

do it"; the sense of "being disturbed in mind" does not occur, though it may, perhaps, fairly be gathered from the last of those given by Lane. I should be inclined to render *man yuhda qalbuhu*, &c.—"He whose heart is guided to quietness and rest of soul is not disturbed in his doings, but acts without fear or trouble of spirit."

v. 56. Among the Arabs, when two parties of men met, if they meant peace, they turned towards each other the iron feet (*sijj*, plural of *suji*) of their spears: if they meant war, they turned towards each other the points.

v. 57. The "cistern", *hawḍ*, is a man's home and family.

v. 60. This verse, the commentary tells us, was quoted by 'Othmān son of 'Affān, the third Khalīfah.

v. 62. This accords with the proverb—*innama-l-mar'u bi'agghareyhi*—"A man is accounted of according to his two smallest things"—his heart and his tongue.

vv. 60-62 seem consecutive in sense, and probably belong to the same poem; but it is very difficult to see how they cohere with the rest of this. v. 63, on the other hand, seems separate not only from the rest of the poem, but also from the three verses that precede it; grammar would require that the verb at the end of it should be *marfū'*, not *mejsūm*—*yaḥlumu*, not *yaḥlum*: but to read it so would disturb the rhyme, and be a fault of the kind called *iqwā*. The commentary says that the *min* of *yaḥlum* is originally *mauqūf* (quiescent in a pause), and is read with *kesr*, because that is the appropriate vowel for making a quiescent letter moveable; but this reason is very lame. On the whole, it seems certain that v. 63 does not properly belong to the piece, and it is probable that vv. 60-62 are also intrusions. No other poem of those by Zuheyr that remain has the same metre and rhyme as his Mo'allaqah, and it is most likely that fragments of other poems, now lost, in this measure and rhyme that have survived have been included in it, because there was no other piece into which they could be put. The rest of the maxims forming the conclusion of the poem can be understood as arising, some more, some less closely, out of its subject; but the different order in which they occur in different recensions, and the fact that some recensions omit some of them which others supply, make it doubtful whether even they all properly belong to the Mo'allaqah.

Stray Arians in Tibet.—By R. B. SHAW, *Political Agent.*

(With one plate.)

The line which divides the Musalmān from the Buddhist populations of Asia, where it crosses the valley of the Upper Indus, passes through the villages of a small tribe which is worthy of some attention. It is Arian in blood though surrounded on all sides but one by Turanians of the Tibetan branch. The people of this tribe are proved by their language and their customs, which are supported by their traditions of former migrations, to

belong to the Dård* race, although they themselves are not aware of the kinship. They are known simply as *Bròk-pà* (or highlanders). While isolated among strangers they have preserved themselves with a caste-like feeling from amalgamating with them, and seem to have only recently and very superficially accepted the religious beliefs of their neighbours. The greater part of the tribe is thus nominally Buddhist, while two or three of their north-westernmost villages bordering on Baltistán have become Musalmàn.

This tribe presents therefore, to the student of early institutions, the interesting sight of a people of pure Arian race, isolated in the semi-barbarous stage, and who enjoy the rare distinction of being practically unaffected by the action of any of the great philosophising or methodising religions; although in some of their customs they have not altogether escaped being influenced by contact with neighbours of another race.

I paid a visit to the Dàh-Hanu district (the home of these so-called Buddhist Dàrds) on my way down to India from Ladàk (Western Tibet) last winter (1876). In a wild gorge through which the narrow Indus rushes, and where the grand masses of granite seemingly piled in confusion on both banks scarce leave room for the passage of the river and conceal the higher mountains behind them, my first camp was pitched. Close by, the Hanu Ravine, which in its upper part expands into a wide inhabited valley, escapes through a rocky chasm into the Indus. Here, on a little triangular plain a few yards in extent between the cliffs and the river, the only flat spot around, the people of Hanu were waiting to receive me. The sun was setting; the gorge was already in deep shade; a line of women in dark attire was drawn up along the side of the pathway, each holding in her hand a saucer full of burning juniper-wood from which columns of smoke ascended in the still air, uniting overhead in a kind of canopy and giving out a pungent incense-like odour. A wild music of drums and screaming pipes was playing. As I approached, the women bent down and placed on the ground at their feet the smoking bowls which screened them as in a cloud, while they greeted me in the peculiar manner of their tribe by waving the two hands rapidly in front of their faces with fingers closed as if holding something.

My attention was chiefly attracted by some witch-like old hags of the number, with faces begrimed by juniper smoke, whose sharp haggard features and deep sunk eyes were in marked contrast with the flat Tibetan countenances to which one is accustomed in Ladàk. These were unmis-

* Although Dr. Leitner (in his Dardistán) states that the name Dard was not claimed by any of the race that he met, yet I have heard the Drás people of that tribe apply it to their parent stock in Astor under the form *Dardé*. They are also known to their Kashmíri neighbours by the name of *Dardé*, and *Dardú*.

takeably of a different race. They wore long straight woollen smocks, square flat caps poised on their heads with one of the corners projecting over the forehead, the hair done up into numberless slender plaits hanging loose and straight, and sheep skins suspended like cloaks over the shoulders, the only part of their dress resembling that of Tibetan women, excepting the mocassin-like boots. The men were clothed just like Tibetans* with caps, like black nosebags, falling over one ear.

These people were inhabitants of the Hanu side-valley, whose villages lie some distance up it, but who had come down to the gorge of the main river (Indus) to receive me. They have lost their own tribal dialect and speak Tibetan; but otherwise in dress and customs they resemble the rest of their people.

My next day's march led through similar scenery, the path now rising up the side of the cliff supported on frail-looking scaffoldings of tree-trunks resting on projecting rocks or on wooden trestles, now plunging precipitously down to the river-side where a stone could be thrown to strike the opposite cliff across the Indus. We saw a village or two on the other side at the mouths of lateral valleys, inhabited not by Bròkpàs but by Musalmàn Tibetans from beyond the mountain-range on the west. At length we came to a succession of isolated villages on our own (north-east) side of the river, mostly placed on high alluvial plateaux near the mouths of side ravines (whence they obtain their water for irrigation), and divided by vertical cliffs into terraces rising in successive steps. Here the warmth in summer is great, the rays of the sun being thrown off from the granite sides of the confined valley, so that where water is available the vegetation is luxuriant. Vines trail from the overhanging cliffs and from the splendid walnut trees, and two crops ripen each year on the same ground during the summer season, nothing being grown in winter. The apricots, mulberries, and apples of the district are celebrated. Between the villages there is nothing but the most arid wastes of granite without a green thing to cheer the eye. In this part the villages that occur in the other side of the river are inhabited by Bròkpàs as well as those on this.

Dàh is the principal village in this part. Situated on a long sloping alluvial terrace about a hundred yards wide and at the highest part perhaps a couple of hundred feet above the river, it is separated from a still higher terrace by a wall of cliff which culminates in a point immediately above the village. On this point a cairn surmounted by thin staves with fluttering rags attached, marks the supposed abode of a local demon or deity. The howling waste behind, invisible from the village on account of its higher level, but rising into still higher mountain masses which tower above, affords a fitting scene for all the supernatural doings of the

* Women are everywhere the most conservative of national customs.

mountain spirits. The scenery which inspires awe in a passing traveller, has made its mark on the minds of the inhabitants. These lofty solitudes are, from their earliest years, connected with ideas of dread, which shape themselves into myths. The priest affirms that sometimes in the early dawn while performing the annual worship, he perceives a white indistinct shape hovering over the cairn ; and this, he says, is the goddess of the spot revealing herself to her worshipper. The people believe that this demon keeps a special watch over all their actions, and in a country where frequent accidents by flood or fell are almost inevitable, and where a false step or a falling rock may cause death at any time, they put down such disasters to the vengeance of the goddess for the neglect of some of their peculiar customs which they have persuaded themselves are religious duties.

Foremost among their tenets is the abhorrence of the cow. This is an essentially Dârd peculiarity, though not universal among them. Unlike Hindus they consider that animal's touch contamination, and though they are obliged to use bullocks in ploughing, they scarcely handle them at all. Calves they seem to hold aloof from still more. They use a forked stick to put them to, or remove them from, the mother. They will not drink cow's milk (or touch any of its products in any form) ; and it is only recently that they have overcome their repugnance to using shoes made of the skin of the animal they so contemn. When asked whether their abstaining from drinking the milk and eating the flesh of cows is due to reverence such as that of the Hindus, they say that their feeling is quite the reverse. The cow is looked upon as bad not good, and if one of them drank its milk, they would not admit him into their houses.

Again in reply to a question, they ascribed this custom to the will of their goddess. They found by experience that she would not allow them to drink the milk of cows with impunity. The son of a certain head-man of the village of Ganok, a Musalmân Bròkpà, had broken through the prohibition after living some years among the Baltis. After a time the goddess caused him to go mad and to throw himself into the river where he was drowned.

Thus although the Bròkpàs of Dâh-Hanu are nominally Buddhists, yet their real worship is that of local spirits or demons like the *Lhà-mo* (goddess) of Dâh.*

* In this, however, they are not singular ; for the Tibetans of Ladâk also have a reverence for similar spirits of purely local influence called *Lhâ* (cf. *Lhâ-sa* "the city of gods"), a reverence which seems to be neither founded on the Buddhist dogmas, nor much countenanced by the more respectable members of the Lâmaïte hierarchy. An annual incarnation of one of these demons (a female) takes place at Shè, a village of Ladâk, in the month of August ; but though Lâmas are so plentiful in the country, it is to one of the lay members of a certain family that the honour of giving a temporary body to the deity belongs, while Lâmas are rarely to be seen in the crowds that witness

Her name is *Shiring-mo*.* A certain family in the village supplies the hereditary officiating priest. This person has to purify himself for the annual ceremony by washings and fastings for the space of seven days, during which he sits apart, not even members of his own family being allowed to approach him, although they are compelled during the same period to abstain from onions, salt, chang (a sort of beer), and other unholy food. At the end of this period he goes up alone on to the rocky point before mentioned above the village, and after worshipping in the name of the community the deity who dwells there in a small cairn,† he renews the branches of the "shukpa" (*Juniperus excelsa*)‡ which were placed there the previous year, the old branches being carefully stowed away under a rock and covered up with stones.

It is said that this deity or spirit accompanied the ancestor of the priestly family from the original home of the Bròkpàs in Gilgit. Formerly the priest used to be occasionally possessed by the demon and in this state to dance a devil-dance, giving forth inspired oracles at the same time, but these manifestations have ceased for the last twelve or fifteen years. The worship is now simply one of propitiation inspired by fear, the demon seeming to be regarded as an impersonation of the forces of nature adverse to man in this wild mountainous country. Sacrifices of goats (not sheep) are occasionally offered at all seasons below the rock, by the priest only, on behalf of pious donors. They talk of the existence of the demon as a misfortune attaching to their tribe, and do not regard her with any loyalty as a protecting or tutelary deity. In each house the fireplace consists of three upright stones of which the one at the back of the hearth is the largest, 18 inches or 2 feet in height. On this stone they place an offering for the *Lhāmo* from every dish cooked there, before they eat of it. They also place there the first-fruits of the harvest. Such is their household worship.

Besides this spirit-worship, which is their tribal religion, they have a superficial coating of Buddhism. They say that three or four cycles, that is

the performance and consult the oracle. Perhaps this may be the remains of a form of local spirit worship which may have preceded Buddhism in these countries. I have already treated this subject elsewhere.

* The affix *mo* is the Tibetan feminine affix, as *bo* is the masculine.

† The *Sidh-pòsh Kāfirs* (probably Dards) have also a custom of "going once a year to the top of a mountain as a religious exercise and putting a stone on a cairn" (Leitner's Dardistan, Vol. I, Part 3, p. 42).

‡ This is also a Tibetan custom with this difference, that each Tibetan householder has a similar sacred bundle of *shukpa* branches and horns of animals on the flat roof of his own house. But these customs are mere survivals (superstitions) among the Tibetans, while they form the religion of the Bròkpàs.

forty or fifty years ago, after a war between Shigar and Ladàk, when their country was occupied by the Ladàk army, the Lâmas converted them. The head Lâma at the monastery of Skirbuchan, further up the river, told me, however, that it was only some twelve or fifteen years ago that the Bròkpàs were converted by Lâmas from his monastery who went on begging tours amongst them. But this may have been a mere revival. At any rate, there is a remarkable absence in the Dâh-Hanu country, of those Buddhist monuments (long stone dikes covered with inscriptions, and tall structures surmounted by obelisks and containing relics, called respectively *Mané* and *Chorten*) which form such a conspicuous feature along the roads and in the villages of Tibet. I saw one or two small *chortens*, evidently newly erected, and in two villages small *gompàs* or hermit-cells (the larger monasteries of Tibet have the same name) inhabited each by a single Lâma, one of whom was a Tibetan and the other, whom they brought forward rather as a curiosity, a real *Bròkpà* Lâma, the only one in existence. These *gompàs* also were quite new.

The Bròkpàs burn their dead like the Ladàkis; that is to say in little brick furnaces on the hill-sides. The upper part of the furnace is a short upright cylinder into which the body is crammed in a squatting posture with the head tied well down between the knees, while a fire is lighted in the square base of the furnace. This method is probably adopted as saving fuel in a country where it is so scarce, and where it would be difficult to get logs sufficient for the ordinary mode of Hindu cremation where the body is extended at full length on an open pyre. The corpee is carried to the burning on a kind of sedan-chair raised by poles on men's shoulders. It is placed in the squatting posture in which it is to be burnt, but covered up with flowing coloured sheets so that it might almost be taken for a veiled woman being carried on a journey. Often in Ladàk a broad-brimmed Lâma's hat is placed on its head to secure a blessing for the soul of the defunct.

Mr. Drew, who has given a most interesting short account of these Bròkpàs in his "Jummoo and Kashmir," is, I think, mistaken in supposing that they have no caste, as the other Dâds have. I have heard of at least three caste-like divisions, which we may call those of *priests*, *cultivators*, and *artisans*. The priestly families (called *Lhâbdak*, Tib.) form the highest division in each village. Although men of the next caste are allowed to come into their houses, yet it is only on condition of washing their hands and faces before doing so, especially if they have recently been among the Gentiles (Tibetans, &c.), a precaution that does not seem to be considered necessary on other occasions by the Bròkpàs, who are a very dirty people. This next caste which forms the bulk of the people is called *Rûshen*. The younger branches of the priestly families become *Rûshens*, since there can only be one priest or Lhâbdak in each village.

Besides these there is a lower caste consisting, in the village of Dàh, of only five families. They were originally blacksmiths, it is said, but no longer carry on the ancestral calling. They are called *Rüzmet* (Tib.) or *Gárgyut*.^{*} Their women are not allowed to approach the cooking-hearths of the higher caste, nor are the *Rüzmet* men, excepting after a purification similar to that of the *Rüşen* on going into the houses of the priests. The higher castes will not eat what is cooked by them.

Reversing the custom of the Hindus in the matter of marriage, the lower caste may take wives from the higher, but not *vice-versâ* (except in the case of the priests who, I gather, can marry *Rüşen* women). Probably as a consequence of this, a married daughter is never allowed to re-enter the house of her parents and may not touch anything belonging to them. After three generations of marriages with the higher caste, the progeny are admitted into it. While at Dàh, I was questioning a party of Bròkpàs, and one of them, an old man who, though sitting rather apart, had been very forward in answering my questions, became silent and hung down his head when I began inquiries into the caste-system. It appeared that he was a *Rüzmet* or low-caste-man. But presently he brightened up and said: "True, I am now a *Rüzmet*, but in three generations I can become *Rüşen*." This thought seemed to console the old man, much to the amusement of the others.

Polyandry is the rule in Dàh-Hanu. As the Bròkpàs do not intermarry with the neighbouring Tibetans, it would seem that the question of its possible cause or effect in a disproportion of the sexes could be well studied in this confined area. I had not leisure or opportunity to obtain exact statistics, but if there were any notable excess of either sex in such small communities, where there is no monasticism to speak of, it could hardly escape notice by the more intelligent among them. I repeatedly put the question: "Why do several brothers take only one wife between them?" The answer given me was: "Because the land is not sufficient to provide food for the families of the several brothers, if they each took a wife." Again I asked: "If an equal number of boys and girls are born in your village, as you say; and each family of two or three (or more) brothers takes only one girl to wife between them, where are the other girls? Do they

* These castes seem roughly to answer to three out of the four castes prevalent among the main body of the Dàrds: viz., 1st, *Shin*; 2nd, *Yashkum* (these two castes trade, cultivate land, or keep sheep); 3rd, *Kramin* (? derived from *Krum*=work) (are weavers, carpenters, blacksmiths, artisans in fact); 4th, *Dóm* (are musicians and do low drudgery; this caste seems absent from the Dàh-Hanu division of Dàrds). [See Leitner's Dardistân, Vol. I, Part 3, p. 48, 2nd note, and Drew's Jummoo and Kashmir, p. 426.]

marry into the villages of the neighbouring Tibetans?" They answer, No. "Are there many unmarried women in your villages?" They reply that, on the contrary, they often find it difficult to procure wives. It would seem therefore that there must either be a great defect in the number of births of females, or an equal excess in their deaths while young. I could not hear of female infanticide and do not believe that it is practised, as, if it were, it must be known to the Kashmir officials.

It is not only in marriage that they keep themselves apart from their neighbours. They will not eat with the Tibetan Buddhists or Musalmans or other outsiders, nor will they allow these to come near their cooking places. The caste prejudice seems to originate on the side of the Bròkpà, for their neighbours often eat in their houses, only separate dishes are given them which are afterwards purified with burning juniper. No Bròkpà will eat in the house or from the dishes of a Tibetan; nor will he eat fish or birds or (of course) cow's flesh. Formerly, if they had been among the Tibetans, they would purify themselves with the smoke of the "shukpa" before entering their own houses again.

The tribe is subdivided into several groups of villages. 1st. Those in the Hanu side valley (whose inhabitants have exchanged their own language for Tibetan, being situated on the main road between Skardo and Ladàk.) 2nd. The Dàh group, consisting of Baldès, Phindur, Byéma, Sani, Dundir, and Dàh villages. 3rd. The Garkhon group, consisting of Garkhon, Dàrchik (large village on west of Indus), Sanàcha (ditto), Urdàs, Gragra (up side-stream on east), and Watsara. These are all the Buddhist villages. The people of each group consider themselves to be one community. The Dàh people reckon from seven ancestors who first colonised their villages and of whom they give the names: *viz.*, *Lalüsho* (from whom the Lhábðaks or priests spring); *Zoné*, *Dàkré*, *Gochaghé* (these three are the ancestors of the *Rüshen* caste); *Düsé*, *Gabüré*, and *Tukshüré* (these are the fathers of the *Rüzmet* caste). The land of Dàh is still divided according to these families, though some of it has changed hands. In this fact we may perhaps see a trace of the early Arian joint family holding, passing into the stage of individual proprietorship. Each man knows his own ancestry (real or imaginary), and each field is known as belonging to the patrimony of one of the seven fathers of the tribe, though it may now be in the hands of a descendant of one of the others. The remaining groups of villages have similar traditions. The Dàh people say that their ancestors, when they first came, lived by hunting, not by agriculture. One of their mighty hunters dropped his bow (called in their language *Dàh*) on the hill-side. It became a water channel which fertilized the fields of what afterwards became a village. One of their Chiefs found certain seeds growing wild which he sowed near the water-course. These seeds proved to be those of wheat

and barley. Thus the village was founded. The story of the bow is probably originated either by the curved course of the water-channel which comes out of a side valley and bends round the hill side to reach the village; or else by a mere superficial resemblance of sound between the name Dàh (of which the origin had become forgotten) and the name for a bow.

Several of the villages possess a communal dwelling in which every inhabitant of the village has a place. That of Dàh is very curious. It covers a considerable space in the angle between the Indus and a side-stream, protected on two sides by the precipitous declivities of the high alluvial plateau on which it stands and on the third by a wall. It was thus fortified against the raids of the neighbouring Baltis. The interior consists of an intricate maze of passages, some open and some covered in, which may be considered either as the lanes of a tightly packed village, or rather as the passages of a vast single storied house which forms the common dwelling of the whole community, each household having its separate apartment or den. Here the people always live during winter, for warmth or for company. They all, however, have other houses for summer, out in the fields. I could not discover that there was any difference in tenure between the lands adjoining the common dwelling and the outlying fields. The village of *Dàrchik* likewise is cut off from the lower course of the valley by a vertical cliff, the escarpment of the plateau on which it stands. There are only two ways of approach. One high up and away from the river, is guarded by a fortified communal dwelling. The other, near the river, consists of a rugged narrow staircase constructed in the face of the cliff and closed by a gateway at the top. Such precautions were necessary in former days when the men of Baltistán made raids on their neighbours, especially on such as were not Musalmàns, and penetrated even to Ladàk. Now all is peace under the common rule of our Feudatory, the Mahàrájá of Kashmír.

So much for the (so-called) Buddhist *Bròkàs*. But the villages of the same tribe which lie exposed to Musalmàn influences down the Indus on the two roads leading north-west and south-west respectively, have all been converted to Islám. Of the settlements on the former road, that down the Indus, and in side-valleys near it, the village of Ganok is entirely inhabited by Musalmàn *Bròkàs*, while those of Dangel, Marul, Chùlichan, and Singkarmòn, are inhabited partly by Musalmàn (Shí'ah) *Bròkàs*, and partly by Baltis (Tibetan Musalmàns) of the same sect. Below this the population is entirely Balti. On the other road, that across a low Pass south-westward to Kargil, the villages of Tirmo and Lálung are also inhabited partly by Musalmàn *Bròkàs* and partly by Musalmàn Tibetans from the adjoining district of Purik. These Musalmàn *Bròkàs* on both roads speak the Dàh dialect, and dress like the Dàh people, and keep apart from the Tibetan Musalmàns both in matter of marriage and in eating.

But they have no caste inequalities amongst them like their non-Musalman kinsmen, and generally they do not object to drinking milk, though at Tairmo, there seems to be a relic of the *Bròkpa* prejudice against the cow in the fact that their women do not touch that animal.

A short account of the language of these Upper Indus Dàrds (or Dàh-Hanu *Bròkpas*, as they are usually called), including both the Buddhist and the Musalman sections, is given hereafter.

It is a question how these Arian Dàrds (for Arians and Dàrds they undoubtedly are) reached their present abode. Both above and below them in the valley of the Upper Indus and to the east of them in the parallel valley of the Shayok, the inhabitants are all of Tibetan race. Dàrdistàn proper, or the country of the Dàrds* (the ancient *Bolor*), is situated far away on the lower course of the Upper Indus, and along that river no vestige of their passage exists and no connecting link with their former home.† But from the country of the Dàrds the Indus makes a wide bend westwards and southwards, and from the concavity of this bend we find a line of Dàrd communities running south at first and then trending off to the east until it almost abuts against the settlements of the Dàh-Hanu *Bròkpas* on the Upper Indus. These Dàrds are Musalmàn, as are also the main body of the Dàrd race in their own home. The Buddhist *Bròkpas* of Dàh-Hanu acknowledge no kinship with these people, although they say that their ancestors also came from *Gilid* (Gilgit) and *Brushal*, that is, from Dàrdistàn proper. There is, however, an unmistakable mutual affinity of language and customs. Mr. Drew,‡ in explanation of the difference of religion, very justly supposes the Dàh-Hanu *Bròkpas* to “belong to an earlier immigration.....separated from the main mass of their tribe brethren at a time before the Dàrds were converted to Muhammedanism.”§ The Dàh-Hanu people, having Buddhists on one side of them, would the more easily receive an outward varnish of that faith, while the later Dàrd settlements to the west of them, surrounded by, and intermingled with, Musalmàn, would

* See Mr. Drew's excellent Race Map in his “Jummoo and Kashmir.” To illustrate the present paper the whole of the lightly shaded region to the south, west and north of Gilgit up to the Mustàgh mountains, should be painted of the same colour as Gilgit, for it is all the home of the Dàrds, though Mr. Drew's plan only permitted him to colour what lies within the Mahàrájé of Kashmir's territories.

† The isolated settlements of Dàrds in certain villages of Baltistàn, are apparently of more recent origin and moreover do not bridge the chasm.

‡ Drew's “Jummoo and Kashmir”, p. 430.

§ If we are to believe the TÀrkh-i-Rashidî, this had not taken place at the time of its author, Mírzá Haidar's invasion of Dardistàn, in the first half of the 16th century; and, according to Mr. Drew, “Jummoo and Kashmir”, page 429, does not seem to have been very completely effected so lately as 30 years ago.

accept Islâm, even if they did not bring it with them from their home. A non-descript paganism (which was probably the religion of the early Dârd)s does not easily resist the encroachments of one of the great dogmatic religions when thrown into unprotected contact with it.

Did the Dâh-Hanu *Bròk-pàs* come by the same route as their later brethren, or did they come, as some of them say, up the valleys of the Indus and Shayok? In the latter case, it would be very strange if a migration of Dârd)s, with the whole upper course of the Indus before them, should have stopped and located themselves precisely at that point on its course where a subsequent migration of their kindred, starting from the same point but coming by a different route (latterly at right angles to theirs), happens, some centuries after, to have struck the Indus. It seems more probable that the line of the later migration marks that of the earlier one; and that the ancestors of Dâh-Hanu people took the route viâ Astor, Déosaï, the Dràs river, and Kargil, (a route facilitated by the nature of the country in that direction). Crossing by a low Pass into the Indus Valley, they were there arrested by the more difficult mountains on the east of that river. They probably found this district uninhabited; for though the valley of the Indus, both below and above was, and is, occupied by Tibetan States (Baltistân or Little Tibet, and Ladâk); yet so difficult is the gorge of the Upper Indus in this intermediate portion, that all traffic from Skardo (Baltistân) directed towards Ladâk, is diverted round by the parallel Shayok Valley, only crossing back into that of the Indus by the Hanu Pass, beyond Dâh.

Both the Dâh-Hanu people and the Dârd communities (above mentioned) settled on or about the Dràs river, are called by their Tibetan neighbours *Bròk-pà* (often pronounced *Dòk-pà* with a disregard to the spelling peculiar to Tibetans and Englishmen). *Bròk* means a "mountain pasture" or "alp". The reference may be to the pastures to which they in summer take their sheep (as do also their Tibetan neighbours however) or to the fact of their having settled on grounds which were formerly pastures. But the term *Bròk-pà*, or Highlander, seems more likely to have been applied (as Mr. Drew suggests) to a tribe seen to arrive across the high mountains and descending into the Indus Valley, than to a people coming up that valley from its lower portion, and who have not, since their arrival, taken to a life in the high mountains in any greater degree than their neighbours.

A few words of notice are required for the Dràs Dârd)s of the later immigration just mentioned. Their connection with their parent stock is very close, and betokens a comparatively recent separation. They say that their ancestors came from Darèl; and their settlements extend far up the course of the streams leading down from the uninhabitable plateau of Déosaï, which alone separates them from Dârdistân proper.

The furthest settlements of these people at the *embouchure* of the Dràs river into the Indus, approach very closely to, without mixing with, those of their unrecognised kinsmen of the Dàh-Hanu Division. I have collected a few of their grammatical rules and have made a very short comparative table of some of the most ordinary words in the two dialects, by which it will be seen that they are really only different forms of the same mode of speech. These later Dàrds, as far as Dràs, are intermingled with Musalmàn Tibetans or Baltis. At Dràs the former are Sunnis in religion while the latter are Shi'ahs, but lower down near the Indus both are Shi'ahs. The Dàrds of the Dràs district keep themselves quite separate, both as regards marriage and eating, from the Baltis with whom they are intermingled in the same villages, and show also some slight traces of that abhorrence of the cow which is so marked among the Dàh-Hanu people, and which is also prevalent in greater or less intensity among many of the other Dàrds in their own home. To carry the linguistic inquiry a little further back, a comparison with Dr. Leitner's account of the *Astori* form of the Dàrd language will show that the speech of the Dràs *Bròkphàs* is almost identical with that of the people of Astor or Hazora who are one of the chief branches of the Dàrd race in Dàrdistàn, only divided by the river Indus from Gilgit. We have therefore a continuous chain of communities leading from Dàrdistàn proper to the settlements on the Upper Indus at Dàh-Hanu. The small gap that does exist in point of language and dress between these latter and the most advanced (geographically) of their brethren, would seem to indicate a lapse of time occurring between two successive migrations. The foremost may be in all probability considered the earlier, and in either case they profess the religion of their environment.

Thus we have here the furthest extension in this particular direction, of an Indo-Arian migration, a kind of side-eddy from the great stream. As when one of our Indian rivers is filled by the melting snows, if a sudden increase of the flood comes down, one may see the waters, dammed up as it were by the too slowly moving masses in front, trickle off to one side in the endeavour to find a speedier exit. But soon, the temporary increase abating or the circumstances of the ground proving unfavourable, this side channel ceases to flow onward and stagnates to a pool, leaving the traces of its abortive course as far back as the point of divergence. So it would seem that long after the successive floods of Indo-Arians had poured over the long water-parting of the Hindu-Kush, the latest or the most easterly wave (the Dàrd one) expanding in its turn after a vast lapse of time, but finding the southward way blocked in front of it by the earlier comers, sent off side-currents to the south-eastward. These were but puny streams, wanting moreover sufficient *vis à tergo* to carry them onwards when they found themselves amid a foreign element and progressing towards a higher

and more barren country, instead of reaching the fertile plains to which a southerly course had formerly led their brethren, the Hindus. Here therefore they remained, wedged in among alien populations, but connected with their starting point by the living trail of their passage.

Note.—With reference to the question whether any and what degree of connection exists between the Dàrds and the Ghalchahs of the Upper Oxus (see my paper on the latter in the Asiatic Society Bengal, Journal 1876),—it is curious to see that Mr. Drew from native (Dàrd) information classifies one of the Ghalchah tribes, the Wākhi (called by him *Wākhi* or *Gòjāl*) amongst the Dàrds. See Drew's *Jummoo and Kashmir*, p. 457. The termination *k* of the word *Wākhi* is probably a mere Dàrd affix, (cf. *dostek*, *grestok* for *dost*, *grest*).

Dr. Leitner also (*Dardistán*, Vol. I, Part II, p. 24) says that *Gòjāl* is the name given by the Chilásis to the people between Hunza and Pamer on the Yarkand road. Now these people are the *Sariqolí* Ghalchahs. He adds "there are also *Gojāls* under a Rájá of *Gojāl* on the Badakhshán road." These can be no other than the *Wākhi* Ghalchahs, called by Mr. Drew also *Gòjāl*, and the idea suggests itself that perhaps *Gojāl* may be the Dardu form of the name *Ghalcha* given to the same tribes by their Turki neighbours. It is formed by a mere inversion of the position of the latter two consonants, viz., *l*, and *j* or *ch*: گچال for گلچا or غلچہ (as *Nucklow* for *Lucknow*). At any rate we see that there is an affinity asserted by the Dàrds between themselves and the Ghalchahs, those neighbours who seem to be, one the most primitive race of the Indian family and the other the most primitive of the Iranians. This assertion of affinity is, to some extent borne out by a comparison of the dialects (see *Journal of Asiatic Society of Bengal*, for 1876, Paper on the Ghalchah languages).

Some Grammatical forms of the Dàrd dialects spoken by the Bròk-pàs of
(i) *Dàh-Hanu and of (ii) Dràs.*

SOUNDS.

There is no broad *á*, like *aw* in *pawn*, as in some neighbouring dialects and languages.

The accented *à* to be pronounced as in *father*; unaccented *a* as in *ordinary*, *oriental*.

The accented *é* as *ey* in *they*, but more *staccato*. Unaccented *e* when final is neutral in sound as in the English word *the* when rapidly pronounced before a consonant; this sound approaches that of unaccented *a*. When not final, it is pronounced as in *then* or *yes*.

Besides the long and short *ò, o* and *ù, u*, there is a double-dotted *ö*, pronounced as in German *schön*, and a double-dotted *ü* as in German *mühe* or French *tu*.

With regard to the consonants; the *dh* represents the English soft *th* of *the, this, &c.*, and not the Hindi aspirated *d'h* (which will be represented with an apostrophe, as *d'h, t'h*). Similarly *gh* is *ġ* (ghain) and not the aspirated Hindi consonant.

Tch is the compound used by Mr. Drew, in a short list of Dàh-Hanu words given in his "Jummoo and Kashmir," to represent a *ch* pronounced with the tongue curled back to the roof of the mouth. It stands, as he remarks, to the English *ch* in the same relation that the Hindi palatal *ç* does to the dental *t*, [or that the Wàkhi *sch* does to the English *sh* (see my paper on the Ghalehah Languages in the Journal Asiatic Society of Bengal, for 1876); or that *ř* (see below) does to *r*].

The *ñ* (with a mark over it) is the French nasal *n* which is felt rather as affecting the previous vowel than as a distinct sound. When followed by a vowel however, it acquires something of the sound of *ng* in the word *young*, but never to the extent of allowing any distinct *g* to be heard as in English *younger, hunger*. Thus *moñ* "I" is pronounced exactly like the French *mon* "my." Again *hàñs* "I am" and *byuñs* "I go" would be spelt in French *hanse, biounsse*. But *hàña* (where *ñ* is followed by a vowel) is sounded (as regards the medial consonant) somewhat like the English word *hanger* (not as in *anger*).

The *ř* (with a dot over it) represents the palatal *r* of Hindi, pronounced with the tongue turned back. It approaches the sound of a *d*.

The *r* (with a dot under it) represents a sound intermediate between an *r* and a French *j* or the *z* in "*azure*;" that is, the *r* is not clearly trilled but slurred over; while the tongue is almost in the position for an *r* a stream of air is passed, without vibration of the tip, between it and the palate. Thus in the word *potřo* "grandson", the sound is intermediate between *potřo* and *potjo* (as in English we may sometimes hear people pronounce the word "trill" almost like "*chill*").

The *z* (with a dot underneath) represents the French *j* or the *z* in *azure*. It approaches the last letter in sound.

The *y* is only used as a consonant, as in English "yes," "sawyer", &c., (not as in "by," or "every").

I. *Dàh-Hanu Dialect.*

THE SUBSTANTIVE.

Singular.		Plural.	
N. <i>ēi</i>	a ewe	<i>ēia</i>	ewes
<i>ēi-sa</i> (before Trans. verbs not in Past Tense)		<i>ēia-sa</i> (before Trans. Verbs &c.)	
G. <i>ēia</i>	of a ewe	<i>ēian</i>	of ewes
D. <i>ēiara</i>	to a ewe	<i>ēian-da</i>	to ewes
Acc. <i>ēi-za</i>	a ewe	<i>ēian-za</i>	ewes
Abl. <i>ēi-zano</i>	from a ewe	<i>ēian-zano</i>	from ewes
<i>ēia-sūma</i>	with a ewe	<i>ēian-sūma</i>	with ewes
Instr. <i>ēi-ya</i>	by a ewe	<i>ēian-ya</i>	by ewes
N. <i>à</i>	a she goat	<i>oyo</i>	she goats
<i>à-sa</i> (before Trans. Verbs not in Past Tense)		<i>oyo-sa</i> (before Trans. Verbs &c.)	
G. <i>oya</i> or <i>às</i>	of a she goat	<i>oyon</i>	of she goats
D. <i>à-ra</i>	to a she goat	<i>oyon-da</i>	to she goats
Acc. <i>à-za</i>	a she goat	<i>oyon-za</i>	she goats
Abl. <i>à-zano</i>	from a she goat	<i>oyon-zano</i>	from she goats
Instr. <i>à-yé</i>	by a she goat	<i>oyo-yé</i>	by she goats
N. <i>gôt</i>	a house	<i>gôti</i>	houses
<i>gôt-sa</i> (before Trans. Verbs not in Past T.)		<i>gôti-sa</i> (before Trans. Verbs &c.)	
G. <i>gôtas</i>	of a house	<i>gôtin</i>	of houses
D. <i>gôtàra</i>	to a house	<i>gôtin-da</i>	to houses
Acc. <i>gôtà-dze</i>	a house	<i>gotin-dze</i>	houses
Abl. <i>gôtà-yono</i>	from a house	<i>gotin-dono</i>	from houses
<i>gôtas-sūma</i>	with a house	<i>gotin-ya</i>	by houses
Instr. <i>gôt-ya</i>	by a house		

And so with *gô* "a cow," Gen. *gôs*, and the other cases *gô*; *gôlô* "a bull," Gen. *gôlos*, other cases *gôlô*; *biü* "a boy," Gen. *biüs*, other cases *biü*. But Genitive of *tchigà* "a woman" is *tchügoya* while the Dat. is *tchügé-ra*, the Acc. *tchigà-zé*, the Abl. *tchügé-yono* and the Instr. *tchigà-ya*. The post-position *sūma* "with", governs the Genitive.

The Plural is irregular though generally ending with a vowel for the nominative and by the same vowel followed by *n* (and by the appropriate post-positions, if any) for the oblique cases.

Thus the plural of *biü* "a boy" is *bé* in the nom. and *bén* in the oblique cases; *göt* "a house", in the plural is *goti* and *gotin*; "cattle" (plural) is *gölé* and *gölen*; "women" is *tshügoyu*, obl. *tshügoyun*. *Boda* "fathers", obl. *bodan*; *apshi* "horses", obl. *apshan*.

ADJECTIVES do not seem to change for the gender.

PRONOUNS.

Singular.		Plural.		
	1st Person.			
N. <i>moñ</i> (with intrans. verbs)	} I	} we		
<i>mi-sa</i> (with transitive verbs			} with transitive	} verbs in the Pre-
or in the Present and					} sent and Future	} Tenses
<i>ma-sa</i> Future)				
G. <i>mi</i> or <i>miü</i> my	<i>assü</i> our			
D. <i>mà-ra</i> to me	<i>assü-ra</i> to us			
Acc. <i>moñ-ze</i> (with Present	} me	<i>assü-za</i> us		
and Future Tenses)				
Abl. <i>mon-yono</i> or <i>mon-deo</i> from me	<i>assü-yono</i> or <i>assü-deo</i> from us			
Instr. <i>mi-ya</i> (with Past	} by me	<i>bà-ya</i> or <i>beng-ya</i> by us		
Tense of Trans. verbs.)				
	2nd Person.			
N. <i>tü</i> (with intransitive V.)	} thou	} ye		
<i>ti-sa</i> or <i>tü-sa</i> (with transitive			} trans. V. in Pres. and	} Fut.
Verbs in Present and Fut.)				
G. <i>tiü</i> they	<i>tsi</i> your			
D. <i>tià-ra</i> to thee	<i>tsü-ra</i> to you			
Acc. <i>tu-ze</i> (with Present	} thee	<i>tsü-ze</i> you		
and Future Tenses)				
Abl. <i>tü-yono</i> from thee	<i>tsü-yono</i> from you			
Instr. <i>ti-ya</i> (with Past	} by thee	<i>tsi-ya</i> by you		
Tense of transitive V.)				
	3rd Person.			
N. <i>so</i> (fem. <i>sa</i>) or <i>p'ho</i>	} he (here or	} they (here		
(with intve. V.)			} there)	} or there)
<i>so-sa</i> (with trans. V.)				
Pres. and Fut.				
G. <i>tes</i> or <i>p'hos</i> of him (do.)	<i>té</i> or <i>p'hé</i> (with intr.	} V.)		
D. <i>té-ra</i> to him	<i>té-sa</i> (with tr. V.)			
Acc. <i>té-za</i> (with Pres.)	} him	<i>ten</i> or <i>p'héün</i> of them		
Tenses)			<i>ten-da</i> or <i>p'héün-da</i> to them	
Abl. <i>té-yono</i> from him	<i>tén-za</i> or <i>p'héün-za</i> them			
Instr. <i>so-ya</i> (with Past	} by him	<i>tén-</i> or <i>p'héün-yono</i> from them		
Tense of Trans. V.)			<i>té-</i> or <i>p'hé-ya</i> by them	

THE VERB.

The Intransitive Verb "to go".

Byàsti = (in order) to go.*Byà-su* = about to go.*Byuñto* = in going, or, whilst going.*Gyéto* = gone or having gone. *Bo* — go (Impèrative).

INDICATIVE MOOD.

Present Future Tense.

Singular.		Plural.
1. <i>moñ</i> or <i>mi</i>	{ <i>byuñs</i> ... I go (masc.) or will go <i>bínis</i> ... I go (fem.)	<i>bà byenis</i> we go or will go
2. <i>tü</i>	{ <i>byuña</i> thou goest <i>bínia</i> do. (fem.)	<i>tsi byeni</i> ye go, &c.
3.	{ <i>so byälla</i> he goes <i>sa bini</i> she goes	<i>té byàn</i> they go, &c.

Aorist.

1. <i>moñ byü</i>	I go	<i>ba byuñ</i>	we go
2. <i>tü byuñ</i>	thou goest	<i>tsi byeni</i>	ye go
3. <i>so byuñ</i>	he goes	<i>té byeni</i>	they go

Past Tense.

1. <i>moñ</i>	{ <i>gös</i> ... I went (m.) <i>gyis</i> ... ditto (fem.)	<i>bà gyéüñs</i>	we went
2. <i>tü</i>	{ <i>go</i> ... thou wentest (m.) <i>gyéüa</i> ditto (fem.)	<i>tsi gyé</i> or <i>gyéüi</i>	ye went
3.	{ <i>so go</i> he went <i>sa gyani</i> ... she went	<i>té gyéani</i> or <i>gyéün</i>	they went

Perfect Tense.

1. <i>mi gyéüs</i> (? <i>gyé-hüs</i>)*	I have (or had) gone	<i>bà gyéüñs</i> (? <i>gyé-hüñs</i>)	we have gone
2. <i>tü gyé-àstu</i>	thou hast gone	<i>tsé gyé-àstin</i>	ye have gone
3. <i>so gyé-àstu</i>	he has gone	<i>té gyé-àstin</i>	they have gone

Future Tense.

moñ byuko..... I will go (the other persons of this tense are the same).

* See Past Tense of Auxiliary Verb "to be".

THE DEFECTIVE AUXILIARY "to be".

Present.		Past.		
1. <i>moñ</i> or <i>mi hãñs</i>	I am	}	<i>moñ hüs</i>	I was
2. <i>tü</i> or <i>ti hãña</i>	thou art		<i>tü húa</i> (near) or <i>àstu</i> (far)	thou wast
3. <i>so hãñ</i>	he is		<i>so húa</i> or <i>àstu</i>	he was
1. <i>bà</i> or <i>beng hãnis</i>	we are	}	<i>bà hũñs</i>	we were
2. <i>tsi hãni</i>	ye are		<i>tsi hũi</i> or <i>àstin</i>	ye were
3. <i>té hãni</i>	they are		<i>té hün</i> or <i>àstin</i>	they were

The TRANSITIVE Verb has some peculiarities about its subjects. In the first place, all Tenses except the Past take the second nominative form of Pronouns, *mà-sa*, *ti-sa*, &c., and they add the particle *sa* to substantives in the nominative. Secondly, the *Past Tense* puts the subject in the Instrumentative case, and the object in the nominative, the verbal inflection agreeing with the latter (not in gender, however, but in person), so as almost to assume a Passive form. But as there is a separate Passive, this Tense may be most nearly compared with the Hindustani Transitive Past e. g., *us-ne ek aurat màri* (Hind.) "he struck a woman"; where the verb is in the feminine to agree with the object "woman". So in the Bròkpà dialect: *Tashis-ya moñ kutudhös* "Tashi struck me", lit. "by Tashi I was struck", where "*kutudhös*" is the Past verb-form agreeing with the 1st person singular. The 1st persons singular and plural (when occurring as objects of the action) have each a particular form of the verb assigned to them, while the remaining persons have a common form.

With this explanation we will proceed to the

CONJUGATION OF A TRANSITIVE VERB.

Kutisti = (in order) to strike, (on account of) striking.

Kuti-su = about to strike.

Kutyuñto = in striking, or whilst striking.

Kutedho = having struck.

IMPERATIVE.

Kuti = strike.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

Singular.		Plural.
1. <i>mà-sa</i> {	<i>kutyuñs</i> I strike (masc.)	<i>bà-sa kutyenis</i> .....we strike, &c.
	or will strike	
2. <i>tü-sa</i> {	<i>kutinis</i> ditto (fem.)	<i>tsü-sa kutyeni</i> .....ye strike, &c.
	<i>kutyuña</i> thou strikest	
3. {	(m.) &c.	<i>té-sa kutyàn</i> .....they strike, &c.
	<i>kutinia</i> ditto (f.)	
	<i>so-sa kutyàlla</i> he strikes &c.	
	<i>sà-sa kutini</i> she strikes &c.	

AORIST.

1. <i>mà-sa kutyü</i> .....I strike	}	<i>bà-sa kutyüñ</i> .....we strike
2. <i>tä-sa kutyüñ</i> .....thou strikest		<i>tsi-sa kutyeni</i>.....ye strike
3. <i>so-sa kutyüñ</i> .....he strikes		<i>té-sa kutyeni</i> .....they strike

PAST TENSE.

Instr.	Object.	Verb.	English.					
S. 1. <i>mi-ya</i>	} <i>moñ</i>	{ <i>kutudhös</i> (masc.) <i>kutedhís</i> (fem.)	} I was struck	} by me				
2. <i>ti-ya</i>					} <i>bà</i>	} <i>kutedheñs</i>	} we were struck	} by thee
3. <i>so-ya</i>									} (the rest) kutet	{ thou, he, ye or they —wast, was or were struck	} by him
Pl. 1. <i>beng-ya</i>	} (the rest) <i>kutet</i>	{ thou, he, ye or they —wast, was or were struck	} by us					
2. <i>tsi-ya</i>				} by you				
3. <i>teñ-ya</i>					} by them			

PERFECT TENSE.

Singular.	Plural.	
1. <i>mà-sa kutyüs</i> ...I have (or had) struck	} <i>bà-sa kutyüñs</i> .....we have struck	
2. <i>tü-sa kuté-àstu</i> thou hast struck		<i>tsi-sa kuté-àstin</i> ...ye have struck
3. <i>so-sa kuté-àstu</i> ...he has struck		<i>té-sa kuté-àstin</i> ...they have struck

FUTURE TENSE.

1. *mà-sa kutiko*.....I will strike (the other persons do not vary from this).

Future Preterit Tense.

1. <i>mà-sa kuti-su hüs</i> ... I was about to strike	}	<i>bà-sa kuti-su hüñs</i> ... we were about to strike
2. <i>tü-sa kuti-su hüa</i> ... thou &c.		<i>tsi-sa kuti-su hüi</i> ... ye &c.
3. <i>so-sa kuti-su hüa</i> ... he &c.		<i>té-sa kuti-su hün</i> ... they &c.

CONDITIONAL MOOD.

1. *mà-sa kutetto* if I strike (the other persons and tenses do not vary from this form).

PASSIVE.

1. <i>mi kutellas</i> ... I am or have been struck	}	<i>beng kutellañs</i> we are or have been struck
2. <i>tü kutella</i> ... thou &c.		<i>tsi kutellan</i> ye &c.
3. <i>so kutella</i> ... he &c.		<i>té kutellan</i> they &c.

When there is a Dative case with a Transitive Past tense, the verb may agree with it in person as it would with the direct object :

E. g. *Tü-ya tiü apsh mära dötös* = thou gavest thy horse to me.
Where the verb agrees with the person of the person in the Dative.
In short when there is both a direct object and a dative, one of which is the 1st person (Singular or Plural), the verb agrees with that person by preference, as

E. g. *So-ya moñ gobà-ra dötös* = He gave me to the head-man.
and *so-ya mà-ra apsh ek dötös* = He gave a horse to me.

Where the 1st person (whether direct *object* as in the first example, or *dative* as in the second) governs the verb.

But *mi-ya miü apsh tisà-ra det* = I gave my horse to thee.

BROKPA VERSION OF THE 1ST STORY IN FORBES' PERSIAN GRAMMAR.

Aflatun-ra ek müsh-ya shunät: Tü kishti-à-rü hatuk sar batö,

Plato-to a man-by it-was-asked: thou ship-to many years eatest,
tsò-a-rü na-çito yé çit?
sea-to (wonderful) what was seen?

Aflatun-ya razit: tsò-a harang mi-ya nà-çito çit

Plato by it-was-said: of the sea this me-by wonderful was seen
moñ tràlobo pà-'r nüpädös.

I safely side-to arrived.

ANALYSIS: Of the verbs, *shunät* is the Past Tense Transitive answering to the typical *kutet*, with its subject *müsh-ya* in the Instrumentative case. *Batö* is 2nd Person Sing. of the Past tense of an Intransitive verb, thus answering to the form *go* of the specimen verb given above. *Kishti-à-rü* is dative, from *kishti-à* obl. crude form of *kishti* (a foreign word). *Tsò-a* is oblique of *tsò* (the Tibetan word for "lake"). *Nà-çito* (lit. "not seen") is negative of Past Participle of following verb (to see); *çit* is Past tense transitive agreeing with its object *yé* "what" (*i. e.*, not taking the termination in—*ös* or *ēs* appropriated to the 1st persons sing. and plural); the instrumentative case of the agent, *tü-ya*, is understood. *Razit* is the same form as *shunät*, and so is *çit* which follows. *Nüpädös* seems at first sight abnormal, for "to arrive" is an intransitive verb, and yet it has taken the form peculiar to the Past of *transitive* verbs. But in reality it is quite normal: only the Bròkpà verb means "to cause to arrive" (*P. rasànidan*). E. g. *mi-ya dæk nüpät* "I delivered the post" (lit. 'by me the post was caused to arrive'). Thus *moñ..... nüpädös* of the text, is literally: "I was caused to arrive" or, as we should say: "I arrived." The full form would be: *Kishti-ya moñ nüpädös* (lit. by the ship I was caused to arrive) "the ship caused me to arrive."

But although this Past tense of Transitive Verbs so much resembles a Passive in construction, yet there is as much distinction kept up in the

mind of the speaker between it and the real Passive, as there is for instance in Hindustani between *us-ne aurat mārī*, and *aurat mārī gāī*. The sense is active though the form is passive. In the one case the agent is known and generally mentioned in the Instrumentative case; in the other the agent is not known or mentioned.

DÁH-HANU LOVE SONG.

Mi mūshū Skishur qaniya kāsikyé skyet-tò

I young-man (pro. name mountain below if-I-look
of place)

Bòs payül ži-chuñ ; toto huñskyé skyet-tò

Father's home see makes ; and above if-I-look

Nümès payül ži-chuñ. Žü-lo Qodà nasīb tūni té.

(name of woman) home see-makes. Pray God fate joined make.
in genitive

“ If I look below, from the Skishur mountain,

“ My father's home is seen (makes itself seen) ;

And if I look above,

“ Nümé's home is seen. Grant, O God, that
our destinies may be united !”

ANALYSIS : *Skyet-tò* is the Conditional, answering to *kutet-tò*. *Payül* would seem to be compounded of the Tibetan word *yül* “ village ” and a prefix *pa*. *Ži-chuñ* is composed of the verb “ to see ”, plus the 3rd pers. sing. of the aorist of the verb “ to do ”, answering to the typical form *kutyuñ*. *Zü-lö* is the Bròkpà form of the common Tibetan salutation *jü* or *ju-lé*, which is like the Hind. *jī*. *Qodà* (*Khudà*) and *nasīb* are words borrowed from their Musalmàn neighbours, apparently in the absence of any words of the same meaning in their own dialect. *Té* is the Imperative.

II. *Dràs Dialect.*

THE SUBSTANTIVE.

Singular.	Plural.
N. <i>esh</i> or <i>ez</i> a ewe	} ewes
<i>esh-sa</i> (before transitive verbs, not in Past Tense)	
G. <i>ezo</i> of a ewe	} of ewes
D. & Loc. <i>ezu-re</i> to, or at a ewe	
Acc. <i>ezu</i> a ewe	} ewes
Abl. <i>ezu-žo</i> from a ewe	
<i>ezu-séi nàlà</i> with a ewe	} with ewes
Instr. <i>ezu</i> (before Trans.) Verbs in Past tense) by a ewe	
	<i>ezé</i>
	<i>ezé-sa</i>
	<i>ezo</i>
	<i>ezu-re</i> to, or at ewes
	<i>ezo</i>
	<i>ezo-žo</i>
	<i>ezo-séi nala</i>
	<i>ezo-ža</i>

N. <i>ài</i> a she-goat <i>ài-sa</i> (before Trans. Verbs not in Past Tense)	<i>äie</i> } <i>äie-sa</i> } she-goats
G. <i>äio</i> of a she-goat	<i>äio</i> of she-goats
D. & Loc. <i>äi-re</i> ... to, or at a she-goat	<i>äio-re</i> to, or at she-goats
Acc. <i>äi</i> a she-goat	<i>äio</i> she-goats
Abl. <i>äi-žo</i> from a she-goat	<i>äio-žo</i> from she-goats
<i>äi-séi nàlà</i> with a she-goat	<i>äio-séi-nàlà</i> with she-goats
Instr. <i>äio</i> ... (before... by a she goat Trans. verbs in Past Tense)	<i>äio-ža</i> by she goats
N. <i>gòr</i> a house <i>gòr-sa</i> (before Tr. v. not in Past Tense)	<i>gòri</i> } <i>gòri-sa</i> } houses
G. <i>gòr-o</i> of a house	<i>gòro</i> of houses
D. & Loc. <i>gòr-re</i> ... to, or at a house (sometimes— <i>ra</i>)	<i>gòro-ra</i> to, or at houses
Acc. <i>gòr</i> or <i>gòr-re</i> a house	<i>gòro</i> or <i>gòro-ra</i> ... houses
Abl. <i>gòr-žo</i> from a house (in some- <i>no</i>)	<i>gòro-žo</i> from houses
Instr. <i>gòr-i</i> by a house (before Trans. Verbs in Past Tense)	<i>gòro-ža</i> by houses

ADJECTIVES do not seem to change for Gender.

PRONOUNS.

N. <i>moñ</i> I <i>moñ-sa</i> (before Tr. V., not Past T.)	<i>bé</i> we <i>bé-sa</i> (before Tr. V., not Past T.)
G. <i>mioñ</i> of me, my	<i>asso</i> of us, our
D. } & Loc. } <i>moñ-re</i> to, or at me	<i>asso-re</i> to, or at us
Acc. <i>moñ</i> me	<i>asso</i> us
Abl. <i>moñ-žo</i> from me	<i>asso-žo</i> from us
Instr. <i>mi</i> (before Tr. by me Vbs. in Past Tense)	<i>asso-ža</i> by us

N. <i>tù</i>	} thou	<i>tsò</i> (f. <i>tsò</i>)	} ye
<i>tù-sa</i> (before Tr. V. not in Past Tense)		<i>tsò-sa</i> (before Tr. V. not in Past Tense)	
G. <i>tó</i> (or <i>túin</i>?)	.....of thee, thy	<i>tsó</i> (or <i>tsòin</i>?)	.....of you
D. <i>tù-re</i>	.....to thee	<i>tsó-re</i>	.....to you
Acc. <i>tú</i>	.....thee	<i>tsó</i>	.....you
Abl. <i>tú-zo</i>	.....from thee	<i>tsó-zo</i>	.....from you
<i>túin-séi nála</i>	.....with thee	<i>tsó-séi nála</i>	.....with you
Instr. <i>tó</i>	.....by thee	<i>tsò-za</i> (<i>tsá-za</i> f.)	.....by you

Pronouns Substantival and Adjectival.

Singular.	Plural.
N. <i>nú</i> or <i>à</i> or <i>ánu</i> or <i>aiñ</i> (fem. <i>ni</i> or <i>á</i> or <i>ani</i>)	} these
<i>núsa</i> or <i>anu-sa</i> (f. <i>ni-sa</i> or <i>ani-sa</i> (before Tr. V. not in Past T.))	
G. <i>niso</i> or <i>niséi</i> , or <i>ani-so</i> , <i>ani-sei</i>	<i>nino</i> or <i>anino</i> .....of these
D. <i>nisé-re</i> .....to this	<i>nino-ré</i> or <i>anino-ré</i> ...to these
Acc. <i>nisé</i> or <i>àiñ</i> .....this	<i>nino</i> or <i>anino</i> .....these
Abl. <i>nisé-zo</i> .....from this	<i>nino-zo</i> or <i>anino-zo</i> ...from these
Instr. <i>nisi</i> .....by this	<i>nino-za</i> or <i>anino-za</i> ...by these

When these pronouns are prefixed to substantives, their case-affixes are detached from them and placed after the substantives only, in the form peculiar to the latter; e. g., *ani mazàr-tang-o*, not *ani-so mazàr-tang-o*.

N. <i>rò</i> (<i>ré</i> fem)	} that	<i>ré</i> or <i>pero</i> (f. <i>ra</i>)	} those
<i>rò-sa</i> (f. <i>ré-sa</i>). before Tr. V. not in Past Tense		<i>ré-sa</i> (f. <i>ra-sa</i>) before Tr. V. not Past Tense	
G. <i>sò</i> or <i>aso</i> (f. <i>résò</i>)...of that also <i>asé-séi</i>		<i>reno</i> or <i>peràno</i> .....of those (f. <i>rano</i>)	
D. <i>sé-ré</i> or <i>asé-ré</i> .....to that (f. <i>résé-ré</i>)		<i>reno-re</i> or <i>peràno-re</i> to those (f. <i>rano-re</i>)	
Acc. <i>sè</i> or <i>asé</i> or <i>do</i> ...that (f. <i>résé</i>)		<i>reno</i> or <i>peràno</i> .....those (f. <i>rano</i>)	
Abl. <i>sé-zo</i> or <i>asé-zo</i> ...from that (f. <i>résé-zo</i>)		<i>reno-zo</i> or <i>peràno-zo</i> ...from those (f. <i>rano-zo</i>)	
Instr. <i>sési</i> or <i>àsi</i> .....by that (f. <i>résí</i>)		<i>reno-za</i> or <i>peràno</i> ...by those <i>za</i> (f. <i>rano-za</i>)	

Relative Pronoun.		Personal Adjectival Pronouns.	
N. <i>ké</i> or <i>kési</i> (?)	who	<i>miàno</i>	my own
G. <i>késo</i>	of whom	<i>tàno</i>	they own
D. <i>késé-re</i>	to whom	<i>resano</i> or <i>tomo</i>	his own
Acc. <i>késé</i> (?)	whom	<i>assano</i>	our own
Abl. <i>késé-zo</i> (?)	from whom	<i>tsano</i>	your own
Instr. <i>ké-si</i>	by whom	<i>renano</i> or <i>tomo</i>	their own

The Relative Pronoun is used like the Hindustani *jo*, *jis-ka*, &c., followed by a corresponding demonstrative pronoun later in the sentence: a pronoun *do* seems to be specially employed for this, like *so* in Hindustani, but the other demonstrative pronouns are also used.

THE VERB "to be."

Present and Future.

M.		F.		
S. 1.	<i>moñ hànos</i> or <i>hañs</i>	<i>moñ hànis</i>		I am or shall be
2.	<i>tu hàno</i> or <i>haoñ</i>	<i>tu hàni</i>		thou art &c.
3.	<i>ro hàno</i> or <i>haoñ</i>	<i>ré hàni</i>		he, she is &c.
Pl. 1.	<i>bé hànis</i> or <i>hàñs</i>	<i>bé haiñs</i>		we are &c.
2.	<i>tso hànet</i> or <i>hàñt</i>	<i>tso haiñt</i>		ye are &c.
3.	<i>ré hàñ</i>	<i>ra hanié</i>		they are &c.

Past (Imperfect).

S. 1.	<i>moñ àsilòs</i>	<i>moñ àsilyis</i>		I was (lit. I was being)
2.	<i>tu àsilo</i>	<i>tu àsilie</i>		thou wast
3.	<i>ro àsilo</i>	<i>ré àsilie</i>		he, she was
Pl. 1.	<i>bé àsilie</i>	<i>bé àsilyis</i>		we were
2.	<i>tso àsilet</i>	<i>tso àsiliet</i>		ye were
3.	<i>ré àsile</i>	<i>ra àsilie</i>		they were

CONDITIONAL.

Past.

S. 1.	<i>moñ àsilòzto</i>	<i>moñ asilazto</i>		if I were
2.	<i>tu asiloto</i>	<i>tu asilato</i>		if thou wert
3.	<i>ro asilto</i>	<i>ré asilto</i>		if he, she were
Pl. 1.	<i>bé asilezto</i>	<i>bé asilaseto</i>		if we were
2.	<i>tso asiletto</i>	<i>tso asilateto</i>		if ye were
3.	<i>re asilto</i>	<i>rà asilato</i>		if they were

THE IRREGULAR VERB "to become."

Present.

Infinitive and Supine: *bono* "to become," *or*, "in order to become."
Imperative, *bé* "become."

	Masc.	Fem.	
S. 1.	<i>moñ bòmós</i>	<i>moñ bomis</i>	I am becoming
2.	<i>tu bé</i>	<i>tu be</i>	thou art becoming
3.	<i>ro beno</i>	<i>ré bene</i>	he, she is becoming
Pl. 1.	<i>bé bonas</i>	<i>bé bonas</i>	we are becoming
2.	<i>tso bat</i>	<i>tso bat</i>	ye are becoming
3.	<i>ré bena</i>	<i>ra bena (?)</i>	they are becoming
Present Future.			
S. 1.	<i>moñ bom</i>	<i>moñ bom</i>	I become <i>or</i> shall become
2.	<i>tu besh</i>	<i>tu besh</i>	thou becomest &c.
3.	<i>ro bei</i>	<i>ré bei</i>	he, she becomes &c.
Pl. 1.	<i>bé bon</i>	<i>bé bon</i>	we become &c.
2.	<i>tso bat</i>	<i>tso bâte</i>	ye become &c.
3.	<i>ré ben</i>	<i>ra beni</i>	they become &c.
Imperfect.			
S. 1.	<i>moñ bom-alos*</i>	<i>moñ bom-alis</i>	I was becoming
2.	<i>tu biàlo (?)</i>	<i>tu biàle (?)</i>	thou wast becoming
3.	<i>ro biàlo (?)</i>	<i>re biàlie (?)</i>	he, she was becoming
Pl. 1.	<i>bé bòn-alés</i>	<i>be bon-alyis</i>	we were becoming
2.	<i>tso bialet (?)</i>	<i>tso biàliet (?)</i>	ye were becoming
3.	<i>re beñ-ale</i>	<i>ra ben-alie</i>	they were becoming
Perfect.			
S. 1.	<i>moñ bilos*</i>	<i>moñ bilies</i>	I have become, <i>i. e.</i> , I am
2.	<i>tu bilo</i>	<i>tu biliesh</i>	thou hast become, <i>i. e.</i> ,
			thou art
3.	<i>ro bilo or bil</i>	<i>ré bili</i>	he, she has become, <i>i. e.</i> , is
Pl. 1.	<i>bé biles</i>	<i>bé bilies</i>	we have become, <i>i. e.</i> , are
2.	<i>tso bilet</i>	<i>tso bilieti</i>	ye have become, <i>i. e.</i> , are
3.	<i>ré bilen</i>	<i>ra bilyen</i>	they have become, <i>i. e.</i> , are
Pluperfect.			
S. 1.	<i>moñ bilalos</i>	<i>moñ bilalyis</i>	I had become
2.	<i>ta bilàlo</i>	<i>tu bilàlie</i>	thou hadst become
3.	<i>ro bilàlo</i>	<i>ré bilàlie</i>	he, she had become
Pl. 1.	<i>bé bilales</i>	<i>bé bilàlies</i>	we had become
2.	<i>tso bilàlet</i>	<i>tso bilàliet</i>	ye had become
3.	<i>ré bilàle</i>	<i>ra bilàlie</i>	they had become

CONDITIONAL.

Present.

S. 1.	<i>moñ biloxto</i>	<i>moñ biläxto</i>	if I become
2.	<i>tu biloto</i>	<i>tu biläto</i>	if thou becomest
3.	<i>ro bilto</i>	<i>ré bilto</i>	if he, she become
Pl. 1.	<i>bé bilexto</i>	<i>bé biläseto</i>	if we become
2.	<i>tso biletto</i>	<i>tsà bilateto</i>	if ye become
3.	<i>ré bilto</i>	<i>rà biläto</i>	if they become

THE INTRANSITIVE VERB "to go."

Infinitive and Supine : *božono* "to go" and "in order to go."

Imperative : *bo* or *božé* "go."

Verbal Adjectives : *božensto* "going", *božeta* "having gone."

Present.

	Masc.	Fem.	English.
S. 1.	<i>moñ bəžumus</i>	<i>moñ božumis</i>	I am going
2.	<i>tu bəžaoñ</i>		thou art going
3.	<i>ro bəžon</i> or <i>bəžəwñ</i>	<i>re božani</i>	he, she is going
Pl. 1.	<i>bé bəžunàs</i> or <i>bònàs</i>		we are going
2.	<i>tso bəžàt</i>	<i>tsà božàt</i>	ye are going
3.	<i>ré bəžena</i>	<i>ra božéin</i>	they are going

Imperfect.

S. 1.	<i>moñ bəžum-alàs*</i>	<i>moñ bəžum-alis</i>	I was going
2.	<i>tu bəžalo</i>	<i>tu bəžalé</i>	thou wast going
3.	<i>ro bəžalo</i>	<i>re bəžalié</i>	he, she was going
Pl. 1.	<i>bé bəžnalès</i>	<i>bé bəžnaliés</i>	we were going
2.	<i>tso bəžalet</i>	<i>tsà bəžaliet</i>	ye were going
3.	<i>ré bəženalé.</i>	<i>ra bəženalié</i>	they were going

Present Future.

S. 1.	<i>moñ bəžum</i>		I go or shall go
2.	<i>tù bəžé</i>		
3.	<i>ro bəžéi</i>	<i>ré bəžéi</i>	
Pl. 1.	<i>bé bəžon</i> (or <i>bon</i> ?)		
2.	<i>tso bəžàt</i>	<i>tsà božàté</i>	
3.	<i>ré bəžen</i>	<i>ra boženi</i>	

Future.

S. 1.	<i>moñ bòzum bil</i>	...	...	...	...	I shall go &c.
2.	<i>tu bòzé bil</i>	...	...	...	...	thou wilt go
3.	<i>ro bòzéi</i>	...	...	...	...	he will go
Pl. 1.	<i>bé bòzon bil</i>	...	...	...	...	we shall go
2.	<i>tso bòzàt bil</i>	...	...	...	...	ye will go
3.	<i>ré bòzén bil</i>	...	...	...	...	they will go

Compound Future.

S. 1.	<i>moñ bòno háñs</i>	...	...	...	...	I am to go
2.	<i>tu bòno haoñ</i>	...	...	...	...	thou art to go
3.	<i>ro bòno haoñ</i>	...	...	...	...	he is to go
Pl. 1.	<i>bé bòno hánis</i>	...	...	...	...	we are to go
2.	<i>tso bòno hānet</i>	...	...	...	...	ye are to go
3.	<i>ré bòno hāñ</i>	...	...	...	...	they are to go

Past.

S. 1.	<i>moñ gàs*</i>	<i>moñ gyés</i>	I went
2.	<i>tu gà*</i>	<i>tu gyé</i>	thou wentest
3.	<i>ro gàu*</i>	<i>ré gyéé</i>	he, she went
Pl. 1.	<i>bé gyès</i>	<i>bé gyéés</i>	we went
2.	<i>tso gyet</i>	<i>tsà gyèti</i>	ye went
3.	<i>ré gyé</i>	<i>ra gyéé</i>	they went

Perfect and Pluperfect.

S. 1.	<i>moñ gàlòs*</i>	<i>moñ gàlís</i>	I have <i>or</i> had gone
2.	<i>tu gàlo</i>	<i>tu gàlé</i>	thou hast <i>or</i> hadst gone
3.	<i>ro gálo</i>	<i>ré gàlié</i>	he, she has <i>or</i> had gone
Pl. 1.	<i>bé gàlis</i>	<i>bé gályis</i>	we have <i>or</i> had gone
2.	<i>tso gàlet</i>	<i>tsà gàliet</i>	ye have <i>or</i> had gone
3.	<i>ré gàlé</i>	<i>ra gàlié</i>	they have <i>or</i> had gone

CONDITIONAL.

Present Future.

S. 1.	<i>moñ bozeto</i>	...	...	...	...	if I go
2.	<i>tu bozeto</i>	...	...	...	...	if thou goest
3.	<i>ro bozeito</i>	...	...	...	...	if he goes
Pl. 1.	<i>bé bozunto</i>	...	...	...	...	if we go
2.	<i>tso bozàtto</i>	...	...	...	...	if ye go
3.	<i>ré bozeñto</i>	...	...	...	...	if they go

Preterit.

S. 1.	<i>moñ gàlòsto</i>	<i>moñ gàlàzto</i>	if I had gone
2.	<i>tu gàlòto</i>	<i>tu gàlàto</i>	if thou hadst gone
3.	<i>ro gielto</i>	<i>ré gielto</i>	if he had gone

Pl. 1.	<i>bé gâlexto</i>	<i>bé galâseto</i>	if we had gone
2.	<i>tsò gâletto</i>	<i>tsà galâteto</i>	if ye had gone
3.	<i>ré gielto</i>	<i>rà galàto</i>	if they had gone

	Masc.	Fem.	English.
Pl. 1.	<i>bé gâlexto</i>	<i>bé galâseto</i>	if we had gone
2.	<i>tsò gâletto</i>	<i>tsà galâteto</i>	if ye had gone
3.	<i>ré gietto</i>	<i>tà galato</i>	if they had gone

Probably all these tenses (Imperfect or Past, Perfect, and Pluperfect) are compounded of some auxiliary verb-tense running as follows (there is actually such a verb meaning "I came, &c.") :

	Masc.	Fem.		Masc.	Fem.	
S.	<i>alòs</i>	<i>alis</i>	|	Pl.	<i>alès</i>	<i>aliès</i>
	<i>alo</i>	<i>alé</i>		<i>alet</i>	<i>aliet</i>	
	<i>alo</i>	<i>alié</i>		<i>alè</i>	<i>aliè</i>	

to which are prefixed the various verbal stems or complete verb tenses, person for person. In many cases the combination has subsequently suffered from elision.

E. g., *bil-àlòs*, &c., would be an uncorrupted example. The stem and the auxiliary tense are both perfect, and the former does not vary with the persons.

In *gàlos*, *gàlo*, &c., the verb root (probably *gá*) has suffered its vowel to coalesce with the initial vowel of the auxiliary.

In *bozum-alòs*, *boz-alo*, &c., the auxiliary has destroyed the final syllables of the verb tense, excepting in the 1st pers. Sing. and the 3rd pers. Plural.

In *àsìlòs*, *bilòs*, &c., the initial vowel of the auxiliary has itself suffered alteration from the pressure of the verb-root before it.

In the root *as* (of *àsìlos* "I was"), and the root *bi* or *be* (of *bilos* ? *bi-alòs*, "I have become"), we have perhaps representatives of the universal Arian roots, *bhu* and *as* for the idea of "being" or "existence."

In some verbs the terminations are *òs*, *-ò*, *-ò*.

If again we subdivide the auxiliary tense *alòs*, &c., into its root *al* and its terminations *-òs*, *-o*, *-o*, *ès*, *-et*, and *-e*, it would appear that it was by the addition of these latter to the Present Future Tense, that the Present Tense was formed :

<i>E. g.</i>	Pr.	Fut. Tense.	Termn.	Present Tense.	Pr.	Fut. Tense.	Termn.	Present Tense.
	<i>bozum</i>	<i>òs</i> ...	<i>bòzumus</i>.	|	<i>bòzon</i>	<i>ès</i>	<i>bòzonàs</i> .	
	<i>bozè</i>	<i>o</i> ...	<i>bozao</i> (<i>ñ</i>).		<i>bòzàt</i>	<i>et</i>	<i>bòzàt</i> .	
	<i>bozèi</i>	<i>o</i> ...	<i>bozèu</i> (<i>ñ</i>).		<i>bòzen</i>	<i>é</i>	<i>bòzena</i> .	

TRANSITIVE VERBS are conjugated like intransitive ones. But they show traces of the quasi-Passive formation with the subject in the Instrumentative Case, such as we find in the Past Tenses in Hindustani and in

the Dàrd dialect of Dàh-Hanu (see above). As in the latter, the subject takes a special form in the Past tenses, the singular taking an affix or termination, generally *-i*, and the Plural *-za* (cf. Dàh-Hanu *-ya*); but unlike in that dialect the verb agrees with its proper subject (in the Instrumentative case) and not with its object. In the other Tenses the subject takes the affix *-sa* as in the Dàh-Hanu dialect. This in both dialects is now a simple variety of the nominative.

These facts I think corroborate the hypothesis that the Dàh-Hanu people formed an earlier migration than the Dràs Dàrds. For they retain most fully the quasi-Passive formation of the Past of Transitive Verbs, which we find again in the Indian dialects (from which they had less opportunity of borrowing than the Dràs people had). It was therefore perhaps an early Dàrd formation of which all but slight traces have been lost by the later Dàrds.

THE TRANSITIVE VERB "to strike."

Infinitive and Supine = *kutino* "to strike" and "in order to strike."
= *kutiokuni* "in striking."

Imperative: *kuté* "strike."

Verbal Adjectives: *kutiensto* "striking," *kutéta* and *kutetato* "having struck."

Present.

	Masc.	Fem.	English.
S. 1.	<i>moñ-sa kutémus</i>	<i>moñ-sa kutémis</i>	I am striking
2.	<i>tu-sa kutàoñ</i>	<i>tu-sa kutàñ (?)</i>	thou art striking
3.	<i>ro-sa kuténo</i> or <i>kutéuñ</i>	<i>ré-sa kuténi</i>	he, she is striking
Pl. 1.	<i>bé-sa kutónàs</i>	<i>bé-sa kutònàs</i>	we are striking
2.	<i>tso-sa kutiàt</i>	<i>tsà-sa kutiàt</i>	ye are striking
3.	<i>ré-sa kuténa</i> (or <i>kuty- òna</i> .)	<i>rà-sa kutéiñ (?)</i>	they are striking

Present Future.

S. 1.	<i>moñ-sa kutem</i>	.....	I strike <i>or</i> shall strike
2.	<i>tu-sa kutez</i> or <i>kuté</i>	.....	thou strikest <i>or</i> wilt strike
3.	<i>ro-sa kutéi</i>	<i>ré-sa kutii</i>	he, she strikes <i>or</i> will strike
Pl. 1.	<i>be-sa kutòn</i>	.....	we strike <i>or</i> shall strike
2.	<i>tso-sa kutiàt</i>	.....	ye strike <i>or</i> will strike
3.	<i>ré-sa kuten</i>	<i>rà-sa kuteni</i>	they strike <i>or</i> will strike

Compound Future.

S. 1.	<i>moñ-sa kutiòno hans</i>	<i>moñ-sa kutiòno hànìs</i>	I am to strike
2.	<i>tu-sa kutiòno haoñ</i>	<i>tu-sa kutiòno hànì</i>	thou art to strike
3.	<i>ro-sa kutiòno haoñ</i>	<i>ré-sa kutiòno hànì</i>	he, she is to strike

Pl. 1. <i>bé-sa kutiðno hānis</i>	<i>bé-sa kutiðno haiñs</i>	we are to strike
2. <i>tso-sa kutiðno hānet</i>	<i>tsā-sa kutiðno haiñt</i>	ye are to strike
3. <i>ré-sa kutiðno hāñ</i>	<i>re-sa kutiðno hānié</i>	they are to strike

Imperfect.

S. 1. <i>moñ-sa kutemàlòs</i>	<i>moñ-sa kutemàlís</i>	I was striking
2. <i>tu-sa kutàlo (kutàlòr)</i>	<i>tu-sa kutàlé</i>	thou wast striking
3. <i>ro-sa kutélo</i>	<i>ré-sa kutélié</i>	he, she was striking
Pl. 1. <i>bé-sa kutonàlés</i>	<i>bé-sa kutonàlyis</i>	we were striking
2. <i>tso-sa kutiàlet</i>	<i>tsa-sa kutiàliet</i>	ye were striking
3. <i>ré-sa kutenalé</i>	<i>rà-sa kutenalié</i>	they were striking

Past.

S. 1. <i>mi kutàs (in some verbs -òs)</i>	<i>mi kutiès</i>	I struck
2. <i>tò kutà(-o)</i>	<i>to kuté</i>	thou struckest
3. <i>se-si kutàu(-o)</i>	<i>re-si kutí</i>	he, she struck
Pl. 1. <i>asso-za kutiès</i>	<i>asso-za kutiées</i>	we struck
2. <i>tso-za kutiét</i>	<i>tsa-za kutièti</i>	ye struck
3. <i>reno-za kutié</i>	<i>rano-za kutië</i>	they struck

Perfect and Pluperfect.

S. 1. <i>mi kutàlòs</i>	<i>mi kutàlís</i>	I have <i>or</i> had struck
2. <i>tò kutàlo (kuté-àsilòr)</i>	<i>tò kutàli</i>	thou hast <i>or</i> hadst struck
3. <i>se-si kutàlo</i>	<i>re-si kutàli</i>	he, she has <i>or</i> had struck
Pl. 1. <i>asso-zo kutiàlis</i>	<i>asso-za kutiàlyis (?)</i>	we have <i>or</i> had struck
2. <i>tso-za kutiàlet</i>	<i>tso-za kutiàliet (?)</i>	ye have <i>or</i> had struck
3. <i>reno-za kutiàlé</i>	<i>rano-za kutiàli</i>	they have <i>or</i> had struck

CONDITIONAL.

Present.		Past.	
S. 1. <i>moñ-sa kuteto</i>	if I strike	<i>moñ-sa kutàlòzto</i>	if I have <i>or</i> had struck
2. <i>tu-sa kuteto</i>	if thou strikest	<i>tu-sa kutàlòto</i>	if thou hast <i>or</i> hadst struck
3. <i>ro-sa kutéito</i>	if he strike	<i>ro-sa kutilto</i>	if he has <i>or</i> had struck
Pl. 1. <i>bé-sa kutunto</i>	if we strike	<i>bé-sa kutàlezto</i>	if we have <i>or</i> had struck
2. <i>tso-sa kutiàtto</i>	if ye strike	<i>tso-sa kutàletto</i>	if ye have <i>or</i> had struck
3. <i>re-sa kuteñto</i>	if they strike	<i>ré-sa kutilto</i>	if they have <i>or</i> had struck

TRANSLATION OF STORIES FROM FORBES'

PERSIAN GRAMMAR.

1.* Ek-i kôzâlo Afratun-ře: "Lâ bariri nawi-za (? řa)
one (Instr.) had-asked Plato (Loc.) many years ship in (Loc.)

bêtalo ; tò sara-za (? řa) laò safar t'hà. Tò sara
(thou) hast-sat thou (Instr.) sea in (Loc.) much voyage madest. Thou (Ina.) sea
-za (? řa) 'ajâib zok pâshâ?" Afratun-i rājâu: "moñ salâmat-gi
in (Loc.) wonders what sawest? Plato (Instr.) said: I in-safety

sara-žo kâtôs chupe-ře, âiñ mi pâshâs 'ajâib.
sea from came-out shore to this I (Instr.) saw wonderful.

2. Ek paqîrek gâu grestok-o dârr-ré di zek mangâu
a beggar went farmer's door to (?) something demanded

Ara-no jawâb kâti: Gôr-ré chéi nüsh. Paqîr-i
Inside from answer came-out (f.): House (Loc.) woman is not. Beggar (Instr.)
rājâu: mi tiki tòrik mangâlôs mi chéi né mangâs,
said: I (Instr.) bread piece had-demanded I (Instr.) (the) woman not demanded,
moñ-ře à jawâb lâdôs.†
me to this (f.) answer arrived.

4. Ek hakim dezgâo bôzalo mâzâr-tang-řa; tòmo pâsho muka-ře
a doctor daily used-to-go grave-yard-to his own shawl face to
paliéta bôzalo. Zâko-za kozié: Ani-séi zok sabab hâni?
having-wrapped used-to-go. People (Instr.) asked: this of what reason is (f.)?

Hakim-i rājâu: Ani mâzâr-tang-o mùo-ře moñ sharmanda
Doctor (Instr.) said: This (f.) grave-yard (Gen.) dead (Loc.) I ashamed
hânds: mioñ râbâti keta mùé.
am: my medicine having-eaten (they) died.

8. Ek manuzo-ře bwâro krum lâdo. Ek dôstek (mubârak)
bubârek
a man to big work (office) arrived. A friend congratulation
t'hîono âlo. Sé-si kôzâu: Tu koi bilo, ki âlo? So dôst
in-order-to-make came. That (one) asked: Thou who art, why camest? His friend

* The numbers are those of the stories in the order given in Forbes' Persian Grammar.

† Here the verb seems to be governed by the person of the Locative or Dative as in other cases it is by that of the Instrumentative. Normally one would think this ought to be *moñ-ře à jawâb lâdô* or *moñ à jawâb* —
me to this answer reached (3rd pers.) I this answer received (1st pers.)

sharmanda bilo, ràjàu: Tu-sa moñ suzân t'hé nūsh dà.
 sahamed has-become, said: Thou (2nd nom.) me recognition makest is not ?

Moñ to purono dōst bilōs, moñ to mutro rōno àlōs; moñ parudōs
 I thy old friend am I thy presence to weep came; I heard
 tu shēiloñ t'hé.
 thou blind makest (becomest).

COMPARATIVE TABLE OF A FEW ORDINARY WORDS IN
 THE DRAS DIALECTS OF DAH-HANU AND OF DRAS.

N. B. Kashmiri words added for comparison are marked K. and
 Gaddi (Hindi) G. H. Resemblances to ordinary Hindi are not noted.

<i>English.</i>	<i>Dah-Hanu.</i>	<i>Dras.</i>
man	mūsh	manuzo
father	bò	bàbo
mother	ài	àzé (cf. Gaddi Hindi <i>ijji</i>)
son	biū	push
daughter	moléi	dih
girl	.....	molāi
child	sinà	balé
elder brother	bàyo	kàko
younger brother	rzà	zà
wife or woman	tchigà	chéi
grandson	potro	potro
heart	hō	hio
stomach	krūtpa (Tib.)	dér
head	shish	shîsh
eye	atchi	àché (K. <i>ach</i>)
ear	kàni	kon
nose	nutò	noto
tooth	dàni	doni
beard	rmaghrà	dāi
breast	krō	kroō
waist	doko	dakhri
hand	hàt'h	hàt
foot	kūti	pé
lower leg	kankan	kiñ (pl. kiñyi)
knee	kutò	kuto
thigh	patāli	patàlò

<i>English.</i>	<i>Dàh-Hanu.</i>	<i>Dràs.</i>
bone	àti	àti
hair	zàkur	zàku
mouth	uzi	àzi (K. <i>ds</i>)
lip	òti	ètò { azino = upper { karino = lower
tongue	gip	zíp
chin	.....	mulsutì or chamukhi
finger	güli	añgnyé
name	nüñ	nòm
grass	ghàs	kash
road	pùn	pon
apricot	zū	zuzu
leaf	pani	paté
birch (tree)	rūsh (zūsh)	zozì
wheat	güm	güm
barley	ghono	yò
field	.....	trèsh
cultivator	.....	grestok ;* grest (<i>gròst</i> Kashmir)
flower	pusho	pushi
cow	gò	gào
crow	qù	korkus
horse	àpsh	àshp
dog	shüà	shuñ (Kashm. <i>hàn</i>)
cat	bülù	pushu
ram	churdi	karà
ewe	èi	esh
he-goat	mingyar	mugir
she-goat	à	ài
bull	gòlo	dòno
calf	bitok	batsar (<i>watsir</i> , K.)
lamb	run	urun (<i>urnu</i> , G. H.)
kid	chal	chàl (<i>chélu</i> , G. H.)
cattle	gölé	dòni (<i>dand</i> , G. H.)
male	p'hòg (Tib.)	bíro
female	mòg (Tib.)	soñti
milk	düt	dud
cream	üspris	shamal
wool	pash	pash
bear	.....	ish
frog	chüstrák	manòk

* *ok* or *ek* seems to be a termination and not a part of the word. Cf. *dòstek* for *dòst*.

<i>English.</i>	<i>Dàh-Hanu.</i>	<i>Dràs.</i>
sun	sūri	sur
star	turi	tàré
earth (ground)	pà	sum
moon	gyün	yùn (<i>zùn</i> K.)
mountain	rüng	qaniya
pasture (alp)	nirda	shiaī
rock	churr	chiř
ravine	bàrr	shung
river	sin	sin
water-course, canal	gyàp	yàp
rain	charchü	mèg
snow	àru	hin (K. <i>shin</i>), àzo (rain or snow)
avalanche	.....	hinäl
ice	gañs (Tib.)	sòr
water	üà	wēi
year	sar	barir
month	muñs	moñs (<i>màns</i> K.)
day	dis	chag
spring (season)	bazun	bàzdno
summer	ulo	uwàlo
autumn	sharò	shàré
winter	yuno	yòno
to-day	àsh	àsh
yesterday	run	
to-morrow	rutti	
the day before yesterday	dòg-dis	
night	rât	râti
work	krüm	krum
bread	manili	tiki
village	bön	
house	gòt	gòr
<i>the town of Dràs</i>	Hembabs (Tib.)	Hunmas
door	dàrr	darr
bow	shà	dàhnu
arrow	qùn	qòn (K. <i>kàn</i>)
iron	chingàr	chimir
smell	ghun	gon
big	bono	bwàro
little	so	chuno (<i>chun</i> Tib.)

<i>English.</i>	<i>Dāk-Hanu.</i>	<i>Dràs.</i>
old	.....	puròno *
new	nō	nào
wet	haridho	azo
dry	shuko	shuko
black	kyono	kino
white	sno	sho
red	lodo	lào
I	moñ (<i>Gen. miü</i>)	moñ (<i>Gen. mioñ, K. miön</i>)
we	bà or beng (<i>obl. assü</i>)	bé (<i>obl. asso, K. as</i>)
thou	tü	tü
ye	tsi (<i>obl. tsü</i>)	tso (<i>K. tse</i>)
this (masc.)	so (<i>obl. té</i>) (<i>K. so</i>)	nu (<i>obl. nisé</i>)
this (fem.)	sa	ni
these (m.)	té (<i>obl. ten</i>)	ni (<i>obl. nino</i>)
that (m.)	p'ho	ro (<i>obl. sé</i>)
that (f.)	p'ha	ré (<i>obl. résé</i>)
those (m.)	p'hé (<i>obl. p'héün</i>)	ré or però (<i>obl. reno</i>)
those (f.)	.....	rà (<i>obl. rano</i>)
who (relve.)	.....	kési
who?	ko	kóï
what?	yé	zok
beyond	beski	pàri
this side of	àzü	wàri
towards	suri, lokshyé	wari
there yonder	pàri	perà
with	sūma or tsi-sūma	séi-nàlà
thus	hang	
first (adv.)	yàr	meza
there	potsi	
there is	là, (pl. län) or bet	
much	.....	lào
or		
many	.....	lài
very	.....	là
I do	chü or tü	t'hiòno (to do)
I did	tet	t'hàs

* Pronounced also *prono* and *prân*; as in *Prân-Dràs*, a village near Dràs, called by Englishmen *Pândràs*, and sometimes wrongly derived from *Pâyin* "low." The name given by Moorcroft for the Dràs lucerne grass, viz. *prangos*, is perhaps merely *prân-kash* "old grass," i. e. "hay;" as lucerne forms the winter fodder of the cattle in the state of hay.

<i>English.</i>	<i>Dàh-Hanu.</i>	<i>Dràs.</i>
strike	kuté	kuté (<i>Inf.</i> kutiòno and diòno)
died	mū	muñ (<i>Inf.</i> miriòno)
broke	pitit	potàu
hear	qun-té (imp.)	paruzòno (<i>Inf.</i>)
write	zbri-té (imp.)	likiòno (<i>Inf.</i>)
drink	pi (imp.)	piòno (<i>Inf.</i>)
eat	.....	ké (imp.) (K. <i>khe.</i>)
sleep (imp.)	sò	sò, (<i>Inf.</i> sòno)
sleep (subs.)	nish	nish
lick	li	
weave	bo (imp.)	wiòno (<i>Inf.</i>)
cultivate, plough	bahé (imp.)	bàhn t'hìòno (<i>Inf.</i>)
give	dé	dé (<i>Inf.</i> diòno)
see	zi	pàshé
look	skyé	tṛakié
towards	lokh-skyé	
downwards	kà-skyé) <i>ko</i> = down. <i>Astori</i>)	
upwards	huñ-skyé (<i>hunn</i> = above. <i>Astori</i>)	
lost	nut	noto
come (imp.)	yé	é (<i>wolo</i> K.)
came	ùlla	àlo
rise	ōté	uté
dig	akū	okoé
I speak	razuñs	ràzem
one	ek	ek
two	dü	du
three	trà	tṛé
four	chorr	chàr
five	puñsh	poñsh
six	shà	shà
seven	sàt	sàt
eight	aṛt	àṛt
nine	nü	nàu
ten	dàsh	dàis
eleven	kudish	akāi
twelve	budish	buāi
thirteen	trōbish	tṛōñi (tṛo'i)
fourteen	chudish	chodéi

<i>English.</i>	<i>Dāh-Hanu.</i>	<i>Drās.</i>
fifteen	pāndish	pazileñ
sixteen	shōbish	shoñi (sho'i)
seventeen	satuñsh	satāi
eighteen	aṛtuñsh	aṛtāi
nineteen	kūnjā (? for ek-ün- bizā 20-1	kuni (? for ek-un-bi) (20-1)*
twenty	bizā	bi
twenty-one	biza-ek	bi-ek
thirty	bizé-dāsh (20 + 10)	ṭri
forty	du-buṛu (2 × 20)	dū-bio (2 × 20)
fifty	du-buṛu-dāsh (2 × 20 + 10)	dūbio ga dāi (2 × 20 + 10)
sixty	tra-buṛu (3 × 20)	ṭré-bio (3 × 20)
seventy	tra-buṛu-dāsh	ṭré-bio ga dāi
eighty	chār-buṛu	chār-bio
ninety	chār-buṛu-dāsh	chār-bio ga dāi
hundred	sho	shāl

On Representations of Foreigners in the Ajantā Frescoes.—By
RĀJENDRALĀLA MITRA, LL. D., C.I.E.

(With 4 plates.)

The Ajantā Pass first came to the notice of Europeans during the great battle of Āsāyi, which broke down the Marhattā power; but the caves near it were not visited by any Englishman until several years afterwards. According to Mr. Burgess, some officers of the Madras army were the first to visit them in 1819, and Col. Morgan of the Madras army wrote a short notice of them, which appeared in Mr. Erskine's 'Remains of the Buddhists in India.' Then followed Lieut. J. E. Alexander in 1824, and his account was published by the Royal Asiatic Society in 1829.† Dr. Bird visited the place by order of Sir John Malcolm in 1828, at the same time when Capt. Grisley and Lieut. Ralp were at the place. The account of the former appeared in his "Researches into the Cave Temples of Western India," a meagre and faulty account, utterly untrustworthy for all historical purposes. The description of the latter appeared in this Journal.‡ It is graphic and en-

* These seem to retain a trace (*k* for *ek*) of the deducted unit itself, which Sanskrit had lost (cf. *ūnavinsati*), but of which Pāli seems to show the original presence, (*ekūnavīsati*).

† Transactions Rl. As. Soc., I, p. 557.

‡ Ante V.