tr>
<td>28</td>
<td>səndət, silver.</td>
<td>* * kəhər bəhənə, stand.</td>
</tr>
<tr>
<td>29</td>
<td>bəb, father.</td>
<td>* mərənə, die.</td>
</tr>
<tr>
<td>30</td>
<td>yij, mother.</td>
<td>* diinə, give.</td>
</tr>
<tr>
<td>31</td>
<td>bəhəl, brother.</td>
<td>* șər diinə, run.</td>
</tr>
<tr>
<td>32</td>
<td>bəhəq, sister.</td>
<td>* babyurə, up.</td>
</tr>
<tr>
<td>33</td>
<td>mohaq, man.</td>
<td>* nərə, near.</td>
</tr>
<tr>
<td>34</td>
<td>ghiq, woman.</td>
<td>* wəndə, down.</td>
</tr>
<tr>
<td>35</td>
<td>* sətəb, wife.</td>
<td>* dər, far.</td>
</tr>
<tr>
<td>36</td>
<td>* kuə, child.</td>
<td>* agar, before.</td>
</tr>
<tr>
<td>37</td>
<td>* kuə, son.</td>
<td></td>
</tr>
<tr>
<td>73.</td>
<td>pō'itṛ, behind.</td>
<td></td>
</tr>
<tr>
<td>74.</td>
<td>kāhṛ, who.</td>
<td></td>
</tr>
<tr>
<td>75.</td>
<td>kī, what.</td>
<td></td>
</tr>
<tr>
<td>76.</td>
<td>kīyas, wy.</td>
<td></td>
</tr>
<tr>
<td>77.</td>
<td>tē, and.</td>
<td></td>
</tr>
<tr>
<td>78.</td>
<td>tē, but.</td>
<td></td>
</tr>
<tr>
<td>79.</td>
<td>agar, if.</td>
<td></td>
</tr>
<tr>
<td>80.</td>
<td>Ś, yes.</td>
<td></td>
</tr>
<tr>
<td>81.</td>
<td>nēḥī, no.</td>
<td></td>
</tr>
<tr>
<td>82.</td>
<td>hai hai, alas.</td>
<td></td>
</tr>
<tr>
<td>83.</td>
<td>ghṓ -ṛ, a horse.</td>
<td></td>
</tr>
<tr>
<td>84.</td>
<td>-ṛ, a mare.</td>
<td></td>
</tr>
<tr>
<td>85.</td>
<td>-ṛ, horses.</td>
<td></td>
</tr>
<tr>
<td>86.</td>
<td>-ṛ, mares.</td>
<td></td>
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<tr>
<td>87.</td>
<td>badhēl, a bull.</td>
<td></td>
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<tr>
<td>88.</td>
<td>gā, a cow.</td>
<td></td>
</tr>
<tr>
<td>89.</td>
<td>badhēl, bulls.</td>
<td></td>
</tr>
<tr>
<td>90.</td>
<td>gōl, cows.</td>
<td></td>
</tr>
<tr>
<td>91.</td>
<td>kutar, a dog.</td>
<td></td>
</tr>
<tr>
<td>92.</td>
<td>kutōṛ, a bitch.</td>
<td></td>
</tr>
<tr>
<td>93.</td>
<td>kutar, dogs.</td>
<td></td>
</tr>
<tr>
<td>94.</td>
<td>kutōṛ, bitches.</td>
<td></td>
</tr>
<tr>
<td>95.</td>
<td>bak -ṛa, a he goat.</td>
<td></td>
</tr>
<tr>
<td>96.</td>
<td>-ari, a female goat.</td>
<td></td>
</tr>
<tr>
<td>97.</td>
<td>-ṛ, goats.</td>
<td></td>
</tr>
<tr>
<td>98.</td>
<td>a male, deer.</td>
<td></td>
</tr>
<tr>
<td>99.</td>
<td>a female deer.</td>
<td></td>
</tr>
<tr>
<td>100.</td>
<td>deer.</td>
<td></td>
</tr>
</tbody>
</table>
SIRAJI.

Siraji is spoken in the country north of the Cinâb between Râmban and Bhart on the way to Kishâwâr. Its headquarters may be said to be the large village of Dôdâ, three marches S.W. of Kishâwâr. Its features are what its position would lead us to suspect. On the North it gives way to Kashmiri, on the West to Rambani, on the N.E. to Kishâwâr, and on the S. and S.W. to Bhadarwâhi and the Camba dialects. Its general framework is like the Panjâbi group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmiri. In its fondness for a masc. s. in -s and pl. in -s, a likeness to Gujuri will be traced.

Nouns. | Sing. | Plur.
--- | --- | ---
N. | bâb, father | bab
G. | sabba ṭê (f. ū pl. m. ū s. f. ū) | babbê, &c.
D. | babbô | "
Loc. | ṭê mō | "
Ab. | atha (hatha) | "
Ag. | babbô | "

Far commoner than the gen. in -s is that in -ts.

Plur.
ghar, house | ghar
G. | ghar-ô tô | gharê, &c.
D. | -ô | "
L. | -ô mō | "
Ab. | -ô atha | "
Ag. | -ô | "

so are declined nearly all masc. nouns ending in a consonant.

Mahô is thus declined:

Mahô man | Plur. mahôa
Abl. mahôwô | mahôbô

Skhôd, dog (with an accented -ô) has the same in the plural.

Ghôr -ô horse obl. -ô plur -ô obl. -ô.

Feminine Nouns.

baig-ô land, field | -ôô
Ab. | -ôô | -ôô
Dhi, daughter, however, takes dhi in N. pl., so ghori, mare, has ghori. Shuneti, bitch, has shuneti.

Ending in a Consonant.

Zanani woman Ob. zanani Pl. zanani
So beha or baiki, sister.
Goru, cow, has goru in the plur.

Pronouns.

<table>
<thead>
<tr>
<th>N.</th>
<th>2nd</th>
<th>3rd</th>
<th>yo, this</th>
</tr>
</thead>
<tbody>
<tr>
<td>aii</td>
<td>tuu</td>
<td>su</td>
<td>yo</td>
</tr>
<tr>
<td>miho</td>
<td>tiho</td>
<td>teto</td>
<td>yisto</td>
</tr>
<tr>
<td>mii</td>
<td>ti</td>
<td>tso</td>
<td>yis</td>
</tr>
<tr>
<td>Ag. mi</td>
<td>ti</td>
<td>tepi</td>
<td>yopi</td>
</tr>
</tbody>
</table>

<table>
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<th>N.</th>
<th>2nd</th>
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<th>yo, this</th>
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<td>shu</td>
<td>tuhu</td>
<td>tiha</td>
<td>yoh</td>
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<tr>
<td>G. ahmu</td>
<td>tuhmu</td>
<td>tiha to</td>
<td>yipa to</td>
</tr>
<tr>
<td>Ag. us</td>
<td>tus</td>
<td>tepi</td>
<td>yopi</td>
</tr>
</tbody>
</table>

Zo who (rel.) Ag. zeni pl. zina
Kam who? G. kuhi to
Kb any one Ob. kihii

Adjectives are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus jummati, good, atangmati, bad, min, my, chitt, white, are declined like ghori, and their feminines jummati, &c., like ghori.

Comparison. There is no form for comp. and superl. The ideas are expressed as follows: ukr, high,—ath ukr, higher than,—sabbe ath ukra, higher than all, i.e., highest.

Adverbs. Ht, yesterday, az, to-day, kil, to-morrow, satar (zh not gh) to-morrow early
Itthi, here itthi, there.
Zabla, when, tybla, then, para, whom? huti, now.
Lusha, quickly.

Verbs.

Auxiliary.
Pres. I am, &c. chi (s) chu (f. chi) cha (s) chath cha
Past. I was but-5 (s) -5 (s) -5 (f. -1) -a (s) -ath -a

In some places chis, chas, butis, butas are used instead of chi, &c.
Conjugation of märä, best.

Aor. or Cond. mär-Ś (or -am) -śa -i -as (or amatā) -ath -ėnth.  

Fut. -ālo -ālo -ālošāmalā -athalā -ėnthalā  

Imperat. mär mär.  

Pres. mär or märŚ with ohi chō chō chath oha  

Impf. märŚ tē mär-Ś tē tē to -stā -stath -ata (or märŚ instead of märū throughout), this tē, tē, etc., is the second syllable of butē, above.  

Cond. Past. Aor. with butē, aū mārmā butē, I would have beaten.


Participles. Pres. mārū, having beaten, mārūta.  

Passive, mārē with the various tenses of gisē, go: thus, aū mārē gālo, I shall be beaten, su or aū mārē gū rō, he had been beaten.  

Gisē, go.  

Future gālo gēlo gālošāmālā gāthalā gāinthalā  

Pres. gē chō, etc. Impf. gē tē, etc.  

Past. gēs gēs gō gā gāth gā  

Plup. gō-rē -rē -rē -rē -rē.  

Jaisē, (jēsē) come.  

Fut. jālo jēlo jēlo jamālā jēthalā jēinthalā  

Pres. jē chō, etc. Impf. jē tē, etc.  

Past. āwē āwē āō (āwō) āwā āwath āwā  

Plup. ā -rē -rē -rē -rē -rē.  

Bhēsē, become, pr. p. bhēsē, pa. p. bhētā.  

Past bhēsē, like butē.  

Dēsē, give, pr. p. dēsē, pa. p. dittō.  

In the following specimen the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., kārūṣē, udārīṣē, sabārē, lāwē, shānuṣē, shādūṣē, for he did, wasted, sent, attached, heard, called. dittūsē occurs agreeing with a fem. obj., something fem. was given by him. kōrīṣē, I did. kārūṣē, I did (with fem. object), dittūsē, thou gavest. In bhājūsē two suffixes are found -s- being for the object, and ā for the agent; he sent him, uṇē (-čē) uṇō (ā) bhājā. Thē and sē will be found as direct and indirect obj., sing.

The Prodigal Son.

Ēkē mānuṣē tē dūi putṭā butē nikkē maṭhē nē babbē sābus  

One man of two sons were, little boy by father to was said  

Babbē tipā māla tē hisā mō mē jē chū su mē dē,  

Father thy property of part which to me coming is that to me give,
appū māl teśā bāṇḍī dittō, thery dinē ṭē mē nikē puttre own property by-him dividing was given, few days of in by-little son sab jāmē kērī lō, dūr mulkho safar kērūṣēi all together making was-taken far country to journey was-made-by-him, tīthē teśā māl appū usāri īṣēi, zablā māl then by-him property own wasting was-taken-by-him when property appū usāri īṣēi tē mulkhō mē kāl bāṇū paiř own wasting was-taken-by-him that country in famine great falling go tē sū bāṇū tāṅg bhōī gō, tē mulkhō tē ēkkrī went and he very straitened becoming went that country of one rāṃsābāsī labā gēs teśā appū bāğiśā mē sūr ērāṁsī dweller near went-to-him by-him own field in swine to graze bhūṣāṇī, zīnā phaḷā sūr kēh tē sū maṇē was-sent-to-him-by-him, what huṣkas swine eating were, he heart mē kārē tē sū appū rēt bharē tē kē dē tē in making was I own stomach may fill, to-him any one giving was nā. Zablā hōṣhō mē sō tyēbla zabēṇēi mēṅs babbā tē not. When sense in came then was-said-by-him my father of māṣūr kita rājjī rōṭī keh chī, sū itthē buḥchā labourers how many being satisfied bread eating are, I here hungry marē chī, sū appū babbō kāṅsī uṭhitā calā gālī, zabālo he dying am I own father near having-arisen going will go will say O Babbā Khudāyō tē tē tīṅā gunāh kēōryēm, yā gall cangī Father God of and thy sin done-was-by-me this matter good nēḥī lōk zabēṇṭh tīṅā puttur chu, appū māṣur mē bāṇāvē, not people may-say thy son is, own labourer me make. sū appū babbō kāṅsī uṭhitā sō su dūr butō sū babbō he own father near having-arisen came he far was him by-father hērūsī, tē tē rēhm sō phīrt dōrītā go tē gālī was seen. and to him pity came again running went and neck sāthī lāwēṇī tē shūṇḍī dittāṇī, puttre ēs with-was-attached-by-him and kisses were-given-by-him, by-son to-him zabūs he Babbā Khudāyō tē tē tīṅā gunāh... kēōryēm was-said O Father God of and thy sin was-done-by-me yā gall cangi nēḥī lōk zabēṇṭh tīṅā puttur chu, Babbā this matter good not people may-say thy son is By Father
40

naukar sahab was said all than clothes good quickly bring him pur lawa, tē hatthō čhap lawa thū, pāra sa jōro lawa thū on attach and hand on ring attach to him feet with pair attach to him palur baterō ārita phaṭṭa thū ah khamā tē khushī kept calf having brought kill it we may eat and happiness karāmā, yō mēṇo puttur mari gō rō, tē huṇi uṭhūḍ rāṣī may make this my son dead gone was and now arose well bhālī, ghadza gō rō huṇi mēṇi gō, tipē khushī karē having become, lost gone was now found went, they happiness to make lagū tētē bāḍḍo puttar baigī mē butō, zabla gharā nērā aō tyēbla began his big son field in was when house near came then baṅgō tē tē netāes to bār ᵃhunāṃṇā, ēkī appō instrument of and bouncing of noise one own māhā śhadūṇī su puttanēṇī yō kut chu, tēpī man was called by him him was asked by him this what is, by him zabā tēpī bhrā gō tīpē babhē baterō palurē was said thy brother came by thy father calf kept halāl kērwēṇī yō gallā cangā lawful was caused to be made by him this matter for well laddūṇī, su roĉē bhrē aṃantar na gāhūṭe ēkē, babhē he was found by him he in a huff became in not to go wished father tētē bēṅhū gō su patāṇā lagūṭ, tēpī appō babhē his out went him to persuade began by him own father to jiwaḥ dittē mi kitē barī tēpī khidmat kērīśām answer was given by me how many years thy service was done by me tīpō ēkē bāde na mi mōṛā bāde bākē tē bācō mā thy saying ever not by me was turned, ever goat of little one me kāp na dittīt āt appō dūṭē yē sāthē khushī for not was given by thee I own friends of with happiness kērmātā, zabla tipē puttur ārō sēpī tipē mōl kanjiřās may make, when thy son came by whom thy property harlot vi hathā uḍārūṇī tē tēs khāṭīr palurē baterō with wasted was by him, and his sake kept calf phaṭṭ bār tēpī tē zabās puttrē tē sēdā mā sāthī killed was, by him to him was said Son thou always me with
chi zō ki minist chu su tō chu, par kuna kērni art what anything mine is that thine is but happiness to make kuna bhānī cangī. gal buti, tō yō brāh mari gō happy to-become. good matter was thy this brother dead gone rō tē hu̱ps u̱ta sa̱nu̱ bhōte, ghadza gō rō hu̱ps was and now arose well having-become lost gone was now mēli gō. being-found went.

**Extracts.**

Rāti ich pōō kūkriā khaṇī phiri baḍḍa unkaśa
At night bear fell hens to eat then great harm
kērāṇī padrō mā, lā bhūt tē ēṭrē phiri sīś was-done-by-him level in, light became and early again hiā magar bhūś dāsh māhā, khuriā calā gā sū, dār gā after became ten men track going went to-him, far went
sū tē zārō mā suttōrō butō, tīṭhā khaṇī khaṇ pounī, tīṭhā to-him and den in asleep was there food to eat fell there phiri bundūkī dittiā sū, na laγā phiri nāγī again guns were given to-him, not were-attached, then running gū tilā hatha gharā calā awā, dōkā dē lōkā went, then from house to coming came, second day by people mārā. Parū tī gal chi. was killed. Last-year of matter is.

Tahsildārē tī ciṭṭhī ḍā chi. Māṣur ḍarē bāpat
Tahsildar of letter coming is. Labourers dwelling about
ārnā, bakro, khaṭ, bhāṇḍā, kukkuṛ ārnā, ḍarē to bring, goat, beds, vessels, cocks, to bring, dwelling
lāṅghōta gharā jōṇā, itthā mā kīh kasūr bhāi having-passed-on house-to-come, there in any fault may-become ta zērīmāṇō dāṇō chip. Aū hāzīr bhāā. then fine to-give is. I present became.

Māi tō ghiwāṇā dūi cikkt, waddī bī nikkī duddh
Buffalo of tax two ten-annas big also little milk
cumṇāwāli bī yō āhi pur zulm chu. Shū bhēdā bakri ēḥē drinker also, this us on violence is. 100 sheep goata six
rupayya tsoor aana gaharai. Itthe mā bāro yo butō rupees four annas grass-feeding. Here in kid which was ik sāla māp butā, as ghiṇī lēṇ lagūā, tē one-year-old free were to-day taking to take they-have-begun and as gōrō gapō cha, ghar ṭē baqāwa cha, illā tē mul to-day cows counting are, house if making are it of price ghinī chan, diārā tō hukm na chu kāṭās tē, ṭō hūrī sakri taking are, deodar of order not is cutting of, what other wood chā baqās na dē cha.

is to-cut not giving are.

(Note.—The dāro referred to above is the annual procession from Jammu to Sri Nagar and back of the Inner Palace or Maharāja's Ladies and their escort).
Siraj.

1. ikk, one.
2. dái, two.
3. tsál, three.
4. tsóur, four.
5. pánts, five.
6. šhān, six.
7. šatt, seven.
8. ațth, eight.
9. nau, nine.
10. das, ten.
11. bhí, twenty.
12. panzā, fifty.
13. šhōu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acchi, eye.
18. māfth, mouth.
19. dant, tooth.
20. kann, ear.
21. kē, hair.
22. ruṭ, head.
23. jib, tongue.
24. iḍḍ, belly.
25. pīṭh, back.
26. lōhā, iron.
27. sūnnā, gold.
28. cāndt, ruppā, silver.
29. bāt, father.
30. l, mother.
31. brhā, brother.
32. bahān, sister.
33. māhāt, man.
34. zanās, woman.
35. zanān, wife.
36. māṭhā, child.
37. māṭhā, son.
38. dhī, daughter.
39. kāmō, slave.
40. jīmādār, cultivator.
41. guāl, shepherd.
42. Paṃmēsār, God.
43. Šhatān, Devil.
44. dīs, sun.
45. cānn, moon.
46. tāra, star.
47. agg, fire.
48. pānī, water.
49. ghar, house.
50. ghōrō, horse.
51. gōrū, cow.
52. šhuāpā, dog.
53. bīlār, cat.
54. kukkur, cock.
55. bāktā, duck.
56. khar, ass.
57. ut, camel.
58. pōtō, bird.
59. gisʿū, go.
60. khasʿū, cat.
61. misʿpō, sit.
62. jaiʿā, come.
63. mārnā, beat.
64. khaṣʿū, stand.
65. marnā, dia.
66. dāṣū, give.
67. daurō, run.
68. khaṣū, up.
69. nārō, near.
70. urō, down.
71. dār, far.
72. agar, before.
| 73. | pat, behind. |
| 74. | kam, who. |
| 75. | ki, what. |
| 76. | ki, why. |
| 77. | tē, and. |
| 78. | but. |
| 79. | zā, if. |
| 80. | s, yes. |
| 81. | nēbī, no. |
| 82. | hai, alas. |
| 83. | ghōr -ō, a horse. |
| 84. | -l, a mare. |
| 85. | -ā, horses. |
| 86. | -īs, mares. |
| 87. | dānt, a bulls. |
| 88. | gōrū, a cow. |
| 89. | dānt, bull. |
| 90. | gōrū, cows. |
| 91. | shūp -ā, a dog. |
| 92. | -šī, a bitch. |
| 93. | -ā, dogs. |
| 94. | -šīā, bitches. |
| 95. | chōrū, a he goat. |
| 96. | bakri, a female goat. |
| 97. | chōrā, goats. |
| 98. | harn -ō, a male deer. |
| 99. | -l, a female deer. |
| 100. | -ā, deer. |
1. *tip6 nam kut chu?* what is your name?
2. *yē ghōrē thi ummar kītā chu?* how old is this horse?
3. *ēllāh athā Kāshmirā tē kītā dūr chu?* how far is it from here to Kashmir?
4. *tipē babbō tē gharō mē puttrē kita chu?* how many sons are there in your father's house?
5. *ajj aḥ baḥā dūr āwē, I have walked a long way to-day.*
6. *mēnē tsate tē puttrē tētē bēhē sāthī bīgō rō chu,* the son of my uncle is married to his sister.
7. *gharō mē chittē ghōrē tē kāthī chu,* in the house is the saddle of the white horse.
8. *kāthī pitthī pūr kasi lathē, put the saddle upon his back.*
9. *tētē puttrē mē matō kōrē mārā ā,* I have beaten his son with many stripes.
10. *pahārō tē shīrē gūrō bakriā tārā chu,* he is grazing cattle on the top of the hill.
11. *ghōrē bēḥi butō tāl bīhru chu,* he is sitting on a horse under that tree.
12. *tētē brhē bēhī atē bādē chu,* his brother is taller than his sister.
13. *yētō mul ḍhāī rupayrā chu,* the price of that is two rupees and a half.
14. *mētō babb yē nikkā gharō rahē chu,* my father lives in that small house.
15. *yō rupayyā tē ḍē lē, give this rupee to him.*
16. *yō rupayyā tin ghiṇī jē,* take those rupees from him.
17. *mast mārē tū tē radzē sāthī bandhē tū,* beat him well and bind him with ropes.
18. *khuḷē mē pāpī ghiṇī jē,* draw water from the well.
19. *mē ārī ārī cāl,* walk before me.
20. *kātē maṭṭē tē pātā jē chu?* whose boy comes behind you?
21. *yō kāh athē mūl āwāth,* from whom did you buy that?
22. *grāmō kēṭēśā haṭībāliā atha,* from a shopkeeper of the village.
RAMBANI.

Rambani is, like Pögulti which it closely resembles, connected with Kashmiri; it is however farther away from Kashmiri than Pögulti is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb go instead of the verb come, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rambanti has very largely a Panjabi pronunciation, Pögulti is pronounced like Kashmiri—thus for example ghöpā would be differently pronounced in the two.

Nouns.

Sing. Plur.
N. bābb, father bābb
G. bābb-ā suñ (f. sañ, pl. sañā, sañī) bābb-ā suñ, &c.
D. —ā —ā
Ab. —ā theā —ā theā
māñā-ā, man, obl. s. —ā n. pl. —ā obl. pl. —ā
So also ghörā, horse, lōk or lōkā, boy
Shūndā, dog and teirā, goat do not change for the nom. pl.

Fem. Nouns.

Sing. Plur.
N. kūrhi, daughter kūr-hā
G. kūr-hi sañ (sañ, sañā, sañī) —iñ, &c.
D.A. -hi —iñ
So ghōrī, mare
Zandād, woman takes santā in the plur.
Shuṣāī, bitch does not change for the nom. pl.
Bāhīś, sister has obl. bāhīśā.

The short vowels at the end of words are very indistinctly pronounced, and as Rambanti is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary omission of breath after a consonant.
### Pronouns

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<tr>
<td>N. aū</td>
<td>tu</td>
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<tr>
<td>G. mlāpā</td>
<td>tipā</td>
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<tr>
<td>D. mlā</td>
<td>tēs</td>
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</tbody>
</table>

*tipā* makes *tipād* in the oblique and others in *-aū* are similarly inflected.

- *kam*, who? G. *kasaā*, *ya* = this.

### Adjectives

Adjectives are declined chiefly like nouns, thus *cangā*, good, is like *māhā*, and its fem. *cangī* is like *kurī*.

Comparison is expressed by the positive form with *thā*—*thā* cangā, = better than—, *subbaṇ thā cangā*, better than all, i.e., best.

### Verbs

**Auxiliary Pres.** I am &c. chus chus chu chasam chath chi

Past   |  āt-us | -ā | -asam | -ath | -a
---|---|---|---|---|---
Māru, beat pr. p. mār or mārē, pa. p. mārtumut

Aor. or Fut. mār-ā | -as | -ā | -am | -ath | -a
Pres. mār or mārē with auxil. pres. chus, &c.
Impf. " " " " " past ātus, &c.
Past Agentive form of pronouns with *mārtu*
Pres. Perf. " " " " " mārtumut chus.
Plupf. " " " " " mārtumut ātī.

**Passive.** mārī, with various parts of *gatnu* go. Thus *aū mārī gatnu* chus, I am being beaten, *aū mārī gatnu* or ġūs, I shall be or was beaten.

*Gatnu* go, pr. p. *gat̄ or gatī*; pa. p. *gōmut*

Aor. or Fut. Pres. Impf. regular like *māru*
Past. ġūs ġūs ġū ġūsam ġūth ġū


Rām'bāni has compound verbs after the Panjabi and not the Kashmiri model, e.g., *ghīnī laiśu*, take outright, Urdu *ūs lānē*. 
1. ik, one.
2. dhī, two.
3. cēi, three.
4. tsaur, four.
5. pants, five.
6. gēē, six.
7. satt, seven.
8. aṭh, eight.
9. nau, nine.
10. das, ten.
11. bii, twenty.
12. panṣāh, fifty.
13. gaṇhu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. achā, eye.
18. māṭ, mouth.
19. dant, tooth.
20. kann, ear.
21. kēgh, hair.
22. ruṭ, head.
23. sībh, tongue.
24. pēṭ, belly.
25. pitiḥ, back.
26. lōhā, iron.
27. sōnū, gold.
28. cāndī, silver.
29. babb, father.
30. ammā, mother.
31. bhrā, brother.
32. babī, sister.
33. mahā, man.
34. sanāṅ, woman.
35. sanāṅ, wife.
36. lōk, child.

37. lōk, son.
38. kūrhi, daughter.
39. kāmā, slave.
40. samindār, cultivator.
41. guāl, shepherd.
42. Pāpēśar, God.
43. Īshātān, Devil.
44. dās, sun.
45. tsanāni, moon.
46. tārā, star.
47. agd, fire.
48. pānī, water.
49. ghar, house.
50. ghōṛā, horse.
51. gaṇ, cow.
52. sāṃgā, dog.
53. bīlār, cat.
54. kukkūr, oock.
55. batkī, duck.
56. khōṭā, ass.
57. aṭ, camel.
58. pakbrā, bird.
59. gatahnu, go.
60. khaṇṇu, eat.
61. bimṇu, sit.
62. ṣān, come.
63. māṛnu, beat.
64. khaṇṇu, stand.
65. māṛnu, die.
66. dēṅu, give.
67. daṇṇu, run.
68. ubbu, up.
69. nāī, near.
70. khaṭā, down.
71. dūr, far.
72. agar, before.
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<tr>
<th>Number</th>
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<tr>
<td>73.</td>
<td>pat,</td>
<td>behind</td>
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<td>74.</td>
<td>kam,</td>
<td>who</td>
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<td>75.</td>
<td>kut,</td>
<td>what</td>
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<td>76.</td>
<td>ki,</td>
<td>kizug, why</td>
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<td>77.</td>
<td>tē,</td>
<td>and</td>
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<td>78.</td>
<td>par,</td>
<td>but</td>
</tr>
<tr>
<td>79.</td>
<td>zēkar,</td>
<td>if</td>
</tr>
<tr>
<td>80.</td>
<td>ē,</td>
<td>yes</td>
</tr>
<tr>
<td>81.</td>
<td>na,</td>
<td>no</td>
</tr>
<tr>
<td>82.</td>
<td>hai ha,</td>
<td>alas</td>
</tr>
<tr>
<td>83.</td>
<td>ghō</td>
<td>horse</td>
</tr>
<tr>
<td>84.</td>
<td>-rī,</td>
<td>a mare</td>
</tr>
<tr>
<td>85.</td>
<td>-rā,</td>
<td>horses</td>
</tr>
<tr>
<td>86.</td>
<td>-rā,</td>
<td>mares</td>
</tr>
<tr>
<td>87.</td>
<td>dānt,</td>
<td>a bull</td>
</tr>
<tr>
<td>88.</td>
<td>gau,</td>
<td>a cow</td>
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<tr>
<td>89.</td>
<td>dānt,</td>
<td>bulls</td>
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<tr>
<td>90.</td>
<td>gawa,</td>
<td>cows</td>
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<tr>
<td>91.</td>
<td>ghuṣ-ā,</td>
<td>dog</td>
</tr>
<tr>
<td>92.</td>
<td>-ī,</td>
<td>a bitch</td>
</tr>
<tr>
<td>93.</td>
<td>-ā,</td>
<td>dogs</td>
</tr>
<tr>
<td>94.</td>
<td>-ī,</td>
<td>bitches</td>
</tr>
<tr>
<td>95.</td>
<td>tsirū,</td>
<td>a he-goat</td>
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<tr>
<td>96.</td>
<td>tsīl,</td>
<td>a female goat</td>
</tr>
<tr>
<td>97.</td>
<td>tsirū,</td>
<td>goats</td>
</tr>
<tr>
<td>98.</td>
<td>har- n,</td>
<td>a male deer</td>
</tr>
<tr>
<td>99.</td>
<td>-n,</td>
<td>a female deer</td>
</tr>
<tr>
<td>100.</td>
<td>-n,</td>
<td>deer</td>
</tr>
</tbody>
</table>
1. tipō nām kut chu? what is your name?
2. ēs ghōrē saṣi kitē umr chu? how old is this horse?
3. itt ātā Kashmirē tē kitē dūr chu, how far is it from here to Kashmir?
4. tipē bappū saṣi gi kitē lōkē chē? how many sons are there in your father's house?
5. sū as dūr hanthā kārī calī gūs, I have walked a long way to-day.
6. miṣi pitriē saṣā lōkē tēghwē bāhiṇi sāthī bīṣhtumāt chu, the son of my uncle is married to his sister.
7. gi mē chittē ghōrē saṣi kāṭhī chē, in the house is the saddle of the white horse.
8. kāṭhī tēṣē piṭhī bhasī lāthas, put the saddle upon his back.
9. mi tēswē lōkē mata kūrū dīmat chēs, I have beaten his son with many stripes.
10. yū pahār saṣi ghirī bhasī bakriā gawa suṇal chu, he is grazing cattle on the top of the hill.
11. yū ghōrā bhasī buṭā khal bimī chu, he is sitting on a horse under that tree.
12. tēṣāū bhā tēghwē bāhiṇā thē baḍū chu, his brother is taller than his sister.
13. tēṣāū mūl dāṣī rupāē chu, the price of that is two rupees and a half.
14. miṣi bābb is maṭhē gi rēh chu, my father lives in that small house.
15. tēs yū rupēyya dēṣṇ, give this rupee to him.
16. tiṣ rupāē tēs thē ghinī laṇā, take those rupees from him.
17. tēs jūn māṁnas gazari sāthī gaṇṭhī, beat him well and bind him with ropes.
18. tālāō mē thē pāṇī kāṛī, draw water from the well.
19. mi agar cal, walk before me.
20. kasaū lōkā ti pat pētā s chu? whose boy comes behind you?
21. yū kaś thē mūlī śā chūnt? from whom did you buy that?
22. gāma saṣi kōtal haṭṭābāḷā thē, from a shopkeeper of the village.
The Poguli language is spoken over a small tract of country to the east of Ràmsùh which is 18 miles south of the Bànihål Pass. It is therefore spoken in Jammù State. It resembles Kashmiri, though it is quite unintelligible to speakers of that language. Most Pogul people know some Kashmiri. Nearly all the peculiarities of Kashmiri are found in a modified form in Poguli, which being a border language contains also a number of points in common with dialects which look to Panjâbî as their fountain head. Poguli differs very slightly from the dialect of Pêristân. Pogul and Pêristân are two streams flowing into the Bighal, which in turn joins the Cinâb. The tract of country across the Bighal from Pogul and Pêristân is called Sar; its inhabitants are said to speak the same language.

Nouns.

Sing. \hspace{1cm} Plur.
N. \hspace{0.5cm} maül \hspace{1cm} Mäl-a
G. \hspace{0.5cm} màla sun (f. sin, pl. sana, f. sanya) \hspace{0.5cm} -an sun, &c.
D. \hspace{0.5cm} màlis \hspace{1cm} -an
Loc. \hspace{0.5cm} manz, &c., &c. \hspace{1cm} -an, &c.
Ab. \hspace{0.5cm} laba \hspace{1cm} -
Ag. \hspace{0.5cm} màli \hspace{1cm} -

So lôk or lük, a boy, lôka sun, lôkis, loki, &c.
môhan, man, mahna sun, mahnis, &c.

There seems to be considerable indifference about the inflection -is, and one hears -as and -us, but whereas -as and -is seem rare for inanimate objects, so one seems very rarely to hear -us with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in Kashmiri change, according to what word it follows, into hùn or wù or wù. The oblique of sun is sâni or sàsâni.

Fem. Nouns.

Sing. \hspace{1cm} Plur.
N. \hspace{0.5cm} kuhrit, daughter \hspace{1cm} Kuhrit-
G. \hspace{0.5cm} kûhra, sun, &c. \hspace{1cm} -an sun, &c.
D. \hspace{0.5cm} kûhra \hspace{1cm} -an
Ab. \hspace{0.5cm} laba \hspace{1cm} -an &c.
Ag. kûhra
There are as in Kaśmiri, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words maul and mōhas, above.

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
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<tbody>
<tr>
<td>Sing.</td>
<td>ghōrā, horse</td>
<td>ghōrā, horse</td>
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<tr>
<td></td>
<td>hunna, dog</td>
<td>hunna, hunya</td>
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<tr>
<td></td>
<td>juān-mut, good</td>
<td>-mit</td>
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<td>Plur.</td>
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<td>-mata</td>
<td>-macaa</td>
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Pronouns.

<table>
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<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
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<td>yē, this</td>
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<td></td>
<td>su</td>
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<td>yē</td>
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<td>N.</td>
<td>tu</td>
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<tr>
<td>G.</td>
<td>tiun</td>
<td></td>
<td></td>
<td>tēs-au, tyēs-au -fem. -ēi yēsau</td>
<td>yēsau</td>
</tr>
<tr>
<td>D.</td>
<td>ti</td>
<td></td>
<td></td>
<td>tēs, tyēs</td>
<td>yēs</td>
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<tr>
<td>Ag.</td>
<td></td>
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<td>tus</td>
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<td>tin</td>
<td>yin</td>
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<td>tiau</td>
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<td>yau</td>
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<td>yauan</td>
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<td>yauan</td>
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<td></td>
<td></td>
<td></td>
<td>yauši</td>
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</tbody>
</table>

tyēs-au, asau, tusau, yēsau are thus inflected
tyēs-au f.s. -ēi m. pl. -au -f. pl. -yē

Ab. s.m. -wē a.f. -yē and so on

mūsā, tīna Obl. tīna, Ag. tīn

kum, who?

G. kūs-au D. kās.

yū, who

G. yēs-au Agent yin

kyēti, how many

pl. kyēti

Adjectives. Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in -mut, are declined like juān-mut, given above among the nouns. The s. of -is is usually omitted with adjectives, thus panāni gharas, to his house, not panānis gharas. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

Comparison. There is no form for comp. or superl. The positive form is used with, khota, than, as tēšī bina khota bār, bigger than his sister; for the superl. sānī khota, than all, is used, sānī khota bār, bigger than all, biggest.


kār, tār or tāt, itt, where? there, here.

tēblai, then, yēblai, now, yābla, when
accu, day before yesterday, is, yesterday, as to-day, raic, to-morrow, cinđus (clusão, three, and dus, day), day after to-morrow, tevēhat, quickly.

Verbs.

Auxiliary.

Pres. I am, &c. chus chus chu chisam čhěth chi Past. I was āh -tūs -tūs -tūs -sam -tath -ta (also aubtús, &c.) Phärnu, strike, beat.

Aor. or Fut. I may or shall beat phär phär -am -am -am -un Pres. I am beating. Pr. p. phär (indecl.) with pres. auxiliary chus, &c. Impf. I was " " " " " past. " " " " " " " " " " &tūs, &c. Past. I beat, &c., Agentive form of pronouns with phäršč Pres. Perf. I have beaten " " " phärščmut chu Plupf. I had " " " " " " " " " " &htū Conditional. phāt-iha -ös -ihi -aham -ahōth -ahun Imper. phār phār.

Participles pr. p. phär, pa. p. phärščmut, having beaten, phärkari

The Passive is formed by using the particle phärani with the various tenses of yun come, thus aū ā phärani, I was beaten, yaua phärani, I shall be beaten.

Gatshu, go.

Aor. Fut. gatsha gatshus gö(sh)i gatsh-am -nth -un Past. gōs gōs gō gōsm gōsath gō Pres. gatsh or gatšti chus, &c.


Yun, come, pa. p. āmut.

Aor. Fut. Yaua yōwus yāu yauam yōuth yōun Past. ās ās ās āsām āsath ans Dfun, give, pr. p. dēti pa. p. dyutumut Aor. Fut. dēšua dēwus dēu dēuam dēouth dēun Past. dyut, used like phāršč

Ānu, become, pr. p. ās, āsti, having become aiskēri.


Pfin, drink, Aor. Fut. pēās pēās pīwi pēō -am -ath -un Past. pīut, used like phārščtu, with fem. obj. pīt.
Karnu, do, past, kō (with fem. obj. kē) pa. p. kyōnut.
say, say, past, jō
dhañnu, walk, &c., past, dhañtus
khalu eat, past, khañ (with fem. obj. khāñ)

Causative verbs are formed by adding -al to the root of the verb, e.g., khalu, eat, khalānu, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmiri. When -n is used as an agent to express by him, a vowel change occurs, e.g.: jō was said, jōña was said to him, but jūn was said by him, similarly kō was done, kūña was done by him, dyutūn was given by him, prustūn was asked by him. Note also poshtumi, was seen by-me, jūmnat, was said to me (n) by him (n).

To be able is expressed by haga used with the root of a verb, e.g., aṣ haga gath, I am or shall be able to go.

The Prodigal Son.

Yakis mahnas dih lōka, lōkhoṭē panani mālis jō,
One man to two sons were by-little own father-to was said,
Bāba tina mālus yō mi hiessa yēau, su mi dēh,
Father thy property of what to me part comes that to me give,
tin dyut tiañan mañsa panun māl, baipti, mañsi dūssī
by him was given them among own property dividing, five days
pata lōkhoṭē lōki saurui kō jama tē dūr mulkus
after by-little son all was-made together and far country
mans kanjunś safar, tē tēr allakmat kār aft
in was-made-by-him journey and there bad work with
kūña panun māl phanā, yēbla kūña
was-made-by-him own property destruction, when was-made-by-him
saurui māl kharco ada pē tyēsa mulkus mañs sēkht kāl
all property spending then fell that country in severe famine
tē su samusta lācār, tērki mulkus rahnāwālis laba gō,
and he became helpless, there-of country-of dweller near went

tin pyēnta panani khāṭi mañs sēr gās khālānś kīcā, tē yāñ
by-him was-sent own field in swine grass feeding for and what
hima sēr khāṭti āhta su sapṭi āhtu aṣ khāla ỉṛḍ
husks swine eating were he saying was I may-eat stomach
bhara, tē kēs āhāra na dēti, yabla hāṃ aś may-fill and anyone was-to-him not giving, when sense came-to-him
tyabla jūn mina māliś kyaśā mōṣaṛ chyī, pūraṃ pāṭh then was-said-by-him my father’s how many labourers are, ful-ly
idd chyī bharti, tē aṅ chus phāka phaṭṭī, aṅ khaṛta māliś stomach are filling and I am hunger of dying, I will stand father
laba gataḥa tē tyēś aṅ zapa Ḍāṛā Bāba, mī kō tiun near will go and to him I will say O father, by me was-done thy
tē Khudā sun gunā, aṅ chusna lāik tiun lōk zaptīṃ mī and God of sin I am not worthy thy son saying-to-me me
tī kara māṃṣūr ṣho, tin pata khaṛuṭhi tē āṅ māliś laba, also make labourer like, that after he stood and came father near,
su āḥtū tīrhuī tē māḷi bāltūn tē tyēś āṅ tāṛ tē he was far and by father was-seen and to him came pity and
tyēś nāṃmut khaṇāṇ tē mth dītān. Lōki to him embrace was-made and kiss was-given-by-him. By-son
wōntūs Ḍāṛā Bāba mī kō tiun tē Khudā sun was-said-to-him O father by-me was-done thy and God of
gunā, aṅ chusna lāik tiun lōk zaptīṃ. Māḷi pananān sin I am not worthy thy son saying to me. By father own
naukaraṇ jūn sānī khōṭa dāṛā ḍuṇāṃ tawōḥal ann servants-to was-said-by-him all then garment good quickly bring
tē tyēś laug tyēśwē āḥtu manz laugthas wail, khōran manz and him-to attach his hand in attach-to-him ring ēḥīn in
jōr tē yūṭh wōtā āṃṭhan tē karthas halhal, as khaḷam khuṛāḥ pair and fat calf bring-it and make-it lawful, we may eat happiness
karam, mīn lōk phaṭmut auḥtū gō zinda rātuṃmut auḥtā may-make, my son dead was went alive lost was
yablai miltū, tē tiauṛī khuṛāḥ karnī kē. tyēśau now was-found and by-them happiness to make was-made. His
zūṭh lōk waigī manz auḥtū yabla su pananī gharuś wōt tin big son field in was when he own house arrived by-him
ḍhōlaṇ sun nasni sun āwāś ḍhunṭūn tē prustān drum of dancing of voice was heard-by-him and was-asked-by-him
yā kut gō tin jōas tiun bārun āṃṭhu obu tē this what went by-him was-said-to-him thy brother come is and
tini māli yūṭh wōts halhal kūṁ, tyēs kicī tyēs by-thy father fat calf lawful was-made-by-him that-for to-him miltū juāna paith, su gō mast kāhli aū gōś gaiśhab hana, tē was-found well like he went very angry I house-to will-go not and tyēsau maun gōthō nyist u tē manaltūn sō, his father out went-out and was-persuaded-by-him to-him tin panani mālis dyaṭūn jaṭāb, kyēṭ kuāl by-him own father to was-given-by-him answer how much time khyēzmat tin kē mī, tē zāt tin kath balṭī na service thy was-done by-me and ever thy word was-turned not mī, tē ti zōt dyit na mī teṣṭya pāṭh aū kara by-me and by-thee ever was-given not to me goat kid I may-make khūhī panana dōstan sīṭ, yabla tiun lōk sō yin happiness own friends with when thy son came by-whom kē tiūn māl kanjṛūn sīṭ kharāb, ti kyēmut chu was-made thy property harlots with evil by-thee made is tyēswē kicīyā mōṭ wōts halhal, tin joṣa mīna, lōkā tu him for fat calf lawful, by-him was-said-to-him my son thou chus hamēsha mī sīṭ tē sārūl eīz yū chū mīnu su chu tiun aṭīt always me with and all thing which is mine that is thine.

Khūhī karun juān eīz gō, tiun bārun phaṭmut saḥtū, gō Happiness to make good thing went thy brother dead was went sindā, rāntumut saḥtū yabla miltū.

alive lost was now was-found.

**EXTRAITS.**

Āū ās vaigā mans tēr paseṭumī shāpyūt, ādā dhōrā gīnī I was field in there was-seen-by-me bear, then stone taking pāīs raṭā aū gōs bīl aū ās gōth nīsāḥ. Sāḥbas ātī I-fell-to-it rushing, I went afraid, I came house near. Sahib with ēbāṭā trīh māhnī, tīn āntā shāl pānts tin pata gō were 50 men by him were-killed jackals five that after went hakka, hakka pāntūn tāsīlitī māhūn. Sāḥbā naïḥ jungle-beat, were-sent-by-him forty men Sahib stayed janglās lūṭus pāṭ tēr sāhpyūt antūn śēt tē jungle-of head on there bears were-killed-by-him 8, and
khalo phirtu. Lassa jamadar capei pesantu aul as dih dus
down he turned. By Lassa capraai was sent I came two days
watus ter dant lehti abtus aul ter jumna Sahab
arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib
a panin bollu zop din dusar rahunus Sahabus aft Sahab
came, own language speak, two days I stayed Sahib with Sahib
tes't walti anhtu, saul go dahan gazan duggu lut bakki, rohan
swimming was he went ten yards deep head towards stayed
pahru tif tamasha laig bani mahna panti. Tin pata,
one-watch up-to, fun began to see men 50. That after
jun panin bollu zop khahnu khain na,
was-said-by-him own language speak food was-eaten-by-him not.
takliif mast laiga. Wat wata tap abtu sahti,
trouble great was-attached. On-the-way sunshine was severe,
tapus abtu bini gatahi abtu, zapti abtu halla bollu
sunshine in he was seated, going was saying was bravio language
zop. Mast tap abtu te Sahbi gonthu dastar
speak. Great sunshine was and by Sahib was-knotted turban
pananyi lopai pait. Sahab abtu rat
own hat on. Sahib was at night seising (i.e., keeping me)
din pahran bollu sani kyle.
two watches (i.e., 6 hrs.) language for.
1. yakh, one.
2. dīh, two.
3. cās, three.
4. tāur, four.
5. pīta, five.
6. gē, six.
7. sār, seven.
8. āht, eight.
9. nār, nine.
10. dāb, ten.
11. wīh, twenty.
12. pāntā, fifty.
13. hāt, hundred.
14. āht, hand.
15. khur, foot.
16. nāht, nose.
17. acōh, eye.
18. mūl, mouth.
19. dant, tooth.
20. kān, ear.
21. maat, wāl, hair.
22. lōt, head.
23. xiā, tongue.
24. idd, belly.
25. oṣrū, back.
26. gāḥtar, iron.
27. sānn, gold.
28. rūpp, silver.
29. maq, baub, father.
30. yēt, mother.
31. bārun, bani, brother.
32. bān, sister.
33. mōhan, man.
34. kūrnān, woman.
35. kūlāi, wife.
36. lūk, child.
37. lāk, son.
38. kūhū, daughter.
39. gūlām, slave.
40. zamīndār, cultivator.
41. gūlā, shepherd.
42. Khudā, God.
43. Shētān, Devil.
44. dūs, sun.
45. sēsun, moon.
46. tārgan, star.
47. tōrī, nār, fire.
48. pāṭ, water.
49. ghar, house.
50. ghurū, horse.
51. gāł, cow.
52. hunū, dog.
53. brēy, cat.
54. kūkkūr, cock.
55. bāktī, duck.
56. khar, ass.
57. šīt, camel.
58. jōnūwār, bird.
59. gatēhu, go.
60. kālīnu, cat.
61. byimu, sit.
62. yūsu, coma.
63. phānu, beat.
64. khārkhēr, rahnu, stand.
65. phēsu, die.
66. dūnu, give.
67. dhaśīlu, run.
68. ubha, up.
69. nērī, near.
70. khādā, down.
71. dūr, far.
72. aggā, before.
73. pat, behind.
74. kam, who.
75. kut, what.
76. guzzi, why.
77. tē, and.
78. par, but.
79. if.
80. āf, yes.
81. na, no.
82. hai, alas.
83. ghō -ṛ, a horse.
84. -ṛ, a mare.
85. -ṛ, horses.
86. ghuen̄s, mares.
87. ānt, a bull.
88. gāū, a cow.
89. ānt, bulls.
90. gōtri, oowa.
91. hunn̄s, a dog.
92. hunn̄s, a bitch.
93. hunn̄s, dogs.
94. hunys, bitches.
95. kaṭlā, a he-goat.
96. teē, a female goat.
97. kaṭla, goats.
98. har -n, a male deer.
99. -n̄, a female deer.
100. -n, deer.
1. tinn nam kut chu? what is your name?
2. yees ghoriis ummur kyit thi? how old is this horse?
3. ita psta Kashir t= kituk chu dur? how far is it from here to Kashmir?
4. tini mala san gi mans keta lokch? how many sons are there in your father's house?
5. aas dur t= dhautus, I have walked a long way to-day.
6. mini pcoow san loky chu tyesy bin ait byah kyshmut, the son of my uncle is married to his sister.
7. chitti ghori san sin chu gi mans, in the house is the saddle of the white horse.
8. tyesy cari pst sin li, put the saddle upon his back.
9. mi tyesw lokyas shahiti korsl ait phartumut chu, I have beaten his son with many stripes.
10. bala sanni luata pst su chu gallas gas khalal, he is grasing cattle on the top of the hill.
11. su chu ghori pst kolis khal bima, he is sitting on a horse under that tree.
12. tesaun bareun teesi bina khotb bori chu, his brother is taller than his sister.
13. itak kimat thi dal rupea, the price of that is two rupees and a half.
14. mrun maul chu tes lokhoyis garus mans rathi, my father lives in that small house.
15. ye rupeal tyees dyen, give this rupees to him.
16. yaas rupeal gyun tyees, take those rupees from him.
17. tyees mast phari te razan ait gaathin, beat him well and bind him with ropes.
18. khuhas mans paaf kaari, draw water from the well.
19. mi siggigi dhafti, walk before me.
20. kasan lok chu ti pata pata dhafti? whose boy comes behind you?
21. ti kast laba tyees mol ginta? from whom did you buy that?
22. gama sanni dukandaras laba, from a shopkeeper of the village.
**KISHTAWARI.**

Kishtawari is spoken in and near the village of Kishtawar, an important place with 2,500 inhabitants, not far from the S.E. border of Kashmir. It is a dialect of Kashmiri, which it very much resembles. In Kishtawar Kashmiri is perfectly well understood.

**Nouns**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. mbāl UPPORTED -ā, father</td>
<td>mhāl -ī</td>
</tr>
<tr>
<td>G. -ī sun</td>
<td>-īn hunā</td>
</tr>
<tr>
<td>D. -īs</td>
<td>-īs</td>
</tr>
<tr>
<td>Loc. -īs mans</td>
<td>-&quot; mans</td>
</tr>
<tr>
<td>Ab. -īs hata</td>
<td>-&quot; hata</td>
</tr>
<tr>
<td>Ag. -īn</td>
<td>-iān</td>
</tr>
</tbody>
</table>

ghurā, horse, obl. ghur-ī, -ī &c., Pl. ghurā, obl. ghurīn &c.

so also ghurā, boy (Ag ghurīn).

Then is also a declension ending in -ā -as &c., for the oblique cases:

ghar house, ghar -ā sun, -as, -ān, Plur. ghar, ghar -ās -āsn.

So also ḍānd, back,

ishedālā he-goat, pl. ishērā.

**Fem. Noun**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. kūrī -ī daughter</td>
<td>kūrī -ī</td>
</tr>
<tr>
<td>G. kūrī -ī hunā</td>
<td>-īs &amp;c.</td>
</tr>
<tr>
<td>D. -ī</td>
<td>-&quot;</td>
</tr>
<tr>
<td>Loc. -ī mans</td>
<td>-&quot;</td>
</tr>
<tr>
<td>Ab. -ī hata</td>
<td>-&quot;</td>
</tr>
<tr>
<td>Ag. -ī</td>
<td>-iān</td>
</tr>
</tbody>
</table>

bhain sister, obl. bhānīyī.

gāū cow, pl. gāū.

**Pronoun.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st 2nd 3rd</td>
<td>1st 2nd 3rd</td>
</tr>
<tr>
<td>N. būh</td>
<td>tu</td>
</tr>
<tr>
<td>G. mīhūn</td>
<td>tāsūn</td>
</tr>
<tr>
<td>D. mē</td>
<td>tē</td>
</tr>
<tr>
<td>Ag. mē</td>
<td>tē</td>
</tr>
</tbody>
</table>
yi, this or rel. who, declined like su, yirn &c., plur. yim &c.
kš who G. kasus, D. &c., kus; kš anyone, obl. kši
khyt how much t. kites, pl. kitya how many.
misun, tesun, tyisun, arsun, tusun, and hun (of timan hun) are declined like
adjectives.

Adjectives are declined very much like nouns. Many however are
indeclinable.

Comparison. 'Than' is expressed by night, and the positive form is
used with night, sabar good,—night sabar, better than, sārīi night
sabar, better than all, best.

Verbs.
Auxiliary Pres. I am &c., thus thukh thu thi thēana thi
Past I was &c., āsā sūnkh āsū āsai āsā (or āsūs &c.)
tesu, best Pr. Pa. tesītan pa. p. tesīmut, having beating, teśī, or tesīt
Aor. or Fut. tesī -ē -akh -i -an -iū -an
Imper. tesī tesīta
Impf. tesī tesīta
Conditional tesīth -ē -akh -i -an -iū -an
Past mē tesīturn, teś tesītuth, tin tesī, asi tesī, tusi tesītān, timan
tesīakāh.
Pres. Perf. mē thum tesīmut &c.
Plupf. mē asum „ &c.

Passive, tesī with the various parts of gatashā, go, bōh thus tesīa
gatahan, I am being beaten.

Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like testūn
Past gūs gōkh gōu gē gēau gē
Pres. Perf. bōh thus gomut &c.
Plupf. bōh āsus gomut &c.
warms die, past mūd -us -akh mūd &c. pa. p. mūdmut.
rikēs remain, past reś -us -akh -u &c.
bān take, past hyut, is used as in Kashmīrī for 'begin' (with the infin.)
yiśā come, past ās, ākh, ās &c., pres. p. yūn.
kiśās Aor. or Fut. khyēma &c., as in Kashmirī.

Pronominal suffixes are very common, e.g.

Dative, dyin, give me, dyīnīs give him, āsās were to him, sabas will
say to him, even indirect connection as akhyā tiśān marīgos, his son died
to him

Acc. bāndyin make me, tesīs beat him.
Agent. phirum, I turned, karum I did (agr. w. masc. obj.) karūm I did (fem. obj.) dyitūth, thou gavest, tasītūn he struck, tasītūn you struck, hēsak, they took (fem. obj.)

Double suffixes. Zabunas he said to him, unn (n) usko (e) kāh, ditīnas, he gave to him. There is no suffix for the 1st plur.

Compound verbs are found on the Pahāri and not Kashmiri model, -ṣdāḥ dyutun, he wasting gave, he wasted, marīgan, he dying went, he died.

The Prodigal Son.

Aikia mahnis shē shūrī āsīas lūkriṇ shūrīn pananis
One man-to two sons were-to-him little son-by own-
mhālis zabun pananī daulata manza miśun hisā
father-to was-said-by-him own wealth from-in my part

dyim tē tin timан pananī dōlat bānṣī
give-to-me and by-him them-to own wealth dividing

dītain, thukriṇ duśan mans lūkriṇ shūrīn sārūī jama
given-was-by-him few days in little son-by all together

kari dūr diḥṭas safar kōrun tē tās having-made far country-to journey was-made-by-him and there
mārā kāran pata māl ujārun, yēī ghārī sōrūī
evil work after property was-wasted-by-him what hour all

barbād kārun tath diḥṭas mans bāḍḍū kāl pēṣu sa
wasting was-made-by-him that country in great famine fell he
lācār gau, tath jāś hinis aikis ṣhakhsas labī rāthu tīn
helpless went that place of one man near remained, by-him

pananīs zaminas mans sūr tuseumānī sōsun, yīma
own land in swine to-cause-to-feed was-sent-by-him what

ghimā sūr khūwān āsī su zabān lōgā yīma nī sātī pananī yād
husks swine eating were he to say began these with own stomach

bhara tē tīn kā diwān āsā na. Yēī ghārī su būshas
I may fall and to him any one giving was not. What hour he sense

māns śō tin pananis dīlas sātī zabun miśi mhāli
in came by-him own heart with was-said-by-him my father

sīnyi kītya masūr thi yād bhāri khēwān bōh yēśī
of how-many labourers are stomach having filled eating I here of
bhuri maran lagus, bōh wathī pananis mhālis nīgha gātāha
hunger to die began, I having risen own father near will go
tā zabas ai mḥāli mē Sāhiba sun tē taśūn guṇāḥ and will-say-to-him O father by-me God of and thy sin karum ath lāik raṭhus na taśūn gherū tē zabā, was-done that worthy remained I not thy son I may-say mē paṇāniēn māsūrān hiṯ balāyīm, wathī paṇānī mḥāli me own labourers like make-me, having-risen own father labi āśō, su haxa dūr āśē, mḥāli m lawun tis ūars near came he yet far was by-father was perceived to him pity āwūs dōrtā nālamati raṭun tē huṇḍī came-to-him, having-run in-embrace was-seized-by-him and kiss ḍitiṃus. Tin zabunas ai mḥāli was-given-by-him-to-him. By-him was-said-by-him-to-him O father mē Sāhiba sun tē taśūn guṇāḥ karum, ath lāik raṭhus by-me God of and thy sin was-done that worthy remained na taśūn gherū tē zabā, mḥāli paṇāniēn naukaran I not thy son I may-say, by-father own servants-to zabun sāriṃtī niṃtī juṇ pōghāk tādi was-said-by-him all than good raiment having-taken-out anū tē yis lāgiṃs isīṃ hathā aŋkhu lāgiṃs, bring and to-him attach-to-him this-of hand-to ring attach-to-him khōrān padiō rā raḥchmuta watsa yōr anū tē haštā kariūs foot-to shoe and kept calf here bring and lawful make-it as khyēmā khuḥāl karan, miāna yī gherū mūdmāt āśē xīndā we may eat happiness may make my this son dead was alive gō rāmūt āṣū tē myūl. Khuḥāl karān bēṯsakh. went lost was and was-found. Happiness to-make was-begun-by-them. Tyīsun bājī gherū wajja mams āṣū, yē gharī ghara yīr āśō. His big son field in was what hour house near came ḍhōl wāyūn tē natsūnūk wās lawun aṅkis drum beating and dancing of voice was-perceived-by-him, one naukaran sad dīt guɾan yī kyā samuś tin servant-to call having-given was-asked-by-him this what became by-him tyīs zabun taśūn bāṅl ānl taśī mḥāli to-him was-said-by-him thy brother came-to-thee thy father-by tiśīnī khātīrā raḥchmutu watau mārun alī khātara tīsl his sake kept calf was-killed-by-him this sake by-him
Yēti āsēa Nawāb Sāhibīan Labbhū Rām Tahāldār rachmutu

Here was " sahib-by " " " placed,
pātsan warhan, ponna tyēspān lākau zamindāran khulālikh
five years, then him on by-people farmers raised
bāsalāt ponna sapuz mankāf, yath kilas mans kaid
complaint, then he became put away, this fort in imprisoned
samuz ponnā āyas tāri mans khabar shurā tyēsau
became then came-to-him telegram in news son his
mari gō, mhart ryāwan sacci tsaciēn, dārhā
dying went-to-him, much wept clothes were-torn-by-him beard.
own was-pulled-out-by-him, guard was-given-to-him along with, city-to

was-sent-by-them, then " " Sahib with much entreaty

weeping was-done-by-him own body to-free. Again here coming-of

weeping was-done-by-him own body to-free. Again here coming-of

faryād gatsahan. Sa thu baḍda sulmmiāru, tāii pata

this country of he was acquainted become by-him was-made-by-him

and the country he was acquainted become

this country of he was acquainted become by-him was-made-by-him

land-to measurement

land to increase, big men-to land more was,

thukri banaiyan. Aī katā pāna lūk sāri tysiān

little was-made-by-him. This matter upon people all him upon

krūdhi samassī, su bākim asi gatsahi na

angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made
out poor people's land to be more than it really was, and so took higher
taxes from them; similarly he understated the amount of rich people's
land).
<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>akh</td>
<td>one.</td>
</tr>
<tr>
<td>2</td>
<td>zhē</td>
<td>two.</td>
</tr>
<tr>
<td>3</td>
<td>trē</td>
<td>three.</td>
</tr>
<tr>
<td>4</td>
<td>tsōr</td>
<td>four.</td>
</tr>
<tr>
<td>5</td>
<td>pante</td>
<td>five.</td>
</tr>
<tr>
<td>6</td>
<td>ēghē</td>
<td>six.</td>
</tr>
<tr>
<td>7</td>
<td>satt</td>
<td>seven.</td>
</tr>
<tr>
<td>8</td>
<td>ēgh</td>
<td>eight.</td>
</tr>
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</tr>
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</tr>
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<td>hundred.</td>
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<td>hand.</td>
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<td>foot.</td>
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<td>nose.</td>
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<td>18</td>
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<td>dand</td>
<td>tooth.</td>
</tr>
<tr>
<td>20</td>
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<td>ear.</td>
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<td>wāl</td>
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<td>āndātu</td>
<td>back.</td>
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<td>26</td>
<td>gūthhar</td>
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<td>36</td>
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<td>38</td>
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<td>40</td>
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<td>41</td>
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<td>42</td>
<td>Sāhib</td>
<td>God.</td>
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<td>43</td>
<td>Sītān</td>
<td>Devil.</td>
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<tr>
<td>44</td>
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<td>45</td>
<td>zōōn</td>
<td>moon.</td>
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<tr>
<td>46</td>
<td>tārōd</td>
<td>star.</td>
</tr>
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<td>47</td>
<td>nār</td>
<td>fire.</td>
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<tr>
<td>48</td>
<td>pāsī</td>
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<tr>
<td>49</td>
<td>gharō</td>
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<tr>
<td>50</td>
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<td>horse.</td>
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<tr>
<td>51</td>
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<td>cow.</td>
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<td>52</td>
<td>hōnōd</td>
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<td>53</td>
<td>braurōd</td>
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<td>54</td>
<td>kōkkār</td>
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<td>55</td>
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<td>duck.</td>
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<td>56</td>
<td>khar</td>
<td>ass.</td>
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<td>57</td>
<td>ēgh</td>
<td>camel.</td>
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<tr>
<td>58</td>
<td>jānawar</td>
<td>bird.</td>
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<tr>
<td>59</td>
<td>gatahunōd</td>
<td>go.</td>
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<tr>
<td>60</td>
<td>khōnōd</td>
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<tr>
<td>61</td>
<td>bīhunōd</td>
<td>sit.</td>
</tr>
<tr>
<td>62</td>
<td>yūnōd</td>
<td>come.</td>
</tr>
<tr>
<td>63</td>
<td>tēṭunōd</td>
<td>beat.</td>
</tr>
<tr>
<td>64</td>
<td>kharī</td>
<td>riunōd, stand.</td>
</tr>
<tr>
<td>65</td>
<td>marunōd</td>
<td>die.</td>
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<tr>
<td>66</td>
<td>dyunōd</td>
<td>give.</td>
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<tr>
<td>67</td>
<td>dōṛunōd</td>
<td>run.</td>
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<td>68</td>
<td>ēḥōg</td>
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<td>69</td>
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<td>70</td>
<td>bōn</td>
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<td>71</td>
<td>dūr</td>
<td>far.</td>
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<tr>
<td>72</td>
<td>bōth</td>
<td>before.</td>
</tr>
</tbody>
</table>
73. patā, behind.
74. kā, who.
75. kyā, what.
76. kyāzā, why.
77. tē, and.
78. par, but.
79. hai, if.
80. nē, yes.
81. nōi, no.
82. hai hai, alas.
83. ghū -rā, a horse.
84. -rī, a mare.
85. -rī, horses.
86. -rō, marōs.
87. dānd, a bull.
88. gāu, a cow.
89. dānd, bulls.
90. gāō, cows.
91. hōnō, a dog.
92. hōnyā, a bitch.
93. hōnō, dogs.
94. hōnyā, bitches.
95. tāhīyōrā, a he-goat.
96. tāhīlī, a female goat.
97. tāhīrī, goats.
98. har -n, a male deer.
99. -nī, a female deer.
100. -n, deer.
1. tsānn nām kyā thūi, what is your name?
2. is ghuri sī ummar kitesā thē? how old is this horse?
3. yēti hata Kashiri tāf kyanta thū? how far is it from here to Kashmir?
4. tēānā mhalā sin gharas manz kityā shuřā thī, how many sons are there in your father’s house?
5. bōh hanṭhus az mhast dūr, I have walked a long way to-day.
6. miānt pēti siniy shuṛēn karun tesnīy bēnyi sāti biāb, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuri sun zin, in the house is the saddle of the white horse.
8. tēsinyis daṇḍas thōyiū zin, put the saddle upon his back.
9. mē tēntum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri hinis mōkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuri pān bēt, he is sitting on a horse under that tree.
12. tyisun bhōi thu tyēsinyi bēnyi hata baqādī, his brother is taller than his sister.
13. tathun mōl thu dūāi rōpiā, the price of that is two rupees and a half.
14. Mīnn mħāl thu tath lōkuri gharas manz rihwan, my father lives in that small house.
15. yi rōpāi dyitis, give this rupee to him.
16. tyis bētsa tima rōpiā, take those rupees from him.
17. tyis τοςiš jān pāṭhiyī tē razan sāt gaṇḍia, beat him well and bind him with ropes.
18. khūha manza khaṇāl pāṇ, draw water from the well.
19. mē bōṭh hanṭh, walk before me.
20. kasun ghūrā thu tē pata yūnā? whose boy comes behind you?
21. tēā kas hata su mōl hūnūth? from whom did you buy that?
22. gāmakis kāsi wānawālis hata, from a shopkeeper of the village.
The Śāsi Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Śāsi and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Śāsi dialect. This in turn may throw light on the origin of the Śāsi people. This list of resemblances is necessarily incomplete (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Śāsi dialect here referred to is that spoken by Śāsis in the North of the Panjāb. The following abbreviations are employed in naming dialects:

- Band (Bandel); Bar (Barmauri); Bha (Bhaṭhiali); Br (Braj);
- Cam (Cambiali); Cur (Curahi); Dh (Dhūḍīt or Kairāli); Ga (Gādi);
- Gujar (Gujar); Gjt (Gujrāti); Jai (Jaipuri); Kaq (Kāṯgīt);
- Ksh (Kashmiri); Kul (Kulī); Māl (Māli); Mār (Mārwāri);
- Mē (Mēwāti); Na (Naipāli); Pa (Pāḍari); Paṯ (Pāṅgāli); Panj (Panjabi); Po (Pōgult); Ram (Rāmbari); Sir (Sirāli);
- Tim (Tināulī).

These dialects are distributed as follows: Jamnā State Pad, Po, Pa; Ram, Sir; Camba State Bar, Bha, Cam, Cur, Paṯ; Rājasthān Jai, Mal, Mar, Mo; United Provinces Br, Band; Kāṯgīt Ga, Kaq, Kul; Mūrray Hīlls Dh; Naipāli Na; Gujrāt Gjt; Kashmīr State Ksh; Scattered Gujar. There are also Panj in the Panjāb and Tināuli in N.-W.F. Province.

The Criminal Argot referred to are the Cūhrā, Qasāti and Gamblers' Argots.

**Śāsi.**

- **Nouns** Masc. in consonant, 1, 2 have Oblique Sing. in -a
- Obl. Plur. Masc. & Fem. -ə
- Fem. Sing. Obl. in -ā
- Abl. case thā
- Loc. bico

**Pronouns.**

1st S. Nom. hā

**Compare.**

<table>
<thead>
<tr>
<th>Pu</th>
<th>obli. in -a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ga</td>
<td>obli. pl. -ə</td>
</tr>
<tr>
<td>Sir. fema. in -f for obl. add -a</td>
<td></td>
</tr>
<tr>
<td>Panj, &amp;c., thā, Br th, Mā tā, Gjt thā</td>
<td></td>
</tr>
<tr>
<td>Dh, Pu, Gujar bico, Panj weic</td>
<td></td>
</tr>
</tbody>
</table>

Br and Cam hā; Gujar, Māl, Mar hā; Gjt hā, Po, Ram, Sir Pad, Panj, Bar, Ga eś
71

**1st Plur. Gen.** mārā

**2nd Sing.** tuṣ, tam

**2nd pl.** Gen. tukārā

**Sāā.**

2nd plur. oblique tam

Demonstrative Pron. Sing. (nom.) sā, this

Agent īṣ.

remote ēḥ, Agent wi

Demonstrative Plur.

Near

Oblique āṣ

Agent āṣū

Remote Obl. wā, Ag. umpū

**Verb.**

Auxiliary Pres. I am, resembles very much Urdū, Hindi, and Panjābī.

Sing. Plur.

**Past.** Thiyyā, Thiyyā

**Cam.** thiyyā, thiyyā; Panj. Cur, thyā, thyā; Pad thiḍī, thiḍī; Nai 3rd s. thiyyā, 3rd pl. thiyyā; Ga, Bar pl. thiṇā.
Future लोग्रा, he will be
Pres. Past ends in -tā

In compound verbs where in Urdu the root of one is joined to the second Śāsi adds -i to the root.

Adverb.

स्थान, here, स्थान, there
कर, where ?, जर, where दिन, then, after that वे, now

Vocabulary.

स्थान, beat, kill लोग्रा, die नायक, sit कुश्च, do आस, keep quiet भूरा, haqqa पापी, shoe कहार, bed कुक्कु, farmer, &c. तेम्स, fine, fat

कोश, लाय, Cūhra, लोग्रा ग्रास, लग्रा गाई, नायक रहन्र, keep quiet ग्रास, कुश्च ग्रास, दिन कुश्च, बेस बुरा, keep quiet गांव, देश, Sir, काल ग्रास, कुक्कु, English, ocder ग्रास, तेम्स

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which Śāsi resembles Urdu or Hindi, and in the case of Panjabi of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which Śāsi has many points in common.
NOTES ON THE KANGRI AND GÁDI DIALECTS.

The Notes on the Kangri and Gádi dialects were, in the first instance, compiled by the late Mr. Edward O'Brien. He, however, did not live to prepare his notes finally for the press, and when a proof copy was printed from his manuscript it was deemed advisable to have it revised. I have accordingly gone through all the notes and vocabulary, revising them and making numerous additions. Some words I was not able to trace. To such words an asterisk has been prefixed. They are chiefly names of plants or of fish and are found almost exclusively in the vocabulary. In some cases words somewhat similar in form and meaning came under my observation and are inserted in square brackets after the asterisked words. It has been thought better to adhere to Mr. O'Brien's system of transliteration.

The Kangri dialect is spoken with some variations over a large portion of Kangra District. The form of it given in these Notes is especially that of the eastern portion of Kangra proper. Further east we find Manḍéli in Manḍi State, and still further east Kulú in Kulá. To the north are Bhatéli and Chaméli, both in Chamba State. For a treatment of these reference should be made to the Appendix to the Gazetteers of Manḍi and Chamba. Kangri is a dialect of Panjábí. It has many points of resemblance to Manḍéli and still more closely resembles Bhatéli and Chaméli. For the linguistic bearing of forms like minjo vich, tijjo vich, in me in thee, see the note on p. 286 of the Punjáb Census Report for 1901.

Gádi is the language of the Gaddis who inhabit a district, called after them Gadheran, lying in the north-east portion of Kangra proper and the south-east portion of Chamba State. The Chamba District of Bharmaur is part of Gadheran, and Bharmaurians speak the Gádi dialect. The dialect is purely Pahári; it is allied, very naturally, to neighbouring dialects such as Chaméli and Bhatéli in Chamba State and Kangri in Kangra. Its grammatical forms will well repay study; the verbs as exemplified, for example in gáhá, go, are peculiarly interesting. Thus, forms like gachhá, go, ichhá, I may come, remind us of the gachhá, achhá of the Punjabi dialect of Laihindó spoken in Panchh State, and of the dialect spoken in the Murree Galis. The plural of nouns is, except for the vocative case, the same as the singular, a phenomenon common in dialects of the Simla States and of Kulá. Among the songs which follow the Kangrá Notes there are included a number of Gádi songs. They will be found specially indicated. The tendency of Gaddis to say kh for s is very noteworthy. In the present state of their dialect s is quite common, due no doubt to the proximity of s-pronouncing peoples. The fondness of Gaddis for kh is the more remarkable that nearly all hillmen find it difficult to say kh and can say only kh.

WAZIRABAD;
24th December 1904.

T. GRAHAIME BAILEY.
The declension of Kangri nouns is effected (except for the Agent case) as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus Nominative Singular ghora horse; Formative Singular ghoré; Genitive Singular ghore dá, &c.

The following is a scheme of the formative and nominative cases in the various declensions:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I.—Masc. in á</td>
<td>Ghorá</td>
<td>Ghoré</td>
<td>Ghoré</td>
<td>Ghoréán</td>
</tr>
<tr>
<td>II.—All other Mascs.</td>
<td>Ghar.</td>
<td>Gharé</td>
<td>Gharé</td>
<td>Gharán</td>
</tr>
</tbody>
</table>

The genitive, as in Hindostání, agrees in gender and number with the object of the genitive, e.g., babé di bitíí, the father's daughter, kudâ játak, whose son?

The following paradigm gives the four declensions in full:

<table>
<thead>
<tr>
<th>Masc. in á</th>
<th>Other masc. nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR—</strong></td>
<td>Horse.</td>
</tr>
</tbody>
</table>

| **PLURAL—** | Horse. | House. | Scorpion. |
For *ghare bich*, in the house, *ghareī* (without *bich*) is very common.

<table>
<thead>
<tr>
<th>SINGULAR—</th>
<th>Fem. in f.</th>
<th>Fem. in consonant.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>Bitthī</em></td>
<td><em>Junāsā</em></td>
</tr>
<tr>
<td>Form.</td>
<td><em>Bitthā</em></td>
<td><em>Junāsā ḍā</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>Bitthā ḍā</em></td>
<td><em>Junāsā ḍā</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>Bitthā ḍā</em></td>
<td><em>Junāsā ḍā</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>Bitthā ḍā</em></td>
<td><em>Junāsā ḍā</em></td>
</tr>
<tr>
<td>Agent</td>
<td><em>Bitthā</em></td>
<td><em>Junāsā</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>Bitthā bich.</em></td>
<td><em>Junāsā bich.</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>Bitthā te.</em></td>
<td><em>Junātā te.</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>Bitthā</em></td>
<td><em>Junāse.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL—</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>Bitthiān</em></td>
<td><em>Junāsān</em></td>
</tr>
<tr>
<td>Form.</td>
<td><em>Bitthiān</em></td>
<td><em>Junāsān</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>Bitthiān ḍā</em></td>
<td><em>Junāsān ḍā</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>Bitthiān ḍā</em></td>
<td><em>Junāsān ḍā</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>Bitthiān ḍā</em></td>
<td><em>Junāsān ḍā</em></td>
</tr>
<tr>
<td>Agent</td>
<td><em>Bitthiān</em></td>
<td><em>Junāsān</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>Bitthiān bich.</em></td>
<td><em>Junāsān bich.</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>Bitthiān te.</em></td>
<td><em>Junāsān te.</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>Bitthī</em></td>
<td><em>Junāso.</em></td>
</tr>
</tbody>
</table>

Nān, name (masc.) has Form. nānēn, Gen. nānēn ḍā, &c.
Plur. Nom. Nān, Form. nānān, Gen. nānān ḍā, &c., so also girān, village, Gen. girān ān ḍā (or girān ḍā).
Gā, cow, has Form. gā, Gen. gā ḍā, &c., Agent gānā.
Plur. Nom. gānā, Form. gānā, Gen. gānā ḍā, Agent gānā.

### PRONOUNS.

<table>
<thead>
<tr>
<th>Nominative</th>
<th><em>Mainī or būh, “I.”</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Accusative</td>
<td><em>Minjo, “me, to me.”</em></td>
</tr>
<tr>
<td>Dative</td>
<td><em>Minjo “me, to me.”</em></td>
</tr>
<tr>
<td>Agent</td>
<td><em>Mainī, “by me.”</em></td>
</tr>
<tr>
<td>Ablative</td>
<td><em>Minjo te, “from me.”</em></td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Merā, “my, mine.”</em></td>
</tr>
<tr>
<td>Locative</td>
<td><em>Minjo bich, “in me.”</em></td>
</tr>
</tbody>
</table>

**The second Personal Pronoun is declined as follows:**

<table>
<thead>
<tr>
<th>Nominative</th>
<th><em>Tūh, “thou.”</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td><em>Tūh, “thee, to thee.”</em></td>
</tr>
<tr>
<td>Accusative</td>
<td><em>Tūh, “thee, to thee.”</em></td>
</tr>
<tr>
<td>Agent</td>
<td><em>Tūh, “by thee.”</em></td>
</tr>
<tr>
<td>Ablative</td>
<td><em>Tūh, “from thee.”</em></td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Tera, “of thee, thine.”</em></td>
</tr>
<tr>
<td>Locative</td>
<td><em>Tūh, “in thee.”</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nominative</th>
<th><em>Tussāh, “you.”</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td><em>Tussāh jo, “you to</em></td>
</tr>
<tr>
<td>Accusative</td>
<td><em>Tussāh jo, “you to</em></td>
</tr>
<tr>
<td>Agent</td>
<td><em>Tussāh, “by you.”</em></td>
</tr>
<tr>
<td>Ablative</td>
<td><em>Tussāh, “from you.”</em></td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Tumhārā, “of you</em></td>
</tr>
<tr>
<td>Locative</td>
<td><em>Tussāh bich, “in you.”</em></td>
</tr>
</tbody>
</table>

*It is like the Mārvārī forms of Hindi, of Mārvārī, *Mhārī, “cur, ours.”*
The Proximate Demonstrative Pronoun is declined as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td><em>Eh,</em> &quot;this, he.&quot;</td>
<td><em>Eh,</em> &quot;these, they.&quot;</td>
</tr>
<tr>
<td>Accusative</td>
<td><em>Eh</em> jo, &quot;this, to this.&quot;</td>
<td><em>Inhāh</em> jo, &quot;these, to...&quot;</td>
</tr>
<tr>
<td>Dative</td>
<td><em>Eh</em> jo, &quot;this.&quot;</td>
<td><em>Inhāh</em> jo, &quot;these.&quot;</td>
</tr>
<tr>
<td>Agent</td>
<td><em>Eh</em> jo, &quot;this.&quot;</td>
<td><em>Inhāh</em> jo, &quot;these.&quot;</td>
</tr>
<tr>
<td>Ablative</td>
<td><em>Eh</em> jo, &quot;this.&quot;</td>
<td><em>Inhāh</em> jo, &quot;these.&quot;</td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Eh</em> jo, &quot;this.&quot;</td>
<td><em>Inhāh</em> jo, &quot;these.&quot;</td>
</tr>
<tr>
<td>Locative</td>
<td><em>Eh</em> jo, &quot;this.&quot;</td>
<td><em>Inhāh</em> jo, &quot;these.&quot;</td>
</tr>
</tbody>
</table>

**EXAMPLE.**

Eh sachi galānde je āsā jio narāsā mare.
They say this true, that the hopeful lives, the hopeless dies.—

**Kīngri Proverb.**

The Interrogative Pronoun *Kyā* "what?" is declined as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
</tr>
<tr>
<td>Dative</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
</tr>
<tr>
<td>Accusative</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
</tr>
<tr>
<td>Ablative</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
</tr>
<tr>
<td>Locative</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
<td><em>Kyā,</em> &quot;what?&quot;</td>
</tr>
</tbody>
</table>

**EXAMPLE.**

Rāli de hāyseyb dá kyā phal paēa.
*Janghān* dá nūr guēā *Rām.*
Of wandering on foot at night what fruit did you get?
You spoiled the splendor (literally, light) of your legs, Oh Ram!—*Marriage Song.*

The Interrogative Pronoun *Kuti* "who?" is thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
</tr>
<tr>
<td>Dative</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
</tr>
<tr>
<td>Accusative</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
</tr>
<tr>
<td>Ablative</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
</tr>
<tr>
<td>Agent</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
<td><em>Kuti,</em> &quot;who?&quot;</td>
</tr>
</tbody>
</table>

**EXAMPLE.**

Terā mungā duāṭṭā kinnīt rangī ḍīṭā.
By whom was your green dupattā dyed?—Phāri chhārijhāt
(Kāngra.)

**REMOTE DEMONSTRATIVE PRONOUN** Oh "that," "she," "he," "it."

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td><em>Oh,</em> &quot;he.&quot;</td>
<td><em>Oh,</em> &quot;they.&quot;</td>
</tr>
<tr>
<td>Dative</td>
<td><em>Us</em> jo, &quot;him, to him.&quot;</td>
<td><em>Unhāh</em> jo, &quot;them, to them.&quot;</td>
</tr>
<tr>
<td>Accusative</td>
<td><em>Us</em> jo, &quot;him,&quot;</td>
<td><em>Unhāh</em> jo, &quot;them.&quot;</td>
</tr>
<tr>
<td>Agent</td>
<td><em>Us</em> jo, &quot;him,&quot;</td>
<td><em>Unhāh</em> jo, &quot;them.&quot;</td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Us</em> di, &quot;of him.&quot;</td>
<td><em>Unhāh</em> di, &quot;of them.&quot;</td>
</tr>
<tr>
<td>Genitive</td>
<td><em>Us</em> dē, &quot;of him.&quot;</td>
<td><em>Unhāh</em> dē, &quot;of them.&quot;</td>
</tr>
</tbody>
</table>
Correlative Pronoun Saih.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Saih, “that, the same,”</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td>Tis jo.</td>
<td>Tinhán jo.</td>
</tr>
<tr>
<td>Accusative</td>
<td>Tinhán.</td>
<td>Tinhán dá.</td>
</tr>
<tr>
<td>Agent</td>
<td>Tis dá.</td>
<td>Tinhán dí.</td>
</tr>
<tr>
<td>Genitive</td>
<td>Tis dé.</td>
<td>Tinhán de.</td>
</tr>
</tbody>
</table>

Relative Pronoun Jo.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Jo, “who, which.”</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td>Jis jo, “to whom, to which.”</td>
<td>Jinhán and jinhán jo.</td>
</tr>
<tr>
<td>Genitive</td>
<td>Jis dí, “of whom.”</td>
<td>Jinhán dí, “of whom.”</td>
</tr>
<tr>
<td>Ablative</td>
<td>Jis te, “from whom.”</td>
<td>Jinhán te, “from whom.”</td>
</tr>
</tbody>
</table>

Other pronouns are—
Koi, someone, anyone.
Kichchh, something, anything.
Je koi, whosoever.
Je kichchh, whatsoever.

Examples.
Saih apniá máú dá bará láglá hai.
He is a great darling of his mother.
Tis dí jinhán bás bárákí hai.
His wife is very quarrelsome.
Main bákit bhi kílta. Tinhán dhawus máre, kichch uttar bhi tinhán nahi bákit.
I engaged a vakil. He consumed (my) money, (but) he did not even make any answer.
Jinhán muresídiájí dí bal, tinhán bhare pérú pal.
Those who have the assistance of the officials, have their grain receptacles (pérú pal) full.
Jinhán jo, Rájá, terá lála.
Those to whom, Oh Rája, is your help.
Tinhán de ghar na kíl na manijéh báli.
To their houses is neither food nor strings for their beds.

Adjectives.
Adjectives used like nouns are declined like nouns. Adjectives qualifying nouns are not inflected unless the Nominative Singular Masculine end in á. When the Nominative Singular Masculine ends in á, the adjective is declined like nouns in á, the feminine being like nouns in í. This is contrary to the rule in Ur. á, but in accordance with the rule in certain forms of Panjábi.
Khárá ádmi, good man, Agent Kháreh ádmiáh.
Khári júgás, good woman, Gen. Sing. Khári júgásá dí.
Ag. Kháreesh júgásáh.
Bístiá díáh gharíáh dá, of the daughter’s horses.
Comparison is made by means of the postposition te, as kárá, good, is te kárá, better than this, sarbuhiá te kárá, better than all, best.
PRONOMINAL ADJECTIVES OF QUANTITY.

Itā, so much or many (Demonstrative).
Titā, so much or many (Correlative).
Jitā, as much or many (Relative).
Kītā, how much or many? (Interrogative).

PRONOMINAL ADJECTIVES OF KIND.

Idehā, "such," "like this" Hindi Ātsā.
Tidehā, "such" "like that," "Wataa.
Jidehā, "like which," "as," "Jaitā.

EXAMPLES.

Idehā gufr koi mere dikkhe bich nīhī ādā.
No fool like this came within my experience (within my seeing).
Saih sāhab kidehā hai.
What is that sāhab like?
Jidehā agla thā tidehā hī hāi.
As the former was like that exactly is he.


PRONOMINAL ADVERB OF MANNER.

Proximate Demonstrative.  Relative.
Ighānt or ādhas, "thus"  Jīthānt, "as."
Correlative.
Tīthānt, "so."
Interrogative.
Kīthānt, "how?"

ADVERBS OF TIME.

Aqāhānt, "before" (Hindi āqā), also aqāhānt.
Al, "to-day," as in Panjābī.
Kal, "to-morrow, yesterday."-
Parśānt, "the day before yesterday, or the day after to-morrow."
Chautānt, "the fourth day past or future, counting to-day as the first day, to-morrow or yesterday as the second, &c."
Panjautānt, "the-fifth day."
Chhautānt, "the sixth day."
Pachālānt, "after, afterwards."
Phirī, "again."
Bhāqānt, "in the morning." Sanjha, "in the evening."
Bārambānt, "repeatedly."
Kānt, "sometimes; ever."
Kānt na, "never."
Kānt kādi, or kānt nā kādi, "sometimes, rarely."
Nit, "continually, always."

* This would be in Gādī:—Tubā gufr mere berne mā nā ā. Such a fool came not within my seeing.
(Observe—"berne," to see,
"mā" for manī, in,
"ā." 3rd singular past tense of śādī "to come"—śādā.)

† Jāndar or Jhāndar is the term used by the Gādīs for the country not included in their country, Gadhēran. [It literally means 'cotton-clothed,' i.e., the people not dressed in woollen garments like the tāddā.]
Pāpi lak Pahārie pathhar Jinhān de chīt.
Ang malāvā kadi kadāίū, naίr malāvā nit.
The mountain people are wretched, whose hearts are stone.
They join bodies rarely, they are always joining eyes. — Song.
Hun, "now."

ADVERBS OF PLACE.

Nēre, "near."
Dār, "far."
Pār, "over, across."
Uār, "this side," uār-pār, "on both sides."
Wāl, "to, towards." Tahsildār's wāl jā; (jā in singular, jā in plural, "go to the Tahsildār."
Parāhān, "on that side." (Hindi—pare).
Urāhān, "on this side." (Hindi—ure).
Ithā tāhe, "up to this."
Ithā tāhe, "up to this."
Uppar, "up."
Bunth, "down."
Andār, "within," and bāhār, "without," are as in Hindi.
Agāhān, "before," or aggeū.
Pachāhān, "behind," or pichchheū.
Tāihe, "there." — (Gādī).
Tāihe, Gaddī sette gallā bātā kuri.
There with a Gaddī I talked. — Dharmālā.
Handā, in Gaddī and Narti in Kāṅgri, "elsewhere." So apī zamin chhaḍi handā na gāhānde, "they abandoning their land do not go elsewhere." — (Gādī).

PRONOMINAL ADVERBS OF TIME.

Proximate Demonstrative Remote Demonstrative Relative.
Huṇ, huṇ, ibheū, "now." Then. Jākleū, "when."
Correlative Interrogative. Kāhül, "when?"
Tāhālū, "then."

PRONOMINAL ADVERBS OF PLACE.

Proximate Demonstrative Remote Demonstrative Relative.
Ithā, "here."
Itthe, — (Kutlehr).
Correlative Interrogative.
Tāhālū, "there."
Kūthā, "where?"
Tāihe, "there." — (Gādī)

OTHER ADVERBS.

Kāthā, kajo, "why."
Idhēs tāiheū, "for this reason."
Hāh, "yes."

Nehāh, nihū, no.
Satābī, "quickly."
Achchī tarā, khārā kari, "well."

PREPOSITIONS.

The commonest have been given under the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb. For convenience sake most of the constructions are given: —
Heṣh, "under."
Mīnjo bāl or bālā, "beside me."
Mīnjo kāne or māi kāne, "with me."
Tisdeh tāeh, "for him."
Tareh tāeh, "about thee."
Assāh sāhi, "like us."
Tinhāh bakhhi, tinhāh bāl or bāli, tinhāh deh pāseh, all mean towards them.
Tiste parant, "after it."
Tisdeh, chauhīḥ pāseh, "round about it."
Tussāh barābar, "equal to you."
Minjo te parant, maih parant, minjo bind, "apart from me."

---

**THE NUMERALS**

| 1, Ik. | 17, Satūrā. | 32, Batrī. |
| 2, Do. | 18, Thārd | 33, Tetrī. |
| 3, Trāi | 19, Unniḥ | 34, Chautrī. |
| 4, Chār | 20, Bīh | 35, Panjatrī. |
| 5, Panī | 21, Ikki | 36, Chhiatrī. |
| 6, Chhiyyā | 22, Bāi | 37, Satatrī. |
| 7, Satī | 23, Trāi | 38, Athatrī. |
| 8, Aṭṭh | 24, Chabbbī | 39, Unattī. |
| 9, Nau | 25, Panī | 40, Chāṭī |
| 10, Das | 26, Chhābī | 41, Satī. |
| 11, Giūrā | 27, Satā. | 42, Yūnīja. |
| 12, Bārā | 28, Thālī | 43, Panjāh. |
| 13, Tehrā | 29, Unattī | 47, Satānā. |
| 14, Chaudā | 30, Tih or trīh | 59, Uṇīṭ. |
| 15, Pandrā | 31, Katti or katri | 60, Satīh. |
| 16, Solā | | 67, Satāh. |

---

**ORDINALS.**

1st, Paḥhā. |
2nd, Duwā. |
3rd, Trīyā. |
4th, Chautrā. |
5th, Panjāhā. |
6th, Chhiṭhā. |
7th, Satāhā. |
10th, Dasāh. |
50, Panjāhūā. |

For the thirties the forms with and without ṛ are both used, thus, satatrī or satāttī, thirty-seven.

It should be noticed that t and h in sathattār are pronounced separately. The word is not sa-thattār but sat-hattār.

Other numerical forms are subjoined:

*Ik bāri*, once.
*Do bāri*, twice.
*Paḥhā bāri*, first time.
*Trāi guṇā*, three-fold.
*Das guṇā*, ten-fold.
*Addāḥ*, half.
*Paṅg ḍo, 1ṭ.*
*Savā ḍo, 2ṭ.*
*Dhāṭ, 2ṭ.*
*Dīḍh, 1ṭ.*
*Saghe ḍhār, 4ṭ.*
*Ik pā ḍo ḍ.*
CONJUNCTIONS.

The chief conjunctions are—

Te, and.
Apa, but.
Je, if.
Bhāc, although.

THE VERB.

AUXILIARY VERB.

**Singular.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main hai.</td>
<td>Assān hai.</td>
</tr>
<tr>
<td>Tun hai.</td>
<td>Tussān hai.</td>
</tr>
<tr>
<td>Saih hai.</td>
<td>Saih hai.</td>
</tr>
</tbody>
</table>

**Past.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main thā (Fem. thi).</td>
<td>Assān the.</td>
</tr>
<tr>
<td>Tun thā (Fem. thi).</td>
<td>Tussān the.</td>
</tr>
<tr>
<td>Saih thā (Fem. thi).</td>
<td>Saih the.</td>
</tr>
</tbody>
</table>

The past thā, "was," is like Hindi.

Aj mere boṭi kamāhī pichē hi rahī gae han.
To-day my servants have remained behind. (Kāngra).
Tussān aj kāl kū paphde han?
What are you reading nowadays?
Eh Rājpūt halke han.
These are low Rājpūts.—(Kāngra).

**PAUNI, full.**

I.—Tenses derived from the Root.

**Present Conditional.**

**Singular.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paunā.</td>
<td>Paunī.</td>
</tr>
<tr>
<td>Pane.</td>
<td>Pauā or paubn.</td>
</tr>
<tr>
<td>Paue.</td>
<td>Pauhn.</td>
</tr>
</tbody>
</table>

**Future.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paunghā, Fem. paunghī.</td>
<td>Paunghē.</td>
</tr>
<tr>
<td>Paunghā.</td>
<td>Paunghē.</td>
</tr>
<tr>
<td>Paunghā.</td>
<td>Paunghē.</td>
</tr>
</tbody>
</table>

**Imperative.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paun.</td>
<td>Paun.</td>
</tr>
</tbody>
</table>

II.—Tenses derived from the Present Participle.

**Indefinite or Past Conditional.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paundā.</td>
<td>Paunde.</td>
</tr>
<tr>
<td>Paundā.</td>
<td>Paunde.</td>
</tr>
<tr>
<td>Paundā.</td>
<td>Paunde.</td>
</tr>
</tbody>
</table>
Present Indicative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am falling.</td>
<td>I am falling.</td>
</tr>
<tr>
<td>Paundá hai.</td>
<td>Paunde han.</td>
</tr>
<tr>
<td>Paundá hai.</td>
<td>Paunde han.</td>
</tr>
<tr>
<td>Paundá hai.</td>
<td>Paunde han.</td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was falling.</td>
<td>I was falling.</td>
</tr>
<tr>
<td>Paundá tha.</td>
<td>Paunde the.</td>
</tr>
<tr>
<td>Paundá tha.</td>
<td>Paunde the.</td>
</tr>
<tr>
<td>Paundá tha.</td>
<td>Paunde the.</td>
</tr>
</tbody>
</table>

Past Indicative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I fell.</td>
<td>I fell.</td>
</tr>
<tr>
<td>Peá, Fem. pai</td>
<td>Paie, Fem. paiana.</td>
</tr>
<tr>
<td>Peá.</td>
<td>Paie.</td>
</tr>
<tr>
<td>Peá.</td>
<td>Paie.</td>
</tr>
</tbody>
</table>

Present Perfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have fallen.</td>
<td>I have fallen.</td>
</tr>
<tr>
<td>Peá hai, Fem. pai hai.</td>
<td>Paie han.</td>
</tr>
<tr>
<td>Peá hai.</td>
<td>Paie han.</td>
</tr>
<tr>
<td>Peá hai.</td>
<td>Paie han.</td>
</tr>
</tbody>
</table>

Pluperfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paundé the.</td>
<td>Paie the.</td>
</tr>
<tr>
<td>Paundé the.</td>
<td>Paie the.</td>
</tr>
<tr>
<td>Paundé the.</td>
<td>Paie the.</td>
</tr>
</tbody>
</table>

Infinitive or Verbal Noun.

| Paundé, falling. | Paundé dé, of falling. |

Participles.

| Present | Paundá, falling. |
| Past | Peá, fallen. |
| Conjunctive | Paí karí, having fallen. |
| Adverbial | Paundeñ hi, while falling. |
| Agent | Paundé bálá, fallen, about to fall. |
| Dative | Peá, in the state of having fallen. |

It will be sufficient if the main parts of other verbs are indicated.

Hoñá, be, become.

Present Conditional ... ... Hoñá.
Future ... ... Húnghá.
Imperative ... ... Ho.
Indefinite or Past Conditional Hundá.
Past Indicative ... ... Hoñá.
Present Perfect ... ... Hoñá hai.
Pluperfect ... ... Hoñá tha.
Participles ... ... Hundá, being.
Hoñá, been.
Hoñá, having been.
Hundá, while being.
Hoñá bálá, one who is about to be.
### Auná, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Conditional</td>
<td>Auná (3rd Plur. auhn)</td>
<td>go.</td>
</tr>
<tr>
<td>Future</td>
<td>Aunghá</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>Aa4h (3rd Plnr. anhn)</td>
<td></td>
</tr>
<tr>
<td>Indefinite, Past Conditional</td>
<td>AuirgM.</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>AuirgM. 44n, in the state of having come.</td>
<td></td>
</tr>
</tbody>
</table>

### Jáñá, go.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Conditional</td>
<td>Jáñá (2nd Plur. jéé, 3rd Plur. jáhn)</td>
<td>go.</td>
</tr>
<tr>
<td>Future</td>
<td>Jáñghá</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>Jháh jéé</td>
<td></td>
</tr>
<tr>
<td>Indefinite, Past Conditional</td>
<td>Jáñghá</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>Gabá, in the state of having gone.</td>
<td></td>
</tr>
</tbody>
</table>

### Rainá, remain.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Conditional</td>
<td>Rehá,</td>
<td>remain.</td>
</tr>
<tr>
<td></td>
<td>Rehá or raihn.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Raih,</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>Raiñghá</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>Raih rehá</td>
<td></td>
</tr>
<tr>
<td>Indefinite, Past Conditional</td>
<td>Reiñghá</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>Reiñghá</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reiñghá, in the state of having remained. The word is very long drawn out; distinguishing it from the Reiñghá in the Present Conditional, the Imperative and the Past Indicative.</td>
<td></td>
</tr>
</tbody>
</table>

### Bainá or Bainá, sit.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Conditional</td>
<td>Behán,</td>
<td>sit.</td>
</tr>
<tr>
<td></td>
<td>Baih báithá.</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>Baiñghá,</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>Baih báithá.</td>
<td></td>
</tr>
<tr>
<td>Indefinite, Past Conditional</td>
<td>Baiñghá,</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>Baiñghá</td>
<td></td>
</tr>
</tbody>
</table>

### Transitive Verbs.

### Márná, beat.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Conditional</td>
<td>Márán,</td>
<td>beat.</td>
</tr>
<tr>
<td></td>
<td>Máre,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mále,</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>Márghá</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>Már máréd</td>
<td></td>
</tr>
<tr>
<td>Indefinite, Past Conditional</td>
<td>Márdá</td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td>Main máréd.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taín máréd.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tinni máréd.</td>
<td></td>
</tr>
<tr>
<td>Present Perfect</td>
<td>Main máréd hai.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taín máréd hai.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tinni máréd hai.</td>
<td></td>
</tr>
</tbody>
</table>
Pluperfect ... ... Maiṅ māṛē thā. | Asāṅ māṛē thā.
Tiṅ māṛē thā. | Tushāṅ māṛē thā.
Tiānūn māṛē thā. | Tianān māṛē thā.

The rules for the agreement of māṛē, māṛē hai, māṛē thā, with the object of the sentence are like those in Urdu or Panjabi.

Participle ... ... Māṛēhā, in the state of having been beaten.

**Passive.**

The passive is formed by means of the verb jāṅā, go, used with the past participle, thus,

*Maiṅ māṛē jāṅghā, I shall be beaten.*
*Saiṅ māṛī gei, she was beaten.*

In the passive it generally has the sense of *be killed.*

**Khāṅā, eat.**

Indefinite, Past Conditional ... ... Khāṅdhā.
Past Indicative ... ... Khāṅdhā.

**Piṅā, drink.**

Indefinite, Past Conditional ... ... Piṅdā.
Past Indicative ... ... Piṅā.

**Deṅā, give.**

Indefinite, Past Conditional ... ... Dindā.
Future ... ... ... ... Dingghā.
Past Indicative ... ... Dittā.

**Laṅā, take.**

Indefinite, Past Conditional ... ... Laṅdā.
Future ... ... ... ... Laingghā.
Past Indicative ... ... Laṅdā.

**Galāṅā, say, speak.**

Indefinite, Past Conditional ... ... Galāṅdā.
Past Indicative ... ... Galāṅdā.

**Kāṅā, do.**

Indefinite, Past Conditional ... ... Kāṅdā.
Past Indicative ... ... Kāṅdā.

**Jāṅā, know.**

Indefinite, Past Conditional ... ... Jāṅdā.
Past Indicative ... ... Jāṅdā.

**Laṅā, bring, laṅ jāṅā, take away** are conjugated like auaṅā and jāṅā,

Habit, continuance and state are expressed as follows:

*Saiṅ auaṅ kārdā hai, he is in the habit of coming,*
*Saiṅ chārā kārdā hai,*

he is in the habit of grazing (transitive).

*Maiṅ dikkā raiṅdā hai, I continue looking.*

*Maiṅ pā� uṇā lāṅghādā, I am in the act of falling.*

**Sentences.**

1. *Tera nāḥ kyā hai?* What is thy name?
2. *Ek ghore di kyā umar hai?* What is the age of this horse?
8. Itthú te Kathmir kilñi dór hái? From here how far is Kashmir?

4. Tere burhe dařá kitne puttar hái? In thy father's (house) how many sons are there?

5. Maññ ajñ bart dáre te hánḍhi áyá. I today from very far walking came.

6. Mere cháče de puttre dá bíáh tisdiá baiñí kane hoéa hái. My uncle's son's marriage is with his sister.

7. Gháre hachchhe gháre di kájhi hái. In the house is the white horse's saddle.

8. Tisdiá písthi par kájhi pái deá. On his back put the saddle.


10. Saññ paháre diâ choťiá par bakrián chárá kardá hái. He grazes goats on the top of the hill.

11. Saññ tis rukkhe heth gháre úpar baiñhehá hái. He under that tree is seated on a horse.

12. Tisdiá bháú appiá baiñí te baďá hái. His brother is bigger than his sister.

13. Tisdiá (or tisdiá) mul dhál rupaye hái. The price of that is two-and-a-half rupees.

14. Merá burhá (babb) tis laukhe gháre baiñhe raihndá hái. My father lives in that small house.

15. Tis jo ch rupaye deí deá. Give him these rupees.


17. Tis jo matá márıkari rassián kane bannhá. Having beaten him much tie him with ropes.

18. Khúwwo te pááí kaďddhá. Drawn water from the well.

19. Maite (or minjo te) agge chítlá. Walk before me.

20. Kudá játak tuáñ pichdha háuá kardá hái? Whose son is in the habit of coming behind you?

21. Saññ tussáñ kusté mullen leí? From whom did you buy that?

22. Giráñ dé iki hátwánte te. From a shopkeeper of the village.

---

SONGS.

MARRIAGE SONG.

Rátí de hánḍhye jo chhaddi deh, Káhná.
Huñ hoéa gharbári, Bám.
Agge tá thá, Káhná, háñu guñlá.
Huñ hoéa gharbári, Bám.
Give up wandering at night, Oh Kahna!
Now you have become a married man, Oh Rám!
Before you were, Oh Kahna! a ploughman and a cowherd!
Now you have become a married man, Oh Rám!
Maisríá dé sang chhaddi de tá Káhná.
Huñ hoéa gharbári, Bám.
Abandon, abandon the society of Gujor women, Kahna.
Now you have become a married man! Oh Rám!
Maiśr is a Gujor and Maiśr a Gujor-woman.
Songs sung by women at weddings of Brahmans, Rájpúts and Khatris in Kángra—

\[\text{Assán bachháí káli kamátri,}\
\text{Kurmeá bachháí durani jí;}\
\text{Tussán ái baho angáse.}\

We have spread black blankets,
The opposite party in marriage (Kuram) have spread carpets;
Come you and sit down in the courtyard.

[Note.—In marriage parties the bride's family are "kuram" to the bridegroom's party and the bridegroom's party are "kuram" to the bride's. There is no English word which expresses the relationship.]

\[\text{Ki tussán mangde fukrá muchrá,}\
\text{Ki tussán sári de bhukkhe the.}\
\text{Assán mangde kurameh díñ dáriá,}\
\text{Lei chubárek baijhe the.}\

\text{Question.—Do you want a morsel or a piece of bread,}\
\text{or are you hungry for the whole?}\
\text{Answer.—We want the wife of the Kuram,}\
\text{They took her and were sitting in the upper storey.}\

---

\text{GENEROSITY. (Gádí).}\

Máli Sáli sakke bhát,\
Thikriá ri dhál bapát;\
Chalande gidad tîre lás\
Sáli balandá bhujiá khánti;\
Mált balandá kání lísšt hái;\
Káni jo pujáñí.

Máli and Sáli were two own brothers,
They made a shield of bits of earthenware.
They shot a running jackal with an arrow.
Sáli says "Let's eat it fried;"
Máli says "The one-eyed woman is ill;"
"Let's take it to the one-eyed woman."

Song on Rája Sansár Chand, Kátoch Rájpút of Kángra, marrying a pretty Gaddí woman whom he saw herding her cows—

(Dharmásála)—\
\text{Gaddí cháre bakrát,}\
\text{Gaddan cháre gádá;}\
\text{Ghárá bhañje sapríá;}\
\text{Binna kháu gádá;}\
\text{Her jawán ruíá;}\
\text{Rája Gaddán bhél.}\

The Gaddí was grazing his goats;\
The Gaddí woman was grazing her cows;\
Her ghára was broken on the rocks;\
The cows ate the pad (worn between the head and the jar on it),
Seeing her young face,
The Rája married the Gaddán.
1. **Be.—Pussi, pussi,**  
   Kajo rustom,  
   Lāhutā geā manānā;  
   Chaī pussi bhat khāṇā.  
   Darling, darling,  
   Why art thou sulking.  
   A boy (son) has gone to pacify thee  
   Come, darling, eat thy rice.  
   She.—Jāne juraṇā,  
   Mātī nahiā aunā.  

2. **Pūñi nahiṭ mukdī;**  
   Tand nahiṭ truṭdī;  
   Sas nahiṭ akhāḍī  
   Je pāṁis jo jāṇā.  
   The ball of wool never comes to an end,  
   The thread never breaks;  
   My mother-in-law never says  
   "Go for water."  

---  

**SAHNU MALI’S SONG.**

**GADDI SONG—**

(1). Sāhi, sāhi pagī nā lāṇī,  
(2). Māliā Sāhāṇā bo!  
(3). Māphūn balal a īičī,  
(4). Bhaṭī rī jhinjan mangāṇī,  
(5). Māliā Sāhāṇā bo!  
(6). Piṭāti terī katerā khalāṇā?  
(7). Lālā Tundēdā bo!  
(8). Pēṭa kaserā halarū?  
(9). Sāliā Tundēdā bo!  
(10). Pēṭa māli-rā halarū.  
(11). Sāliā Tundēdā bo!  
(12). Kugli-rō ḍheka na laiṇā,  
(13). Māliā Sāhāṇā bo!  
(14). Kāḷā, kāḷā ḍagāla na laiṇā,  
(15). Māliā Sāhāṇā bo!  
(16). Māphūn balal a ḍheka ḍheka dārā,  
(17). Māliā Sāhāṇā bo!  
(18). Māliā Sāhāṇā bo!  
(1). A red, red pagī do not put on,  
(2). Oh Māli Sāhāṇā!  
(3). People will say you are a dyer,  
(4). Bring rice of Bhaṭī,  
(5). Oh Māli Sāhāṇā!  
(6). Of what is the skin on your back (full)?  
(7). Oh Lālā Tundēdā!  
(8). In your womb whose child is there?  
(9). Oh Sāli Tundēdā!  
(10). In your womb is Māli’s child,  
(11). Oh Sāli Tundēdā.  
(12). Do not take the contract of Kugli,  
(13). Oh Māli Sāhāṇā!
(14). A black, black coat do not put on.
(15). Oh Mālī Sāhnū!
(16). People will say you are a contractor.
(17). Oh Mālī Sāhnū.

Notes.—(2), "Mālī Sāhnū," (7), "Lālā Tundel," "Sālī Tundel." Mālī, Lālā and Sālī are the names of the persons. Sāhnū and Tundel are the names of their castes.
(3), "Balele" is the 3rd person, plural, future tense, from balnā "to say."

The wooing of Sambhū. (Gāḍī).

1. Sambhūā merā māhṛiyā dā nāt!
2. Sambhūā dherā (?) hōi lai, (?)
3. Dherā hōi lai bo merī jān!
4. Sambhūā dherā hōi lai.
5. Kānakā ri ṛofti, ghū, dāl,
6. Sambhūā khāi kari jā,
7. Khāi kari jā bo merī jān!
8. Dohār dināi (?) bāchhāi.
9. Sambhūā sōi kari (?) jā,
10. Sōi kari jā merī jān!
11. Sambhūā sōi kari jā.
12. Kālā jinā (?) dōrā (?) hachhā (?) cholā (?)

1. Oh Sambhū, my first dancer! (i.e., leader, in a Gaddi dance.)
2. Oh Sambhū! be slow (i.e., stay here).
3. Be slow, my life!
4. Oh Sambhū! be slow.
5. Bread of wheat, ghī and dāl,
6. Oh Sambhū! eat before you go: (literally "having eaten go.")
7. Eat before you go, my life!
8. I am spreading a shawl.
9. Oh Sambhū, sleep before you go: (literally "having slept go.")
10. Sleep before you go, my life!
11. Oh Sambhū! sleep before you go.
12. (With) a black like girdle (and) a white frock.
13. Oh mother! Sambhū has come.

Notes.—(1). "Hoī lai," "khāi kari," and "soi kari," are the 3rd conjunctive participles from the verbs "honā," "khānā" and "soṇā" respectively. In Hindi these forms would be " ho karke," "khā karke" and "so karke."
(2). "Dherā" is the Hindi and Panjabi "dhīrā" "slow whence comes "dhīraj" "slowness," "dhīrāt" "patience" and other derivatives.
(3). "Kānakā." The at the end of "kānak" is added to nouns ending in a consonant to prepare them for receiving the cases-affix ṛā.
(4). "Dindī" is the present participle feminine from "dīnā" "to give."
(5). "Jinā" is the pronominal adjective of similarity and corresponds to "jaiś" in Hindi.
(6). "Dōrā" is the cord of black wool which the Gaddī winds round his waist. Gaddi women also wear it, and the "dōrā" is used as a binder by women after childbirth.
Hachbá means "white."

"ChoJá" is the capacious woollen frock worn by Gaddi men and women. It is secured round the waist by the "dorá." The "chojá" comes half down the thigh on men and to the ankles on women. The "dorá" round the waist makes a large body in the "chojá" above the waist. The body is called the "khokhá," and forms a receptacle for very miscellaneous articles, such as a number of newly born lambs, bread, or wool for spinning.

---

THE GADDI GIRL'S CHOICE OF A HUSBAND.

1. Tá buqhrú jo na déni cháchúá, déni, cháchúá.
2. Sajre chánúde raqí bhóli ho.
3. Tá chákara jo na déni, cháchúá, déni, cháchúá.
5. Tá dúr-deñi jo na déni, cháchúá, déni, cháchúá.
7. Tá roqi jo na déni, cháchúá, déni, cháchúá,
8. Sajre chánúde raqí bhúchódhlí ho.

1. To an old man do not give me, father, do not give me, father.
2. I shall be a widow while my hair is (still) free.
3. To a servant do not give me, father, do not give me, father.
4. A call comes—He gets up and goes (and leaves me).
5. To one who lives far away do not give me father, do not give me, father.
6. To one who grazes a herd of cattle give me.
7. To a sick man do not give me, father, do not give me, father.
8. I shall become a widow while my hair is (still) freshly done.
9. To a herder of sheep give me, father, give me, father.
10. He will give me his pocket full of meat.
11. To a tender of sheep give me, father, give me, father.
12. He will give me a frock for my back.

Notes.—In translating this song all the "tás" and all the "hos" should be omitted. They are without meaning.

"Jo" in the first, third, fifth, sixth, seventh, ninth, eleventh and twelfth lines is the sign of the dative case.

"Cháchúá in Gáddi and "cháchúá" in the valleys of Kángra is a common word for "father."

The meaning of the second and eighth lines is—"If you marry me to an old or a sick man I shall be a widow before my hair, which was done for my wedding, is ruffled," i.e., I shall be a widow before my wedding dress is worn out.

"Bholi" in the second line is the feminine third person singular future, from "bhópa" "to be."

"Gorú" in the sixth line means a herd of horned cattle.

"Khokha" in the tenth line is the body of a Gaddy's frock which is made into a pocket by the frock being tightly bound at the waist with a woollen rope called "dorá" which passes several times round the waist. The "khokha" is used to carry miscellaneous articles. The wearer's dinner may be seen in it or even half a dozen new-born lambs or kids.
"Gáthi" in the eighth line is the feminine third person singular future, from "gáthá" "to go," "to become."

"Delá" in the twelfth line is third person singular future, from "deñá" "to give."

**THE SONG OF RAJA GOPI CHAND. (Gáthi).**

2. Tú ammar bhóla bo aghná. chándi bargá, ḍhanáñi bánd kataút āñé.
3. Tú chhañje bo baṭṭhi máñi Náñ Banti nañ bhati, bhari róci.
4. Tá phirí uprohíte hree Rája Gopi Chand, Tú máñi Náñ Banti roe.
5. Tú kúpi ditti, máñé, tíjo gáñ? Kuñi bále mánde bol.
6. Tú nahíñ bo ditti, beñí, mniño gáñí, ná balle mánde bol.
8. Tú na bo herú minjó, beñá, mání hákhrí, ná ko gáñíñ dí.
9. Tú jaií káyáñí, beñá, teri, taina báwal tere ri.
10. Tú jat bal mítí ho gei húi bhasamáñ ri ñhern.
11. Tú sthá deñ, máñé, méri pású umár káyáñí.
13. Tá jóg bo dhíyáñ máñé, máñú, méri pású umár káyáñí.

1. On a seat of sandal-wood, with silver ewers, Rája Gopi Chand was bathing.
2. "The heaven is clear like silver whence do the cold drops come?"
3. Sitting in the balcony his mother, Náñ Banti, was weeping bitterly.
4. Then again Rája Gopi Chand looked up. His mother Náñ Banti was weeping.
5. He.—"Who gave, mother, to you abuse? Who spoke evil words?"
6. She.—"Neither was given, son, to me abuse: nor were spoken evil words."
7. He.—"Then who looked (at you), mother, with evil eyes? His eyes I will tear out."
8. She.—"No one looked at me, son, with evil eyes, nor gave me abuse.
9. (I was thinking that) as your body is, so was your father's.
10. He was burned and became clay. He became a heap of ashes."
11. He.—"Then give me advice, mother, make my body immortal."
12. She.—"Rája Bharthári became an ascetic. He made his body immortal."
13. He.—I would become an ascetic, mother. I would make my body immortal.

So Rája Gopi Chand became an ascetic. He made his body immortal.

**A SONG.**

1. Nihlá dí tán Jatí Lubánú jò chhátá, chhátá puchháñ.
2. Tán dúbá dí tán kít gűś héá ho.
   (A Jattí of the plains chaffing, chaffing, asked Lubánú).
   She.—For what reason have you become lean?

3. Tú ek tán bo ṭufṭú, bo gúrit, Jammáñán dá hááñ ho.
4. Tún díjé bo tán ṭufṭú báltí prít ho.
   Hu.—First, oh fair one, the Jammu revenue is deficient (i.e., I cannot pay the revenue).
   Secondly, the love of a girl is broken off (i.e., I have been jilted).
5. Tāh ḍhedḍā bālā dennī hān Lubāṇād.
7. Tāh navā hānī lānnī hān prīt hō.
   She.—I will give you my ear-rings and nose-ring, O Lubāṇā.
   I will pay the Jammu revenue.
   Then I give you new, new love.

8. Ta pahīlo bo tāh hāle bo Lubāṇād ḍhedḍū bālā dennī hā.
9. Dūjē hāle matthe dī janjirī hō.
   She.—Then at the first instalment, Lubāṇā, I will give my ear-
   rings and nose-ring.
   And at the second instalment the forehead chain.

10. Tā amma bājhūn raihnnī hān, Lubāṇād.
12. Tuddā bājhūn ḍhūṅ bo madhūṇī hō.
   She.—Then I will remain without mother, Lubāṇā—
   and I will remain without father.
   Without thee I am silent (i.e., sad).
   (This song is incomplete).

A Song.* (Gāḍī).

Uchi, uchi mārhīa merā sri ḍhakar sondā;
Rādhā bāū jhulāndī hā.

Krishna.—Ta tu kajo ruṭhī ruṭhī merī Rukmāṇī Rādhā;
Tuddī bin nindar na awūdī hā.

Rādhā.—Ta daraṇīān mochrū, jīhpāṇān mochrū;
Mū gori mochrū nāhī hā.

Krishna.—Ta tu mat ruṭhī, ruṭhī merī Rukmāṇī Rādhā;
Rādhā jo mochrū īe dennā hāh.
On a high, high eminence my Lord God is sleeping;
Rādhā is fanning a breeze.

Krishna.—Why are you pouting, pouting, my Rukmani Rādhā?
Without you sleep does not come.

Rādhā.—My younger sisters-in-law (have) shoes, my elder sisters-in-
   law (have) shoes;
   I fair-complexioned (have) no shoes.
   (To me fair is no shoe, literally).

Krishna.—Do not pout, pout, my Rukmani Rādhā!
To Rādhā I will give shoes.

A Ditty.

<table>
<thead>
<tr>
<th>Khasam mara</th>
<th>Dal bal kare</th>
<th>Yūr marā</th>
<th>Kīhād jīgā</th>
<th>Khīnā ḍuṭī</th>
<th>Tāllī pāṭī</th>
<th>Ambar ḍuṭī</th>
<th>Kīhād ṣīgā</th>
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</table>

* This Song is incomplete.
NOTES ON THE GADI DIALECT OF THE KANGRA GADDIS BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KANGRA. REVISED WITH ADDITIONAL NOTES BY THE REV. T. GRAHAUME BAILEY, B.D., M.R.A.S., WAZIRABAD.

NOUNS.

The declension of Gádi nouns is effected (except for the agent case), as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus Nominative Singular khandé (a flock), Formative Singular khande; Genitive Singular khande rá, &c.

The following is a scheme of the formative cases in the various declensions, showing also the nominatives plural:

<table>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>I.-Mas. in a</td>
<td>Khandé</td>
<td>Khande</td>
<td>Khandé</td>
<td>Khandé,</td>
</tr>
<tr>
<td>II.- &quot; in u</td>
<td>Gobhré</td>
<td>Gobhré</td>
<td>Gobhré</td>
<td>Gobhré,</td>
</tr>
<tr>
<td>III.- &quot; in a consonant</td>
<td>Ghar</td>
<td>Ghar</td>
<td>Ghar</td>
<td>Ghar,</td>
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<tr>
<td>IV.-Fem. in a &quot;</td>
<td>Biår</td>
<td>Biår</td>
<td>Biår</td>
<td>Biår,</td>
</tr>
<tr>
<td>V.- &quot; in i</td>
<td>Ijjí</td>
<td>Ijjí</td>
<td>Ijjí</td>
<td>Ijjí,</td>
</tr>
<tr>
<td>VI.- &quot; in o</td>
<td>Kahkbo</td>
<td>Kahkbo</td>
<td>Kahkbo</td>
<td>Kahkbo,</td>
</tr>
</tbody>
</table>

The following gives the postpositions which form the various cases with their Hindostání equivalents:

<table>
<thead>
<tr>
<th></th>
<th>Hindostání</th>
<th>Gádi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ce</td>
<td>No postposition. Usually the formative by itself is used.</td>
</tr>
<tr>
<td>Genitive</td>
<td>ká (adjective agreeing with the substantive).</td>
<td>rá (adjective agreeing with the substantive).</td>
</tr>
<tr>
<td>Dat. and Acc.</td>
<td>ko</td>
<td>jo, bo, or go.</td>
</tr>
<tr>
<td>Locative</td>
<td>moun</td>
<td>moun or mán.</td>
</tr>
<tr>
<td>Attributive</td>
<td>se</td>
<td>than.</td>
</tr>
</tbody>
</table>

The genitive is as in Hindostání an adjective agreeing in gender and number with the subject or object of the genitive, e.g. khande rá bhojá, a sheep of a flock; khande rá málikni, the proprietress of a flock.
The other postpositions are, as in Hindostání, indeclinable.

The following paradigm gives the six declensions in full:
**Exceptions—The Locative.**

3rd declension; locative formed by adding e to nominative:

She.  **Main bo ghare vas kalihári ho.**

He.  **Tá teri bo tá sasaé jo, goria, charkha le delá ho.**

**Báthi bo tán katan kátá ho.**

She.  To me at home there is a cross mother-in-law.  [wheel.

He.  Then to your mother-in-law, Fair one! I will give a spinning

Let her sit and mind her spinning.

**Examples:**

1st declension:—**Masc. in a.**

|------------|------------|-----------------|-------------|------------|------------|------------|

I bring up a dog to guard (lit. for) the flock.

I was thrown down by a flock.

The shepherd was standing in his flock.

He has come from the flock to his house.

Oh flock, don’t run away!

My brother has flocks.

The owner of the flocks is ill.

I bring up a dog to guard (lit. for) the flocks.

I was thrown down by the flocks.

The shepherd was standing in his flocks.

He has come from the flocks to his house.

Oh flock, don’t run away!

2nd declension:—**Masc. in u.**

|------------|------------|---------------|-----------|----------|----------|---------|

A young man goes to school.

The young man’s father is wise.

The owner of the flocks is ill.

He has come from the flocks to his house.

Oh flock, don’t run away!

I think there will be no rain.

The gold of the nose-ring sparkles. 

**Song.**
Dat Acc. Sing. Gurû ak kitáb gobhrú jo dittí.
Agent Sing. 'Tíni g-bhhráe munjo khbar dittí.
Loc. Sing. Gobhrú (manj or máñ) baṟi akl hā.
Abl. Sing. Meín tía gobhrú thanú kharí gal khunf.

The teacher has given a book to a young man.
The news was given me by that young man.
There is much wisdom in the young man.
I have heard good words from that young man.

Oh young man art thou happy.
"Give up coming and going every night, Oh boy!"
"From behind a great rock will fall (on you) dear Khojáá!"

Song of Khojú.

Lurhlí “will roll down” is third singular feminine future from 
Lurhná “to roll down.”

Nom. Pl. Gobhrú madarse jo gánhde hín.
Loc. Pl. Gobhrú manj (or máñ) baři akl hā.
Abl. Pl. Meín tíaň gobhrú thanú kharí gal khunf.

There is much wisdom in the young man.
I have heard good words from those young men.
Oh young men be happy!

Dativa. Tá jaṅghú ā jo delá suthanú, dhólá anne jō.
‘Then for his thighs I will give trousers to my lover.’

Song of a woman equipping her lover 
for crossing a mountain pass.

Bheda re puhálář jo deň, cháchúā, deň cháchúā.
Pitthë jo delá choľū ho.

“To a herder of sheep give me, Father! give me, Father! 
For my back he will give a coat.

Song of a woman on the choice of a 
husband.

“Delá” is the third person singular feminine and “delá” is the third 
person singular masculine of the future tense from deňā “to give.” Delá I will give.

3rd declension:— masc. in a consonant.

Nom. Sing. Merá ghar thanú thanú choľā kuroh hā.

My house is four miles from here.
The owner of the house has gone to Kulu.
Ghará rá málikni jo ak charkhá de.
Give the mistress of the house a spinning wheel.

Dat. Acc. Sing. Ih bat ghará jo gáhnde há.
This road leads to a house.

Fire is easily caught by houses which are roofed with grass.

Loc. Sing. Ghará manj (or máñ) chul ate ghará ate lotha ate tháli hin.
In a house are a fire-place and water-jars and brass vessels and dishes.

Abl. Sing. More ghará than Shapour ak pafá há.
It is one stage from my house to Shapour.

Voc. Sing. Ai ghará mat dháen!
"Oh house do not fall!"

4th declension:—Fem. in a consonant.

Nom. Sing. Biář jhulú karinde há.
The wind is blowing.
The power of wind is great.
Biář-ré chher kanná jo taupe kare diñdh há.
The noise of the wind is deafening.

Dat. Acc. Sing. Biář jo rukhe de!
Shut out the wind! (lit. to the wind).

Agent Sing. Biář sab khái bhání ditte hin.
The slates are broken by the wind.

Loc. Sing. Biář manj (or máñ) mat gacheñ na ta kasri bhách gáhá.
Do not go into the wind or else you will get ill.

Abl. Sing. Biář thaní phiche bho.
Get away from the wind.

Voc. Sing. Ai biář merí kañká jo khará mat kar!
Oh wind do not spoil my wheat!
Fasá rá belá aich reñú há.
The time of the harvest having come has continued.

5th declension:—Fem. in á

Nom. Sing. Ijjí appé nikke jo pyáár karéndi há.
A mother loves her child.
The son is feeding his mother's sheep.
So apñí ijjí-rí kitáb parhénde há.
She is reading her mother's book.

Dat. Acc. Sing. Burhe userí ijjí jo ghundú án ditte há.
The old man gave a veil to his mother.
Agent Sing. Ih paṭţú userí ijjí báñá há.
This woollen stuff has been woven by his mother.

Loc. Sing. Ijjí manj (or máñ) dath mate há.
There is much love in a mother.

Abl. Sing. Main apñí ijjí thaní rapóyya leó há.
I got money from my mother.

Voc. Sing. Ai ijjí or Ai ijjí riso kar!
Oh mother! cook food!

Nom. Pl. Ijjí appé nikke jo pyáár karéndi hin.
Mothers love their children.
Puttar ijji-re bhera chara karande hin.
The sons are feeding their mother’s sheep.
So apni ijji-ri kitaba parhendi ha.
She is reading her mother’s books.

Bane duni ijji jo ghumdu apni diitt dha.
The old men gave veils to their mothers.

Ih pattaa duni ijjie baqad ha.
This woollen stuff has been woven by their mothers,

Ijjie manj (or maan) daat maste ha.
There is much love in mothers.

Meha duni tori duni ijji thaanh andit.
I have brought their hats from their mothers.

Ai ijjio risco karai.
Oh mothers cook food!

Nom. Sing. Khakho apni aukha jo sina sarandii ha.
A mother-in-law is teaching her daughter-in-law how to sew.

The mother-in-law’s house is far away.
Userti Khakho-ri ga nakh gei ha.
Her mother-in-law’s cow has run away.

Mere bhai khakho jo ak bhaire bakhabab ditti ha.
My brother has given a sheep to his mother-in-law.

Dat. Acc. Sing. Ih dhan userti khakho badhe bin.
This rice has been cut by his mother-in-law.

Loc. Sing. Userti khakho manj (or maan) baap dharm ha.
There is much good in her mother-in-law.

Abl. Sing. Meri baihq apni khakho thanu appe maap babs-re ghare gich pujji ha.
My sister has come from her mother-in-law into her parent’s house again.

Voc. Sing. Ai khakho appe jawai site pyaresite bald karai.
Oh mother-in-law speak gently to your son-in-law.

Gen. Pl. Udari khakho-re ghar dur bin.
The houses of their mothers-in-law are far away.
Udnir khakho-ri ga nakh gei bin.
The cows of their mothers-in-law have run away.

Dat. Acc. Pl. Mere bhai khakho jo daf bhaiara bakhabab ditti bin.
My brothers have given two sheep to their mothers-in-law.

Agent. Pl. Ih dhan udari khakho badhe bin.
This rice has been cut by their mothers-in-law.

Loc. Pl. Udari khakho manj (or maan) baap dharm ha.
There is much good in their mothers-in-law.

Abl. Pl. Meri baihqi apni khakho thanu appe maap babb-re ghare gich pujji bin.
My sisters have come from their mothers-in-law into their parent’s house again.

Voc. Pl. Ai khakho apni jawai site pyaresite bald karai.
Oh mothers-in-law speak gently to your sons-in-law.
### Agent Sing.

<table>
<thead>
<tr>
<th>Agent Sing.</th>
<th>Merí khakhoe ih kam kará há.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Pl.</td>
<td>Merí khakhoe ghará gef.</td>
</tr>
<tr>
<td>Agent Pl.</td>
<td>Merí khakhoe merí janánti bigašt ditti há</td>
</tr>
</tbody>
</table>

*By my mother-in-law this deed was done.*

*My mothers-in-law went home.*

*My mother-in-law has ruined my wife.*

### POST POSITIONS.

The following require the nouns which they govern to have the genitive with re:

<table>
<thead>
<tr>
<th>Agge.</th>
<th>before.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andar.</td>
<td>in.</td>
</tr>
<tr>
<td>Uppar.</td>
<td>above.</td>
</tr>
<tr>
<td>Báhar.</td>
<td>outside.</td>
</tr>
<tr>
<td>Báte.</td>
<td>in place of:</td>
</tr>
<tr>
<td>Táín, táen, for, on account of,</td>
<td></td>
</tr>
<tr>
<td>Paran</td>
<td>after.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tale.</th>
<th>below.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sámíne,</td>
<td>in front of.</td>
</tr>
<tr>
<td>Páihe,</td>
<td>before, in time.</td>
</tr>
<tr>
<td>*Marúre,</td>
<td>through, or in consequence of.</td>
</tr>
<tr>
<td>*Mele,</td>
<td>conformable to.</td>
</tr>
</tbody>
</table>

The following do not require re, but require the noun they govern to be in the formative case:

<table>
<thead>
<tr>
<th>Bin.</th>
<th>without.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manj</td>
<td>in or among.</td>
</tr>
<tr>
<td>Mán</td>
<td>beyond.</td>
</tr>
<tr>
<td>Fár</td>
<td>with.</td>
</tr>
</tbody>
</table>

### Examples.

*Haṭṭhi kajo ñ thú? Lúna tamákú re tásen ñ thú. Dharmśála Gádhi.*

*For what had you come to the shop? For salt and tobacco I had come.*

*Meít hórú táín re bál bachche malle koi árekhi párekhi nábú gánha. I saw his children no neighbours go.*

*Horú is singular past tense of horná, to see; malle, to, towards, Urdu pás.*

*Gánhae present tense of gánha, to go.*

*Aún Mahane malle thú tinní rotí kháne jo na bálú. I was with Mohan. He did not invite me to eat food; literally, did not say to eat bread.*

*Balú 3rd singular past tense from bálñá to say, to speak, e.g., Urdu bolná.*

### FIRST PERSONAL PRONOUN.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Merá.</td>
</tr>
</tbody>
</table>
| Dat.      | Munjo, mágo, múnhún, máñ. | }
| Acc.      | Munjo, múnhúñ, máñ. | }
| Agent.    | Meñin. | }
| Abl.      | Máñ thanú. | Assú jo. |
| Form.     | Meñin, múñ, ma. | Assú manj. |

*Digitized by Google*
Examples—

Nom. Aun na puṣande apne jo.
     I do not pull out my own.  
     Song. 
     Mun jota re raste Kuārkhi jo gāhnā. (Gadheran).
     I am going to Kuārsī by way of the passes.

Dat. Munjo sarm ūndī.
     To me shame comes. I am ashamed.
     Diruśiñī bālā, jithāniñā bālā.
     Mūn gori bālā nahiñ hā (or māgo bāli na ha in another
     version).
     My younger sisters-in-law (have) nose-rings, my elder sisters-
     in-law (have) nose-rings. To me (though I am fair) is no
     nose-ring.
     Má go choür khan bhaiñā bin.
     With me are 400 sheep.
     Má go mānhā bhejī de.
     Send men to me.
     Mānhuñ or mān dote khorsaīñ jo gāhnā hā.
     To-morrow to me is to go (I have to go) to my father-in-law’s
     house.
     Mānhuñ khakho malle gāhnā.
     I must go to my mother-in-law.

* There is in Kāngri a dative mōg, to me, as in—
     Mogo tis-rā pattā neblāñ. I have no news of him (Dharmśāla.)
     Agent. Meñā khuñū hā so Lahor go thā.
     I have heard he had gone to Lahore. (Song.)
     “Khuñū” is the past participle of khuñū “to hear”; “hā” is the
     bird person singular present tense of the auxiliary verb. “So” is the
     third personal pronoun. “Go” is the past participle of “gāhnū” “to go.”
     “Thā” is the third person singular past tense of the auxiliary verb.

Nom. plural. Ase choür bhāl hūñ.
     We are four brothers.

Examples of the plural of the first personal pronoun are rarely heard
in the country talk unless it is necessary to lay stress on the number.
In conversation the singular seems generally to do duty for the plural.

THE SECOND PERSONAL PRONOUN.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Tā.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Tujiñ, tāgo.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Tujjo, tuddh.</td>
</tr>
<tr>
<td>Agent.</td>
<td>Taññ.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Tuddh manje.</td>
</tr>
<tr>
<td>Ab.</td>
<td>Tuddh thauñ.</td>
</tr>
<tr>
<td>Form.</td>
<td>Tuddh, tā.</td>
</tr>
</tbody>
</table>
EXAMPLES—
Teri bheid ra nãh kae há ? Chitarf.
Qn. What is the name of your sheep? Ans. "Spot."
Chloru, tajjo láran rikhú khált, jinde Khojá.
Boy! a she bear with cubs (láran) will eat you, dear Khojá!
Lok tã bhramande mán tuddh karní mitri.
People then suspect me and you of making love,
Tatã saidá. Tã át, jinde Khojá!
You called me. Then I came, dear Khojá!
Tã go kético tháhar gora bin?
With thee how many head of cattle are there? i. e. How many
head of cattle hast thou.
Tuddh bin níydar né aundí há.
Without you sleep does not come.
Tussu thanú meína kághaz mangú thé.
From you I had asked for paper.
Tuddh sette meína balú thé.
To thee I had said.
Dote aúna té go na ña.
To-morrow I to you will not come.

THE PRONOUN OF THE THIRD PERSON.

Singular.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Uh, so.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>User, user, use.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Is jo.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Isujo.</td>
</tr>
<tr>
<td>Agent.</td>
<td>Ut.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Us manj.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Us thanú.</td>
</tr>
<tr>
<td>Form.</td>
<td>Us.</td>
</tr>
</tbody>
</table>

The pronoun of the third person.

Plural.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>So.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Uár, úáň, úárre.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Uáň jo.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Utýen.</td>
</tr>
<tr>
<td>Agent.</td>
<td>Uáň manj.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Uáň thanú.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Uáň.</td>
</tr>
</tbody>
</table>

Uh is indefinite, any "he."
So is definite, some "he" who is known to the speaker, "Tà" and
"tis" are also used for the formative of uh and so.

THE NEAR DEMONSTRATIVE PRONOUN.

Singular.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Ih.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Is-á, is-á, is-ae.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Isa, isa, isa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Is jo.</td>
</tr>
<tr>
<td>Agent.</td>
<td>Ini.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Is manj.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Is thanú.</td>
</tr>
<tr>
<td>Form.</td>
<td>Is.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Tisá</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Tiún, tiún, tiún.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Tiún jo.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Tiýen.</td>
</tr>
<tr>
<td>Agent.</td>
<td>Tiún manj.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Tiún thanú.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Tiún.</td>
</tr>
<tr>
<td>Form.</td>
<td>Tiún, tiún.</td>
</tr>
</tbody>
</table>

THE REMOTE DEMONSTRATIVE PRONOUN.

Singular.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>So.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Tisá-á, tisá-á, tisá-á.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Tisá.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Tisá.</td>
</tr>
<tr>
<td>Agent.</td>
<td>Tisá.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Tisá manj.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Tisá thanú.</td>
</tr>
<tr>
<td>Form.</td>
<td>Tisá.</td>
</tr>
</tbody>
</table>
Examples—
Jaseri khaif, tiseri niähi.
Jinni bari tinni biähi.
The spring crop belongs to that man to whom the autumn crop belongs.
That man marries (the girl) who betrothed her.
"Khaif" is the autumn or Kharif harvest. "Niähi" is the spring or Rabi crop.

**Formative Singular.**
Tera man tessa sette kajo lagara há?
Why is your heart attracted to that (girl)?

**Agent Singular.**
Tinni män sette jorâ japatâ kari.
He did violence with me. (Kángra).

**Formative Plural.**
Tû kajo kodâ-jô gândâ hain.
Mera nätâ gôta chhure hin. Tiâ sette milna gândâ hain.

Qn. Why are you going to the fair?
Ans. My betrothed and her relations have come. I am going to meet them.

**THE RELATIVE PRONOUN.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Je and jo</th>
<th>Je and jo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Jase-rê, jase-rî, jase-re</td>
<td>Jiân-ra, jiân-rî, jiân-re</td>
</tr>
<tr>
<td>Dat.</td>
<td>Jas-jo</td>
<td>Jiân-jo</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>Jinni</td>
<td>Jiyyeñ</td>
</tr>
<tr>
<td>Loc.</td>
<td>Jas-manj</td>
<td>Jiân manj</td>
</tr>
<tr>
<td>Abî.</td>
<td>Jas-thanû</td>
<td>Jiân thanû</td>
</tr>
<tr>
<td>Form.</td>
<td>Jas</td>
<td>Jiân</td>
</tr>
</tbody>
</table>

**Example of the Singular Agent Case.**
Jinni bari tinni biähi.
He by whom she was betrothed, married her.

**THE INTERROGATIVE PRONOUN.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Kup ?</th>
<th>Kûn ?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>Kas-jo</td>
<td>Kiân-jo</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>Kûnî</td>
<td>Kiyyeñ</td>
</tr>
<tr>
<td>Loc.</td>
<td>Kas manj</td>
<td>Kîân manj</td>
</tr>
<tr>
<td>Abî.</td>
<td>Kas thanû</td>
<td>Kîân thanû</td>
</tr>
<tr>
<td>Form.</td>
<td>Kas</td>
<td>Kîân</td>
</tr>
</tbody>
</table>

**Examples—Singular Agent.**
Tâ kûnî hi ditti, mûtâ, tujjî gâliân ?
Who gave, mother, to you abuse?
Kûnî ballo mande bol ?
Who spoke evil words?

_Song of Râjâ Gopi Chand._

Tâ kûnî bo horâ, mûtâ, mandî hâkkhî ?
Usdi hâkkhî dinda kadhî.
Who looked, mother (at you) with evil eyes?
His eyes I will tear out.

_Song of Râjâ Gopi Chand._
The Neuter Interrogative Pronoun "kiā," what? is declined as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Kiā?</td>
</tr>
<tr>
<td>Gen.</td>
<td>Kaṭe-rā, kaṭe-rī, kaṭe-re?</td>
</tr>
<tr>
<td>Dat.</td>
<td>{ Kajo?</td>
</tr>
</tbody>
</table>

**Examples**

- Eh kāṭe rī chhīṛī ḍā.  
  "Of what wood is this?"
- So kajo go thā.  
  "Why did he go?"

**THE INDEFINITE PRONOUN.**

*Singul ar.*

<table>
<thead>
<tr>
<th>Case</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Koi.</td>
</tr>
<tr>
<td>Dat.</td>
<td>{ Kaskī jo.</td>
</tr>
<tr>
<td>.cc.</td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>Kunī.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Kaskī manj.</td>
</tr>
<tr>
<td>Abī.</td>
<td>Kaskī thaṳn.</td>
</tr>
</tbody>
</table>

No Plural.

**Examples**

- Gen. Eh bhār, kaskī rī bhōlī.  
  This sheep probably belongs to some one.
- Agent. Eh kām kunī karā bhōlī.  
  This deed will have been done (i.e., probably has been done) by some one.

**THE REFLEXIVE PRONOUN APPE, APU "SELF."**

The single form āpū does duty for both Singular and Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Āppe, āpū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>Āpṇī, āpṇī, āpne.</td>
</tr>
<tr>
<td>Dat.</td>
<td>{ Āpū jo.</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>Āpū.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Āpū manj.</td>
</tr>
<tr>
<td>Abī.</td>
<td>Āpū thaṳn.</td>
</tr>
</tbody>
</table>

**Examples**

- Nom. Āuṇ āppe go.  
  "I myself went."
- Agent. Unnī āpū karū.  
  "He himself did it."
- Loc. Gaddī āpū manj ghṳlānde hīn.  
  "Tho Gaddis are fighting among themselves."
The following are the corresponding Adjectives and Adverbs formed from Pronominal bases:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Adjective of Quantity</th>
<th>Adjective of Numbers</th>
<th>Adjective of Kind</th>
<th>Adverb of Time</th>
<th>Adverb of Place</th>
<th>Adverb of Direction</th>
<th>Adverb of Manner</th>
<th>Adverb of Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uh. &quot;That.&quot;</td>
<td>* Utúná. &quot;That much.&quot;</td>
<td>Uti. &quot;That many.&quot;</td>
<td>Unhá &quot;Of that kind.&quot;</td>
<td>...</td>
<td>...</td>
<td>Urá.</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>
Teethi is more remote than Uthi. From where = kâtaoē.

Examples —
Tā go ketī thāhar pahrā bin?  With thee how many head of sheep and goats are there?
Yaḥā gowār mere herne mān na a.
"Such a fool never came into my sight."
Mūhan kāthi ḫā?  Moge tis rā patā nehān.
Where is Mohan?  To me of him there is no trace.

Kiā bhāī yarā kahār chalā hain?  What, brother and friend, whither art thou going?
Tuddh kāṅhe inā?  When are you to come?
Aun kāṅhe ichhū?  When may I come?

ADVERBS OF TIME.

To-day: Āj.
To-morrow: Dote.
Day after to-morrow: Paroẖe.
Day after that: Nacharōhti.
Always: Sadā.

Examples —
Aun dote īlā.  I will come to-morrow.
Paroẖe chala gāhlā.  The day after to-morrow I will go.
Mān dote khaурсi malle gāṅhā ḫā.  To-morrow I have to go my father-in-law's.
Hi mūn Morā re ghar guchhūrā thū.  Yesterday I went to the house of Mor.

ADVERBS OF MANNER.

Little by little: Dhakh dhakh.
Quickly: Taulā taulā (or taulē taulē).
Taulā taulā gah.  Go quickly, quickly.
Slowly: Matṭha matṭha.
Matṭha matṭha īlā.  I will come slowly.

NUMERALS.

One.  Ak.
Two.  Dāi.
Three.  Trāi.
Four.  Obūr.
Five.  Panj.
Six.  Chhiē.
Seven.  Satt.
Eight.  Aṭṭh.
Nine.  Nau.
Ten.  Dakh.
Eleven.  Yārā.
Twelve.  Bārā.
Thirteen.  Tehrā.
Fourteen.  Chaṭṭdē.
Fifteen.  Pandrā.
Sixteen.  Kholā.
Seventeen.  Satārā.
Eighteen.  Aṭhārā.
Nineteen.  Unīf.
Twenty.  Bīhī.
Twenty-seven.  Satāf.
Twenty-nine.  Unattī.
Thirty.  Trihī.
Thirty-seven.  Satattīf.
Thirty-nine.  Unṭattī.
Forty.  Chājī.
Forty-seven.  Sattālī.
Forty-nine.  Ununjā.
Fifty.  Panjāb.
Fifty-seven.  Sat njB.
Fifty-nine.  Unāht.
Sixty.  Satḥḥ.
Sixty-seven.  Saḥṭṭ.
Sixty-nine.  Saḥṭṭ.
Seventy.  Saḥṭṭ.
Seventy-seven.  Saṭṭṭar.
Seventy-nine.  Unāśī.
Eighty.  Assī.
Eighty-seven.  Saṭṭāś.
Eighty-nine.  Unāndēn.
Ninety.  Nābben.
Ninety-seven.  Saṭṭānēṇ.
Ninety-nine.  Naṅīnṇēṇ.
Hundred.  Khaṇā.

Ordinary Gaddis do not count beyond twenty. The more intelligent of them borrow higher numbers from their Kāṅrā neighbours.

It should be noted that the t and h in saṭṭṭar are pronounced separately. The word is not sa-thattar, but sa-hattar.
One hundred: khan. Mâgo chaur khan bhairâ hîn.
To me, with me (mere pās) are four hundred sheep. Bhaiâ one sheep
Bhairâ plural.

**ADJECTIVES OF PLACE.**

Agiâñ: the next before, as agiâñ mahîna, next month.
Naragîâñ: the next before but one, as naragîâñ mahîna, one month
after next.
Chhûrâ: much.

Dharmâlā Gâdî.

Inde kinâre bhī chhûrâ hà. On our side too was much (snow).

Dharmâlā Gâdî.

Right: Dâihnâ. Left: bâsā.

**THE VERB.**

The Auxiliary Verb is thus conjugated:

### Present Tense.

| Anû hât. | “I am.” |
| Tu hât.  | “Thou art.” |
| So hât.  | “He is.”   |
| Ase hût. | “We are.”  |
| Tusse hût. | “You are.” |
| So hût.  | “They are.”|

**Examples.**

| Anû Gâddī hût. | “I am a Gâddî.” |
| Bât bhi barâ hâ. | “The wind too is strong.” |
| Ase choûr bhâi hût. | “We are four brothers.” |
| Mere chach ijî bhi hût. | “There are also my father
 and mother.” |

Tâ tâ kajo rutûhi rutûhi, merî Râdâhâ! Kas de kârân ruṭûhi hât.

“Why art thou annoyed, my Râdâhâ? For what cause art thou annoyed?”
Tâ kahrâ chaârâ bhaîn. “Whither art thou going?”

**Song of Thakar.**

### Past Tense.

**Masculine.**

| Anû thât. | “I was.” |
| Tâ thât.  | “Thou wert.” |
| So thât.  | “He was.” |
| Ase thât. | “We were.” |
| Tusse thât. | “You were.” |
| So thât.  | “They were.” |

**Examples.**

| Kahrâ thât. | “Where wert thou.” |
| Mo Râlh re koḍhâ jo gahnâ thât. | “I was to go to the fair of Ralla,”—literally “To me
 to the fair of Ralla, to go was.” |

Nerti jo kajo go thât. Why did you go to Nerti?

Anû âpne nâte sâke ri samhâlâ jo go thât.

“I had gone for news of my relations.”

Kasaure ri kuśi bârî khundar hât.

Kasaure’s daughter is very handsome.—(Gâdî of Dharmâlā).

Es thauâ pâthla jo sâhib thât so kharâ thât.
The sâhib who was before him, he was good (Gâdî).

**Bhôsâ.** “To become, to be.”

**Infinitive.** Bhôsâ, To be, to become.

**Present Participle.** Bhôndâ.

**Past Participle.** Bhûs or Bhuchhûrâ.
I.—Tenses formed from the Root.

AORIST.

I may be or become.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anū bhuchhān.</td>
<td>Asse bhuchhān.</td>
</tr>
<tr>
<td>Tū bhūn.</td>
<td>Tusse bhūn.</td>
</tr>
<tr>
<td>So bhūn.</td>
<td>So bhūn.</td>
</tr>
</tbody>
</table>

FUTURE.*

I will be or become.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anū bhuchhānlā or bholā. Fem.</td>
<td>Asse bhuchhānāle or bhole. Fem. bhol.</td>
</tr>
<tr>
<td>Tū bholā.</td>
<td>Tusse bhol.</td>
</tr>
<tr>
<td>So bholā.</td>
<td>So bhol.</td>
</tr>
</tbody>
</table>

Example. Jotā rī bat karaṇī bholī. The way of the passes will be difficult.

IMPERATIVE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tū bho.</td>
<td>Tusse bho.</td>
</tr>
</tbody>
</table>

II.—Tenses formed from the Present Participle.

INDEFINITE.

I am or become.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anū bhondē or bhunān.</td>
<td>Asse bhonde or bhunān.</td>
</tr>
<tr>
<td>Tū bhondē or bhuneñ.</td>
<td>Tusse bhonde or bhunān.</td>
</tr>
<tr>
<td>So bhondē.</td>
<td>So bhonde.</td>
</tr>
</tbody>
</table>

PRESENT.

I am or become, &c.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anū bhondē hān or bhunān.</td>
<td>Asse bhonde hān or bhunān.</td>
</tr>
<tr>
<td>Tū bhondē hain or bhuneñ hain.</td>
<td>Tusse bhonde hain.</td>
</tr>
<tr>
<td>So bhondē hā.</td>
<td>So bhonde hain.</td>
</tr>
</tbody>
</table>

IMPERFECT.

I was becoming.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anū bhondē thū.</td>
<td>Asse bhonde thūe.</td>
</tr>
<tr>
<td>Tū bhondē thū.</td>
<td>Tusse bhonde thūe.</td>
</tr>
<tr>
<td>So bhondē thū.</td>
<td>So bhonde thūe.</td>
</tr>
</tbody>
</table>

III.—Tenses formed from the Past Participle.

PAST.

I became, &c.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anū bhūsē or bhuchhārē.</td>
<td>Asse bhūsē or bhuchhārē.</td>
</tr>
<tr>
<td>Tū bhūsē or bhuchhārē.</td>
<td>Tusse bhūsē or bhuchhārē.</td>
</tr>
<tr>
<td>So bhūsē or bhuchhārē.</td>
<td>So bhūsē or bhuchhārē.</td>
</tr>
</tbody>
</table>

* In Garhwal. "lo" is the termination of the future mārā 1st, 2nd and 3rd persons singular future tense of "mārā" to strike; "lā" is the termination of all three persons plural future. The Kumaoni future is similar. See Kellogg's Hindi Grammar, pp. 228, 229.
### Perfect

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anu bhúa hũ or bhuchhúrá hũ.</td>
<td>Asse bhúa hũ or bhuchhúre hũ.</td>
</tr>
<tr>
<td>Tú bhúa hăi or bhuchhúrá hăi.</td>
<td>Tusse bhúa hĩ or bhuchhúre hĩ.</td>
</tr>
<tr>
<td>So bhúa hẽ or bhuchhúrá hẽ.</td>
<td>So bhúa hĩ or bhuchhúre hĩ.</td>
</tr>
</tbody>
</table>

#### Pluperfect

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anu bhúa or bhuchhúrá thũ.</td>
<td>Asse bhúa or bhuchhúre thũ.</td>
</tr>
<tr>
<td>Tú bhúa or bhuchhúrá thũ.</td>
<td>Tusse bhúa or bhuchhúre thũ.</td>
</tr>
<tr>
<td>So bhúa or bhuchhúrá thũ.</td>
<td>So bhúa or bhuchhúre thũ.</td>
</tr>
</tbody>
</table>

### Infinitive or Verbal Noun

Bhoña, being; bhoñérá-ř, of being.

### Conjunctive Participle

Bhúchkhari, or Bhúchhkar “having been” “or having become.”

### Adverbial Participle

Bhonde site “on being” or “on becoming.”

### Herna. To See

Her, “see thou;” Herándá “Seeing;” Herná “Seen.”

#### I.—Tenses of the Root

### Aorist

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anu herán.</td>
<td>Asse herán.</td>
</tr>
<tr>
<td>Tú hereán.</td>
<td>Tusse hereán.</td>
</tr>
<tr>
<td>So herán.</td>
<td>So hereán.</td>
</tr>
</tbody>
</table>

### Future

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anu heránái or herái.</td>
<td>Asse heránái or herái.</td>
</tr>
<tr>
<td>Tú herái.</td>
<td>Tusse herái.</td>
</tr>
<tr>
<td>So herái.</td>
<td>So herái.</td>
</tr>
</tbody>
</table>

### Imperative

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
</table>

### Indefinite

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anu herándá. Fem. herándí or * hernánd.</td>
<td>Asse herándá. Fem. herándí or * hernánd.</td>
</tr>
<tr>
<td>Tú herándá or † herneñ.</td>
<td>Tusse herándá or † herneñ.</td>
</tr>
<tr>
<td>So herándá.</td>
<td>So herándá.</td>
</tr>
</tbody>
</table>

* Hernándí. This form of the Present Participle is used only with the first person singular and with the first and second persons plural.
† Hernñeñ. This form of the Present Participle is used only with the second person singular.
### Present

**I am seeing.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ herandá hán or herán hán.</td>
<td>Asse herandé hán or herán hán.</td>
</tr>
<tr>
<td>Tú herandá hain or herún hain.</td>
<td>Tusse herande hin.</td>
</tr>
<tr>
<td>So herandá há.</td>
<td>So herande hin.</td>
</tr>
</tbody>
</table>

**I was seeing.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tú herandé thú.</td>
<td>Tusse herande thí.</td>
</tr>
<tr>
<td>So herandé thú.</td>
<td>So herande thí.</td>
</tr>
</tbody>
</table>

### Tenses of the Past Participle

#### Past

**I saw.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meñ herú.</td>
<td>Asse herú.</td>
</tr>
<tr>
<td>Tañ herú.</td>
<td>Tusse herú.</td>
</tr>
<tr>
<td>Tinni herú.</td>
<td>Tiyyen herú.</td>
</tr>
</tbody>
</table>

**I have seen.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meñ herú há.</td>
<td>Asse herú há.</td>
</tr>
<tr>
<td>Tañ herú há.</td>
<td>Tusse herú há.</td>
</tr>
<tr>
<td>Tinni herú há.</td>
<td>Tiyyen herú há.</td>
</tr>
</tbody>
</table>

**I had seen.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meñ herú thú.</td>
<td>Asse herú thú.</td>
</tr>
<tr>
<td>Tañ herú thú.</td>
<td>Tusse herú thú.</td>
</tr>
<tr>
<td>Tinni herú thú.</td>
<td>Tiyyen herú thú.</td>
</tr>
</tbody>
</table>

**Conjunctive Participle.**

**Her, Heri karí. "Seeing," "On seeing."**

**Example—**

- Her jawán ruiyá.
- Rájá Gaddap behí.
- "Seeing her young looking.
- The Rájá married the Gaddi woman."

**Song of "Nokhl."**

*a Gaddi woman whom Rájá Sansár Chand married.*

**Adverbial Participle.**

**Herande sáté. "On seeing."**

**Past Participle.**

**Herára, "Seen" corresponds to "dekhá hán" of Hindi.**

**Bekhá. To sit.**

- Imperative.—bekh. Sit (thou).
- Present Participle.—bekhandá or bekhá.
- Past Participle.—baítha and bithára.
## I. — Tenses formed from the Root.

### Aorist.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ bekhuñ.</td>
<td>Ase bekheñ.</td>
</tr>
<tr>
<td>Tá bekheñ.</td>
<td>Tusse bekheñ.</td>
</tr>
<tr>
<td>So bekheñ.</td>
<td>So bekheñ.</td>
</tr>
</tbody>
</table>

### Future.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ bekhlañ.</td>
<td>Ase bekheła.</td>
</tr>
<tr>
<td>Tá bekhlañ.</td>
<td>Tusse bekhlañ.</td>
</tr>
<tr>
<td>So bekhlañ.</td>
<td>So bekhlañ.</td>
</tr>
</tbody>
</table>

### Imperative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá bekñ, Sit thou.</td>
<td>Tusse bekñ, Sit you.</td>
</tr>
</tbody>
</table>

## II. — Tenses formed from the Present Participle.

### Indefinite.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ bekhandañ or bekhñañ.</td>
<td>Ase bekhandeñ or bekhñañ.</td>
</tr>
<tr>
<td>Tá bekhandañ or bekheñañ.</td>
<td>Tusse bekhandeñ or bekhñañ.</td>
</tr>
<tr>
<td>So bekhandañ.</td>
<td>So bekhandañ.</td>
</tr>
</tbody>
</table>

### Present.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ bekhandañ or bekhñañ hañ.</td>
<td>Ase bekhandeñ or bekhñañ hañ.</td>
</tr>
<tr>
<td>Tá bekhandañ or bekheñañ hain.</td>
<td>Tusse bekhandeñ hain.</td>
</tr>
<tr>
<td>So bekhandañ hañ.</td>
<td>So bekhandeñ hain.</td>
</tr>
</tbody>
</table>

### Imperfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ bekhandañ thañ.</td>
<td>Ase bekhande thañ.</td>
</tr>
<tr>
<td>Tá bekhandañ thañ.</td>
<td>Tusse bekhande thañ.</td>
</tr>
<tr>
<td>So bekhandañ thañ.</td>
<td>So bekhande thañ.</td>
</tr>
</tbody>
</table>

## III. — Tenses formed from the Past Participle.

### Past.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ baiñañ or bithañañ.</td>
<td>Ase baiñheñ or bithaññ.</td>
</tr>
<tr>
<td>Tá baiñañ or bithaññ.</td>
<td>Tusse baiñheñ or bithaññ.</td>
</tr>
<tr>
<td>So baiñañ or bithaññ.</td>
<td>So baiñheñ or bithaññ.</td>
</tr>
</tbody>
</table>

### Perfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auñ baiñañ or bithaññ hañ.</td>
<td>Ase baiñheñ or bithaññ hañ.</td>
</tr>
<tr>
<td>Tá baiñañ or bithaññ hain.</td>
<td>Tusse baiñheñ or baiñheñ hain.</td>
</tr>
<tr>
<td>So baiñañ or bithaññ hañ.</td>
<td>So baiñheñ or bithaññ hain.</td>
</tr>
</tbody>
</table>
### PLOPESPECT.

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I had sat.</td>
<td>Plural.</td>
</tr>
<tr>
<td><em>I had sat.</em></td>
<td>Plural.</td>
</tr>
<tr>
<td>Bingular.</td>
<td>Bingular.</td>
</tr>
</tbody>
</table>

### INFINITIVE

- **Bekhá.** To sit.
- **CONJUNCTIVE PARTICIPLE.**
  - Bekhá karí. Having sat.
- **ADVERBIAL PARTICIPLE.**
  - Bekhande site. On sitting.

### PARTICIPLE USED ADJECTIVELY.

Bekhúrā corresponds to “baithá húá” in Hindi.

### Infinitive. To COME.

<table>
<thead>
<tr>
<th><strong>Infinitive</strong></th>
<th><strong>Present Participle</strong></th>
<th><strong>Past Participle</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Iná.</em></td>
<td>Indá.</td>
<td>Índá.</td>
</tr>
</tbody>
</table>

### I.—Tenses formed from the Root.

#### AORIST.

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aun ichchhúön.</td>
<td>Asse ichchhúön.</td>
</tr>
<tr>
<td>Tá áiín.</td>
<td>Tusse áiín.</td>
</tr>
<tr>
<td>So áiña.</td>
<td>So in, ain.</td>
</tr>
</tbody>
</table>

#### FUTURE.

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aun ñla or chhúól. Fem. ill.</td>
<td>Asse ñle or chhúól. Fem. ill.</td>
</tr>
<tr>
<td>Tá ñla.</td>
<td>Tusse ñle.</td>
</tr>
<tr>
<td>So ñla.</td>
<td>So ñle.</td>
</tr>
</tbody>
</table>

#### IMPERATIVE.

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá á.</td>
<td>Tusse á.</td>
</tr>
</tbody>
</table>

#### II.—Tenses formed from the Present Participle.

<table>
<thead>
<tr>
<th><strong>Indefinite</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I come.</td>
</tr>
</tbody>
</table>

### INDEFINITE.

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá ñndá.</td>
<td>Tusse ñndá.</td>
</tr>
<tr>
<td>So ñndá.</td>
<td>So ñndá.</td>
</tr>
</tbody>
</table>

*To bring.

<table>
<thead>
<tr>
<th>Bring.</th>
<th>le-ñña or lef-ñña or lef ñndá.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought,</td>
<td>le-ñña.</td>
</tr>
<tr>
<td>Bringing</td>
<td>le-ñndá.</td>
</tr>
<tr>
<td>I will bring,</td>
<td>le-ñña or lef chhúól.</td>
</tr>
</tbody>
</table>
### Present

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá índá hán.</td>
<td>Tusse índé hán.</td>
</tr>
<tr>
<td>So índá há.</td>
<td>So índé hín.</td>
</tr>
</tbody>
</table>

### Imperfect

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá índá thú.</td>
<td>Tusse índé thú.</td>
</tr>
<tr>
<td>So índá thú.</td>
<td>So índé thú.</td>
</tr>
</tbody>
</table>

### Past

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá á hain.</td>
<td>Tusse áe.</td>
</tr>
<tr>
<td>So á.</td>
<td>So áe.</td>
</tr>
</tbody>
</table>

### Perfect

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá á hain.</td>
<td>Tusse áe hín.</td>
</tr>
<tr>
<td>So á há.</td>
<td>So áe hín.</td>
</tr>
</tbody>
</table>

**Example.**—Jar khít chhúrá há. Fever and ague has come.

### Pluperfect

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá á thú.</td>
<td>Tusse áe thú.</td>
</tr>
<tr>
<td>So á thú.</td>
<td>So áe thú.</td>
</tr>
</tbody>
</table>

From the other Past Participle "chhúrá, another set of tenses is formed.

### Past

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>

### Perfect

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anù chhúrá hún. Fem. chhúrí hún</td>
<td>Asse chhúrá hún.</td>
</tr>
</tbody>
</table>

### Pluperfect

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anù chhúrá thú. Fem. chhúrí thú</td>
<td>Asse chhúrá thú.</td>
</tr>
</tbody>
</table>

### Infinitive or Verbal Noun

CONJUNCTIVE PARTICIPLE.
Āś karī or ichh karī. Having come.

ADVERBIAL PARTICIPLE.
Inde site. On coming.

Gāhnā. To Go.

IMPERATIVE AND ROOT.
Gāh. "Go."

PRESENT PARTICIPLE.
Gāhndā. "Going."

PAST PARTICIPLE.
Go or guchhūrā. "Gone."

I. - Tenses formed from the Root.

AORIST.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I may go.</td>
<td></td>
</tr>
<tr>
<td>Auṅ gachhān.</td>
<td>Asse gachhān.</td>
</tr>
<tr>
<td>Tú gachheh.</td>
<td>Tusse gachhā.</td>
</tr>
<tr>
<td>So gachhā...</td>
<td>So gāhan.</td>
</tr>
</tbody>
</table>

FUTURE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will go.</td>
<td></td>
</tr>
<tr>
<td>Auṅ gāhlā or gachhūnālā.</td>
<td>Asse gāble or gachhūnālē.</td>
</tr>
<tr>
<td>Tú gāhlā.</td>
<td>Tusse gāble.</td>
</tr>
<tr>
<td>So gāhlā.</td>
<td>So gāble.</td>
</tr>
</tbody>
</table>

IMPERATIVE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Go thou.</td>
<td></td>
</tr>
<tr>
<td>Tú gāh,</td>
<td>Tusse gachhā.</td>
</tr>
</tbody>
</table>

INDEFINITE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I go.</td>
<td></td>
</tr>
<tr>
<td>Auṅ gāhnādā or gāhnān.</td>
<td>Asse gāhnde or gāhnān.</td>
</tr>
<tr>
<td>Tú gāhnādā.</td>
<td>Tusse gāhnde or gāhnān.</td>
</tr>
<tr>
<td>So gāhnādā.</td>
<td>So gāhnde.</td>
</tr>
</tbody>
</table>

PRESENT.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am going.</td>
<td></td>
</tr>
<tr>
<td>Auṅ gāhnādā or gāhnān hān.</td>
<td>Asse gāhnde or gāhnān hān.</td>
</tr>
<tr>
<td>Tú gāhnādā hān.</td>
<td>Tusse gāhnde hīn.</td>
</tr>
<tr>
<td>So gāhnādā hā.</td>
<td>So gāhnde hīn.</td>
</tr>
</tbody>
</table>

IMPERFECT.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was going.</td>
<td></td>
</tr>
<tr>
<td>Auṅ gāhnādā thā.</td>
<td>Asse gāhnde thīe.</td>
</tr>
<tr>
<td>Tú gāhnādā thā.</td>
<td>Tusse gāhnde thīe.</td>
</tr>
<tr>
<td>So gāhnādā thā.</td>
<td>So gāhnde thīe.</td>
</tr>
</tbody>
</table>
III.—Tenses formed from the Past Participle.

**Past.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I went.</td>
<td></td>
</tr>
<tr>
<td>Anū ge or guchhārā.</td>
<td></td>
</tr>
<tr>
<td>Tū go or guchhārā.</td>
<td></td>
</tr>
<tr>
<td>So Soor guchhārā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asse gae or guchhārā.</td>
</tr>
<tr>
<td></td>
<td>Tusse gae or guchhārā.</td>
</tr>
<tr>
<td></td>
<td>So gae or guchhārā.</td>
</tr>
</tbody>
</table>

**Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have gone.</td>
<td></td>
</tr>
<tr>
<td>Anū go hāṅ or guchhārā hāṅ.</td>
<td></td>
</tr>
<tr>
<td>Tū go hāṅ or guchhārā hāṅ.</td>
<td></td>
</tr>
<tr>
<td>So go hāṅ or guchhārā hāṅ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asse gae hāṅ or guchhārā hāṅ.</td>
</tr>
<tr>
<td></td>
<td>Tusse gae hūṅ or guchhārā hūṅ.</td>
</tr>
<tr>
<td></td>
<td>So gae hūṅ or guchhārā hūṅ.</td>
</tr>
</tbody>
</table>

**Pluperfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had gone.</td>
<td></td>
</tr>
<tr>
<td>Anū go thā or guchhārā thā.</td>
<td></td>
</tr>
<tr>
<td>Tū go thā or guchhārā thā.</td>
<td></td>
</tr>
<tr>
<td>So go thā or guchhārā thā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asse gae thē or guchhārā thē.</td>
</tr>
<tr>
<td></td>
<td>Tusse gae thē or guchhārā thē.</td>
</tr>
<tr>
<td></td>
<td>So gae thē or guchhārā thē.</td>
</tr>
</tbody>
</table>

**Conjunctive Participle.**

| Gachhi kari. Having gone.      |

**Adverbial Participle.**

| Gānde site. On going.          |

**Examples.**—Aj anū Ku. tī go thū. Today I had gone to Kugtī.
Anū Bārī re kūdā jo guchhārā thā. I to the fair of Bārī had gone.

The following very common verbs are worth nothing:


Let-gāṅpā take away is conjugated like gāṅpā.

**MONTHS AND DAYS.**

Sankrānt, 1st day of the month.
Bahi, 2nd day of the month.
Masant, last day of the month.
Kālē mahinā, or black month = Bhadon. 1st is called * Bakṣora.
[putroṇā]: Kachalu, leaves are eaten.
1st Chetar, Dholrā, the month of begging by professional beggars with drama.
Bakṣākh, = Baisākh, 1st is called Basor or Briku.
Jaiṭh, 1st is called Lohle bohle ri Sankrānt. (Meaning not known).
Laira=Khawān or Sawan,* 1st is called Chirmu, the name of an insect.
Chichari in Urdu who attacks cattle in Sawan.
No marriages are celebrated in Chetar or Sawan.
THE PARABLE OF THE GOOD SHEPHERD.

St. John X, 11—16.

Khará páhal aun huñ. Khará páhal bhaiñá re táñ apnì ján dindá há. Apun majúr ate so jo páhal ná ate bhaiñá rá mâlik ná bhrabbu (red bear) jo índa heri kari bhaiñá jo-chhádí dindá há, ate nhañhí gáhná há ate bhrabu táñ jo chháñkandá (teareth) há ate bhaiñá jo utráñándá há. Majúr nhañkandá há so majúr há ate bhaiñá ri chind na karándá.

Khará páhal aun huñ, ate apnì jo pichhándá huñ ate merí munjo pichhándí hin. Jiháñ bhrádá munjo jándá há tíháñ aun bhré jo jándá huñ ate aun bhaiñá re táñ apnì ján dindá huñ.

Ate merí hor bhi bhaiñá hin jo is guttá ri ná, járúr há je aun dán jo ánán ate so merí hák khuñli ate akke khándá ate akke páhal bhóla.

The following sentences will further illustrate the construction of the dialect and facilitate comparison with the Kângra dialect:

1. Tera nán kyá? What is thy name?
2. Es ghoñe ri ketri umbar h? What is the age of this horse?
3. Etañ (or thanñ or êthiá thanñ) Kashmir ketre dór há? From here how far is Kashmir?
4. Tándo bûrhe re ghar keti gobhré hin? How many sons are there in your father's house?
5. Aun ajé bare dúrá thanuí handhe á hún. Today I have come walking from very far.
6. Mere kakké re puttrá rá bairi tiséri baiññi sete bhúá há. My uncle's son's marriage is with his sister.
7. Ghareñ (or ghere) hachchhe ghoñe ri jin há. In the house is the white horse's saddle.
8. Tiséri piñthi pur káthi pá. On his back put the saddle.
9. Userá gobhrá main matá márú. His son I have much beaten.
10. So jótá pur bakrí cháranda há. He is grazing goats on the hill (or pass).
11. So rukkhá tala ghoñe pur bekhárá há. He under the tree is seated on a horse.
12. Tiséri bhaiñ apñí baiññí thanuí bárá (or motá) há. His brother is bigger than his sister.
16. Tèsa thanuí rupayye lei laíñe. From him take the rupees.
17. Tèsa jo maté márikari joñe sete (site) bannhá. Having beaten him well tie him with ropes.
19. Mere agge chhalá. Walk before me.
20. Kaséri gobhrá tándo pichchë (or pichchë) índá (or indá) há. Whose boy is coming behind you?
21. So tain kas thanuí mullëñ lei? From whom didst thou buy that?
22. Giráñ re êkke hañwáñie thanuí. From a shopkeeper of the village.

Note.—The Sanskrit derivations are by Dr. T. P. Vogel, Archæological Surveyor to the Punjab Government. He has employed the transliteration system of the Asiatic Society of Bengal.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Agrālā, man forward in speaking.</td>
<td>Amar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahā, bird's nest. &quot;Kas pakhrūe dā śhāl hai?&quot; (Of what bird is that the nest?)</td>
<td>Alāy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aitki, this time, now.</td>
<td>Anī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajhān, yet, still.</td>
<td>Angā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. Akhokā, adj., of this year, akho, as in &quot;akhokī chhallī parokī chhalle thanū kharī hin,&quot; &quot;this year's maize is (lit., are) better than last year's.&quot;</td>
<td>Anugrahālā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Akkar, man not liable to forced labour.</td>
<td>Apānā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apa, but. Skr. aparām (=other, further).</td>
<td>G. Aten, and.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aukkhi, trouble: &quot;Mittar duuman aukkhā de wakat pacḥhāna,&quot; (Friend and enemy are distinguished at the time of difficulty). (Kānga).</td>
<td>Aukkhi-bhārī, same as aukkhi.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aunda, drain, a small drain cut across a field to drain it = chakā or chalā.</td>
<td>Ankā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachālā, destroy, injure. (Kānga).</td>
<td>Bagā, to eat = Vaddha. (Bandla). Skr. vādha = to slay.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bagālā, elderly man, head of family.</td>
<td>Baggar, a kind of grass, used for fodder and for ropes, Andropogon involutum and Erochophorum cornosum (Stewart); cf. gāo-dhan mālā.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baglā, a Gaḍdi's purse of untailed skin (f or tobacco).</td>
<td>Bagphā, flow.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bagphā, flow.</td>
<td>G. Bagphā, field.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāhṇā, plough sow.</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

* Words to which G. is prefixed are peculiar to the Gaḍi dialect.
Baihaod, capable of cultivation, (cf. beban).
Baihnj, bamboo.
Baihre, calf.
Baihri, year.
Bajh, ploughed land. (Kaloha). P. báj (=tribute)?
Bájhi, “except.” H. báj (cp. Platts)? + Skr. varjya (=to be avoided).
Bajlohar, hard, strong, used of hard, round stones in a river-bed as opposed to the soft sandstone of the cliffs; cf. karálá. (Baragrón).
Derived from H. bajar=hard. Skr. vajra=diamond.
Bajog, loss. Skr. viyoga = separation.
Bakhán, ease, comfort. H. bakhán.
Rajdh, in the south of the District, i.e., in Hamirpur and Dors, is used for bullock. In Pálampur of Kánta and Núrpur dánd used.
Skr. baśada.
G. Bañá, tell, speak. H. bolñá.
Bañ, jungle.
Báñ, or Báñ, a covered spring. Skr. vápi “At the báñ is the camp of Harjalá.” Also a woman’s nipple.
Bandrí, straw mat.
Bañhá (=Samala) Vitex negundo, Stewart, 166.
G. Barággh, leopard.
Barhná, Subst. masc. or verb, rain or to rain. Barañ, Skr. varshaña.
* Barúthi, the court-yard of a house=dáldán, cf. uán. (Hamirpur).
Bósá, a hamlet when high up on a hill. Skr. vása (dwelling).
Basáh, trust. Skr. vásávása.
Básand, ploughed land=taraddádi. (Gaddi).
Basdí, a hamlet. (Kutlehar). Skr. vasati = dwelling.
Basúndà, a hamlet, (inhabitant). Skr. √ vas = to stay.
Basúntí, Adhatoda Vesaca, Stewart, 164.
Bat, a road. H. bat.
Bat, a. f. egg.
G. Bát, wind as in “bář bát jhulúrá,” (‘a great wind is blowing’)
Skr. váta / vá.
Batlohi, brass pot.
Batra 50 % per annum of interest. (Kutlebar).
Bätt, upper millstone. Tañj, under millstone. (Bhawarna).
Bätti, a measure, = two sera pakka.
G. Bauhreá, sown.
Banákkarti, broom of long grass.
Beddo, see bedúña.
G. Behi, book (especially money-lender’s).
Behrap, a cluster of houses, a hamlet. (Properly the space in the middle). (Dhatwál).
G. Bekapá, a wether.
Beóbl, dhammap. Skr. bilva (=Aegle marmelos).
Beóuna (=beddo) a willow. Stewart, 206—8.
* Bhákrári, a mallet for crushing cloda.
Bhael, fibre made from the bark of the dhamman tree. (Beragrón).
Bhañdáur, see darobiá.
* Bhangan, the name of a fish: (Bhādpur), Beás.
* Bharauṭa, a clod-crusher. (Nadauntí).
  
G. Bharukkh, a. f. hunger. Skr. bbhuksba (?)
Bhaunda, foolish, silly.

Bheḍa, a sheep generally, also a ram. H. Ku. bheḍ = ewe.
Bher, a ewe. Op. bheḍā.

Bhet, a precipice. (Pālampur).
"Bhittān def deś,“ shut the door, (lit. the planks used here as a door).
Bhrabā, red bear. In Skr. powerful, lord.
Bhukrān, a clod-crusher. (Dera).

Bhān, field.

G. Biār, wind, as in “ baṛi biār, jhulāṛi,” (a great wind is blowing).
Bij, lightning when it strikes, while bijli=the flash. + Skr. vidyut.
Bilangan, a clothes’ horse, a stick suspended by two ropes from the eaves of a house. Skr. vilambana=pendant.

Bir, a ridge between fields. (Daro). Ku. Bir. Skr. viti=separation?

Birlā, broad. Skr. vistīrma.

Bitā, daughter, girl.

Boḍḍaṇ, peacock.

Buḍhi, mother.

Bāhlā, adj, low, depressed. (Nagrota).

* G. Bujazō, tender.

Bujkā, load.

Bunh, adv., below, as in “bunh gachh top,” (go down and search).

Ku. bunh.

Chāchā, father. Cf. H. chachā=paternal uncle.

Chak, head ornament.

Chakonā, square. Skr. catush - kona=four cornered.

Chalrā=auṇda, gu. vide (Malán). Skr. v. cal. = to ran.

* Chamal, the plant which children call “Jack-in-the-box.” (Gadá).

Chamba, Michélita campaca, Stewart, 5. Skr. campaka.

Chamrā, skin (of cattle).

Chaurī, skin (of a man).

Chandra, miser, cunning man.

G. Charāte, hind quarter of a sheep. (Dharmśāla).

Charṭī, masher, cf. karīṇu. (Dera and Sujānpur).

Chhābā, butter milk.

Chhālā, maize.

Chhanur, bad woman.

Chharolā, a stile.

G. Chheltā, goat, lamb.

Chheli, a lamb.

G. Chhikkā, load.

G. Chbiṛi, wood. + H. char (=shaft) ?

Chhopē, vaccination.

Chborī, chhokri, girl.

Chhorū, chhokrā, boy.

Chhūb, the six-sided cactus.

Chhū-nalī, water-cress.

Uhubbē, the rope with which a load of grass is tied + chābrā= basket?

* Chhumbr, a stack of maize. (Kutlehar). [jhumbr.]

G. Chimṛa, high.

Chindāṣa, think, wish.

Chirindā, maple.

Choi, a stream, a torrent. H. ooyā cp. Flatta.

Chornā, to strip, to skin.
'Choó, a stream, = choi—"Isé jímíná jo trai choú lagdo, tap nan han;" [to this land three streams are attached, there are nine mouths for the water.] (Kángra).

* Chunchal, a sort of blackbird with plumage blue tinted in the sun. From Skr. cancú (=beak) ?
Chupanje, interest on grain at 25% per annum.
Chúrá, parched rice.

* Dágülá, grape-vine, and Dhárá, grape. + P. angur ?
G. Dáh, courtship, as in "meri dáb karní," (make love to me). Skr. dāha. heat (?)
Dáhun, hive.
Dánd, tooth. Skr. dánta.
Dangá, a stone wall.
Dangá, a scorpion.
Dárákúl, coward.
Daráśi, sickle.

Daróhá, the multicomb, domesticated tree-bee; cf. bhañjáaur, the unicomb, wild tree-bee.

Datableá, morning meal.
Daund, a wood-pigeon.
G. Dépá, to cross (a pass, river, etc.).
Dhak-dhakh, little by little, dhakh, little.
Dhamman = Búhl, (Genus oppositifolia, Stewart, 27). H. dáman.
Dhurína, to drag.
Dhéré, crooked, as "dheri lakri," (a crooked stick).
G. Dheú, daughter. Skr. dúbútar.
Dhiála, earthen pot.
Dhiá, sun. Skr. dína-kara, divasa-kara ? = day maker, i.e., sun.
Dhigu, precipice.
Dhíngaré, Hind. arbar, a kind of pulse, Cajanus Indicus. (Ramgarh).
Dhíoír, a daughter's son. Skr. dañbítára.
Dhírn, to drag. (Chámmukba).
Dhíun, a tree with large leaves; bears a fruit, Atocarpus integrifolia. (Lodhán). Dhor, bullock. Skr. dhúrya, dhaúrya = beast of burden. (From dhúr, dhúra = burden).

Dhúrá, vide Dágula.
Dikká, see, look.
Dohó, blanket.
Dólá, to tremble.
G. Dote, to-morrow. cf. H. dan-tháin.
Dudhár, a hut in the cultivated land for the purpose of being near the fields.

Ehái, like this.
Ekal, wild hog which lives alone.
Gá, cow.
Gabbe, between. Skr. garbhe Locative of garbha = womb of H. gab.
Gacchá, a sheaf of rice. (Salob).
G. Gábhá, to go.
Galána, to speak, cf. H. galána.

* Gáu-dhar málá a rope of baggar grass and mango leaves suspended across the path to a cowshed to avert cattle-disease. (Baragrón).
'Qappf, chatterer, flatterer, as in Katotchān dī uttar mukkhi paranormal ghalakān jō sattā khusāmadān (or gappān) jō chañ, at the north-facing, doorway of the Katotchā to helpers (is given) ground corn, tō flatterers rice.

Proverb. H. gappi.

Garākā, a clap of thunder.
Garjū, thunder. Skr. √ garj.

Garñā, Carissa diffusa, Stewart, 42, very like karoandā, which is Carissa carandas.

* G. Gask, langur.
G. Gaun, hot.
Ghalak, helper.
Ghalkt, help.
Ghalnā, to help. H. ghálnā has quite a different meaning.
Gharethā, stand for water pots.
G. Gharingar, saddle of a sheep. (Dharmālā).
Gharnjī, the bird which makes bottle-shaped nests. (Sahob).
Ghar, a precipice.
Ghāttī, slope.
Ghorū, horse smaller than ghōrā.
Ghorā, a stack of rice-straw. (Kangra).
Ghunghānān, parched wheat.
Gid, the name of a fish. (Bhādpur), Beas.
Gidī, name of a fish. (Dera and Sujañpur).
Gobbrā, son. H. gabbrā = boy.
God, an eel-like fish, Mestacombius armatus. (Dera and Sujañpur).
Gohār, path to hamlet.
Gohran, cattle shed.
Gojhar, lap, part of garment.
Gorū, a herd of cattle, as in "tere gorū kitī thañar hin!" (how many head are there in your herd?)

Gotar, tribe (restricted to the decendants of one ancestor). Skr. gotra.

Guhātī, open.
Gullī, a cob of maize from which the grain has been picked.
G. Guṛā, sweet.
Guṛā, the sweet visceous matter deposited by insects on the leaves and flowers of the mango in spring. (Rajhān).
G. Hachhā, white (of things and animals). Skr. ascha (= clean).
Hākh, eye. G. hákhkhi.

Hāpā, walk.
Hānā, earthen cooking pot.
Hangī, sieve of wood and leather.
Hath-lōp, grooping,—karnā, to grope. (Kangra).
Hatiārā, a wretch, a murderer. + Skr. hataka.
Hāttā, return.
Haus, ploughing the standing crop of rice, "Hauñ Hāñ mahāna bhunghe" (the rice will be ploughed in Hāñ), cf. ur.

Hērā, shīdār.
G. Hernā, see, look.

Hī, yesterday, as in "Hī aṅg kachahri jo na qo," (yesterday I to kacherry did not go). Kū. ħi, Skr. hyas.
Hik-jor (hrasak-force), oppression &c.
Hīdā, snow. Skr. hima, (himālaya = snow abode).
Hiúnd, Hiúndá, winter, as “akhoke hiúndá manj tusse apni bhárē bakē kitēthi chárñi hin?” where will you graze your sheep and goats this winter? (Dharmśāla). Skr. hemanta.

* Hiúnwāt, snow-blindness.

Ibhān, now, ibhlā, ibbhā, of now, belonging to this time.

G. Ijai, mother.

Ikkar, kind of sugarcane.

Ilāṇ, kīta.

Irkhīā, shāme.

Itbhā, itbākhā, to this side.

G. Jabarē, an old man.

Jāhld, when. + Skr. yávād.

*Jalākā and pallā, names of blights.

Jalāhā, dumb. (Kangra).

Jāñi-māñi, Nolens volens.

Jānkār, wise.

Japhloṭa, croton tree, Jatropha curcas, Stewart's Punjab Plants, page 196. ( Kangra).

G. Jar, fever, as in “jar khít iobhūrā há,” (fever and aге have come). Skr. yvara.

G. Jellā, hard.

Jhakh, jhānjhā, stormy wind.

Jhasā, rub.

G. Jhaunṭū axe.

Jhudā, henpecked husband.

Jungānā, annoy.

Jhumbe=a stack of Indian corn. (Lambagráon), cf. chhumb.

Jhungā, house.

Jhungi, inferior house, shed.

G. Jorā, rope.

Junās, a wife. (Hamtrpur).

Junglā, yoke. (Bhawarna).

Juṭḥuttar, husband's elder brother's son.

Kā, crow, pl. kā, “mate kā hin,” (there are many crows). Skr. kāka.

Kāhld, when.

Kājo, why? (Gaddī).

G. Kak, uncle, kakki, aunt (i.e., father's young: brother or his wife).

* Kakiāru, mahser (=chatrāṭi). (Dera and Sujānpur).

Kākrī, cucumber.

* Kalbelān, the time between sunset and dark, evening.

Kalbhā, quarrel. Skr. kalaba.

G. Kalottī, black bear.

Kāmal, Rottlera tinctoria, Stewart, 197. The red powder which forms on the capsules is called kamīlā and is used for dye, worms and itch.

Kandā, a thorn. Skr. kanṭaka.

* Kandi, water beetle.

Kanār, (Kotla-Nārpur)=Amaltās, Stewart, 62. Skr. karṇikāra?

Kaphī, tender (=bujāṣ). (Dera and Sujānpur).

Karāl-Kachnar. (Kangra).

Kardī, Bauhinia Variegata, Stewart, p. 59.

Karaṇā, hard or kurāṇā. Skr. karkara.

Karkarā, iris, with broad leaves and purple bluish flowers (Triund Dharmśāla).

Kas, a stack of rice, square or oblong (Solob); cf. kunu. (Solob).

Kasākṛā, a crab. (Phelā in Mandi). +Skr. karkaṭa = lobster?
Kasal, swarm. Kasal, soft, used of the soft sandstone which is rapidly worn into tracks by the feet of men or cattle (Baragron); cf. kasari, and hajlotthar. Kasar, sick. (Baragron).
Kasmul, Berberis aristata. Rasot is made of the root of the kasmal.
Kaur, a weed with a yellow flower (Lodhwan), observed in fields generally in February and March.
Kawari gandal, a plant of the aloe kind? Aloe perfoliata, Stewart.

*Kendu, Deospyros montana, right bank of Beas.
Kes, hair.
Khad, stream, river.
G. Khadna, calk.
Khed, a ram.
G. Khagta, a chip, a splinter. Skr. sakala (and salaka)?
*Khakhar the name of a fish, in Urdu Mahaser. (Bhadpar on Beas).
G. Khalai, locust. Skr. salabha.
Khal-dara, resin of the chil, (Pinus longifolia), Darini.
Khali, skin (of a sheep or goat).
G. Khund, a flock, (Dharmasa) as in “tussere khande manj kerti.
haira bakri hin?” (how many sheep and goats are there in your flock)?
Khara, good.
G. KharaL hair.
G. Kharat, loss. Skr. sar to break.
Khara, basket. Skr. khar, khari = a measure of capacity.
G. Kharina, stand up.
be
G. Khastr, father-in-law. Skr. asura.
G. Kheil, a porcupine (= sahl). Skr. asyaka.
go
Khel, cold.
Khail, land fallen out of cultivation. Skr. khila = fallow land.
Khil-sal, rent for uncultivated land.
*Khakharna, to teach. Skr. sikr.
G. Khikhna, teach.
G. Khokha, the receptacle above the fur.
Khuchna, to have sexual intercourse with.
Khuchipa, pa.n. verb, from foregoing.
Khukh, puff-ball, Stewart, 268.
G. Khuska, dry. Skr. shishka.
G. Khun, take out, cast out.
G. Khun, hear, khusna, cause to hear.
*Khun, name of a fish. (Biwa).
Khureta, foot and mouth disease, (also called lale).
Ki, and jo, dative affixes, as in “Debi Chand here ki chali, (Dev.
Chand went to shoot).
Kichh, something = kuchh.
Kir, snake. Skr. kita (= worm).
Kiu, common bean. (Lodhwan).
Kochhi or kochki, (Dadh), a large landing net. (Kangra).
G. Kc, a fair.
Kokra, blue rock pigeon (Mundhi); (vide para).
Kothila, a clod-crusher. (Kangra).
Kucl, slope. (Bangar).
Kukra, kula, a stack of maize stalks. (Louh).
Kukri1, maize-stalks without the cobs. (Lanj).
Kuñj, girl. From Skr. kula (= family) ?
Kuñjá or kuñjъ, a stack of grass.
Kunnán or kunná, a stack of rice, round with a peaked top, cf. ka:
(Suloh).
Kurká, name of a fish. (Dera and Sujánpur).
Kuskañá, speak softly.
Kutáhná, on what side ?
*Kutár, dog. Skr. kurkura, kukkura.
Kuthá, where ?
Kuṭ-phát, land cultivated after an interval of 2 or 3 years. (Lanj).
Láhar, land in which rice is not grown.
Laira, Sawan.
Lairth, lying-in woman.
Lak, waist, "Merá lak dōla" ("my waist swings").
Lakoñá, shelf in wall.
G. Láná, fine or smooth, as "piṭṭhá láñá há," (the flour is fine).
Larh, a ram used for breeding.
Laubhá, boy.
Leh, thistle. (Lodhwan).
Lhás or lhá, a.m., a landslip.
*Lándak, tail of cattle only. (Baragréon).
G. Lingá, Kánc̄h língá or língáth, tail.
G. Lodhá, blood, of an animal. Skr. lohita (= red blood).
Loṭñá, loṭñá, waterpot.
Lugar, drink of rice juice.
Lúndñe, sickness like measles.
*Luni, wages for picking cotton : (Tíra in Kutlehar).
Lurhná, fall.

Mach, a kind of toothless rake, made with a curved blade and a handle, for levelling muddy land.
Machhá, lazy.
Mágar, kind of bamboo.
Máhnán, man.
*Makhar, a swarm of bees.
Makhir, honey.
Manáñá, flying fox. (Sujánpur Tíra), = mancháñ. (Kotla).
Manj, in.
*Masarin, potentilla. (Triund, Dharmśálá).
Matá, much, excess.
Matotra, at enmity.
Megh, rain. Skr. megha = cloud.
Mesá, hush up.
Mhai, buffalo. Skr. mahisha, Pukhto mekha (= female buffalo).
MH̄̄, herder of buffaloes.
G. Muláñá, to meet, to be joined, to be procured, as in "minje Núrpúra màñ i dhár mulá ḥá," (I have got a range in Núrpur).
Mirg, leopard.
*Mugí, a square receptacle made of mud and straw.
Múñá, mouth. Skr. mukha.
Muklä, sufficient.
Mának̄h, or manuk̄h, husband. Skr. manusha (= man).
Mund, head. Skr. munđa (= bald, bald head, head).
Munná, boy.
G. Nachrohñá, the fourth day.
Nagar, town. Skr. nagara.
Nai, river.
Nakarj, the day before the day before yesterday.
Nal, stream, also nálá; nálú, smaller than nálá.
Napíná, to wring, (clothes, &c.).
Nár, stone.
Naun, a masonry tank as in "Thuvalá dá naun."
Nehá, like this.
Nhasápá, run away. G. Nähkhuna.
Nirá, niirá, darkness.
Nírá, niró, weak young child or animal unable to digest.
Nihálá, wait.
Níbl, the plains.
Níblá, plainsman.
Nírá, blue jay. (Malán).
*Nínán, slow.
Nindar, sleep.

* Obán, an umbrella of leaves on a bamboo frame (=pohrá at Darini), Hamirpur.
Obí, covered room.
Ori, shed for sheep or goats.

Pacháháni, towards behind.
Pachhaiina, recognise.
Páhal, shepherd.
Páhá, tenant.
Painná, sharp.
Pákhrú, a bird.
Pálo, a bird.
Pjál, cold.
Pálosná, bring up, rear.
Pánstará, Wendlandia exsénta, Stewart, 17.
* Pararu, a small stack of wheat.
Paraul, s. f., the gateway of a house. Skr. protoli? H. paul?
G. Parar, foot.
Pará, blue rock pigeon (Mundhi), vide Kokrá. Skr. páravata (turtle-dove).
Para, Erythrina arborecces. A tree with large leaves, thorns, and knotted (?) bark. At Pander in Nápbrpur I saw some wandering tribe making broad bands of this wood, which they made up in rolls and used for making the hoops of sieves.
G. Parj, the day before yesterday.
G. Paróbe, the day after to-morrow.
Parora or Porora. Tree with long pointed glabrous leaves.
Patandar, parents.
Páthá, name of a fish. (Kángra).
G. Patók plain.
* Pat ó, father's younger brother, and Patón, his children. Skr. pitrya (=párma).
Par, a water-plant with leaves like sorrel. (Lodhwán).
Perú, a large basket consisting of a cylinder with narrowing mouth and a hole near the bottom for taking out the grain stored in it.
Phágó, phágordó, wild fig.
Phát, meadow.
Phatné, strike with sword.
Phaté, a shingle for roofing (Darini).
G. Phiri ipá, return.

Phuk, life, soul, as in "Parme sere díá kírpá te mereñ gharen chár phékkan han" (by the fawour of God there are four persons in my house).
Pippal, red pepper. (Hamirpur).

Pírpá, to get ready, as in "pírá merí pálkí," (get ready my palauquin). (Song).
Píálá, yellow. Skr. píta.
Prágrá, light, as in "prágrá kar" (make a light).
* Prasan, thread as it is spun, i.e., as from wool it becomes thread and is wound upon the spindle. Skr. prasarana?
Puqá, be acceptable.
Puñal, shepherd.
Pukká, poká, kiss.
Pukkará, help.

G. Puñhi, prep. and adv., up, above, upon, as in "puñhi mat gachhe," (do not go up).

* Rana, queen bee. Skr. rájan (= king) rájánaka (= kinglet).
Ríthi, spur of a mountain. (Rihla).
Ríkh, line.
Runká, tinder box.
Ruákhar, hard hearted.
Rurbá, a. m. fixed rent=P. Chakauta.
G. Ruñtí, bread.

Sahansar páín, Asparagus racemosus, Stewart, 233. (= thousand root).
Skr. sahasra-páda (thousand-foot).
Saíl, a porcupine. Panjabi, see; in Gádi, Kheílá. Skr. 1 xalaka, xalakka.
Sálá, xaltra = quill.
Sáít, woman's red cloth covering.
* Samalá, see Banná

Sandhá, a bull. Skr. sándha, i.e. sa-andhá means provided with testicula (ánda = egg, testiculum) * Pukhto sandá, (= male buffalo). "Ghírthni rañò niñáh, Jhoñá sandh níñáh." A Ghírthní cannot become a widow any more than a male buffalo can become a bull.—Péverb.
Sandá, a standing place in shade for cattle.
Sangrá, narrow. Skr. sánaka.
Sappar, a cliff, or rock.
* Sathá, always. Skr. sarvatá in any case.
G. Saturí, a bundle of rice, cut but not yet tied. (Sulub).
Sarká, the state of having a rival wife. "Sauke par jáná main no mañúr nahn kiá." (I did not consent to go on the condition of being a rival wife). Hansu us. Mt. Koko.
Sá, the functions of a barber, a shave. (Kángra).
Sek, bark-fibre. (Baragráon).
Sik, lead. Skr. ása, ásaka.
Simbal, simbal, Bombas skoptophyleum.
Sîndh; whistle.
Sîná, wet.
* Sirigná, ground-bee.
Sit, (Gádi, khit) ague. Skr. sîta (= cold).
Siták, bark of a tree (Baragráon).
So, placenta, bearing young (of animals). Skr. सा to bear.
Sobá, slight rain. (Rajhán).
Sotná, to glean, sweep, or collect by sweeping. (Lanj).
Suárf, suári, small field next to house.
Suhálf, sweet wheaten bread.

- Sukáman, a parasitical plant. I have only seen it growing on mango trees. Fleshy leaves. I cannot trace it in Stewart. (Nürpur).
- Sukof, drought, "Is baras sukof barfi hai, hup assán thelá pāj depe," cf. thelu.

G. Sóná, sleep.
- Sunán, needle. Skr. sivyati, to sew सीव्यति.

- Sup, a winnowing basket of bamboo. Chhaj is a winnowing basket of the tii of kána grass. Sup in Urdu, see Fallon, sub. voc.
Sutiágar, trader.
Sutránjan, marigold. (Hamírpur). [Sartéj, sartéjí].
Táláén, on this side.
Táló, then. Skr. tádá khalu? *
- Tan, a mächán.
Tándirá, tándíri, silver neck-ring.
Tap, see under thelu.
Tárphándí, crooked (morally).

- Tásí, trouble, annoyance, as in "má lá tusu saite, takrár karí-loo tusu rox ros munjo kajó tásí há?" (I made a promise with you, why do you daily give me trouble?) (Dharmásala Gádi).
Tát, father's elder brother, fem. tati, and tair, i, are his children.
Skr. táta?
G. Taulá, quick (also Jándri). Čp. H. turat, Skr. tvarita, op. H. tund,
Skr. tátpa.
Táundí, s. f., hot season. (Gádi). Čp. H. tannus, Skr. tapas.
Teprá, squint eyed.

G. Thásí, a head (of cattle). (Dharmásala).
Thaí, deposit, "eh meri thaípá hai," (this is to be kept for me), also verb, to deposit.
Thák, s. f., an obstacle. Čp. H. thákáná to weary, to harass.
Thaltí, nether millstone. (Bhawarna). Skr. tháli = land, floor (sthála)
H. thal.
G. Thándá, lazy.

- Thelu, a flat piece of wood placed in a water-course to make the flow of water even in order to divide it equally amongst the smaller channels by means of pieces of wood (tap) fixed in the thelu.

* Thil, snail, [phil]. + Skr. stíma (स्तिम—), slow, creeping?
Thippá, girl's covering.
This, going slowly, stopping.
Thullá, thick. Skr. sthála.
G. Thángár, parched grain.
Trámá, copper. Skr. táma.
Trithá, threá, thrist. Skr. trish.
Tuár, Sunday.
G. Tundí, sheep's trotter, cf. thudá in Kulhl.
Uán, courtyard of house.
Ukkhál, wooden mortar (for pestle), foolish man.
Unhmukkhá, andhri, pig, boar.
Undrá, a hamlet.
Ursá, a spindle held in the hand. (Dharmála Gádi).
Ur, planting rice by hand, "asseñ naññá úr bhi-lei-chhadia," (we hav
planted the rice by hand in the marshes) cf. hauñ.
Usáhal, fr. oṣñá, a descent.
Uümá, ascend, as in "müññ thoñ nañ oṣññá, maññha maññha
slá" (by me it cannot be ascended, I will come slowly). (Dharmála
Gádi); cf. oṣñá.
Ut, stupid.
Utáhán, on that side.
Utáñ, vomit.