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## PART II.

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(HUNZA, NAGYR, AND A PART OF YASIN).

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## INTRODUCTION.

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A portion of this Introduction was embodied in a lecture delivered before the Bombay Asiatic Society in March 1857.

IT may not be suspected that the distant and scarcely accessible Hunza possesses a certain interest in India. We have at Bombay His Highness Aga Khan, a mild and religious Muhammadan, whom the wild and impious people of Hunza revere as their spiritual chief. I doubt whether he knows how wicked they are, or they how religious he is; but any message from him would be sure to be treated with the greatest veneration, not only in Hunza, but in Zebák, Shignan, Wakhan, and other districts lately touched or traversed by Colonel Lockhart's party. In 1866, when I first discovered the races and languages of Dardistan, I brought the fact of the Aga Sahib's influence to public notice, and I believe that some of the success that may have attended Colonel Lockhart's Mission is, to a certain extent, due to the recommendation given him by His Highness.

Hunza may also have an interest in the still more remote country of Hungary, for there are grounds for assuming that the name of Hunza may at one time have meant the country of the Hun, whilst analogies may be found between the primitive type of Hungarian and that of the interesting language of which I propose to give a brief sketch in this "Introduction."

Above all, the Hunza language is of great importance to the psychological and ethnographical study of philology. Its suggestiveness will, I hope, promote research, whether my own conclusions are adopted or not.

Is it a prehistoric linguistic remnant, throwing light on the first attempts to clothe human speech with primitive sounds, or is it merely a special development in the Turanian group of languages, among which, like many other unknown languages, it can so conveniently be classed?—or does the reduction which is possible in it from monosyllables to simple sounds give us the key to many unsuspected relationships with an Aryan prototype?

I will not attempt to decide these questions, which must be left to further investigation; but I will endeavour to treat my subject from the standpoint of a linguist. I must, however, premise that the time has long past when even the practical acquisition of a language can be considered independently from customs, and from the historical, religious, climatic, or other circumstances which have originated these customs. No grammar should now be possible that does not portray in its so-called "rules" the past and present life of the language or of the people that it seeks to represent.

Vitality must be breathed into the dead-bones of declensions and conjugations. Every so-called exception must be elucidated by the custom or linguistic characteristic that can alone explain it. The study of language is no longer a mere matter of memory, but must become one of judgment and of human associations.

Beginning with the most logical and complete language, the Arabic, I have endeavoured to show that the thirty-six broken plurals and the apparently innumerable meanings of Arabic words obey the laws of the Arab's daily life, and of the history and literary development of that extraordinary people. Ending with the Khajuná or Burishki of Hunza, I find the same law, *minus* a written literature, for which I have adopted the

Persian character as the only acceptable vehicle to its people for its traditional songs legends, and other folk-lore, if not for the spread of useful knowledge in the more modern sense of the term.

The difficulty of learning the words or laws of speech from savages with whose language one is unacquainted is proverbially great. Even the highly-cultured Pandit, Maulvi, or Munshi fails to give satisfaction to the European student, but with barbarians the obstacles seem almost insurmountable.

As one of the simple elementary rules, I would suggest that the traveller among savages should first point to objects in order to learn their names, then bring them in connection with such simple bodily wants as can be indicated by gestures. This causes one of the men, if there be two, to order the other to bring this, that, or the other; to come; to go, &c., which elicits the imperative form. The reply ordinarily gives either an affirmative or the first person of an indicative present or future. Of course, the same sound or the inflexion of the same word has to be closely followed. Then use yourself the first person, which starts conversation and brings out the second person, and so forth.

Applying now this rule to Khajuná, the result at first sight is unsatisfactory. Say, for instance, that you point your finger to an object, and that your enquiry is mistaken to be one for the native name for the finger instead of the object to which you point, you will get a sound or combination of sounds which, when referred to another bystander, would apparently be at once contradicted. You point to your heart, and you at once obtain words which sound dissimilar. You point to a little girl or to a little boy, and you obtain the same sound. What is the cause of this? The reply is, that in Khajuná the pronoun and the noun in all matters affecting a person, or that affect people in their daily lives, are so inseparably connected that they have no meaning separately,—*e.g.*, As = my heart; Gos = thy heart; Es = his heart; Mos = her heart; Mis = our heart; Mas = your heart; Os = their heart: but take off the pronominal sign and the sound *s* which then alone remains means nothing. (See notes on certain declensions on pages 23, 25, and 26). The same rule extends to such prepositions as "before," "after," "near," "far," &c., which are of assistance in finding out other languages, but which in Khajuná still more perplex the enquirer. Again, this same feature is apparent in those verbs of action or condition which affect the human being, as most indeed do, and this is further complicated by the circumstance whether or not the condition or action refers to one or more persons, to their relations amongst themselves, and other details into which it is impossible to enter within the compass of an "Introduction." For instance, to bring one or more apples in a country where fruit is plentiful is very different from bringing bread (if wheat is scarce) or sheep. Again, the right position of the accent, or rather the intonation which it represents, is a matter of extreme importance, for "ai" means "my daughter;" "ái" "my son;" "au" "my father;" and so forth. "Gus"—thy wife—must be distinguished from gús, a woman, which word is possibly put in the second person for women generally, because I fear the people of Hunza have not obeyed the injunction "Thou shalt not covet *thy* neighbour's wife;" and talking of "wife," they say: how is it possible that the word "wife" should exist without it is somebody's wife, or that a head, an arm, an eye, could exist as such without belonging to a person?—or, they would say, do you mean "his (dead) bones" or "his eye that *was*?" (See "Terms of Relationship," page 20.) A further interesting enquiry is afforded by the study of the genders, so far as inflexions indicate them, for the plurals of

many feminine nouns are masculine, and *vice versa*, whilst in the verb "to be" or "to become," as well as in numerous other verbs, there are different plurals, say, for men, women, animals, which are again subdivided according to sex, and for things that are also subdivided into male or female according to their fancied stronger or weaker uses,—*e.g.*, the gun is used by the men whilst hunting, and is therefore masculine, but the metals are feminine, because plates and dishes are made of metal and are in charge of the women of the household, just as certain clothes are which they sew or otherwise manufacture; therefore, whenever any particular garment is masculine, it gives rise to the presumption of its being an article imported from another valley, and whenever there is a word denoting a thing, condition, or action distinct from their own intramural relations, it must be one of comparative recent introduction from a foreign language, or brought in with the Muhammadan religion, which sits so loosely on the inhabitants of Hunza. Twenty-one years ago, when I learned the elements of Khajuná from a son of the Raja of Nagyr, the district which confronts Hunza across the same river, there were no indigenous words used apart from the pronoun. "The father's house" was then like "my father *his* house." Last year, when I continued the study under another son of the same Raja, I already found that a number of indigenous words were being used in the third person and yet distinct from the person, in consequence partly of an ordinary law, but chiefly owing to the comparative greater accessibility of Hunza and Nagyr to Ghilghit and Badakhshan travellers, and the consequent greater introduction of Persian and Shiná words. (Shiná is the language of Ghilghit.)

As for the change of gender from the singular to the plural, it is not to be wondered at, for elsewhere also we may find that whereas one councillor may be a wise old man, a number of them may constitute a council of wise or unwise old women.

Again, what contains something else is feminine, but the thing contained is masculine,—*e.g.*, arrow is masculine, but the bow on which it rests is feminine. (See note on page 14.) We have before us only the first portion of a work, which first portion I am preparing for the Government of India, and which might be extended far beyond its present bulk were the reason given in it for every grammatical feature. I will therefore confine myself in this "Introduction" to mentioning some of the most striking characteristics of this singular language, so far as it may subserve comparative purposes,—*e.g.*, the sound "a" represents the *ego* or self, and in nouns is the sound used for the relationship implied in "my father," "my daughter," "my sister," "my brother," "my husband," "my son," "my mother," "my son-in-law," "my daughter-in-law," "my nephew," "my niece," "my wife," and even "the wife of my mother's brother;" "antsu," the "aunt," being really the sister of the mother, and therefore the "elder or younger mother" in a tribe in which, at one time undoubtedly, if not now, all the elder members of the tribe were the fathers and mothers of the younger generation. When, therefore, the "tr" of the tribe or "taro" is added to "a," it becomes a plural for fathers, mothers, sisters, something like the German "Geschwister." This is almost as if we were to say that the "ter" or "ther" in father, brother, mother, sister, showed the tribe, and such a view would be further borne out by the fact that "mo," the first syllable in "mother," is the sign for the feminine throughout the Khajuná language, for it contains the "a" or self; in other words, "mother," "mater," would, as it were, mean "the female that contained me and belongs to my tribe."

"G" or "K," the guttural, is, as it were, the sound of the child to represent the "not-self," "non ego," or the one that is brought in relationship to it, and therefore

stands for the second person or for that relation in which a person must be connected with another person, whether in being killed or kissed.

The contemptuous "i" or "e" is for the third person singular, and the equally contemptuous "u" or "o" for the third person plural = they. "M" I have already said is the sign for the feminine, out of which arises the "mi" of the plural, plurality being impossible without female aid.

"N" is the sign of the past participle, but in itself means "to go," and is very much like the vulgar English "he has been and gone and done it" (os=had; nos=having had); or like the German "ge," which is also the sign of the past participle and also means to go,—e.g., "getrunken," "gegessen," "gone and drunk," "gone and eaten," "gethan," "gone and done;" in Khajuná, "nishi, neti, nimen." The simple inflexion of the past participle of "to go" will show this:—

*Past.*

I having gone = n á ("n" sign of the past participle; "á" sign of the first person).

thou having gone = n o ko (compare "gu" pronominal prefix 2nd person).

he or it (*m.*) having gone = n i (compare "i" pronominal prefix 3rd person).

she or it (*f.*) having gone = n o mo (compare "mo" or "mu" pronominal prefix 3rd person (*f.*)).

we having gone = n i men (compare "mi" pronominal prefix 1st person plural).

you having gone = n a má (compare "ma" pronominal prefix 2nd person plural).

they having gone = n u (compare "u" pronominal prefix 3rd person plural).

they (*objects f.*) having gone = n i.

NOTE.—It seems to be clear that "n" represents to "go," and that the inflexions are pronominal affixes corresponding with the pronominal prefixes already mentioned,—the letters "o," "i," and "a" in the first syllables of "noko," "nomo," "nimen," "nama," being essential both to make the transition from "n" to "m" possible, and to enable the two syllables to be pronounced by means of a homogeneous vowel,—i.e., instead of "nko," "nmo," which would be difficult if not impossible to pronounce without the insertion of a vowel between the "n" and "m," a homogeneous vowel is inserted, and the vowels thus become "nomo" and "noko."

"Y" is the sound for "giving," and one can imagine the difficulty and peculiarity of Khajuná when one is told that "itshitshibai," "he is giving him," is derived by traceable evolutions from the sound of "yü," "give." "D" stands generally for a condition in which one is seen, struck, or otherwise subordinate or passive, without there being a passive voice, the language always requiring the agent being known (as in Arabic), and having *special* forms for "they struck me," "she strikes them," "they are teaching us," "we will kill you," and so forth.

To the Vocabulary and Dialogues I have added some of the legends of Hunza, which, as fairies are still supposed to preside over its destinies, may be called a "Fairy-land." Indeed, Grimm's Fairy Tales have many counterparts in Dardistan. The sacred drum is still struck by invisible hands when war is to be declared, and bells ring in the mountain when fairies wish to communicate with their favourites, for is not the King or "Tham" of Hunza "heaven-born" (his female ancestor having been visited by heaven)? Ecstatic women still sing the glories of the past, recite the events of neighbouring valleys, and prophesy the future, being thus alike the historians, the newspapers, and the oracles of Hunza. I have also added proverbs and fables to what must, after all, only remain an imperfect sketch of a language the suggestiveness of which cannot be overrated, in the hope that I may have contributed a mite to the study of Oriental subjects, and rendered a service to travellers, if any should venture into that inhospitable region.

# THE HUNZA-NAGYR HANDBOOK.

## PART I. THE LANGUAGE.

Section I.—Vocabulary of words in common use, with notes.

.. II.—Dialogues (ordinary and ethnographical).

Appendix for the use of Natives of India.

Section III.—Songs, Legends, Fables, Riddles, &c.

.. IV.—Grammatical Sketch, Parts 1 and 2, including Alphabetical Vocabularies (English-Khajuna).

### Section I.—Comparative Vocabulary of the most important Khajuna\* and Shiná† words, with occasional notes on their uses.

(The mode of transliteration and pronunciation adopted is generally as in German. The accents are used in order to shew the syllable of the word on which the sound or intonation falls. The "acute accent" ´ shews that the vowel over which it is placed is pronounced with a raised voice; the "grave accent" ` gives a short and clipping intonation; whilst the circumflex ˘ or ˘ gives a deep and long sound. The same words in Hunza are, however, sometimes pronounced differently at different times, or were sounded to me differently by different informants. The "Grammar" will explain the changes of accent: "tsh" is read as "ch" in "church," and "dj" as "j" in "jam.")

(The language of Hunza and Nagyr is becoming so affected by the Shiná vocabulary, and so many men from Hunza and Nagyr know both their own (the Khajuná) language and Shiná, that it is convenient to combine the two vocabularies.)

#### CHAPTER I.—WORDS RELATING TO RELIGION AND TO THE PHENOMENA OF NATURE = DĀMANNE†-DORÓ-BARENG (*words of the works of the Lord*).

English.	Khajuná.‡	Shiná.
God: Lord: Nature . . . .	Damànn   (also applied to a Raja), <i>m.</i> (no plural). Khudá.	khuda; dabûn.
Fairy¶ . . . . .	Parì (pariting, <i>pl.</i> ), barai, <i>f.</i> , (baráyemuts, <i>pl.</i> , or barayeting).	baráí.
Male Demon . . . . .	phùtt, <i>m.</i> , phutúo, <i>pl.</i> , also phutáints.	yátsh.

##### NOTES ON FIRST CHAPTER OF THE VOCABULARY.

\* The language of Hunza is known by the name of Khajuná among neighbouring races; it is called Burishaski by the natives of Hunza; Kunjüti by the natives of Yarkand; and its hybrid in a portion of Yasin is called Biltum. (This subject will be treated at greater length elsewhere.)

† The words in Shiná belong principally to the Ghilghiti and Astóri dialects of that language. Whenever two or more words occur in one line under the Shiná column, the first only, as a rule, is Ghilghiti, and the second Astóri. The *distinct and separate* sign of the semicolon ";" indicates that the word is also used in Hunza and Nagyr.

‡ "Damànol," "devl," may be used for Hindu gods, and, indeed, in Pre-Islamitic days the word "deo" for "God" was current in Hunza ("deomuts," *pl.*) Compare "Damànn" with "Dominus."

§ Khajuná, the language of Hunza, Nagyr, and part of Yasin.

¶ It is very significant of the old heathen traditions, once prevalent in Nagyr and Hunza, and which are now being displaced by Muhammadan notions, that the word for "God" and "Nature" is the same, and that "phenomena of nature" must be described as "works of God."

¶ Hunza and Nagyr in Pre-Islamitic days were emphatically Fairy-land, and much is still ascribed to the influence of Fairies and of those whom they inspire (see Ethnographical Part of the Hunza-Nagyr Handbook).

GENERAL NOTE.—The following are the most common abbreviations used in the Vocabulary: "s." for "Singular;" "pl." for "Plural;" "m." for "masculine;" "f." for "feminine;" "G." for Ghilghiti; "A." for "Astóri;" "C." for "Chilási."

English.	Khajuná.	Shiná.
Female Demon . . . . .	Bilás,* <i>f.</i> , bilésho, <i>pl.</i> . . . . .	ruí.
Spirit . . . . .	} <i>dji, f.</i> , <i>djímíng, pl.</i> , and <i>dji-</i> mitshang.	djill, rúh.
Soul . . . . .		djìl.
Satan . . . . .	sheitán, <i>m.</i> , sheitáyo, <i>pl.</i> . . . . .	sheitán.
Religion . . . . . (The Nagyrís are now pious Shíahs; the Hunzas impious Muláís. Details given else- where.)	dín, <i>f.</i> , díníng, <i>pl.</i> , or mazhe- ping.	mazháb.
Angel . . . . .	maláfk, <i>m.</i> , malaikán, <i>pl.</i> , and maláfkisho.	malaik.
Man's two guardian angels . . . . .	frishtá, <i>m.</i> , frishtámuts, frish- tating, frishtasho, <i>pls.</i>	piristá.
World . . . . .	sarfalók (beni adám = children of Adam; sarfá adám = Jinns and Peris).	sarpalók, dunyá.
Next world . . . . .	dawalók, àkhrat . . . . .	dawalók, akhrat.
Paradise . . . . .	; behishté, <i>m.</i> . . . . .	behesht.
Hell . . . . .	; (see Shiná column) . . . . .	zozákk.
Spectre . . . . .	; rúisho, <i>m.</i> , ruhming, <i>pl.</i> . . . . .	rúh.
Air . . . . .	tish, <i>f.</i> . . . . .	òsh.
Fire . . . . .	phú, <i>m.</i> , phoàng, phuming, <i>pls.</i>	agár.
Earth . . . . .	birdí, <i>f.</i> ("birdí" is the "earth" under the "soil," which is called "zamín").	birdí.
Water . . . . .	sil, <i>m.</i> , silming, <i>pl.</i> (Another plural is "silmitshang.")	wéy.
Prayer . . . . .	; ; the first word is <i>f.</i> , the second <i>m.</i>	phateá, duá.
Religious Lesson . . . . .	; <i>m.</i> . . . . .	sabáq.
Curse . . . . .	lanàt, <i>m.</i> , lanatì, <i>pl.</i> . . . . .	shéde; lánat.
Heaven . . . . .	ayésh, <i>f.</i> ,† ayéshíng, <i>pl.</i> (mis- hang?); taló ayéshíng = the seven heavens.	agóí; hagaf.

\* The "Bilás" eats human flesh and can also take away a human being's heart without its knowledge and put it into leaves on trees. As the heart dries, the human being withers and dies, but the heart may be restored by witchcraft, when the patient recovers. Sometimes the "Bilás" carries off a man and eats him, and human beings also may become "Bilás." (As to the traditions of former cannibalism, see Ethnographical Part and the Historical Legend of Ghilghit in my "Dardistan," Part III.)

† The ancestor of the ruling family of Hunza having been born in a mysterious manner, the race is called "ayeshó," — heavenly or heaven-born. The ruling Chief or Thám, therefore, enjoys divine honour. (See Ethnographical Part.)

English.	Khajuná.	Shiná.
Sun . . . . .	sá, suri, * <i>f.</i> (no plural) . . .	súri.
Moon . . . . .	halántz, † <i>f.</i> (no plural) . . .	yún.
Star . . . . .	asi, <i>m.</i> , asímuts, <i>pl.</i> . . . . .	táro.
Light . . . . .	súri, <i>f.</i> , "sang" has no plural . . .	surí; ló, sang.
Darkness . . . . .	guá, <i>m.</i> (The "morning twilight" is called "ghurássa." †)	katésh, tutáng, tumrtáng.
Death . . . . .	máran, <i>f.</i> ‡ . . . . .	máren.
Shadow . . . . .	yall, <i>f.</i> , yalming, <i>pl.</i> . . . . .	tshidjóti <i>G.</i> , tshòrro.
Day . . . . .	sà, <i>f.</i> (no plural); the <i>m.</i> "den" = a day, has, however, "denming."	dés.
(For words relating to "Time" see pages 15 to 20 of this Vocabulary).		
Night . . . . .	táppe, tapp, <i>m.</i> (no plural form)	ráti.
Mid-day . . . . .	daggói, <i>f.</i> . . . . .	dazó; trang dés.
Midnight . . . . .	táp berabèr . . . . .	trang ráti.
Heat (hot) . . . . .	garúrum, <i>m.</i> . . . . .	tat, tatti.
Cold . . . . .	tshagurum, <i>m.</i> . . . . .	shidálo <i>G.</i> ; tshawón.
Flame . . . . .	gúy, <i>f.</i> , gúimuts, <i>pl.</i> . . . . .	gúy.
Smoke . . . . .	táss, <i>m.</i> , tassing, <i>pl.</i> ; tásmitshang, <i>pl.</i>	dúm.
Thunder . . . . .	; tingtwang, <i>m.</i> , ting-tuàng	agái-kut; hangái gùtt.
Lightning . . . . .	; tamlam, <i>m.</i> . . . . .	bítshush [idéna]. [díjinan].
Rain . . . . .	harált, <i>m.</i> , haráling, <i>pl.</i> . . . . .	àjo.
Drop . . . . .	tshuttú, <i>m.</i> , tshutúngo, <i>pl.</i> . . . . .	tikóy; tukó [ditón].
Rainbow . . . . .	; bijón (bijoné, <i>pl.</i> , in Ghilghiti).	bijon.

\* Is used as a title for Rajas. "Sá" is the proper name for "Sun."

† "Gurássa" seems to be the name of the pale moon in the early morn (pronounce "r" as "y").

‡ Máran duvyátulu bàm oyóner díá = Death in the world who are to all is allotted.

NOTE.—The following short sentences illustrate the use of some of the words in this chapter: *Asi dásimi* = the star has come out. *Guá báttimi* = darkness has happened. *Yall wálími* = the shadow has (fallen). *Sá wálími* = the day has (risen). *Táp maními* = night has become. *Dagói muními* = mid-day has become ("dagói" is also the name for half-baked bread). *Garr gúllími* = the wheat has dried. *Súy dushími* = the flame has (burst). *Tás dushími* = the smoke has (arisen). *Bijón wálími* = the rainbow has (appeared). *Shel dími* = the ice (has come down) ("Hínál wall" in Shiná). *Ayèrr wálími* = the hail has fallen. *Nyèrr basóbbi* = the fog has settled down. *Káli dími* = the frost has come. *Tish dími* = the wind has come. *Phus dími* = the dew has come (fallen). *Buyól dími* = an earthquake has happened. *Sinda dími* = the river has come (swollen). *Sinda bámi* = the river has dried up, &c. (The verb in the above sentences is in the Perfect tense, although the English translation gives the Preterite.)

English.	Khajuná.	Shiná.
Snow . . . . .	gè ; gyé, <i>m.</i> (no plural) . . .	hinn.
Ice . . . . .	shel, <i>f.</i> , shelming, <i>pl.</i> ; gamù, <i>m.</i> (no plural.)	gamúk, hinállek.
Hail . . . . .	ayèr, <i>f.</i> , ayèring, <i>pl.</i> . . .	anyèr, ayâr.
Fog . . . . .	horònn, <i>m.</i> (no plural) . . .	nyâr ; tàpp.
Frost . . . . .	káti, <i>f.</i> (no plural) . . .	hawúr.
Dew . . . . .	; phùntz, <i>m.</i> (no plural) . . .	phutzl ; phùtz.
Earthquake . . . . .	byyáll, <i>f.</i> (no pl. in Khajuná) . .	bunyàl, muyàll.
Wind . . . . .	tìsh, <i>f.</i> (no plural) . . .	òsh ; shatillo òshi <i>G.</i>
East . . . . .	djíl-manás (djíl is <i>f.</i> , manás <i>m.</i> ) .	djilbehi <i>G.</i>
West . . . . .	búr-manás (is also a composite word).	bùrbehi <i>G.</i>
North . . . . .	shimál, <i>f.</i> , kutùb, <i>m.</i> . . .	datshini (also "right") <i>G.</i>
South . . . . .	janûb, <i>m.</i> . . . . .	kabbó (also "left") <i>G.</i>
Dry weather . . . . .	buyàmm, <i>m.</i> , buyamming, <i>pl.</i> . .	shûko.
Wet weather . . . . .	haghùmm, <i>m.</i> , haghumming, <i>pl.</i>	àjo, ádjo.
Dust . . . . .	kurt, <i>m.</i> , kurting, <i>pl.</i> . . .	udú.
Pebbles . . . . .	kiyyé, kié (the Panjâbi "ret" = sighil.)	káy, sighil, batûki.
Sand . . . . .	tík, <i>f.</i> , sâu . . . . .	súmm.
Mud . . . . .	; tagháye, <i>m.</i> . . . . .	tshing.
Puddle . . . . .	taghá . . . . .	taghá, tók.
Cavern . . . . .	Kór, <i>m.</i> , Kóring . . . . .	kòr [kó for animals in <i>A.</i> ].
Plain . . . . .	dàss, <i>m.</i> , dàs ming, <i>pl.</i> (uncultivated). (If cultivated, khùtum, <i>m.</i> , no <i>pl.</i> )	dàs.
Valley . . . . .	gáh, <i>m.</i> , dár, <i>f.</i> , bár, <i>f.</i> . . .	shóng.
Mountain . . . . .	tshish, <i>f.</i> , tshishko, <i>pl.</i> , tshish ming, <i>pl.</i> ?	tshîsh.
Hill . . . . .	barìs, <i>f.</i> , barissing . . . . .	dár.
Summit . . . . .	ethàn, <i>m.</i> , tshishéy-etháyo . . .	tshurú [tillí <i>C.</i> ] ; tóko (also penis).
Foot of mountain . . . . .	gamùn, <i>m.</i> . . . . .	gabún.



English.	Khajuná.	Shiná.
Rock . . . . .	bunn, <i>m.</i> , bundó, bunànts, bunnng, <i>pls.</i>	giro.
River . . . . .	sinda, <i>m.</i> , sindang, <i>pl.</i>	sinn.
Wooden bridge . . . . .	bash, <i>m.</i> , bashng . . . . .	séù.
Swimming bladder . . . . .	; <i>f.</i> , mayúyang, <i>pl.</i>	mayùsh.
Rivulet . . . . .	; <i>f.</i> , bátseling, <i>pl.</i> , bártsil . . . . .	batzell; gá <i>A.</i>
Streamlet . . . . .	; <i>m.</i> , gaing, <i>pl.</i>	gá.
Torrent . . . . .	hàrr (?) mountain torrent.	
Avalanche . . . . .	shèl, shill, <i>f.</i> , shelming, <i>pl.</i>	hinál.
Source . . . . .	bull, <i>m.</i> , bullming, <i>pl.</i>	ùtz.
Lake . . . . .	; <i>m.</i> , sarrming, <i>pl.</i>	sarr.
Pond . . . . .	phar!,* <i>f.</i> , pharamùts (phari is also a piece of land).	barri; birri <i>A.</i>
Confluence . . . . .	yóo-tsill, <i>m.</i> , yóo tsilming, <i>pl.</i>	yò wey.
Waterfall . . . . .	; <i>m.</i> , tsharrming . . . . .	tshárr.
Banks of a river . . . . .	sinda-yònn, <i>m.</i>	sine-gùl.
Yonder bank . . . . .	alégan yònn, <i>m.</i>	pare sinegùl.
This side bank . . . . .	kóghan yònn, <i>m.</i>	wari sinegùl.
A well . . . . .	; <i>m.</i> , gullkàng, <i>pl.</i>	gùllko.
A country . . . . .	míshoi, <i>f.</i> (our country); kúye, bushaimùts, <i>pl.</i>	jòng.
A village . . . . .	bushái, <i>f.</i> , bushaimùts, <i>pl.</i> , girám (itshang).	kúy.
Home, place . . . . .	dish, <i>f.</i> , dishming, <i>pl.</i>	dish.
Boundary . . . . .	dir, <i>f.</i> , dirents, dirming . . . . .	dir.
An ocean . . . . .	(samundàr), hullusàrr ? <i>m.</i> , sarrning, <i>pl.</i>	hùllu.
Island, literally (in Shiná): around is water, in the midst a village.	hóitali sill, últali bushéit . . . . .	brák phiraje wéy, majá kúy.
Circle . . . . .	bidiro (bidirikisho and bidirjoko, <i>pls.</i> )	

\* "Phárish" = a wild duck; has plural "pharriànts." The soil round a pond is called "tòkk" (?)  
 † if cultivated; otherwise "últali dás."

English.	Khajuná.	Shiná.
Shallow; a port . . . .	tawwi, <i>f.</i> . . . .	wètt.
Whirlpool . . . . .	phéri, <i>f.</i> , phírímúts, <i>pl.</i> . . . .	sinéy pharéon.

(For other terms relating to *Land* see page 69 of this Vocabulary.)

## CHAPTER II.—OFFICIAL DESIGNATIONS = OYÓNKE-BARING (*words of the great*).

(This classification will be explained elsewhere.)

King (first in order of the Nagyr official "Tshinn." See note.)	Thàmm,* <i>m.</i> , Thámmo, <i>pl.</i> . . . .	rá; rásh, shá <i>A.</i>
Queen . . . . .	gánish, gánients . . . .	sóni; róni <i>A.</i>
Prince . . . . .	gushpúrr, gúshpúrdaro, <i>pl.</i> † . . . .	gushpúrr; raná.
Princess . . . . .	gass; gassènts, <i>pl.</i> . . . .	gass; bègum.
Minister (second in order of official rank; is a hereditary office).	; waziring, <i>pl.</i> (wazirisho is more correct).	wazfr.
General (in chief?) . . . .	yátis (no plural) . . . .	sío-sardár.
Army . . . . .	holl, <i>m.</i> , hóllisho, hollming, <i>pl.</i> . . . .	sío.
The Military Leader is below the Minister in rank and is selected by him.	. . . . .	sío-shish (army head)
Leader . . . . .	hóllota-uyùm (the great of the army).	gopá; sío-gopá.
Lamberdar (in India a village elder).	trangpá, trangpáting, <i>pl.</i> . . . . (The Trangpá is also the third in official rank.)	djashtéru.
Kotwál (in India a Police officer).	; tsharbúting, <i>pl.</i> . . . .	tsharbú.
Tax-gatherer . . . . .	; (this office is Balti or "Little Tibetan") oyóko ( <i>pl.</i> of uyùmm = great), bárro.	khoshinn.
Village head . . . . .	uyùmm, giráme-uyùmm (the great of the village).	bárro.
Kardar (third in order) . . . .	; . . . . .	trangpá.
Thanadar (head executive officer).	; . . . . .	trangpá.

\* The sons of the "Thàmm" are called "Thámmo-yúa;" the wives "Thámmo-yúsheng."

† The collective terminations "daro," "tero," are discussed in the "Grammatical Sketch."

GENERAL NOTE TO SECOND CHAPTER.—The order of official rank is as follows: King; Minister (who appoints the Military Leader); the Kardár; the Yará; and the Sirdars, or the great men generally.

English.	Khajuná.	Shiná.
Minister of King's Revenue (fourth in order).	; (in charge of Raja's gardens and lands generally).	yarfá G.
Sirdárs (fifth in order)	oyóko (the big ones)	
Zilladár (a subordinate District officer).	bárró	bárró.
Policeman	tsharbù	} zeitù.
Assistant Kotwal	(zeitù is a sort of Inspector of Agriculture).	
Slave-dealer (a minister)	Diwan-bigí (an office abolished by Ghazanfar, the grandfather of the present ruler of Hun- za).*	diwán bigí (none now in Ghil- ghit).
Head of powder-manufacturers	pipa.	

(For "Titles" see page 79 of this Vocabulary.)

CHAPTER III.—TERMS RELATING TO WAR, &c. = JUWARRE-BARING (arranged  
alphabetically).

Army	holl; hóllisho, <i>pl.</i>	sí A. G.
Arrow	huntz, <i>m.</i> , húnstisho, <i>pl.</i>	kón.
Assembly	kawái.	
Ball, bullet	díro, <i>m.</i> ; díromuts	diddo.
Barrel	gabi, <i>f.</i> , gabimuts	máy A., shülle Gh., tárúy Gh.
Battle	birgá, <i>f.</i> , birgaing, <i>pl.</i>	ek brigá G.
Bead of a rifle	; <i>f.</i> (ing)	guzár.
Blunderbuss	; <i>m.</i> , garabínisho	garabín; karabín G.
Boat	djòtt náó	tshuní náó.
Bottom of sheath	pornòk, <i>m.</i> , pornòkesho	

\* By the most recent account, Ghazan Khan, the son of Ghazanfar, has been killed by his own son, Muhammad Khan. Muhammad Khan's mother was the sister of Zafar Khan, the ruler of Nagyr. She was killed by her father-in-law, Ghazanfar, and thrown over a precipice from her house. Ghazan Khan treacherously killed his paternal uncle, Abdullah Khan, ruler of Gojal, who unsuspectingly met him. On ascending the throne, Ghazan Khan is also said to have poisoned his ailing full brother, Bukhtawar Shah, and another (by a different Sayad mother), Nanawal Shah. The fratricidal traditions of Hunza and of the Khash-waqtia family of Yasin have now been somewhat thrown into the shade by the parricide of Muhammad Khan. The father of Ghazan Khan, Ghazanfar, is said to have died from the effects of a suit of clothes, impregnated with small-pox, sent to him by his daughter, the full sister of Ghazan Khan, who was married to Mir Shah of Badakhtshan, in order to accelerate her brother's accession to the throne. The father of Ghazanfar, Sullum, also poisoned his own father. This state of things is very different from the gentle rule and traditions of Nagyr, whose aged Chief, Zafar Khan, has nineteen sons, and who sent his rebellious eldest son, Muhammad Khan (whose mother was a full sister of Ghazan Khan of Hunza), to Ramsu in Kashmir territory, where he died. He was married to a daughter of his maternal uncle and tried to sell some of his Nagyr subject's into slavery against the traditions of that peaceful country, in consequence of which his father, Zafar Khan, expelled him. (See Part referring to the History and Customs of Hunza and Nagyr.)

English.	Khajuná.	Shiná.
Bottom of a gun . . . . .	; <i>m.</i> ("muts" or "ming" form the plural).	poshnà.
Bow . . . . .	djamé, <i>f.</i> , djamèng, <i>pl.</i> , . . . .	dánó.
Brave soldier . . . . .	baghdùr hirr = brave man; or "shawá mushalái etimi" (he has done bravely).	mushaléy bahadúr.
Bridle . . . . .	tàbang, parpítìng . . . . .	parpiti, <i>G.</i> , rainyí <i>A.</i>
Buckle . . . . .	; <i>m.</i> , add "muts" for <i>pl.</i> . . . .	tshamá.
Bullet bag . . . . .	kúting, <i>N.</i> , guyántz, <i>H.</i> , <i>m.</i> . . . .	tumakéy kúte <i>G.</i>
Cannon . . . . .	; tópusho, <i>pl.</i> . . . . .	tòp, <i>A. G.</i>
Club . . . . .	; dafòss, <i>m.</i> , dafòsho, <i>pl.</i> , . . . .	tópp.
Coward . . . . .	es gusútsho bey (his heart fearful is).	bijáto <i>G.</i> ; dùr <i>A.</i>
Cross-hilt . . . . .	; <i>f.</i> , sofigàrìsho, <i>pl.</i> . . . . .	sufigári.
Cuirass . . . . .	; <i>f.</i> , bétshìng . . . . .	bétsh.
Dagger . . . . .	tìshk, <i>m.</i> , tìshkáng, <i>pl.</i> . . . . .	katàro <i>G.</i>
Ditches . . . . .	; <i>f.</i> , hermìng, herrèng . . . . .	herr.
Domestic . . . . .	; mahrèm (with Rajas) . . . . .	shadder.
Drum . . . . .	; dadang, <i>m.</i> ; dadangìsho, <i>pl.</i>	dadang.
Embrasure . . . . .	darì, <i>f.</i> , darìmitshang, daríang, <i>pls.</i>	daríye; djalbòn <i>G.</i>
(wide ones) . . . . .	; <i>m.</i> (muts) . . . . .	daríye, tráy <i>G.</i> ; takhshá
Enemy . . . . .	dushman, dushmáyo, <i>pl.</i> . . . . .	dushman.
Envoy . . . . .	duratz, dimi (has come), durátsusho, <i>pl.</i>	duràtz.
Female domestic . . . . .	; mahreméy gùss . . . . .	shadderóy.
Female slave . . . . .	; thámulum gùss (woman in Raja's house). (guss = woman.)	maristanóy. baskótshi <i>A.</i>
Fine . . . . .	tsharpá, <i>m.</i> , tawán.	
Firepan . . . . .	; tshámák, <i>m.</i> , tshamácuts, <i>pl.</i>	tshakmák.
Firestone . . . . .	phudàn, <i>m.</i> , phudayó, <i>pl.</i>	

English.	Khajuná.	Shiná.
Flintstone . . . . .	tshamák dann . . . . .	tshamák batt <i>G.</i> , dñ <i>A.</i> (also tshamák dann).
Flute . . . . .	tutèk, <i>m.</i> , tutákisho, <i>pl.</i> The Hindustani "bhansli" is gabi, <i>f.</i> , gabimuts, <i>pl.</i>	
Fort . . . . .	khànn, <i>m.</i> , khanéints (kanànts) .	kót.
Fugitive (a runaway man) .	gartse-hlrr; gartsesen (bai) (he is one who runs away)	utshátur.
Grip (handle) . . . . .	; dastá, <i>m.</i> , yan, <i>m.</i> , yanants <i>pl.</i> (handle of a whip).	kabza.
Girth . . . . .	; <i>m.</i> , banúngo, <i>pl.</i> , khask, <i>m.</i> (Hindustaní tàng).	banp <i>G.</i> ; partallá.
Guard . . . . .	tsàrr . . . . .	tzarrí.
Guide . . . . .	gann éltares hirr (road-showing man). The word "sis" = man is used when there are several guides, <i>vis.</i> : sis bùt bann (there are many men or guides).	ponn pasheráki manújo = a man to show the road <i>G.</i> ; beti <i>A.</i>
Gun . . . . .	; tumakisho, <i>m. pl.</i> . . . . .	tumák <i>A. G.</i>
Gun-cock (pulled with a string)	; <i>m.</i> (mùts) (ming)* . . . . .	mashá.
Hand-drum . . . . .	djoterko dâmal (surnéy, <i>f.</i> (muts) = clarionet)	tabl.
Instruments of war . . . . .	juwârre dustàk.	
Iron and flint . . . . .	; <i>m.</i> (isho) . . . . .	tshamák.
Judge . . . . .	; astam étasso oyóko (the great who do justice).	astomgáro.
Kettle-drum . . . . .	oyóko dâmal, <i>m.</i> , dâmelisho, <i>pl.</i>	
Knife . . . . .	tshùrr, <i>f.</i> , tshuránts . . . . .	katár.
Lance . . . . .	; <i>f.</i> , nizámuts, <i>pl.</i> . . . . .	neizá <i>A. G.</i>
Law case and sentence (?) .	"astâm étimi" = he has done judgment.	asloq, sallà <i>G.</i> ; gráll <i>A.</i>
Line of men . . . . .	kishi, <i>m.</i> , djln (?) . . . . .	djinn.
Loyal . . . . .	wafadar; nimak-balál; shawa sis (good man).	

\* The addition to a Khajuná word of a syllable or more in brackets shows the affix to the word which marks the plural termination.

English.	Khajuna.	Shiná.
Pistol . . . . .	; <i>m.</i> , tamanshámuts . . .	tamantshá.
Powder . . . . .	miliánk, <i>m. pl.</i> (the singular "mili" means "medicinal powder.")	biléni <i>G.</i> , jawáti (also powder generally).
Powder-flask . . . . .	; kutí, <i>H.</i> , miliing kutí <i>H.</i> . . .	wasná.
(if made of horn) . . . . .	; . . . . .	randják <i>G.</i> ; shingói.
(bags, flasks generally)	;	mandjäs <i>A.</i>
Prisoner . . . . .	; . . . . .	báddo.
Quiver . . . . .	tarrkàsh, <i>f.</i> (isho) . . . . .	pùli.
Ramrod . . . . .	tumákí-gbaïs, <i>f.</i> , gháisho, <i>pl.</i> . . .	tumakéy tshiléy (also a flail).
Reconnoiterer of road . . . . .	gann-gúyo (no plural form) . . .	panagáte.
Relation . . . . .	; uskúyo, <i>pl.</i> . . . . .	uskûn.
Retainer . . . . .	; mahrem, mahremisho, <i>pl.</i>	shàdder.
Reward . . . . .	khatshóni . . . . .	khatshóni.
Sentinel . . . . .	; <i>m.</i> ; tsargúyo, <i>pl.</i> . . . . .	tzàrr.
Servant . . . . .	shadder; shaddershu, shadderi- sho, <i>pls.</i>	shadder <i>G.</i> ; baskótsho; shadder = a further servant.
Sheath . . . . .	yúlgish, tshomm (the leather) . . .	agúr; tréko
Shield . . . . .	kì, <i>f.</i> , kímitchang . . . . .	phall <i>A.</i> , káy <i>G.</i>
Ship . . . . .	<i>f.</i> , náwisho, <i>pl.</i> . . . . .	náo.
Sight, the near one . . . . .	; <i>f.</i> (ing) . . . . .	nazár.
Single drum . . . . .	tatàngo, <i>m.</i> (muts) . . . . .	tatángu.
Slave . . . . .	; tzònn; ðimm ( ) . . . . .	maristànn, bádo.
Sling . . . . .	;	urdó <i>A.</i> , till batt <i>G.</i>
Small shot . . . . .	gark, <i>m.</i> (no plural) . . . . .	tshimáre kúkkun.
Spy = thief . . . . .	ghain; bár tsúyas ghain = the thief who steals words,	tshurúto.
Stick . . . . .	ephágo, <i>m.</i> , add "sho" for <i>pl.</i> , or "ying."	kunálo.
Stick, little . . . . .	kúna; djót kuná = little stick (add "muts" for <i>pl.</i> )	kunáli.
Stock of a gun (also "yoke") . . . . .	ashtshùmm, <i>m.</i> , ashtshuming, <i>pl.</i>	nái <i>G.</i> , kundá <i>A.</i>

English.	Khajuná.	Shiná.
Stone-swing . . . . .	târ kûnni, <i>f.</i> ( <i>muts</i> ).	
Stones are used in warfare. The Nagyris say: "dayòk doli," throw stones; the Hunza people say: "ghoròk dóli."	dànn, <i>m.</i> , dayó; <i>pl.</i> , ghorók, <i>m.</i> ; ghorókóski is the peculiar plural; doli = throw (stones); butting = little stones.	butt.
Sword . . . . .	gatensh, <i>f.</i> , ghatáng, <i>pl.</i> . . . .	kangár <i>A. G.</i>
Thief . . . . .	ghàinn, <i>m.</i> , ghiyen, <i>pl.</i> . . . .	tshorító <i>A.</i>
Tinder . . . . .	; <i>f.</i> , khapng . . . . .	káp.
Top (mouth) of a gun . . . . .	tumake, shúlli, <i>f.</i> , shulimuts, <i>pl.</i>	tumakéy shúlo.
Traitor . . . . .	pheré-etimi hîrr; pher manimi, a treachery-did man; he has become treacherous.	kumak <i>G.</i> ; phéro, perghátto; féro: "kumak" appears to mean "partisan" rather than traitor.
Trenches . . . . .	haltsh, <i>f.</i> , haltshng ( <i>little used</i> )	läy.
Trumpet . . . . .	narsing, <i>m.</i> ( <i>mùts</i> ), or isho . . . .	turum.
Trumpet, big . . . . .	narsing . . . . .	narsing <i>G.</i> ; karnáy.
Walls of a fort . . . . .	godèr, <i>m.</i> , godering, <i>pl.</i> . . . .	dossli; gyàng <i>G.</i>
War . . . . .	; ( <i>birgá manimi</i> ) . . . . .	birgá <i>G.</i> ; brigá.
Warrior "shewá (shuá) hîrr" ( <i>good man</i> ) in Khajuná.	gatentsh iserkess hîrr ( <i>sword-striking man</i> ).	kangár déy mushá; <i>i.e.</i> , "sword-striking man."
Whip . . . . .	tûrr, <i>f.</i> , turànts, <i>pl.</i> . . . .	
Wound . . . . .	zákhm; gál, <i>f.</i> , galing, <i>pl.</i> ( <i>ik-háras = (to tear)</i> ). ( <i>gál is really "scar."</i> )	gál <i>A.</i> ; zakhm <i>G.</i>

CHAPTER IV.—INDUSTRIAL AND DOMESTIC TERMS = (HUNÈRRE-ASBÁBE-BARING) (*art-furniture-words*).

Axe . . . . . "guttò" is used for big axes, guttúmuts, <i>m. pl.</i>	gaiñye, <i>f.</i> , ganyitshang, <i>pl.</i> . . . .	guttá garrá.
Beams . . . . .	sîntsh, <i>m.</i> , sintshko, <i>pl.</i> . . . .	bóyn <i>G.</i> , bamáll; bóyn <i>A.</i> = sleeves.
Bed . . . . .	; khatáintsh, <i>pl.</i> . . . .	khàtt.
Bed-clothes . . . . .	yatti-kish, <i>m.</i> ( <i>no plural form</i> ) . . . .  "yári-kish" are put below the sleeper and "yatti-kish" above him.	ajé kish.

English.	Khajuná.	Shiná.
Bedding . . . . .	uyáriki, <i>m.</i> , uyáriking, <i>pl.</i> , yárikish, <i>f.</i> (no plural form).	battári.
Bolt . . . . .	; <i>f.</i> , tzarlkuyants, <i>pl.</i>	údi <i>A.</i> ; tzarfkùs <i>G.</i>
Box, big . . . . .	tzághur, <i>f.</i> (isho)	taùn.
Box, little . . . . .	; <i>f.</i> (isho)	sandúk.
Bridge, great . . . . .	(none)	gadál (in Kashmiri).
Bridge, twig or rope . . . . .	; gáll, <i>f.</i> , galling, <i>pl.</i> (rope = sútshi*).	gáll; kén.
Bridge, wooden . . . . .	bàsh, <i>f.</i> , bashéints, <i>pl.</i>	séu.
Cake-pan, tawá . . . . .	dau, <i>m.</i> , dausho, dáumuts, <i>pl.</i>	táo.
Carpet . . . . .	; <i>f.</i> (isho)	satréndj.
Chain lock . . . . .	; <i>f.</i> (muts) (tshàng)	shangáli.
Chip hatchet . . . . .	mántsh, <i>f.</i> , mántshing, <i>pl.</i>	tátshi.
Coal . . . . .	handjil, <i>f.</i> , háss, <i>m.</i> , hásho <i>pl.</i> (live coal).	káre.
Corner . . . . .	shiti, shuting, <i>pl.†</i>	shutl.
Cup, wooden . . . . .	páta, <i>f.</i> (muts)	páti <i>G.</i> ; phùle.
Cupboard; shelves . . . . .	; <i>m.</i> (ming)	takshá <i>G.</i> , khatò.
Curtain . . . . .	der-pardá, <i>m.</i> , der-pardáming, <i>pl.</i>	párda.
Door . . . . .	hing, <i>m.</i> , hingáing, <i>pl.‡</i>	darr <i>A.</i>
File . . . . .	; <i>m.</i> ; "murmuing" and murmitshang, <i>pls.</i>	murmú.
Fire-tongs, little tongs . . . . .	; <i>m.</i> , tsápi <i>f.</i> , útshoming; tsáping.	utsho <i>G.</i> ; milén.
Floor . . . . .	kuttú, <i>m.</i> (ming)	pattárr <i>A.</i> ; shíte <i>G.</i>
Flour-tray . . . . .	biré	kóti.
Folding-doors . . . . .	hingbaltár, <i>m.</i> (ing)	darósho <i>A.</i> ; darótsho <i>G.</i>
Forge hammer = sabdenn . . . . .	; <i>m.</i> samdenisho; samdening; samdáyo, <i>pl.</i>	samdènn, toá.
Fork . . . . .	tshatti; shurghái is a spit, <i>f.</i> (muts).	tshatti (used at Ghilghit; none at Hunza).

\* This is the rope to direct or straighten the construction of the twig bridge.  
† Four-cornered = walto shuting. The name for the inside of a room is also "shiti." The opposite of a room is called "kúnishi." The threshold is "tshinise." The place near the hearth is "itum shi," and where the women sit on the off-side of the hearth is "gushishi shi."  
‡ Hing báto díá = the door is open. Hing dèn = open the door (o "hing bát éti"); hing tám m etl = shut the door.



English.	Khajuná.	Shiná.
Garden . . . . .	basí, <i>m.</i> , baseng, <i>pl.</i> ; gafnyea basih (vineyard).	shên.
Grindstone . . . . .	yúinge (dànn)	nyór batt <i>G.</i> ; niójo batt <i>A.</i>
Hammer . . . . .	patill, <i>m.</i> ("dáki" is very small); patilisho, patilimuts, <i>pls.</i>	patill, totshúng.
Handle . . . . .	yàn (ants) uyàn = two handles to <i>one</i> cup.	dónno, <i>G.</i>
Hatchet . . . . .	gànye . . . . .	tshatáll.
Hay-fork . . . . .	tshakúr, <i>m.</i> , has two or three prongs; harántsh,* <i>f.</i> , has five or six prongs.	harótsh.
Hearth . . . . .	shi, <i>m.</i> (ming)	pupùsh <i>G.</i> ; atshakk.
House . . . . .	há, <i>m.</i> , hakitshang, <i>f.</i>	gót <i>G.</i> , gòsh <i>A.</i>
House-walls . . . . .	ball, <i>m.</i> , balèng, <i>pl.</i>	kút.
Inner roof . . . . .	táll, <i>m.</i> , talèng, <i>pl.</i>	táll.
Iron peg . . . . .	; <i>f.</i> , sintshkó (?) <i>pl.</i>	sitsh <i>G.</i> ; tùn <i>A.</i>
Iron tongs . . . . .	; <i>f.</i> , shernáming, <i>pl.</i>	sherná <i>G.</i> ; kambá.
Kettle . . . . .	; dékisho, <i>pl.</i>	dèk.
Kettle, little . . . . .	; zangsó, <i>m.</i> (isho) (muts)	dèktsháli.
Kettle, stone . . . . .	; <i>m.</i> (isho)	balòsh.
Key . . . . .	; <i>f.</i>	tshái <i>A.</i> ; tshéy <i>G.</i>
Key . . . . .	; <i>f.</i> (muts)	tshái <i>A.</i> ; tshèy <i>C.</i>
Kneading-board . . . . .	;	bálko.
Kneading-roller . . . . .	galss, <i>f.</i> , gháisho, <i>pl.</i>	lóos.
Ladle . . . . .	; dóri	dòri.
Ladle, big . . . . .	gyált.	
Lock . . . . .	; <i>m.</i> (ants)	gúnn.
Mirror . . . . .	aina, <i>m.</i> , aining, <i>pl.</i>	áino <i>G.</i> , ainá, <i>A.</i>
Oar . . . . .	buí, <i>m.</i> (ming)	piólo.
Palace . . . . .	tang, tangitshang	ráko.

\* harang is the peculiar plural of harátsh.

English.	Khajuná.	Shiná.
Pillar, wooden*	dákumuts, <i>m.</i> (used also for one pillar).	thún.
Pillow . . . . .	; <i>m.</i> (isho) . . . . .	unókish <i>G.</i> ; unó <i>A.</i>
Pincers . . . . .	; <i>m.</i> (isho), also ( <i>ing</i> ) . . . . .	ambúr.
Plough . . . . .	hársh, <i>m.</i> ( <i>ing</i> ) . . . . .	hál.
Plough-iron . . . . .	bass . . . . .	páal.
Point (of a spear, &c.) . . . . .	itàn, itáyo . . . . .	tshurù.
Prong, spit . . . . .	shurgai, ghìss ghìss (spit for roasting meat).	
Razor . . . . .	bakints, <i>f.</i> , bakán, <i>pl.</i> . . . . .	tziráo <i>G.</i> ; baziréy.
Revolving-iron . . . . .	; <i>f.</i> ( <i>ing</i> ) . . . . .	sungári.
Roof . . . . .	tèsh, <i>m.</i> ( <i>ing</i> ) . . . . .	sharónn <i>A.</i> ; tèsh <i>G.</i>
Saw . . . . .	hautsh, hautshing; haretshemuts; <i>pl.</i>	harétsh <i>G.</i> ; ará <i>A.</i>
Scissors (small and big) . . . . .	; katshimuts and dugárisho <i>pl.</i> . . . . .	katshí <i>G.</i> ; dugárr.
Scraping-iron . . . . .	gukk, <i>m.</i> , gukaing, <i>pl.</i> . . . . .	gukk, gútt.
Scythe . . . . .	bisársh, <i>m.</i> , bisárshing, <i>pl.</i> . . . . .	bisátsh <i>G.</i> ; ónga <i>A.</i>
Shears . . . . .	garái, <i>f.</i> ; garaiming and muts . . . . .	karáo.
Shawl-carpet . . . . .	kamá, <i>m.</i> ( <i>ing</i> ) (muts) . . . . .	kamú <i>G.</i> ; harùt.
Skylight . . . . .	sagàm, <i>m.</i> ( <i>ing</i> ) . . . . .	sóm <i>G.</i> ; ogóm.
Slop basin . . . . .	hannik <i>m.</i> (isho) . . . . .	gudùrr.
Smoothing-iron . . . . .	; randá, <i>m.</i> , randáming, <i>pl.</i> . . . . .	rambá.
Spade . . . . .	buf, harish, <i>f.</i> ( <i>ing</i> ) . . . . .	jabi <i>G.</i> ; haróe, hartósh.
Spade, winnowing . . . . .	gharbíll, <i>f.</i> ; the plural is gharbèling; also (isho).	piyé.
Spectacles . . . . .	ainák, <i>m.</i> (isho) . . . . .	atsh garé; ainák <i>G.</i>
Spoon . . . . .	khápun (small), dóri (big) . . . . .	khapéyn.
Stable for horses . . . . .	tarkáng, <i>m.</i> ; (isho) ( <i>itshang</i> ) . . . . .	ashpálí <i>G.</i> ; ashpiál.
„ for cattle . . . . .	surùng, <i>f.</i> ( <i>itshang</i> ) (isho) . . . . .	guyál <i>G.</i> ; gunyál.

\* Things made of wood are masculine, but "djamé," = the bow, is feminine, because the bow, like the woman, remains, whilst the arrow flies anywhere, according to the saying "khirr tsháptum hunts" = the male flies (like) the arrow. Thus "díro," the bullet, and "tshur," the knife, are also masculine, whilst "yulgish" = the sheath, is feminine. The upper clothing, owing to its superiority, is masculine, the nether clothing is feminine. Flowing things = "gutseretáil" are feminine.

English.	Khajuná.	Shiná.
Stable for sheep . . . .	huyesse tárk, <i>m.</i> (itshang)	bá.
„ for poultry . . . .	dukùrr; <i>f.</i> (muts) . . . .	karkámushe dukùr <i>G.</i> ; kokÁi marò <i>A.</i>
Tray of iron . . . . . (comes from Badakhshan and is used to make halwá, &c.).	; <i>f.</i> , tshidío, <i>pl.</i> . . . .	tshiddin.
Vati (stone on which razors are sharpened).	balden, <i>m.</i> (isho).	
Water-mill and wheel-mill . . . . . (yáinge = mill; hurr = canal; narro = wheel.)	yainge nárro, <i>m.</i> (muts) dànn . . . . yeng, <i>m.</i> , yenguts, <i>pl.</i>	gái <i>A.</i> ; narro níosh <i>A.</i> ; nyór <i>G.</i>
Window trellice . . . . .	; <i>m.</i> (ming), darl = shelves	pandjerá.
Wine-cups, little . . . . .	pull, <i>f.</i> , pullánts, <i>pl.</i> . . . .	túr <i>G.</i> ; koré.
Wood . . . . .	gashl (ik).	
Yoke . . . . .	ashtshúmm, <i>m.</i> (ing) . . . .	nál.

CHAPTER V.—TIME = BARINGE-KENN (*words of time*).

(For the classification of Time see Ethnographical Part II and further on. See also sentences on "Time" in pages 129 and 130.)

Time . . . . .	kénn, waqt, zemán, saat . . . .	waqt.
Century . . . . .	tá-denn, <i>m.</i> . . . . .	sbal barish.
To-day . . . . .	kúlto, khultu . . . . .	átsho, ash.
To-morrow . . . . .	djimefe, djimdèn . . . . .	loshtáki, loshté.
After-to-morrow . . . . .	hippulto . . . . .	tshiding.
After after-to-morrow . . . . .	máalto * . . . . .	tsháuding.
Yesterday . . . . .	sáti (sabúr. See note) . . . .	ballá, byelá.
The day before yesterday . . . . .	yárbulto, yèrbùt . . . . .	útshÿ, atshì.
Morning . . . . .	tsardinne <i>H.</i> , tsórdi <i>N.</i> . . . .	loshtíko, tshálbudji.
Noon . . . . .	doghói, doghóilo, loghóki (at noon).	dazó.

\* tshálto = four days from now; kayáto = five days hence; payáto = six days hence; yeramo, tsuramo waqt = former times; ever = béshal. (See note † on next page for one month, two months, three months, &c., &c.)

NOTE.—Come early to-morrow morning = djimdèn tsórdi djò; come late (slow) to-morrow = djimdèn talá djò; come to-morrow at mid-day = djimdèn doghóki djò. This evening = khálto sabúr. Yesterday is gone = sabérma gúnts níutí ("the evening day has gone"—evening and morning make one day). "Sabór" is used both for this evening and the evening before to-day. Yèrbutu = the day before yesterday; the third day back from to-day = yeramo gúnts; the fourth day back from to-day = étsam djum gúnts (?). Ettum-tsóm gúnts ulu = in the day from (on) which I did (?).

English.	Khajuná.	Shiná.
Evening . . . . .	shamar, salúm . . . . .	shám.
Night . . . . .	tapp . . . . .	ráti.
Year . . . . .	yol* (dími), <i>m.</i> , yóling, <i>pl.</i> . . . . .	ek bartsh.
Half year . . . . .	mashin-tsá } mishindisá } six months . . . . .	{ shá mátz = six months. { trang barish = half year.
(The opposite equivalents of our divisions of time should be compared with the divisions adopted in Hunza, Nagyr, and Ghilghit. (See Ethnographical Part and note to next page.)	trangdenn } trang-yol } half year . . . . .	bagai barish <i>A.</i>
Three months . . . . .	usko-sá (the <i>pl.</i> of "sá" is not used with the numerals).	tshé matz <i>G.</i> ; tshé môs <i>A.</i>
Month . . . . .	sá, <i>m.</i> (ming) hik-sá = one month †	matz <i>G.</i> ; mos <i>A.</i>
Fortnight . . . . .	tents, <i>m.</i> . . . . .	(panzény dés = 15 days; trang matz = half month) patsh.
Day . . . . . (The day of daylight is "sá," the same as "ss" = sun.)	günts <i>m.</i> (ing), iski kutz = three days) hik gultó = one day, altúl = two days; talèkuts = seven days; akan guts = eight days. (See chapter on "Numerals" in the "Grammatical Sketch.")	dés <i>G.</i> ; diès <i>A.</i>
Week (seven days) . . . . .	tale kutz, tale guntsing . . . . .	sát dés = seven days.
Spring . . . . .	garúki, <i>f.</i> (ing?), garù . . . . .	bazóno.
Summer . . . . .	shiní, <i>f.</i> . . . . .	wálo.
Autumn . . . . .	datù, <i>m.</i> . . . . .	sharó.
Winter . . . . .	bái, <i>m.</i> , bái mubokus } } no real } plurals } for sea- } sons.	yóno.
Months are divided in Ghilghit according to two seasons, from solstice to solstice, — <i>vis.</i> , the first month of winter, the second month of summer, &c. There are, however, used by Chilásis the names for months in the Shiná column. (The	Nauróz ke hisa = the month of Nauroz. Ginéne hisa = when new corn is ripe, then a festival takes place. Aibóy hisa = when sheep are taken to the mountains. ("Aiboy" is Shiná.) (In Shiná the name is "Sharó	Naurósey más. Garórey más.  Aibóy más.

\* "Yöl" is really the solstice and is called "hallóe" in Shiná. The winter solstice is called "báyi" and the summer solstice "shini." — *vis.*, bayimo yol = winter year and shini yöl = summer year. "Yöl," however, is now used for the whole year of twelve months. Yol dími = the year has arrived (compare "Yal log" with "Yule-log").

† Hik-sa = one month, is contracted into "hissa" or "hisa," which is an equivalent for "month" = sá. (See chapter on Numerals in the "Grammatical Sketch.") One may, however, say "hann hissa." Altosa = two months; uskósa = three months (iskisa in Hunza dialect); wálsa = four months; tsundósa = five months (tsindisa in Hunza dialect); mishinsa = six months; talósa = seven months; altámsa (altémisa) = eight months; huntlsa = nine months; torimsa = ten months; turmahísa = eleven months; tarma sítsa = twelve months.

English.	Khajuná.	Shiná.
Arabic names of the Zodiac are used in Nagyr.)	maás = when harvests are gathered.)	Sharó más.
	Garumo hlsa = when food is scarce. This month is called "baunó" in Ghilghiti.	Baunó más.
March* . . . . . ☾ (Three-quarter circle.) (See note on page 18.)	<i>Hút (Pisces)</i> †; stormy; slight thaw; wheat is sown (sign of Pisces).	? ninó = rooting out weeds—the month for preparing the field (used in Chilás, Dareyl, Gòr, Tanglr, &c.).
(Winter equisolar month)	<i>Bayimo Tikkidir Hissa.</i>	
April . . . . . ○ (Circle.)	<i>Hàmál (Aries)</i> . Seed generally sown; agriculture generally begins; grass comes out and is weeded; weather good.	? tshèy-baló = women and children (the month for women and children).
(Winter "Kibla" month) <i>N.B.</i> —The "Kibla" is the direction to Mecca.	<i>Bayimo Kabila Hissa.</i>	
May . . . . . ◯ (Circle plus horizontal line.)	<i>Sður (Taurus)</i> (wheat comes out).	? manó = month of rejoicing.
(Winter Gate month)	<i>Bayimo Hingbalter Hissa.</i>	
June . . . . . ◯ (Circle plus horizontal and vertical lines.)	<i>Tausá (Gemini)</i> (wheat is ripening; water is thrown on the fields).	? dudyó = month of milk.
(Winter shoulder-blade month)	<i>Bayimo Búye Hissa.</i>	
July . . . . . ☽ (Quarter circle.)	<i>Sartán (Cancer)</i> (wheat is ripe and is gathered).	
(Summer millpond month)	<i>Shinimo Isha Hissa.</i>	
August . . . . . ◯ (Circle plus horizontal and vertical lines.)	<i>Asàtt (Lion)</i> (mung, ma, and arzann are ripe; grape also is ripe).	latshó = hottest month.
(Summer shoulder-blade month)	<i>Shinimo Búye Hissa.</i>	
September . . . . . ◯ (Circle plus horizontal line.)	<i>Sumbulá (Virgo)</i> (fruit-month; good sport; pashmina wool is ready).	banyó = sowing month. "Banyó" with Chilás and Ghilghitis is the month of gathering in the harvest; with Astoris it is the name for the first month in spring.
(Summer Gate month)	<i>Shinimo Hingbalter Hissa.</i>	

\* The Hunza-Nagyr ancient divisions of the months by the winter and summer seasons will be found further on. The names, however, for the various months under these seasons are added in italics in the second column as equivalents to the English months and are also explained further on. The signs opposite to the English words of a quarter circle, semicircle, three-quarter circle, full circle, circle plus horizontal line, and circle plus horizontal and vertical lines, which were suggested to me in conversation with Raja Habibulla of Nagyr, may be found to correspond with the shadow thrown at sunset on the gate of the Hunza Chief's palace or other spots visible from it, during various months of the year, and with the names given to the months under the two divisions of the year.

† These names, although in correct sequence, apparently postdate the constellations of the Zodiac, for the sun enters the sign of Aquarius in January and not in December, as used in the name adopted for December in Nagyr; of Pisces in February and not in March; of Aries in March and not in April; of Taurus in April and not in May; of Gemini in May and not in June; of Cancer in June and not in July; of Leo in July and not in August; of Virgo in August and not in September; of Libra in September and not October; of Scorpio in October and not in November; of Sagittarius in November and not in December; and of Capricorn in December and not in January.

English.	Khajuná.	Shiná.
October . . . ○ (Circle.)	<i>Misán (Libra)</i> (all is gathered in).	nasalyó (?)
(Summer "Kibla" month)	<i>Shinimo Kabila Hissa.</i>	
November . . . ☾ (Three-quarter circle.)	<i>Aqráb (Scorpion)</i> (it snows, rains, &c.).	
(Summer equisolar month)	<i>Shinimo Tikkidir Hissa.</i>	
December . . . ☾ (Half circle.)	<i>Qaus (Archer)</i> (ditto) (Tshikór, Markhór, and other shooting, or sport with dogs).	shogótèrìð = month of fireworks. <i>Shogoter</i> is a festival in that month.
(Summer glacier month)	<i>Shinimo Ghamu Hissa.</i>	
January . . . ☽ (Quarter circle.)	<i>Yáddi (Capricorn)</i> (sport).	
(Winter millpond month)	<i>Bayimo Isha Hissa.</i>	
February . . . ☽ (Half circle.)	<i>Dálla (Aquarius)</i> (sport).	?
(Winter glacier month)*	<i>Bayimo Ghamú Hissa.</i>	
In Ghilghit, old men alone are supposed to have the secret of months and seasons. However, the following names appear to be generally known by <i>Astori</i> (see third or Shiná column on next page).	The following are the NAMES OF THE WEEK:— Aditt = Sunday. Tsandúra = Monday. Angáro = Tuesday. Bódo = Wednesday. Brespatt = Thursday. Shúkúr = Friday. Shimshèr = Saturday.	These words are supposed to have been introduced since the Little-Tibetan invasion. They are as follows:— Aditt = Sunday. Tsandrálu = Tshandur (Astori) = Monday. Angáru = Angár = Tuesday. Bodo = Wednesday. Brespütt, Blespütt, or Brespètt = Thursday. Shúkuru = Friday. Shingsheir = Saturday.
The divisions of months, as dependent on agriculture or on solar or stellar phenomena, vary in different parts of Dardistan, and used to vary still more before the introduction or slow adoption of Muhammadanism, with its religious lunar months. In Chitrál the year is solar, but the months are named from phenomena connected with the seasons. The dates of festivals often determine the names of months, &c.	The following are the words descriptive of other divisions of time:— To-morrow morning = djfmile djumdenn. To-morrow evening = djfmile sabùrr. To-morrow mid-day = djfmile doghóyer. After to-morrow morning = hippulto tsordi (dimeshkaltshan = we shall arrive). After to-morrow noon = hippulto doghóyer. After to-morrow evening = hippulto shamèr; sabùr.	

\* The designations and signs correspond as follows in the respective winter and summer solstices: January with July February with December; March with November; April with October; May with September; June with August.

English.	Khajuná.	Shiná.
<b>ASTORI (Shiná) NAMES FOR MONTHS (see third column).</b>		
March . . . . .	. . . . .	? چیتر bazóno? (spring).
Snow-melting month . . . . .	. . . . .	hinegáu môs.
Sowing month . . . . .	. . . . .	banyó môs.
Weeding month . . . . .	. . . . .	ninó môs.
Milk month . . . . .	. . . . .	manyó môs (the month of milk).
Trouble month . . . . .	. . . . .	bardó môs. (Since it is said that "seven days in it are very hot," I suppose this month is August.)
Reaping month . . . . .	. . . . .	sharó môs.
Sheep-slaughter month* . . . . .	. . . . .	dawakió môs; so named from the day on which sheep are killed to provide dried meat for winter use. The Ghilghitis call this day "Nôs," which means "fattening." I have referred to this festival in the "Historical Legend of Ghilghit."
Meat month . . . . .	. . . . .	Tomolyò môs. "Nashó môs" is the month in which takes place Shiribadatt's feast. <i>Vide</i> Ghilghit Legend in my "Dardistan," Part III, pages 6 to 11.
The coldest month is called . . . . .	. . . . .	tshamyó môs.
Women sing in the month of . . . . .	. . . . .	náo môs (new month).

Months in Nagyr are also named as follows:—

WINTER YEAR.				SUMMER YEAR.			
1.	Bayimo Isha	Hissa	= January.	7.	Shinimo Isha	Hissa	= July.
2.	"	Ghamu	" = February.	8.	"	Búye	" = August.
3.	"	Tikkidir	" = March.	9.	"	Hingbalter	" = September.
4.	"	Kabilá	" = April.	10.	"	Kabila	" = October.
5.	"	Hingbalter	" = May.	11.	"	Tikkidir	" = November.
6.	"	Búye	" = June.	12.	"	Ghamù	" = December.

\* These terms are not always literal translations of the Astori names, but refer to whatever circumstance is most striking in connection with any particular month.

NOTE ON THE WINTER AND SUMMER SEASONS.

The year, "yol," is divided into winter season, bayimo yol = winter year, and shini yol = summer season. They begin as follows: *Bayimo ishá* (a sign of the sun on the Hunza Raja's gate); *ghamù hissa* (ice month); *Tikkidir* (when the sun is level with the earth); *Kabilá* (when the Mizan is straight with the Kiblá or the direction to Mecca); *Hingbalter* (sun = with Raja's gate); *Buye hissa* (from a rock which resembles the shoulder-blade of a sheep).

The summer series is Isha, Bùye, Hingbalter, Kabila, Tikkidir, and Ghamu.

The winter season is Isha, Ghamù, Tikkidir, Kabila, Hingbalter, and Buye.

The signs (of the shadows thrown on the Raja's gate) mentioned elsewhere correspond as follows:

June with August; May with September; April with October; March with November; February with December; and January with July.

The names of the months of the winter and summer seasons respectively correspond as follows: January with July, being similarly the fulness of the winter and summer seasons (*lit.* millpond and Ultima Thule of winter and summer).

February with December (being both ice-months) = Ghamù (the sun setting beyond a glacier as seen from the Raja's palace).

March with November (Tikkidir) = sun is level with the earth = sun sets behind a level space.

April with October (Kabilá) = the Mizán is straight with the Kibla (the direction of Mecca).

May with September (Hingbalter) = the sun is equal with the Raja's gate or "doorway" from rock resembling gateway.

June with August (Búye) = rock resembling the shoulder-blade of a sheep, behind which the sun sets at Hunza as seen from the Tham's castle.

FESTIVALS.

The "Thamó Bópao" festival is described in the Ethnographical part. The "Gineni," when the corn is ripe, also requires further details. The "Chili" or Fir festival is celebrated by the Shíns at Nilt, Gulmèt, Pisàn, Yáll, Tòk dumenikái.

The Shín day (described in Part III, Vol. I of my "Dardistan").	}	= shinó bazóno = the Shin spring G.
		shinó náo = the Shin new day A.
The Íd of Ramadan . . . . .	}	well-known festivals among Mussulmans.
The Naurôz . . . . .		
The Kurbanl Íd . . . . .		
Harvest home (Dumenikái in Khajuná) . . . . .		= dúmniká G.
		kùy náo A.

CHAPTER VI.—TERMS OF RELATIONSHIP = JAM-JAMÁTE-BARING.

These have to be compared in Khajuná with the pronominal prefixes that are connected with the noun, which often has no meaning when the prefix is taken away: thus "aya" is "my father;" "gù'u" or "goau" = "thy father" (*now* we also have "unge áya"); iù, yù or yuáu = his father. Á<sub>1</sub> = my daughter; góí = thy daughter; ey = his daughter. Al or ayl = my son; gùl = thy son; if or iy<sub>1</sub> = his son. "Auyer" = my husband; guyer = thy husband ("his husband" cannot exist, and this fact is taken as a justification of the non-separability of certain nouns from their pronouns). Aús = my wife; gúús = thy wife; yuús = his wife (see "Grammatical Sketch" and notes on page 23).



English.	Khajuná.	Shiná.
Man . . . . .	siss (ik), <i>pl.</i> . . . . .	manújo.
Male . . . . .	hirr (l) and hirrikunts <i>pls.</i> , b̄bro (muts).	mushá.
Woman . . . . .	gùss, gushíants, <i>pl.</i> . . . . .	tshéy.
New-born male child . . . . .	girás (girásho) = newly born ; hilèss, <i>m.</i> , hilésho, <i>pl.</i>	shudár.
Girl . . . . .	dassin, dassíwants, <i>pl.</i> . . . . .	mulái.
Boy . . . . .	hilèss (hilésho), djótis (djotu- muts).	bál <i>A.</i> ; shúo <i>G.</i>
Virgin* . . . . .	garr amotum dasinn (in Hill Panjábi = biáh ne kita kúrf) = marriage not-done girl.	she kói mulai (the girl that wears the white cap).
Maid . . . . .	munkèrmanàs, munkermanásbo, <i>pl.</i>	
Bachelor* . . . . .	garr ayétum hilèss (the boy has not married) = marriage not- done boy.	pashó ne dito bál ( <i>the boy that has put no turban on</i> ).
Young man . . . . .	tshákur (manubai = he has be- come), tshakúrisho, <i>pl.</i>	tshakur.
Young woman . . . . .	tshákur gùss . . . . .	tshakur tshéy.
Old man . . . . .	djàtt hirr ; djàt, djatò, <i>pl.</i> † . . . . .	djáro.
Old woman . . . . .	„ guss . . . . .	djarl.
Puberty ‡ (for a man) . . . . .	Djiwanier dishkaltimi . . . . . (to youth he reached.)	Djiwaniete ifálo = <i>reached his youth.</i>
(for a woman) . . . . .	holé dúshumo, gatútze muman- ubo (she went out and clothes stained) she has become).	dimm kurao biló = <i>body has become impure. (Astori)</i>
Life . . . . .	umr gusanum (has become long).	umr jlljigi (long life) ; jigi (long) <i>G.</i>
Birth . . . . .	paidá.	
Death . . . . .	uyíras, ; marau, <i>f.</i> ; uyíras oyónote wadjib dila = to die is proper to all.	máren.
Sickness . . . . .	ròk ; biái (apí = is not) . . . . .	ròk.
Sick . . . . .	ghalíz . . . . .	shiláno, ghaliz, roghòto.
Health . . . . .	biái apí = illness is not (daltás mamli = he has become good).	mishto rahát ; nà rogi ; niralóg <i>G.</i>
Temper . . . . .	atsir, gutsir besen dilá = how is my, thy temper ? (health).	

\* Dèshkaltum dasinn = the girl has reached (puberty); dèshkaltum hiléss = the boy has reached (puberty). A girl (one) is born = dasinnan dumumanumo.

† Also "djatisho ;" "djatd" means "old ones" generally. Djàt gushíants = old women or "gushíngàts." Djàt hirr (kants) = old men.

‡ Better ask: "Kiné biléss balgh imanno báya, bé" = Has this boy mature become or not? "Kiné dasinn balgh mamanno bóa, bé" = Has this woman mature become or not?

English.	Khajuná.	Shiná.
Family . . . . .	há djemáat = the assembly of the house; uskúyo = relatives (with right of eventual succession). humúyin, <i>f. pl.</i> , humúyo (2 or 3; more are called "sapuyár.")	djemáat; góro batzi. (The latter is Astóri = family of the house.)
Household . . . . .	sapuyár (a large family) . . .	sapuyár.
Tribe . . . . .	qóm, qám, rôm* . . . . .	qám <i>G.</i> ; tome <i>A.</i>
Fellow-countrymen . . . . .	hànn bushái atshukònn (relations or brothers of one country).	ék kuyéy djáro = brothers of one village or even country.
Strangers . . . . .	djamipp (ing) (isbo) . . . . .	lôge.
Relations . . . . .	atshukónn (brothers), uskúin . . . . .	járu; kùll.
Fellow-villagers . . . . .	; giráme atshukónn (village relations).	kull kuyótsh.
Brotherhood . . . . .	sukúyo, uskúyo (relatives) . . . . .	uskúni.
Friend . . . . .	; (mùts) shughúlo (muts) . . . . .	shugúlo; sómo.
Acquaintance . . . . .	; (mùts) . . . . .	sudjóno.
Parents . . . . .	áo-ámi = father and mother . . . . .	mámálo = ما باپ = father and mother.
Geschwister = brother and sister.†	atshkonn ayás-teró (brother's sister-folk).	jása <i>G.</i> , jásas.
Maternal aunt‡ and nephew . . . . .	nána (father's sister); ámi = my mother. etshughun mama = little mother; etshughun mamumu-muy = little mother her son; etshughun mamumu múy = little mother her daughter.	mol-sazúo <i>A.</i>
Paternal aunt‡ and nephew . . . . .	nána-ayás (her daughter) = the aunt's (daughter) my sister. nána-ày-ayás (my father's sister's daughter (is) my sister); aságun (son or daughter of my sister).	mol-sás <i>G.</i>
Paternal aunt and niece . . . . .	nanumo atshukònn = brothers of father's sister.	pípi-jáu.
("Ápi" in Khajuná is father's mother and mother's mother, whilst "dádo" is mother's father and father's father.)	nanumo-ayasteru = sisters of father's sister. nanumo-ayl dja atsho bai = the son of my aunt is my brother.	pípi-jói.

\* Notice the word "rôm," which has the same meaning in the Gipsy "Rómani." The proverb says: "Phâr rôm, phâr tshól" — different people, different custom. "Phâr" is the turning of the hand.

† This and the following English headings are exactly rendered in Shiná, but not in Khajuná, so that the words in the second column require a separate explanation.

‡ The mother's sister is also called "mother;" if older than the mother, she is the big mother = uyùm mama; younger = étshughun mama; if of nearly the same age = mákhutshum mama (middle mother). Similarly the father's brother, if older, is called "big father," &c. The sons of one's uncle are one's brothers.

§ The wife of the mother's brother is "antau," which is literally "my uncle's wife." The word goes with the pronominal prefixes as follows: "ántau" = my aunt; gántsu = thy aunt; íntsu = his aunt; múntsu = her aunt; mántsu = our aunt; mántsu = your aunt; dántsu = their aunt.

English.	Khajuná.	Shiná.
Paternal mother's grandson . . .	ápi-ámis (literally "my grandfather's grandson"); áya ápi (father's grandfather).	dadíga-pótsho (paternal mother and grandson).
Paternal mother's granddaughter.	; ámissho (applied to both grandsons and granddaughters).	dadíga-pótshi (paternal mother and granddaughter).
Paternal father's grandson . . .	dádo-amis . . . . .	dádo-pótsho (paternal father and grandson).
Maternal father . . . . .	dádo . . . . .	dádo.
Father* . . . . .	áú, áyá, bábo (the Nagyris pronounce "aya" somewhat differently).	bábo; málo.
Stepfather . . . . .	eldjum ayá . . . . .	patño málo = later father; hurr-malo A.
Grandfather . . . . .	dàdo (better than "epi")	dádo.
Mother . . . . .	ámí (my mother), gúmi (thy mother), máma.	áje.
Stepmother . . . . .	eldjum gúmi = thy stepmother.	patni má G.; hurr má A
Grandmother . . . . .	ápi . . . . .	dadí.
Brother . . . . .	átsho, † atshkôn, atshkóntoró To distinguish a real brother from a cousin, the former may be called "daman atso" and the latter "altinne átsho" (second degree? brother), <i>lit.</i> of my bone my brother"; foster-brother is "úsham átsho."	já.
Uterine brother . . . . . (The sister speaks of her brother as "aulus," and the brother speaks of the sister as "ayás.")	átsho, úlus ("my brother" and "their brother" respectively); aulus = my brother; gúlus = thy brother; ilus = his brother; molus = her brother, &c.	má ek-já.
Paternal brother . . . . .	átsho, aulus (literally "my brother").	málo-ek-já. (father-one-brother).
Sister . . . . .	yás, ayás (my sister)	sás, káki.
Uterine sister . . . . .	ayás (my sister)	má-ek-sás (mother-one-sister).

DECLENSION OF SOME PRONOMINAL NOUNS.

\* "Father" or "áú" is literally "my father," and goes with the pronoun as follows: "Au" = my father; guan or gúa = thy father; yuau or yúu = his father; mudu or múu = her father; meúu or míu = our father; máu = your father; uúu or úu = their father. (Deprived of the pronominal prefix, "u" means nothing.) Yutaro or yutaro = father-folk.

† "Ami" = my mother; gúmi = thy mother; imi = his mother; múmi = her mother; mími = our mother; mámi = your mother; úmi = their mother. (Deprived of the pronominal prefix, the substantive would remain as "mi," which does not mean "mother.") "Mama" is the appellative or vocative for mother.

‡ "Atshu" = my brother; gotshu = thy brother; etshu = his brother; motshu = her brother; metshu = our brother; mátschu = your brother; otshu = their brother; "tshu" alone means nothing. "Atshkon" or "atshkantoro" or "atshotoro" seems to mean "brother-folk," the ending "toro" or "tero" showing the tribal connexion of the old generation or elder men of the tribe as being all one's fathers = ayátoro; máwataro = all your fathers; amitoro = all my mothers; mámatoro = all your mothers; umitoro = all their mothers; ayástero = all my sisters; gúyastero = all thy sisters; úyastero = all their sisters. Atsho-atshkon-umitoro = my brother, all (are) my brothers; matshkontoro = all your brothers; ayítoro = all (are) my sons; áyb-gushants = all my daughters-women; also "áyitoro" with the accent on the first syllable, but in order to avoid confusion it is better to say "ayia ban" or "ayia toro ban" = all are my sons, and "ayb-gushants" = all are my daughters-women.

GENERAL NOTE.—The sound in combination with the noun for the first person singular is "a," for the second "g" (followed by "u" or "o" according to certain rules); for the third person masculine "i;" or "e;" for the third person feminine "imo" or "mu;" for the first person plural "mi" or "mè;" for the second person plural "má;" for the third person plural "á" or "á." (See Chapters I and IV in the Notes on Grammar, pages 197 and 198, and page 201.)

English.	Khajuná.	Shiná.
Paternal sister . . . .	ayás (my sister) . . . .	málo-ek-sás.
Uncle, father's brother (if older than father). (For exact translation see Shiná column.)	ayá = my father; uyúm áya = great father; uyúm bábo. ángu = my mother's brother; uyúm gú = thy great father.	barò-málo = great father.
(if younger) . . . .	etshukun gú = thy little father.	shù malo <i>G.</i> ; tshúno málo <i>A.</i> (little father).
(see Shiná column) . . . .	etshukun angu = my mother's little brother.	
his wife is called . . . . (see Shiná column).	uyùm gúmi = thy big mother = aunt (if older than mother).	barí má = great mother; shuí má, &c. = little mother.
his son . . . . .	sukúin átsho = brotherhood brother (relations' brother.)	pitshá já.
his daughter . . . . .	sukúin ayás = brotherhood sister	pitshà-i-sás.
distant relation . . . . .	silidjlnn . . . . .	disontsh.
Uncle (mother's brother) . . . . .	angu = my mother's brother. gúngu = thy mother's brother*	mól; mámu.
„ his wife . . . . .	antsu . . . . .	papí; pîpi.
„ his son . . . . .	angu-ayl; atsho = brother . . . . .	molài-pipiài-ji.
„ his daughter . . . . .	angu-ái is ayás = sister . . . . .	molài pipiài sa.
Aunt, father's sister . . . . .	nána (the mother's <i>brother</i> is also by courtesy addressed as "nana" or "father's sister"!)	papí <i>G.</i> ; pîpi <i>A.</i>
„ her husband . . . . .	nanomo muyer = the nana her husband (is also called "Nana").	mâmo.
„ her son . . . . .	nanomo-al or nanomo-mol . . . . .	molái pipiái-já.
„ her daughter . . . . .	nanomo-ái or nanomo-mói . . . . .	mohói pipiái = sás.
(Nephews, nieces, cousins, &c., &c., are ordinarily called sons, daughters, brothers, sisters, respectively.)		(Cousins do not intermarry, although some Chiefs have been known to do so (1866). Now this custom has extended to all (1886), except where Muhammadanism has not completely rooted out the old heathen, Shiná, aversion to the marriage of cousins.)

\* Angutero = my uncle-folk. Only Rajas and Rónos and Sayads call out to this uncle "nané;" the others call him "étshoghon máma, nána."

English.	Khajuná.	Shiná.
Aunt (mother's sister)— (if older than mother)	amimo ayas, amimo uyúm yas .	bari má.
(if younger)	etshukun ayás; is also called máma.	shui má G.; tshuní má A.
„ her son	uyumm mama-l; etshukun má-ma-l.	bari-mái-putsh, shúi-mái-putsh G.; tshuní-maleyn-putsh A.
„ her daughter	ditto, ditto, mói . . .	bari-mai dih, shui-may dih G.; tshuní-maleyn dih A.
Paternal grand-uncle (if older than the grandfather).	dádo uyum ápi* (the wife of the grandfather's brother).	báro dádo.
(If younger than the grandfather.)	etshukun ápi . . .	shùo dádo.
(Paternal grand-uncle) his wife .	uyum ápi . . .	báro dadí,
„ „ „ ) his son .	uyum ày . . .	baró málo.
Paternal uncle, his daughter .	uyum mói . . .	bári má.
„ grand-aunt . . .	uyum ápi . . .	dadí.
Maternal grand-uncle . . .	„ „ . . .	dado.
„ grand-aunt . . .		
His son, &c., &c. . .	uyùm-ápi-amis . . .	báro malo.
Her son, &c., &c. . .		
SON† . . . . .	il (his son) . . . . .	pútsh.
DAUGHTER‡ . . . . .	ái, éi = his daughter, oi (her girl), mói.	dih.
Son's wife . . . . .	ekhákin (his son's wife) . . . . .	núsh.
Daughter's husband . . . . .	árer (my daughter's husband); gárer (thy daughter's husband).	djematsbó.
Grandson . . . . .	amis, amisho, <i>pl. pronominal</i> . . . . .	pótsho.
Granddaughter . . . . .	„ . . . . .	pótshi.
Grandson's son's wife . . . . .	amis, ámisho, <i>pl.</i> . . . . .	pótshi.

As before.

\* This is really the "great-grandmother,"—that is to say, the elder sister of the grandmother; but the respect due to the female relationship is extended to the wife of the grandfather's brother, just as the mother's brother is by courtesy addressed as father's sister.  
 † Ayl = my son; guyl = thy son; iyl = his son (in Nagyrí the words are al, gul, il, respectively, the Hunza pronunciation of Khajuná being broader than that of Nagyrí). Mu = her son; mil = our son; mal = your son; ul = their son.  
 ‡ Ai = "my daughter" is the same as "my son," with the difference that the accent is on the first syllable in ái = daughter, whilst it is on the second syllable in ai = son. Gdi = thy daughter; éi = his daughter; mói = her daughter; méi = our daughter; mái = your daughter; dí = their daughter.

English.	Khajuná.	Shiná.
Grandson's daughter's husband	amis, ámisho . . . . .	pótsho.
Step-son . . . . .	l, il (the same as "son") . . . . .	pútsh (as son).
Step-daughter . . . . .	oi . . . . .	dih (as daughter).
Nephew . . . . .	átsho-i, atsho-yú, <i>pl.</i> . . . . .	jás-pútsh <i>A.</i> ; jawéy pútsh <i>G.</i>
Niece . . . . .	átsho-mo-oi (éi), atsho-éy; yú-gushants, <i>pl.</i> = their daughters	jawéy díh.
Nephew's wife . . . . .	átshomo ekhakin . . . . .	jawéy núsh.
Niece's husband . . . . .	atshomo asildirr* (?) . . . . .	jawéy djematshó.
HUSBAND . . . . .	awúyer, aúyer (my husband)† . . . . .	baráo, baréyo <i>G.</i>
WIFE . . . . .	awùs, áus (my wife), aushánts, <i>pl.</i> ausindero.‡	grén.
Wife's brother . . . . .	arik . . . . .	sheyrì.
Husband's brother . . . . .	" . . . . .	djotó, yató <i>G.</i>
Husband's sister . . . . .	" . . . . .	djotí, yatí <i>G.</i>
Wife's sister . . . . .	" . . . . .	" "
Wife's brother's son . . . . .	aságun ( <i>pronominal</i> ) . . . . .	saú <i>G.</i> , sazúo <i>A.</i>
Wife's brother's daughter . . . . .	" . . . . .	saú <i>A.</i>
Husband's brother's son . . . . .	arik-al § . . . . .	djotói pútsh.
Husband's brother's daughter . . . . .	arik-éy § . . . . .	djotoi díh.
Husband's sister's son . . . . .	aságun § . . . . .	jaúo.
Husband's sister's daughter . . . . .	" § . . . . .	jaúi.
Wife's sister's son . . . . .	al (my son) §, avágun al . . . . .	djotün putsh.
Wife's sister's daughter . . . . .	ái (my daughter) §, aságun ái . . . . .	djotün dih.
Wife's mother . . . . .	áskus . . . . .	shásh.
Wife's father . . . . .	áskir . . . . .	shayür.
Husband's mother . . . . .	áskus . . . . .	shàsh.

\* Relations through the marriage of one's children are called "assildirr" (?). Dabán uskún = real relation; uskúyo, *pl.* would, however, imply polyandria; so better use "úyerisho" = their husbands for the plural of "her husbands"  
 † Gúyer = thy husband; múyer = her husband; also the form for "husband" generally. *Pl.* muyérishe ("her husbands")  
 ‡ Djá ausindero = my woman-folk (wives).  
 The difference between genders is denoted by the addition of the auxiliary "bo" for a woman and "bai" for a man.

English.	Khajuná.	Shiná.
Husband's father . . . . .	áskir . . . . .	shayûr.
Bridegroom . . . . .	hilalè; garòno (muts) . . . . .	hilalèð.
Bride . . . . .	hilál; garòni (muts) . . . . .	hilál.
Widower . . . . .	kagûno (muts) . . . . .	kagûno.
Widow . . . . .	; gyùs, gyúshomuts; <i>double plural.</i>	kagûni <i>A.</i> ; gyùs <i>G.</i>
Betrothal* . . . . .	bállí; baring (words) . . . . .	bárr, bálli <i>G.</i> ; suèl <i>A.</i>
Marriage* . . . . .	gàrr; garing . . . . .	gàrr <i>G.</i> ; kàsh <i>A.</i>
Wedding day* . . . . .	garé guntz; garinge guntsing, <i>pl.</i>	garè dés <i>G.</i> ; kajéyn dies <i>A.</i>
Pregnancy . . . . .	hurutum or khurutum guss (pregnant or sitting woman).	agurí <i>G.</i> ; sapòy <i>A.</i>
Delivery . . . . .	sapói . . . . .	sapòy <i>G.</i> ; tsháli-tshéy <i>A.</i>
Foster-son . . . . .	úsham-í† . . . . .	unilo putsh.
Foster-daughter . . . . .	úsham-ái . . . . .	unili dih.
Foster-father . . . . .	úsham-áya . . . . .	unilo málo.
Foster-mother . . . . .	úsham-máma . . . . .	unili mà.
Nurse . . . . .	usham . . . . .	unili.
Daughter returning on a visit after marriage, married daughter	di-sòntshi; her son is called seladjinn bíro.	bíro (?) = male. sotshó = sister's son.
Womankind . . . . .	sontshi.	
Orphan (fatherless, husbandless)	tarès, tarésho <i>pl.</i> . . . . .	djeróo (fatherless and motherless).
An aphrodisiacum (a stone got at Guraiz).	ting-bàtt . . . . .	guráz ting ting (?)

CHAPTER VII.—TRADES AND PROFESSIONS = DURÛSKOVÓ-BARING.‡

Priest . . . . .	Akhùn for Muláís § . . . . .	Imám or Mollá for Sunnis, Akhond for Shíás. The Muláís also call their priests Akhùn or Akhond; their spiritual head is H. H. Aga Khan of Bombay, under whom the Pírs of Zébak, Wakan, &c., send khalifas to Hunza and other Mulái places to preach and to collect offerings.
(In Hunza even the Pírs of the heterodox Muláís refuse to live, as their nominal followers are so impious.)	Shah Abdurrahim in Zaibak, Khwaja Ibrabim Husain in Wakhan, Shahzada Makín in Sarikul, &c., control the Mulái sect as their Pírs.	
Pupil . . . . .	shagird . . . . .	talibáni.

\* For details see chapter on "Customs" in the Ethnographical part of this work.  
 † The devotion of the family of the nurse of the child of a Chief to the foster-child is proverbial throughout Dardistan. The foster-brother is called "úsham átabo," "úsham" being the relationship or foster-kindred generally.  
 ‡ There is far less subdivision of labour in Hunza than in the more civilized Nagyt.  
 § Regarding this singular sect, see the Ethnographical part of this work.

English.	Khajuná.	Shiná.
Sportsman . . . . .	; (no general name) . . .	darútz.
Game . . . . .	(see Ethnographical Dialogues)	darù.
Gold-washer . . . . .	marútz (in Nagyr; the Hunza rivers have no gold).	marútz.
Tailor . . . . .	siétsho (sewing is done by women).	siétsho <i>G.</i> , sitzí.
Shoemaker . . . . .	Sháuti is a caste by itself at Nagyr (there is no "Shauti" in Hunza). "Berits" ( <i>pl.</i> Bérítsho) is a caste of musicians (Dóms) in Nagyr which ranks above shoemakers; there are also many Berits in Hunza. "Rajo gushpur ya domó-gushpur" is ironical for a "Raja's son or Dóm's son."	In Chilás, musicians, being a low caste, make shoes. Watul, a Gipsy tribe, some Shinás have <i>heard</i> to be shoemakers. They are called Watul or Batul in Kashmir, Shotó in Nagyr.
Carpenter . . . . .	; (everybody is his own carpenter.)	tatshôn <i>G.</i> , tshán.
Ironsmith . . . . .	akhár (are Berits). (Recently a gunsmith was employed at Hunza.)	akár.
Peasant . . . . .	grest (all from highest to lowest are "gresto").	grésto.
Merchant . . . . .	; (as in Ghilghiti) (are from Badakhshan for Hunza, and from Ghilghit, &c., for Nagyr).	saudágar <i>G.</i> ; banyó <i>A.</i>
Porters (coolies) . . . . .	baldá kuyo (the zamindars take the loads).	baráli <i>G.</i> , bariáli.
Horse-stealer or horse-seller . . . . .	Galwán (none in Nagyr) . . .	Galwán <i>A.</i>
Horse-driver . . . . .	ashtón . . . . .	tatù wálo <i>A.</i>
Robber . . . . .	gáin (isho) gayían, <i>pl.</i> . . .	tshurúto ( <i>spy</i> ).
Murderer . . . . .	gáin (isho); khundár (isho) . . .	jogárr.
Ploughman . . . . .	harro-ghársher-hirr (plough-driving-man).	dóno bayóki mushá <i>G.</i> ; bánñ they manújo, <i>A.</i>
Brick-maker . . . . .	; dishtik étas-hirr (no special occupation or caste).	kulál.
Tinsmith . . . . .	zergárr (is a special caste in Hunza and Nagyr; the same as the gold and silver smith).	zergárr.
Gold and silver smith . . . . .	ditto . . . . .	sunyárr.



English.	Khajuná.	Shiná.
Barber . . . . .	; (everyone is his own barber)	takùrr.
Butcher . . . . .	kasáb (everybody is his own butcher).	puzl (at Astòr).
Weaver . . . . .	gishéshku (ing); buyétsho (muts)	buyétsho, tshajà <i>G.</i>
Shepherd . . . . .	huyeltátz, ( <i>pl.</i> huyèltartsho)	payálo.
Cowherd . . . . .	buyá yértshar . . . . .	gawá tsháro <i>G.</i> , gotsháro.
Washerman . . . . .	(there are none) . . . . .	dobú (at Ghilghit).
Groom (in service of Rajas)	ashtôn (is a rising occupation)	ashtôn <i>G.</i> , tshirpònn (?)

CHAPTER VIII.—TERMS RELATING TO MEMBERS OF THE BODY = ADIMME BANUNGO-BARING.

Members of the body . . . . .	adimme-banúngo* ( <i>bànn</i> , <i>singular</i> ).	diméy bannf.*
Skeleton (bone) . . . . .	tinn, tindjó, <i>m.</i> , <i>pl.</i> , frum shángál (of a dead man).	áti; shangáli.
Skin . . . . .	bátt, <i>m.</i> , batúngo, batóngo, <i>pl.</i>	tshóm.
Perspiration . . . . .	horógo . . . . .	hùluk <i>A.</i> ; Giròm <i>G.</i>
Bones . . . . .	tinn, <i>m.</i> , tindjó, <i>pl.</i> †	áti.
Marrow . . . . .	múyo; mfo, ; <i>m.</i>	múyo; mfo.
Flesh . . . . .	tshàpp, <i>m.</i> ( <i>ing</i> ) . . . . .	mòtz.
Fat . . . . .	biss, <i>f.</i> , bishó, <i>pl.</i> . . . . .	mí.
Blood . . . . .	multàn, <i>m.</i> ( <i>ing</i> ) . . . . .	lèl.
Sinew . . . . .	djewá ( <i>muts</i> ) <i>f.</i>	djowá.
Veins (muscles?) ۞ . . . . .	barisho (baris is the singular) <i>f.</i>	nàre.
Muscle . . . . .	girkes, <i>m.</i> (literally a mouse).	míyo (mouse).
Head . . . . .	yettis, kappàll, <i>m.</i> , gapál; <i>pl.</i> yétisho, yetumuts, gapálisho.	shísh.
The occiput . . . . .	; <i>m.</i> . . . . .	gonn <i>G.</i> , tshánghat.
Brain . . . . .	; <i>m.</i> . . . . .	máto <i>G.</i> ; moto <i>A.</i>
Crown of head . . . . .	; púl, <i>m.</i> . . . . .	pàpul.

\* This is a very important comparison, as it shows the process of separating the pronominal prefix from the substantive, "adim" being really "my body" in Nagri, and "dim" being the word for "body" in Shiná; *adimaisho* = bodies.  
 † This used to be purely pronominal twenty years ago. — *viz.*, *áitenn* = my bone; *gáitenn* = thy bone; *íitenn* = his bone. The word is now "tinn." Plural "tindjo" and "itindjo," also "altindjo."

English.	Khajuná.	Shiná.
Sinciput . . . . .	yètteſe tálo . . . . .	shishéy tálo.
Hair . . . . .	goyàng* . . . . .	djakúrr <i>G.</i> , jakué.
Hair of a woman . . . . .	mugóyang ( <i>her</i> hair) . . . . .	(in Astori) jáku.
Curls . . . . .	ëphin, <i>f.</i> , ëphinishó, <i>pl.</i> . . . . .	tshamúye <i>G.</i> ; tshamúte.
Lock of hair . . . . .	kananétshing, <i>pl.</i> of kananéy.	
Tresses, plaits . . . . .	; goyàng ( <i>gishiman</i> , yáshu- man).	bône <i>G.</i> ; laskiré <i>A.</i>
Ringlets . . . . .	gikíyo ( <i>u</i> ).	
Tress-bands . . . . .	; <i>f.</i> tshikenisho . . . . .	tshíkeréss.
Forehead . . . . .	ëphati, <i>f.</i> ( <i>muts</i> ) . . . . .	nilao.
Face . . . . .	áshkil, <i>f.</i> ( <i>my</i> face), mushkil ( <i>her</i> face), mishkilèng = <i>our</i> faces.	múkk.
Temples . . . . .	gùtsh, <i>m.</i> ( <i>ing</i> ), astaghári, <i>f.</i> . . . . .	atshi-baré.
Eyes . . . . .	hann <i>altshinn</i> , <i>f.</i> , últshimuts, † áltshin ( <i>my</i> eye).	atshi.
Eyebrows . . . . .	áltáns, <i>m. pl.</i> . . . . .	atsh kót.
Eyelids . . . . .	iltshine-tál, <i>m.</i> ( <i>ing</i> ) . . . . .	atsh pati.
Eyelashes . . . . .	árpúr, <i>m.</i> ( <i>ing</i> ) arpuryang = <i>the</i> whole eyelash; arpur = <i>one</i> hair.	atsh qúmi; qúmo-motz <i>G.</i>
Pupil . . . . .	altshinn-nanni ( <i>muts</i> ), nánni- muts, <i>pl.</i>	nanni.
Tears . . . . .	aù; guù, yù, agyù, (?) <i>f.</i> . . . . .	ánsho <i>A.</i> , ashe.
(of a woman) . . . . .	agyù, <i>f.</i> (?) . . . . .	áshe.
(many of my tears fall) . . . . .	(bùt aùmuts dumí).	
Sight . . . . .	barènnés ( <i>to see</i> ) . . . . .	tshakeóno <i>A.</i> <i>Vide Verba.</i> †
Eyesight . . . . .	altshine-garl.	
Ears . . . . .	altúmaling, <i>m. pl.</i> . . . . .	konn.
Hearing . . . . .	dáyales ( <i>to hear</i> ) . . . . .	parujóno ( <i>to hear</i> ).

\* In this word the pronominal prefix is now dropped; twenty years ago one could only say "my hair," "thy hair" order to be easily understood;—agóyang = my hair; gogóyang = thy hair; igóyang = his hair; &c.

† The eyes of many people.

‡ "Ono" and "oki" are the terminations of the infinitive in Astori and Ghilghiti respectively. See "Dardistan," Part I.

English.	Khajuná.	Shiná.
Cheeks . . . . .	amukush, <i>m.</i> , amukoyèng, <i>pl.</i> , also "imókoyang," hátshumi- shonn (lower cheeks).	harumé, hátshum <i>G.</i>
Chin . . . . .	tshòmm, <i>asàn, m.</i> (isho), also "isáyo."	tshòmm <i>G.</i> ; musúti.
Dimple . . . . .	lakebèrri ( <i>G.</i> ), koshòlo (twisted) .	koshòlo; lakebèrri <i>G.</i>
Nose . . . . .	imúpush, <i>m.</i> , imupuyants, <i>pl.</i> imupúyang (usho).*	náto <i>G.</i> ; nóto.
Nostrils . . . . .	amúltur, <i>m.</i> , amultúring, <i>pl.</i>	nata jóli.
Odour . . . . .	náss, <i>m.</i> (ming) (ing)	gónn.
Smell . . . . .	náss tsúyes (odour to smell)	gonn hareóki <i>G.</i>
(for a sportsman) . . . . .	náss tshútshubéy (he sniffs smell)	shín thoki <i>G.</i>
( " " ) . . . . .	gonn harfko (smell has come) <i>G.</i>	gonn shún theòno <i>A.</i>
Sneezing . . . . .	tshì, thíaù, <i>m.</i> ("t" and "h" are read diacritically), tshing.	tshíngé <i>A.</i> ; jí <i>G.</i>
Upper lip . . . . .	ayll, <i>m.</i> , yátum fling <i>pl.</i> (isho) .	ajño óto.
Nether lip . . . . .	yáre fling . . . . .	harfni oti (so called because female).
Mouth . . . . .	ekhátt, íkhátt, <i>f.</i> ("ing" and "isho"); <i>u altane ukhating</i> = their two mouths.	áze <i>A.</i> ; ái <i>G.</i>
Voice, shout, sound . . . . .	kau (ming); itshèr (ing).	másho
Taste . . . . .	mezá . . . . .	ispá.
Licking . . . . .	lášatas (to lick) . . . . .	likeóno-óki. } See note † on preceding
Sucking . . . . .	tshúshatast . . . . .	tshushóno-oki. } page.
Beard . . . . .	angé, anyé, íngé, <i>f.</i> , ungéying <i>pl.</i>	dái.
Moustaches . . . . .	punye, pungomuts, pányits- hâng, <i>pls.</i>	púnye <i>G.</i> , púngé.
Teeth . . . . .	amé, íme, <i>f.</i> (muts) . . . . .	dóni.
Molar teeth . . . . .	eldjim ímé . . . . .	kall dònn.
Front teeth . . . . .	yèrum ímé . . . . .	mutshni dóni.
Tongue . . . . .	óumùs, yúmus (yúmusho) ‡	djipp.

\* This plural includes a mass of noses irrespective of their owners. The vowel in *italic* at the beginning of a word shews its pronominal nature. (See general note on page 23.)

† The termination "es" or "as" marks the infinitive: "atas" or "etas" means "to do," and is often added to nouns in order to convert them into verbs.

‡ The pronominal sound for the third person "i" when followed by a vowel, is often converted into "y." The plural "yúmus-ho" = "tongues" is also the singular for "a lie."

English.	Khajuná.	Shiná.
Jaw . . . . .	ekhàte tálo . . . . .	áye tálo <i>G.</i> , áze tálo.
Throat . . . . .	bùkk, <i>m.</i> , bukáyints, <i>pl.</i> . . . . .	shóto.
Neck . . . . .	ásh, gòsh, èsh, <i>f.</i> (ing) (umuts) . . . . .	shakk.
Uvula . . . . .	dòdo, <i>m.</i> (mùts) . . . . .	dòdò.
Shoulder . . . . .	áp̄hoing, ip̄hoing, <i>f.</i> (itshang) dáu aphoing = right shoulder; gáyu aphoying = left shoulder; <i>pl.</i> ip̄hoingitshang, ip̄hoim- ing.	mitío <i>A.</i> ; piáo <i>G.</i>
Shoulder-blade . . . . .	gharéy iwáldas, <i>m.</i> (shing) . . . . .	piáo <i>A.</i> ; háttap <i>G.</i>
The back . . . . .	áwaldas, eshtshing, <i>f.</i> (lower part).	p̄tò, dâke (lower part).
The waist . . . . .	práshi (muts) . . . . .	práshi.
Spine . . . . .	ewáldas-e-hùrr . . . . .	dákoo kurr.
Upper arm . . . . .	ishàkk,* <i>m.</i> (itshang) . . . . .	sháko.
Elbow (olecranon) . . . . .	asúsan, <i>f.</i> , bànn (muscle), ishaki-bann (elbow-muscle); <i>pl.</i> isúsuyo, also "isusúnisho" (not common).	baqûni.
Forearm . . . . .	sh̄pi, <i>f.</i> . . . . .	sh̄pi.
Wrist . . . . .	gulûtzo, <i>m.</i> . . . . .	gulûtzo.
Hand . . . . .	aring, <i>m.</i> (itshang)† . . . . .	hâtt.
Touch . . . . .	aring djùk . . . . .	hatt jùk <i>A. G.</i>
Palm . . . . .	átàtas, <i>m.</i> aring átátás (atátay- ants).	hátte táo.
Fingers . . . . .	ámish, <i>f.</i> , amiènts, <i>pl.</i> émiants . . . . .	angúye.
Nails . . . . .	yuri ( <i>s.</i> ) <i>f.</i> , aurlmuts, <i>pl.</i> . . . . .	nòr.
Thumb . . . . .	lafòt amish, uyùm amish (big finger); múshetum amish = index finger.	angúto.
Middle finger . . . . .	mákutsum amish . . . . .	majíni angúy.
Little finger . . . . .	ghail amish, keti amish, djot amish.	kéti angúy.

\* See note to "Members of the body" on page 29.

† The right hand = doúm; the left hand = gayùm. The right side of the body = dór ephat; the left side = ghàr ephatt. To look into the hand (palmistry) is forbidden = uring-ulv barennas harf̄m (unlawful) dilá.

English.	Khajuná.	Shiná.
Second finger from last (fourth finger).	itsimo amish ; itslete amish .	The little finger is an after-birth, as it were. An unexpected child, whose mother has left off bearing, is called in Astori "kéto" and in the Ghilghiti dialect "nimélo." There appear to be no names for the forefinger and the fourth finger in Shiná.
Joint . . . . .	kltz, kirtz, <i>m.</i> (muts, isho, ang) .	kítz.
Breast . . . . .	indill, <i>m.</i> (ing) . . . . .	titfro.
Breasts . . . . .	amámutshang, <i>f. pl.</i> imáming .	tshútshe <i>G.</i> , máme.
Heart . . . . .	às,* gòs,ès, &c., <i>m.</i> , (ós muts, <i>pl.</i> )	hífo.
Lungs . . . . .	bâsh, akhûrpat (?) <i>m.</i> . . . .	bâsh.
Windpipe . . . . .	gabí, <i>f.</i> . . . . .	kurúsho <i>G.</i> , gandôri.
Liver . . . . .	èkin, <i>f.</i> (ekin ing) = his liver (isho).	yám <i>G.</i> ; yú <i>A.</i>
Kidneys . . . . .	djúk, djukáints, <i>m. pl.</i> . . . .	jukí.
Breath (thoughtfulness) . . . . .	dámm, <i>m.</i> , hish, <i>f.</i> . . . . .	hísh, hêsh <i>G.</i> ; shá, hísh <i>A.</i>
Sigh . . . . .	hiñsh, <i>f.</i> , damm (breath), (dusimi) (see note to page 3).	shá <i>A.</i> ; bêsh.
Coughing . . . . .	kúss, <i>f.</i> . . . . .	kúzi <i>A.</i> ; kú <i>G.</i>
Hiccough . . . . .	hikk, <i>f.</i> , hikke . . . . .	híksetze <i>A.</i> ; bikke <i>G.</i>
Spleen (?) . . . . .	isàn (shióm, <i>f.</i> ) . . . . .	shióm.
Gall-bladder . . . . .	pítt, píttkish, <i>f.</i> . . . . .	pítt.
Small intestines . . . . .	git, <i>s.</i> , gitènts, <i>f. pl.</i> . . . .	gité <i>G.</i> , shíe óje.
Large intestines . . . . .	yùll, <i>f.</i> (ing) . . . . .	ajalò.
Long entrails (?) . . . . .	atsir ( <i>s.</i> ), ítsíring, <i>m. pl.†</i> . . . .	tshittí <i>G.</i> , óji.
Belly . . . . .	aùl, <i>f.</i> , gùl, yál (ing) . . . . .	dêr.
Stomach . . . . .	djot aùl (little belly) . . . . .	tshuní dêr <i>A.</i>
Navel . . . . .	tún, <i>m.</i> . . . . .	tún.
Caul . . . . .	tshónn . . . . .	tshónn.

\* The word for "heart" is much used in pronominal combination with verbs and adjectives. (See note 1 on page 40, and "Grammatical Sketch.")

† The seat of mercy, as in our "bowels of mercy." "He is merciful" would be expressed by "Ítsiring ès kalusaa bai" - "his-entrails his-heart-one-who-wrenches he-is;—"atsir" is the singular and is really "temper."

English.	Khajuná.	Shiná.
The side . . . . .	<i>gikk, f., gikántz</i> (sides = king- aing).*	<i>gikk (giké, pl.).</i>
The ribs . . . . .	<i>yálmuyo, f.</i> ( <i>práshumuts ? f.</i> )	<i>práshi.</i>
The loins . . . . .	<i>eshting (pron. f. pl.)</i>	<i>shué.</i>
Penis . . . . .	<i>ishàtt . . . . .</i>	<i>lonn.</i>
(of a boy) . . . . .	<i>; . . . . .</i>	<i>tshái G. ; mánni A.</i>
Vagina . . . . .	<i>mugòsh</i> (3rd person <i>f. s.</i> ), <i>gogòsh</i> (2nd person <i>f. s.</i> ).	{ <i>phósho; gato.</i> <i>pushi A. ; kasháng G.</i>
(of a little girl) . . . . .		
Sperm . . . . .	<i>bí . . . . .</i>	<i>bí; shewàtt (seed).</i>
Urine . . . . .	<i>harásh . . . . .</i>	<i>míke.</i>
Urinary bladder . . . . .	<i>; . . . . .</i>	<i>támpush G. ; mutshótsho.</i>
Podex . . . . .	<i>; . . . . .</i>	<i>pongsó G. ; sangé G.</i>
Anus . . . . .	<i>; ekháshing . . . . .</i>	<i>tshorók.</i>
Excrements . . . . .	<i>gurásh . . . . .</i>	<i>tshíke.</i>
Thigh-pit } Arm-pit }	<i>gititi (ing) (muts)</i>	<i>gitlí, gitlíe pl.</i>
Scrotum . . . . .	<i>tshómutz . . . . .</i>	<i>tshó.</i>
The testicles . . . . .	<i>hanulemutz . . . . .</i>	<i>hanúle.</i>
The thighs . . . . .	<i>bátsining . . . . .</i>	<i>patále (pl. of patálo).</i>
Knee . . . . .	<i>ádùmùs, eddúmutshisho, idumisho,</i>	<i>kúto, kúte pl.</i>
Knee-pit (the popliteal space) . . . . .	<i>ghartshènn . . . . .</i>	<i>kíc.</i>
Leg . . . . .	<i>batsin, f., batsining pl.</i>	<i>patálu (?)</i>
Ankle . . . . .	<i>pinemutz . . . . .</i>	<i>píne.</i>
Front leg-bone shin . . . . .	<i>dóni . . . . .</i>	<i>dóni.</i>
Ankle-bone (end of shin-bone)	<i>; . . . . .</i>	<i>gúo, gúe pl.</i>
Heel . . . . .	<i>aghán, m., narpáto</i> (in front), <i>kúremutz</i> (heel).†	<i>próni G. ; túrri A.</i>
Foot . . . . .	<i>autis, gutis, yutis, &amp;c., auting</i>	<i>pá, pái pl.</i>
Sole . . . . .	<i>pl.</i> <i>narpáto, antise-atátas</i> (palm of foot.)	<i>narpáto.</i>

\* Alongside = ilate.

† His heel = *ighán* (sole ?); the middle = *badá*; the front = *ishkíl* (?) (face). The plurals of *ighán* are "*ighaing*," "*ghaing*," and "*ighaimutz*."

English.	Khajuná.	Shiná.
Toes . . . . .	autise-ámish (of my foot my fingers), amiènts <i>pl.</i>	páe angúye.
Instep . . . . .	autise-tàl . . . . .	paí táll <i>G.</i> ; páo mukk <i>A.</i>

ADÉTTING=CUSTOMS.

CHAPTER IX.—MENTAL, MORAL, AND OTHER QUALITIES,\* ABSTRACT TERMS, &c. (*Substantives and Adjectives*).

(A quasi-substantive, indicative of a quality, is often formed by the addition of "kush" or "kish" to the adjective.)

Able . . . . .	ulánnas (to be able).	thóki = to do <i>G.</i> , boiki (?)
Abuse . . . . .	tshudo, <i>f.</i> , tshudoing (maltsás = to abuse).	sheyé <i>G.</i>
Active . . . . .	humáلكum = quick; <i>lel, f.</i> = alertness (?), dorós kuin	búa, lóko <i>G.</i>
Advice . . . . .	kanáu . . . . .	kanáu.
Affability . . . . .	khósh hawàs, khòsh adèt . . . . .	khòsh mizaj; shirlngo.
Anger . . . . .	imós, imòskishan bai (he is one angry) mós kish = plucky.	ròsh.
Anxiety, thought . . . . .	sambá, <i>f.</i> (forethought) . . . . .	sambá.
Astonishment . . . . .	hairán (bùt hairanyan bai)	tshatyár <i>A.</i> ; hayrán <i>G.</i>
Aversion . . . . .	òk . . . . .	tshàng <i>G.</i> ; ágg <i>A.</i>
Bad or ugly (good or beautiful)	gunakkish (daltás) . . . . .	kátsho.
Boastful . . . . .	dofóghorimi . . . . . defúgeras ( <i>pronominal</i> ).	pukllo† <i>G.</i> ; tikóshor <i>A.</i>
Boastfulness . . . . .	dofó ghortshu (bai) . . . . .	pukéy† <i>G.</i> ; tikoshoréy <i>A.</i>
Care . . . . .	shang, <i>f.</i> (unknowingly = ashàngo).	shong.
Character (custom) . . . . .	adet, mizádj, hetò, itsir . . . . .	hél <i>A.</i> ; adétt <i>G.</i> (?)
Chastity (sinlessness) . . . . .	sílo, sé; sílo; gùs bo = she is a chaste woman.	sílo <i>G.</i> ; síl <i>A.</i>
Cheating (telling lie) . . . . .	gakting senès, daghá . . . . .	dagéy; dagélo.
Clever (-eyed = his eyes see well)	kanewálo = well hearing (iltshikuin).	átshikun.

\* All qualities = akhláq butíter (all) and "akhlás" in Shiná.  
 † Shiná. The substantival termination of this class of words is generally "éy" and the adjectival "o." Wherever, however, I have not actually heard the substantive, I have put the adjectival form, and vice versa.

English.	Khajuná.	Shiná.
Conciliation (reconciliation)	désmanás, dósmanás (to join), dúmáyes (?), dómanas.	yupóki (to be reconciled). yuparóki (to reconcile).
Confidence	batshik, <i>f.</i> ; inné sissé batshík apá = of this man confidence is not (deserves no confi- dence).	dàk (hope); batshlk.
Consideration	sambá, <i>f.</i> (careful consideration).	sambá.
Consultation	gushúginas صلاح کرنا	gutshóki; gutshannl.
Courage	ésine báí (he has heart); baghdúri shetillo ésan bi (he is strong- hearted).	hiélo (heartly), mushaléy = man- liness.
Cowardice	és djòten bai (his heart is small)	hitshtshúno, bíjátur ( <i>adject.</i> ).
Criminal intention	? djó (sin)	jò (?).
Curse	imáls (curse him), amaltsimi (he insulted me), gumaltsimi (he insulted thee), maltshish.*	shéde; ánat, la'nat.
Custom, law, practice	adètt, tshól, tshóling, <i>f.</i>	adètt, tshól.
Deceit	pheréy, djó, manatshó (?), fereib (étimi); gáltàng, <i>f.</i> †	pheréy.
Defence (watchfulness)	shang, ràtsb.	shong (care).
Delivery from prison	phàti-mánimi (free became)	phàt.
Demand	djá ungsun dūmartshabá = I from thee ask; dawá.	dawá.
Desire	dúmaras (umme bésen khòsh dilá = of thee what desire is ?).	manfto (wanting, needing‡).
Despair (anxiety)	hish (?); hish mafbai = he was desponding (hish akúman = do not be anxious); khapá síc. hish = sigh.	héshe; shènte.
Diligence	damijár (etshubai = he is doing diligence).	damijár.
Disposition	itsir, <i>f.</i> = his disposition.	hetù.
Dispute or rivalry ambition, party spirit, jeal- ousy.	nang (mł-ke ū harángulu nang dila = there is rivalry between us and them).	nang.

\* The word "maltshish" is an instance of the gradual emancipation of the substantive in Hunza from the pronominal prefix, without which the former is, in so many instances, unintelligible. Maltshish = Let him curse.  
† "gáltàng" is a "lie" viz.: gáltàng garushu = telling lies; umme gáltàng-kish garúma = thou tellest lies. The Pathans are deceitful = Patáno dflenteshu bán.  
‡ Skind. I want = mat awóje = il me faut).



English.	Khajuná.	Shiná.
Doubt . . . . .	shekk ; djà bùt shekk amánam = I have much doubt.	kondjé, <i>pl.</i> kondjé.
Dream . . . . .	auldji nías = to go in my dream; unge <i>guldji</i> besen yètsuma = what hast thou seen in thy dream? Muldji = her dream, also "her embryo."	sántshe ; sátshe <i>G.</i>
Drunkenness . . . . .	masti ; mast-khóran bai = he is one drunk (with wine, pride, youth, &c.).	matshár ; diwanéy <i>G.</i>
Enemy . . . . .	; gakùtz, (?) gakùtsho <i>pl.</i> dushman, dushmáyo <i>pl.</i>	galim ; dushman. galim = arch-foe.
Entreaty . . . . .	zári, buyátt, dzarl ( <i>étimi</i> )	beyátt ; feriád.
Envy . . . . .	dúshto ( <i>kús, f. *</i> ) . . . . .	dushtl.
Error . . . . .	tiss, <i>f.</i> . . . . .	tiss.
Exclamation . . . . .	káo ( <i>eti</i> ), <i>imperative</i> . . . . .	hò.
Fault . . . . .	tis, <i>f.</i> tising . . . . .	tis.
Fear . . . . .	; és-gusás = his heart is timid (fears) ; bijatéy, <i>f.</i>	bijatéy.
Fidelity . . . . .	bayú halál étasan bay = he is true to his salt ; bayù = salt ; halál = lawful ; étasan = doer- one.	ikhlás ( <i>sincerity</i> ).
Forgetfulness . . . . .	tfl ( <i>éylimi</i> ) = <i>بهرل گیا</i> . . . . . til èldju báí = he is forgetful.	amushóno <i>A.</i> ; amushóki <i>G.</i> (to forget).
Friendship . . . . .	garùm kush ( <i>shughulár, f.</i> ) . . . . .	soméy ; tatéy ( <i>warmth</i> ).
Generosity . . . . .	es-shokùm = his heart (is) wide	shieléy <i>G.</i>
Gratitude . . . . .	shiár ( <i>yésheba</i> )† <i>نيكي ديكتا رحم كيا</i> minadári, <i>f.</i> ( <i>hénas = to know</i> ) .	shiaréy <i>G.</i> ; sbuaréy <i>A.</i> shuyar dashtémus ( <i>I know pity</i> ).
Grief, disappointment . . . . .	; supùsh, <i>f.</i> ; ghàm ; pitik = disappointment.	tshupùs.
Hatred . . . . .	gàt, <i>m.</i> (?) . . . . .	gàt.
Help . . . . .	kumèk, <i>m.</i> . . . . .	kumàkk.
Honour . . . . .	izzàt, <i>f.</i> . . . . .	izzàt.

\* "Envy." I am rich, this man is poor, therefore to me envy he does -- Djé gamès bayem, izze sim taràk bam, etté-káro djáre kús étimi.

† Dámans shukurgusár-étike khòsh bai ; aminné agr til-dítko nakhòsh bai -- God (the Lord) is pleased with the grateful and displeased with the forgetful (of kindness).

English.	Khajuná.	Shiná.
Hope (confidence)	batshik بقیین (bátshik amáyeba = همكرو بقیین هي م. (?))	umëyd, dàk.
Humility	mánúkùrr <i>adj.</i> (gentle, patient). es-asháto (heart weak).	manúkùrr (does not boast about himself) máro = humble, soft.
Idleness	tsúman (heavy) (he is idle = abátoan bai); batt = idle.	aguréy, (abáto <i>adj.</i> ).
Imagination	; sambá (étam) خیال كردم	khayál = [there must, of course, be an indigenous word, which, however, I cannot find].
Impatience	timësh apímen = patience (not is one).	bey-timeyár.
Impiety	ná-Khudá báí = he is impious, without-God.	nú Khodá.
Independent	; és-gúràm (timid); es-gurùm = happy.	bey-tabia.
Industry, industrious	doròskuin, rútsu (quick)	búo, rútsu.
Ingratitude	shùkr aplmmen báí = he does not thank (gratitude [thanks] not-is-one is).	tshaonéy <i>G.</i> ; atsheméy <i>A.</i> "shále katsharo" = he (has made a) hundred bad (returns for kindness). átshému, khatsharéy.
Insult or بد دعا (curse)	maltsísh (see "Curse")	baghe.
Intention	mudá (besen dilá) = (what is) the intention?	alkànn.
Invitation	đjú (ésimi) = بلا	suál.
Jealousy, jealous (See "Dispute.")	kusflo, dushtílo, bàd gumán	kondjé = doubt. átshi tshunéy = making eyes small. dusht <i>G.</i>
Joy, happiness	shuryár, ayésh *	shuriár, ayéshi.
Just	ádil; astomgáro, bárro ( <i>G.</i> ) (Judge). uyùm astomgáro = great judger	astomgári.
Justice	astam, <i>f.</i> (judgment)	astóm.
Kindness	serpái, mihrbani, sarfái	tapéy <i>G.</i> ; tapowaléy <i>A.</i>
Knowledge	henas (to know); henás kish = one who knows.	dashtoki <i>G.</i> ; dashtùk.

\* This man has become happy = Inné siss ayésh imanimi or "shuriár bai."

English.	Khajuná.	Shiná.
Language . . . . .	básh, <i>f.</i> ; báshing, <i>pl.</i>	básh.
Laughter . . . . .	ghasás (to laugh)	hojóki; hajóne.
Liberality . . . . .	shieléy, <i>m.</i> ; shieléy etshubai = he does liberality.	shiélo; shieléy.
Lie . . . . .	yúnusho, <i>f.</i> (étshubai = he does a lie), ghaltàng ( <i>m.</i> ) sénimi = he said a lie. See "Tongue," page 31.	khalté.
Love . . . . .	shughuléy, shúl ( <i>f.</i> ) shùll	shúl <i>G.</i> ; shùq.
Madness . . . . .	; put kish, <i>m.</i> ( <i>adj.</i> )	yatshalító.
Memory (remembrance) . . . . .	yád; kanewálo, <i>m.</i> (see "Clever"); esete bi, esulu bi = in his heart is (dílá).	híej <i>G.</i> ; hije <i>A.</i>
Mercy, merciful . . . . .	dják, djákish (?) <i>f.</i>	dják.
Misdemeanour . . . . .	tiss, khatá	tiss.
Miserliness* . . . . .	karún	katshélo; katsheley <i>G.</i> ; dúsho, dushtéy <i>A.</i>
Modest shame . . . . .	lâsh, sherm	lâsh.
Modesty . . . . .	phális dofoghoras = he boasts little; his face (has become) red = ishkil bárdum. سرخ روى پيدا كيا	mùk loílo (the face has become red); means probably also "to be happy."
Name (see declension on next page).	aik (my name; ik, <i>f.</i> ; (his name, a name), ikitshang, <i>pl.</i>	nòm.
Negligence, idle . . . . .	abáto ( <i>adj.</i> ) (tararéy = perception, carefulness), tsúman (heavy).	bey-tararéy.
Offspring . . . . .	ak-al, † gok-gùl, ek-il, &c.	djat (caste).
Opinion . . . . .	réy; gosulu besan réy dilá? (in they heart what opinion is?) (umme besan heiba? = thou what knowest?)	réy, gumán. tus yók dashtaun (?) <i>A.</i>
Oppression . . . . .	zulm.	zulm.
Order (command); arrangement	hukm; intizám	hukm; intirám.
Patience . . . . .	sabr; timésh, gunêsho = deliberate.	timeyar, timannl <i>G.</i>
Piety . . . . .	díndari	rujó <i>A.</i>

\* Karúnun, katshélo; *litshi djhán bay* (his eyes are small).  
 † Also Dja ak-al = I my offspring; go guyíwa = thou thy offspring; inne ckyówa = he his offspring; mòk mayúwa = she her offspring; mfmak miyúwa = we our offspring; má mak mayúwa = you your offspring; á ok uyúwa = they their offspring. (See "Grammatical Sketch." See also *First Ethnographical Dialogue*, page 147.) "ák-ayó" = my family.

English.	Khajuná.	Shiná.
Pity, mercy . . . . .	dják, <i>f.</i> * rahm, shiár (gratitude)	dják, shiár <i>G.</i> ; shuyár <i>A.</i>
Politeness . . . . .	; shuá; shiringo ( <i>adj.</i> ); khòsh-haliwát.	shiringéy = sweetness.
Praise . . . . .	tikanl; aferñ, shabásh, rahmèt.	tikanl.
Pride . . . . .	digasherkish ( <i>adj.</i> ), digashár; matshár = مست	mastekòrr ( <i>adj. G.</i> ) mastekoréy ( <i>noun G.</i> ) taratshàn ( <i>adj. A.</i> ) taratshanéy ( <i>noun A.</i> )
Promise . . . . .	kát (étas = to do).	kát thóki.
Qualities . . . . .	akhláq, zêl, <i>m.</i> (?); zeling = kind sort.	ekhlás.
Quarrel . . . . .	tsháll ( <i>ing</i> ), <i>m.</i>	kállli, bashenl.
Question . . . . .	khojen; * sawál; dighárusas = to ask ( <i>pronominal verb</i> ).	khójen.
	takhpá = investigation, enquiry	takhpá.
Quickness . . . . .	humáll, humáلكum ( <i>adj.</i> ), lel (?)	lokéy.
Readiness . . . . .	ráll (ready) . . . . .	ráll.
Reason . . . . .	aql . . . . .	aql.
Reward . . . . .	gurinn, <i>m.</i> , mehrbáni . . . . .	gurinn.
Shame . . . . .	shikárr, <i>m.</i> ; sherm . . . . .	sherm; lësh.
Shamelessness . . . . .	; bey-shermi . . . . .	nilálo ( <i>adj.</i> ).
Sleep . . . . .	dang, <i>m.</i> . . . . .	nír <i>G.</i> ; nish.
Sorrow . . . . .	sùpùsh, <i>f</i> (?), tshùpùs, <i>m.</i> , (nù-man = becoming).	armán.

\* In the hearts of Kabulis there is no pity = Kabull ós-ulu dják ap).  
 † Khójen is for a Raja's asking.  
 ‡ A stupid fellow is also called in Shiná "itsh" = bear; "gadayelo" = ass; bey-taréro = senseless. Clever = kanewálo (in Khajuná) = one who retains what he hears.  
 NOTE 1.—Brave = ós dághannus means really "my heart is stout;" clever = altshi-kuin; really "my eye (sees far);" generous = ós shokum = "my heart is wide, independent;" ós guròm = "my heart is glad, pleased." Miserly, quick-tempered, timid, are respectively rendered by ós tshadum = my heart is narrow; ós bamáلكum = my heart is light; ós-gusas = my heart fears. (See "Grammatical Sketch.")  
 NOTE 2.—It seems to me that the affix "kish" to the adjective converts it often into a quasi-adjectival noun, viz., amos = anger, my anger. "I (am) angry" becomes amoskish = "my anger," as also "I am angry;" but the real use of the affix will appear from the Dialogues and Readers. "Mós" seems to me to be equivalent to the German "Muth."  
 A pronominal noun is used as follows:—

- NAME.  
 aik = my name.  
 guik = thy name.  
 ik = his name.  
 muik = her name.  
 mlk = our name.  
 maik = your name.  
 ùik = their name.

When the pronominal sign is taken away, there remains either "ik," which corresponds with ik = his name, or mere "k," which means nothing. What is the name of this thing? = Khosé dustáko ik básan dilá (dusták = thing).

English.	Khajuná.	Shiná.
Soul . . . . .	; djí, <i>m.</i> ; djiming, <i>pl.</i> . . .	djill.
Strength . . . . .	shát, <i>f.</i> ; shátílo, <i>adj.</i> . . .	shát.
Stupidity . . . . .	; bey-aql; audumanas (unable to produce).	béy-phám. A stupid fellow is called "itsh" = bear; "gadayélo" = ass.
Suspicion . . . . .	; bad-gumán . . . . .	gumán.
Surprise (?) puzzle-headedness .	; artároan ( <i>adj.</i> ) . . . . .	ár-tàrr.
Temper . . . . .	átsírr = my temper (habit), <i>ing pl.</i>	sùkk <i>A.</i>
Tendency . . . . .	hang (German "Hang") دهانك	
Thanks . . . . .	Selám, Djù (Ladáki salutation), iring dúmar = kiss his hands.	jú.
Thought . . . . .	; (gunésh is patient thought) ( <i>ing</i> ).	phám.
Tranquillity . . . . .	; sutshuméy (goodness); suttimáti (peace).	rahát; suttí <i>G.</i>
Treachery . . . . .	pheréy, phéro ( <i>adj.</i> ) . . . . .	perghatto.
Trouble . . . . .	mushaqat; damijár (diligence) (there is also the Ghilghiti "damidos") pidik = vexation.	damijaréy.
Truth . . . . .	; tsann (straight), tsannkùsh ( <i>adj.</i> ), ming, <i>f. pl.</i>	sutshèy.
Ungrateful . . . . .	; bey-shúkuran ( <i>adj.</i> ) بدمعاش	tshaóno <i>G.</i> ; khatshár <i>A.</i>
Unjust . . . . .	; . . . . .	bey-isáf.
Victim . . . . .	qurbán = sacrifice (bitshara irimi = the helpless has died).	apatsharón.
Weakness, weak . . . . .	ashateyár, <i>f.</i> , ashàto, <i>adj.</i> . . .	ashateyár.
Will . . . . .	adèt (custom), rakk, <i>m.</i> (wish) . tshltt (?) = desire, intention; for "unwilling," "dissatisfied," say "nátshit."	hélí, ràkk = wish. The Ghilghitis use "adett" = custom for "will" and "khosh" = pleasure; also for "intention," e.g., it is my pleasure to = "mey khósh áli."
Wisdom . . . . .	danái (hàng?) ítshikuin = clever	danaf átshikun = with eyes.
Wit (buffoonery) . . . . .	; . . . . .	maskará.

English.	Khajuná.	Shiná.
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## CHAPTER X.—AILMENTS\* = BIÉYING.

(See "Dialogue with a Physician," pages 124 to 128.)

Apoplexy . . . . .	tánne biéy (no remedy) tann palé máran = death by apoplexy.	tanno ròk (he died suddenly = ek tshotie bilo; <i>lit.</i> he found a moment).
Brain fever (head's brain pains me).	gapalo máto akholdjibi (gapal-akholimi = headache).	shishó ròk <i>A.</i> (headache).
Catarrh . . . . .	khurtzumùsh . . . . .	tzuppòs <i>G.</i> ; tzumuson.
Child-birth (untimely) ( <i>Fausse-couche</i> ).	aúsmu muldji balomi † . . . . .	dikhídi. "Kh" as in the "ch" of the German "ich."
Cholera . . . . .	(unknown).	
Colic . . . . .	marák . . . . .	jeratéo ròk = "súl." جـ A.
Congestion (?) . . . . .	mùsh dishí irimi = wind closing he died.	
Constipation . . . . .	gurátt; mùsh bànn = air closed (maní bílá).	gurattéy ròk.
Consumption . . . . .	dákhal (?) = illness caused by demons or fairies (cured by talismans and mantras = magic formulæ).	babasír ròk (dysentery).
Corns? } (see "Pimple")	phindár (pustules) (isho) . . . . .	{ phináre <i>G.</i> } corns. { shetéri <i>A.</i> }
Pustules }		
Cough . . . . .	kùs, <i>f.</i> (gúlk ?), (see second note) cured by the Ghindawár Date (see page 53), also by "malhati" or "sus" = liquorice. ‡	kù <i>G.</i> ; kúzi <i>A.</i>
Diarrhœa . . . . .	karát, ighúmar (stomach) nft-shibi (goes); (purging) shikárk. §	darró ròk <i>A.</i>
Digestion . . . . .	djará . . . . .	djará, hazm.

\* FIRST NOTE TO "AILMENTS."—The grease of the markhor (wild goat) is considered a specific against diarrhœa in Hunza and Nagyr; so also is the milk contained in the stomach, called shirdan شردان in Persian, of a suckling markhor kid. Against interior wounds from a fall, the stone from which antimony for surma (dye for eyelids) is extracted is ground, mixed with haldi turmeric and ghi, and given to the patient to drink for three days. The stone is called "diell" in Nagyr. Purgatives are given against dropsy; also "damms" or breathings and matras. Dropsy is said to last one year, and the patient either dies or recovers in the month of "Hât" = March, the disease also being called "hât." Talismans are used against fevers. Ghi six years old (or buried in the ground) is very bitter, and when melted is good against fever.

SECOND NOTE.—Liquorice abounds in Nagyr and Hunza, and is, as elsewhere, used against coughs. Against diarrhœa putting the patient into cold water in the morning for an hour is a cure. "Shikárk mill," which is like the Punjabi "haldi," is ground or boiled, and drops poured into the suffering eye.

Flour and ghi boiled with water is taken against colds.

Flour mixed and rubbed with goat's grease cures dysentery or hæmorrhoids.

† (My) wife her embryo falls (from which many women are said to die). Compare "Dream" on page 37.

‡ Cough is also explained as an illness of the heart: "ðne roghótumuts bán" = of their hearts are diseases, or, "kòðou ma bán" = they are becoming coughy (if such a word may be used).

§ Also "karát etshi" = he got diarrhœa (?) or hæmorrhoids.

English.	Khajuná.	Shiná.
Disease . . . . .	biéy, ghalíz (ill) . . . . .	rók, rogóto.
Dislocation . . . . .	pharàtt (twisted) maràk . . . . . karàtt (broken or twisted) . . . . .	pharàtt <i>A.</i> karàtt <i>G.</i>
Dropsy (see note on preceding page).	hút (yúl dôk = belly swelling)	hút.
Dysentery . . . . .	bawasír, multan (blood) nítshibi*	babasír rók.
Eructation . . . . .	as malák manimi (my soul has pain become) ubakitshing.	uwáki.
Fainting . . . . .	sùs . . . . .	tararflo <i>A.</i> ; sùs <i>G.</i>
Fever . . . . .	datághar; iski-kutsum datághar = third day fever.	shál tshaghún shál (fever once in three days).
Hot fever . . . . .	garúrúm datághar . . . . .	táti shal.
Cold fever . . . . .	tshaghúrúm datághar . . . . .	shidali shal <i>G.</i> ; tshavúy shál.
The common fever prevails in Ghilghit, Hunza, and Nagyr; gastric complaints prevail at Astor, Hunza, and Nagyr; small-pox prevails at Hunza, but is unknown at Nagyr, which protects itself by quarantine; typhus and brain fever prevail at Astor, but are unknown in Nagyr and Hunza.	On the whole there are few diseases in Nagyr, beyond a little fever, generally cured by a fast. Diarrhœa is similarly cured by fasting and abstaining from water. Cholera is unknown, and apoplexy is scarcely known.	For colds, essence of apricots is recommended in Nagyr; as a rule, eating apricots steeped in flour and going to bed is the usual remedy in that country. (See second note on preceding page.) For constipation "bádíán," a kind of grass, warmed up in raw milk and ghi and then cooled, is found to be useful in Nagyr.
Fit . . . . .	? tári; tatar manimi . . . . .	tattár.
Fracture . . . . .	nokùto . . . . .	pàtt; tùsh (biló) <i>A.</i> ; nokùto <i>G.</i>
Giddiness . . . . .	gâr (dimi) . . . . .	gâr <i>G.</i> ; tirfu <i>A.</i>
Goitre . . . . .	gáru; gharù . . . . .	gáru.
Gonorrhœa . . . . .	? dumá, sudják (almost unknown).	dumá <i>G.</i> ; sudjak.
Hæmorrhoids (?) . . . . .	guràtt, karát (diarrhœa with blood?).	karát.
Headache . . . . .	Gapalo akholimi.† Nímsar = (pain in) the half-head (megrím), kulsàr (ache in the whole head).	shish shilanu (is a collective name); karr = tickling pain in the head.
Hiccough . . . . .	hikk . . . . .	hikkitzé.

\* The fat of the markhor warmed in flour is good for dysentery, called "multan" galdji bilé = blood flowing is.  
 † This means = the head me-aches, or "gapalulu zakan átschi bilé" = in the head pain me-doing is. "Zák" is the pain in the head, "malák" in the heart; "marák" in the stomach.

English.	Khajuná.	Shiná.
Hoarseness . . . . .	hish khùrr imulteren hole barring étshubai (he is doing words out of (through) his nostril).	natalyá moji thé = nasal words he makes.
Illness . . . . .	biéy(ing); ghaltz mafbai (he is become ill).	shilánu.
Indigestion . . . . .	ishkarke? (see "Diarrhœa"). Djará au meybf = I cannot digest. هضم نهين هرتا Djará = digestion.	ishkarke; G. ishkàr.
Indisposition . . . . .	gúsha, gusha mafbai . . . . .	api rogóto. gusháh G.; bishishálo A.
Jaundice . . . . .	shikark mafbai (yellow is becoming).	halfjo = yellow colour.
Leprosy . . . . .	dôsh . . . . .	dànn kàsh A.
Measles . . . . .	mishári (small-pox) . . . . .	misháreo rôk A.
Scarlet fever (?) . . . . .	lôye rôk (red disease?) . . . . .	lôleo rôk ("big pustules come out in this disease").
	(Measles.) In Nagyr and Hunza, the first step taken is to bleed the patient in the arm; sour things, cold water, butter, oil, and ghi are forbidden; sweet things and warm water are given, also broths, the object being to get the patient into a perspiration. The disease is caused by the mixture of cold and hot in the patient, so the cure is by heat.	In the first disease they say that "when the head gets black the patient recovers." In the second the body gets perfectly black after death. The patient only recovers when the pustules come out.
Nausea . . . . .	as audumartshibi (my soul does not want).	kái malák A.
Neuralgic (toothache) . . . . .	lashkár, f.; the cure is either by reading mantras or extracting the aching tooth. (The father of my Nagyri Sayad was famous for this; when a nail had been blown upon by the mantra and nailed over the door, the tooth used to fall out.)	lashkarió rok. The remedy is "lashkareo damm," for it is a sympathetic one, and consists in reading magic formulæ and touching the cheek with a fir twig called "léy."
Ophthalmia . . . . .	iltshimus ikhóldjfi bió = his eyes ache are. Cured by smearing Trakk (explained elsewhere) round the eye.	atshéy rôk G. A. atshéy shiláni.



English.	Khajuná.	Shiná.
Pain . . . . .	akhóldjibi = I have a pain zák, malák, marák.	júk (?) kidneys.
Palpitation of the heart . . . . .	és yetshibi* es tàl-tàl maíbi; es didlmm maíb.	hfo tàl-tàl béyen; hio darr-darr biló.
Pimple . . . . .	matùm gokòrros = black pimple; basàn tshík maníbí (some pimple became eruption = bitshltshi (a kind of leprosy on fingers and toes). Pimples are cured by incantations and magic formulæ.	tshlkk; katshi pushi = bad pimple. bári pushi = big pimple. kini pushi = black pimple.
Recovery from fainting . . . . .	daltas imanimi (good has be- come).	sarpanflo.
Rheumatism (gout?) . . . . .	gàsh, tshàkk ("delharing" or روغن كجد is good against rheumatism).	gashé G.; làmm A. ghash. tshákk.  A slight touch of gout is called "mulls." (Remedy: "a bear's grease and skin.")
Scab . . . . .	khàsh . . . . .	kào; khadjù; kaù G.; kàsh A.
Scratching . . . . .	mullsh (imanobái).	
Secondaries (?) . . . . .	; harásh gulútshi bi = urine burns (gonorrhœa?).	dumá.
Small-pox . . . . .  "as kòr" really means flower, as does also "phunèr" in Shiná,	askòr biéi (there is a careful and successful quarantine against it at Nagyr, if it should break out in Hunza, where it pre- vails, or in Ghilghit).  Cured by cooled boiled water, cow's raw milk, and broths, or simply by raw milk and dry bread. Sour and bitter things are forbidden. Inoculation is unknown.	phuneréy ròk; phóyo ròk.  Inoculation (hudá) from the disease itself is practised and seems to be effective. It is done with a pin, and generally between the hand and the wrist.
Swelling . . . . .	batishangó (dúsibi) . . . . .	batshandè G.; shóttò A.
Syphilis . . . . .	; (little known)† . . . . .	palanyi G., pharángie ròk (the European [Frank] disease).
Toothache . . . . .	amé akholajibi (my tooth aches me).	donn shilánu.
Trembling . . . . .	dadárr . . . . .	darrdàrr.

\* Also "indling yetshibisa" = breasts are palpitating. The remedy consists in drinking the small sweet grains of Chator in water. "Chator" is not only good as vegetable food, but also useful in coughs, small-pox, diarrhoea, and heart affections.  
† "Palangi," a corruption of Firengi or the European disease, is little known, and is said to be cured by abstinence from salt, pepper, and sour things. It is said to be confined to the Dòm (Musicians) or Bérisho. (See page 28.)

English.	Khajuná.	Shiná.	
Ulcer . . . . .	harángi ; runl ; parizakhm imáno báí (is said to be incurable).	rugrassò rók ; parzakm <i>G.</i>	
Vomiting . . . . .	tshàng . . . . .	tshàng.	
(a) INFIRMITIES, &C.			
Blind . . . . .	shòn . . . . .	shéo.	
Deaf . . . . .	gùtt . . . . .	kúto.	
Dumb . . . . .	laghàn . . . . .	tsháto.	
Dwarf . . . . .	tshàtt . . . . .	latò, kutò, muzelo <i>G.</i> ("only made of flesh"); kaleòk <i>A.</i>	
Giant . . . . .	gusánus (tall, as many are in Nagyr).	tshil gàzz = forty yards.	
Hunchback . . . . .	kundó . . . . .	kunyúro <i>G.</i>	
Lame . . . . .	ghayà . . . . .	khurro.	
One-eyed (one eye is blind)	han iltshin shòn bi . . . . .	ek atshéo (one-eyed).	
Paralytic . . . . .	; . . . . .	dòlo.	
If completely paralyzed . . . . .	; . . . . .	tòro <i>G.</i> ; tshanguttílo <i>A.</i> A cripple is called "làngo" by those Shíns who have seen one in Kashmir, but they say that there are none in their own country (1866).	
	hann patshe nitshubai (one side he walks).	ekpashò = one-sided.	
Squinting . . . . .	ghandèrr . . . . .	téro.	
Stammering . . . . .	; . . . . .	kakátsho.	
(b) REMEDIES, &C. = MILENTS.*			
Bleeding . . . . .	tsír èdidjan . . . . .	tzír daròki <i>G.</i> bazirè deòno <i>A.</i>	
Bleeding the arm . . . . .	isháke tsír . . . . .	sháke, tsír.	
Classification of Remedies.	Salve . . . . .	maltàras mill . . . . .	paleóki bilèn <i>G.</i> paleóno djebátí <i>A.</i>
	Medicine to drink . . . . .	mlnás mill . . . . .	pióno djebátí.
	Medicine to inhale . . . . .	éskulas mill . . . . .	daéno djebátí.

\* Medicinæ = mill, milents *pl.*; 'mill' also means 'powder'; *m. pl.* miliánk for gunpowder. The singular is both *m.* and *f.*

English.	Khajuná.	Shiná.	
Classification of Remedies. {	Medicine to eat . . . .	shlás milf . . . . .	khóno djebátí.
	Vomitive . . . . .	ókmenas milf . . . . .	tsháreono djebátí.
	Stomachic . . . . .	aúle milf . . . . .	déreyn djebátí.
Cupping . . . . .	tùrr égate (apply to him the Singh) ("tùrr" is the horn for cupping) (èng).	shing buteóki <i>G.</i> shing ginono <i>A.</i>	
Division of moustache . . . .	pungi issilá éti (he divided the moustache).	issilá.	
Inoculation . . . . .	(does not exist) . . . . .	hudá.	
Purgative . . . . .	; djuláb . . . . .	phòten; <i>G.</i> phòto.	
Shaving . . . . .	ingé dèli (for beard); goyáng éti (for hair).	djakúrr <i>G.</i> ; jáku.	
(c) BARBER'S INSTRUMENTS.			
Hair-pick . . . . .	ûtsho . . . . .	ûtsho.	
Instrument for bleeding . . . .	nístér . . . . .	tzirrdóni.	
Looking-glass . . . . .	alna . . . . .	áinó <i>G.</i> ; ainá.	
Penknife . . . . .	tshùrr (knife) . . . . .	tshùrr.	
Razor . . . . .	bakintsh . . . . .	tzeráo <i>G.</i> ; baziréy <i>A.</i>	
Scissors . . . . .	gatshì . . . . .	tzeráo katshì; <i>G.</i> dughàrr (if big).	
Spectacles . . . . .	ainak.	ainak.	

CHAPTER XI.—TERMS RELATING TO HABITATION, &c.

Apartment (division of house?)	hakitshang (rooms), <i>pl.</i> of "há" = house.	gòtsameré <i>G.</i> ; bagé <i>A.</i> (house divide).
Assembly place . . . . .	; . . . . .	beyák; <i>G.</i> galli.
Baths . . . . .	; . . . . .	hamám.
	There is a spring below the Nagyr fort, said to be cold in summer and hot in winter, where people bathe, pray, &c.	Baths (unknown till lately) are sheltered constructions under water-falls; in fact, are mere sheltered douche-baths.
Bed . . . . .	; . . . . .	khátt.
Bellows . . . . .	; . . . . .	pujón.
Blind alley, narrow place . . .	; tsharùm dîsh تشاروم ديش	dúrro.

English.	Khajuná.	Shiná.
Broom . . . . .	layéshi, pòpos . . . . .	layéshi, lashí.
Canal . . . . .	gótsil, <i>f.</i> . . . . .	yápp.
Cellar . . . . .	tíss, <i>m.</i> , tishlwo, <i>pl.</i> . . . . .	(dínze in Ghilghiti.)
Chimney . . . . .	; sogòm, <i>m.</i> (where the smoke goes out).	gómm <i>G.</i> ; ogóm <i>A.</i>
City . . . . .	; . . . . .	shehr.
Cow-shed . . . . .	guyáll . . . . .	guyáll; <i>G.</i> goyàll.
Cradle . . . . .	gawará (for Raja's children only)	shudár láno <i>A.</i> ; gawará <i>G.</i> (Cradle was an unknown commodity till lately.)
Doors . . . . .	hing, <i>m.</i> ; hingaing, <i>pl.</i> . . . . .	darr <i>G.</i>
Fire-place . . . . .	shí, <i>m.</i> ; shiènts, <i>pl.</i> . . . . . "utshàk" = a godown.	pupùsh; <i>G.</i> gyátàpp <i>A.</i> (In Astor there is one for live coal in the middle of the room.)
Fort . . . . .	khàn, <i>m.</i> ; kan <i>m.</i> ; kanants, <i>pl.</i> . . . . .	kót.
Garden . . . . .	bassi, <i>f.</i> ; bassàng, <i>pl.</i> . . . . .	tságho (vineyard = shèn).
Gates . . . . .	hìngbaltèr, <i>m.</i> ; hìngbaltering, <i>pl.</i>	darótsho; <i>G.</i> daróshto.
Grain-cellar . . . . .	hamèr, <i>m.</i> ; hamering, <i>pl.</i> . . . . .	hameri, <i>G.</i> ; dís <i>A.</i> (below the ground).
Grass tent (on top of house) . . . . .	; <i>f.</i> , dukúrimuts, <i>pl.</i> . . . . .	dukùrr <i>G.</i> ; shár <i>A.</i>
Hot spring . . . . .	garurum bull . . . . .	táto ùts.
House . . . . .	hah, <i>m.</i> ; hakitshang, <i>pl.</i> , is <i>f.</i> . . . . .	gót.
Kitchen . . . . .	haslr khan, <i>m.</i> ; hasirr kanning, <i>pl.</i>	hasirri kánn.
Ladder; stair . . . . .	tshish (kó) padj, <i>m.</i> ; padjeting, (mùts) <i>pls.</i>	tshitsh <i>G.</i> pàtsh; shiùn tshitsh.
Light . . . . .	sang, <i>m.</i> (no plural inflexion); garl = lamp.	sang, tshaló; shiláni <i>G.</i>
Palace . . . . .	tháng (itshang) . . . . .	ráko.
Pavement . . . . .	dayó déluman = stones they have placed.	pàdj <i>G.</i> ; pàsh <i>A.</i> = steps. (only so far as stones are placed where there are no roads).
Poultry-yard . . . . .	dukurimuts, <i>pl. f.</i> (leke "grass tent").	kokey maró <i>A.</i> ; karkámushi dukúr <i>G.</i>
Raised platform for sleeping . . . . .	; yète shén (upper wood) . . . . .	shèn.

English.	Khajuná.	Shiná.
Reception-house . . . .	; . . . . .	dewann kaná.
Sewer . . . . .	surùng (isho) . . . . .	zurùng.
Sheep-pen . . . . .	tark, <i>m.</i> ; tarkítshang, <i>pl.*</i> . . . . .	bá, haraáí.
Shelves, sills (?) . . . . .	takhshá derimitshang, † <i>pl.</i> . . . . .	takhshá.
Spring (of water) . . . . .	; báll, <i>m.</i> ; bulling, <i>pl. f.</i> . . . . .	uts.
Square courtyard . . . . .	sheráno, <i>m.</i> ; sheránumuts, <i>pl.</i> . . . . .	angón.
Stable . . . . .	hagûre terkàng . . . . .	ashpali; <i>G.</i> ashpeáll.
Steps; staircase . . . . .	pàdj; (pádjemuts) . . . . .	patsh; <i>G.</i> timbá.
Store-room (literally cupboard).	dapp, <i>m.</i> (no plural form); dangó, <i>m.</i> ; dangomuts, <i>pl.</i>	dangó, kutó.
Street (see also "Sewer") . . . . .	surùng, <i>f.</i> (no special plural inflection); sometimes "sur-ungisho."	zurùng <i>G.</i> ; uzrùng <i>A.</i>
Tower . . . . .	shikár (a Minár is small); shikarimuts, <i>pl. f.</i>	shikár.
Treasury-cellar (generally excavated in the mountains).	; birkishing, <i>pl.</i> . . . . .	birkísh.
Upper storey . . . . .	; baldi, <i>f.</i> ; baldimuts, <i>pl.</i> . . . . .	baltí (for summer use).
Verandah . . . . .	; mukiáning, <i>pl.</i> . . . . .	mukeân; <i>G.</i> rafsáll.
Village . . . . .	girèm, <i>m.</i> ; giromatshing, giramitshang, <i>pls.</i>	(hèt is Ghilghiti) gám, kúy <i>G.</i> gròm <i>A.</i>
Walls . . . . .	báll, <i>m.</i> ; balèng (generally no plural form).	dóss <i>G.</i> ; gyáng <i>A.</i>
Water-jug (gharri) . . . . .	bùpùsh, <i>m.</i> ; búpuyang, <i>pl.</i> , <i>is f.</i> . . . . .	tóko; toki <i>G.</i>
(Water-jugs are made in Ghilghit of kadus = pumpkins.)		
Well . . . . .	; <i>m.</i> , gulkomuts, <i>pl.</i> . . . . .	gúllko.
Window . . . . .	; darimuts, <i>f.</i> ; pindjeré . . . . .	darri <i>G.</i>
Wine-cellar . . . . .	; <i>m.</i> , sanemuts, <i>pl.</i> . . . . .	sân <i>G.</i>
Wood . . . . .	gashil, <i>m.</i> , (ik) <i>pl.</i> ; gashiling, <i>pl.</i>	dják.

\* The plural is feminine in its use, although the singular is masculine.

† deri-ete ós = place on window-shelf.

English.	Khajuná.	Shiná.
<b>CHAPTER XII.—TERMS RELATING TO MEALS, &amp;c. = SHIÉS, MINÁS.*</b>		
Appetite . . . . . (I became hungry . . . . .)	tshámíni (amànam) . . . . . dje tshámíni amànam.)	uyeniár, shapiji (?)
Breakfast . . . . .	hássi . . . . .	payánn <i>A.</i> ; woipilli <i>G.</i> †
Dried meat in ghi (?) (meat balls)	; . . . . .	djájen.
Evening meal . . . . .	sabúrmo shoró . . . . .	balúki tikki.
Guest . . . . .	aúsho (foreigner?) . . . . .	aúsho, soliári.
Host (master of the house) . . . . .	(no special name) . . . . .	bodjári <i>A.</i> (?)
Luncheon . . . . .	doghoimo shoró, doghóimo hassi (afternoon breakfast).	dazúki tikki (mid-day meal).
Mid-day meal . . . . .	doghóimo shoró, shapik (bread)	lotshíki tikki (early bread).
Spoon . . . . .	dóri (big); káppun (small).	
Soup . . . . .	; . . . . .	djúli.
Sour dough, bread . . . . .	. . . . .	kistá <i>G.</i> ; toltópe <i>A.</i> (also in Nagyr).
Thin cakes steeped in ghi (clarified butter), like chapatis in India.	ghumaldi . . . . . The "ghumaldi" is a double cake and has sour cream inside.	goli <i>G.</i> ; gizíri <i>A.</i> There is no milk in the "gólí." It is a single cake.
<b>A.—GHILGHIT AND ASTOR DISHES.</b>	<i>Disháu</i> is also a Nagyr dish.	<i>Tanduri</i> is made with milk, flour, "hayáu," and salt; is then left standing till it becomes a leaven; is then baked between two iron plates which are her- metically closed, and over and under which fire is placed. Also used in Nagyr and Hunza.
<i>Múl</i> is a kind of sweet butter cake called in Astori "bai," which is made by the dough being stirred with a ladle called "mulalóo" in Ghilgiti and "kaletshi" in Astori, and receiving afterwards butter and honey = matshí. (Is also made in Nagyr.)	<i>Asón</i> in Astor and <i>Shirik</i> in Ghilghit is made with salt and "hiyáu or hayáu," a kind of spice, "massala," being put into the flour, which is placed in a kettle for a day or two till it becomes a kind of lea- ven. Sometimes sugar, honey, or jam is placed into it. Then a dough is made, which is kneaded into different shapes, dipped into egg yoke and thrown into butter. Is also made in Nagyr, but jam is not usually given in the Nagyr <i>Shirik</i> .	<i>Direm</i> (barley cakes) are made of white "jáu" which is put into water for several days, then taken out and ground, when it is mixed with ghi, after being baked in a pan, in the shape of a cake. It is of a sweetish taste. This is a special Nagyr dish, where it is also made of wheat.
<i>Kandú</i> in Astori and <i>Disháu</i> in Ghilghiti is a preparation made of the juice of grapes, of apples, or of mulberries, boiled down to a jam, which often takes the place of honey.		

\* Literally "to eat, to drink"; uyenár = hungry, tshámíni; uyúyu = thirsty, *vis.*: djé uyúyu amènam = I have become thirsty; djé tshámíni ba = I am hungry, or djé uyenár amènam = I have become hungry.

† Leavings = ishépén. Courtiers eat what is left in the dish of the Raja or Chief. A meal eaten by the Raja very early in the morning is called "hássi" in Ghilghiti as it is in Khajuná. The early meal of peasants is "sherái" in Ghilghiti.

English.	Khajuná.	Shiná.
<p><i>Trinkó</i> is a kind of syrup made from barley-water which is mixed with the oil extracted from bitter almonds (or kernels of apricots) and then boiled till the liquid evaporates. It is eaten with bread.</p>	<p>whole is thrown again into ghi and taken out with a spit (in winter this meat lasts from one to three months).</p>	<p>boiled, and then drawn out and made into balls, which remain for a year fit to eat as a kind of sweetmeat.</p>
<p><b>B.—HUNZA AND NAGYR DISHES.</b></p>	<p><i>Agermá</i> (in Skardo and Nagyr).</p>	<p><i>Lakshá dauro</i> is a sort of vermicelli put into <i>kuftas</i>, which</p>
<p><i>Shirikuts</i> is a round cake of flour, milk, and ghi, with salt and haldi (turmeric) thrown into ghi and baked.</p>	<p>Wheat is put into a pot on the ground and is covered with the birch bark; earth is then put over the whole. This remains for five or six days, when it becomes sweetened and green sprouts appear. It is then taken out and put into the sun and gently rubbed with the hand and cleaned with water; then mixed with water, which is drained through a cloth or muslin (?). This water is then boiled and the substance then comes out in long strips; ghi is then thrown into it, mixed and</p>	<p>are then boiled together and got ready with ghi. It is then taken out and eaten with vinegar. Another <i>Laksha</i> is with milk and without meat.</p>
<p><i>Tátumuts</i> is the same, but the sides are turned over.</p>	<p></p>	<p><i>Mumuro dauro</i>: little pieces of paste are thrown into milk and water.</p>
<p><i>Sambusá</i> = meat is chopped thin; salt, pepper, &amp;c., mixed into it and baked in ghi; then is put on chapatis, and chapatis also being put above it, the</p>	<p></p>	<p><i>Tshamüss</i>: dry apricots are mixed with water which is boiled; then flour is thrown into it, or else little bits of paste.</p>
<p>Butter . . . . .</p>	<p>maltàsh (ghi); itsímo maltàsh = unclarified butter.</p>	<p>maská <i>A. G.</i></p>
<p>Cheese . . . . .</p>	<p>hamitsh, <i>f.</i> . . . . .  <i>Tshaká, m.</i>, sour milk, is strained, and the residue, when dry, hung up and eaten with bread; it is also used as a remedy against dysentery.</p>	<p>hamitsh <i>G.</i>; áintsh <i>A.</i></p>
<p>Cream . . . . .</p>	<p>shamál . . . . .</p>	<p>dudéy shamál.</p>
<p>Egg . . . . .</p>	<p>ting, tigàn, <i>m.</i>; tigáyo, <i>pl.</i></p>	
<p>Milk . . . . .</p>	<p>mamù, <i>m.</i> . . . . .</p>	<p>dùtt.</p>
<p>„ sour . . . . .</p>	<p>dumànnu mamù . . . . .</p>	<p>múto dutt.</p>
<p>„ unboiled . . . . .</p>	<p>itsímo mamù . . . . .</p>	<p>hanáo dùtt.</p>

The Astoris drink a kind of beer called “mó,” whilst the Ghilghitis, who are great wine-drinkers, give that name to wine. A drunkard is called “máto.” (*Vide* “Dardistan,” chapter on “Wine,” Part III.)

Wine is drunk in Nagyr, but is becoming heterodox. It is said to be strong but wholesome and to have a dry taste.

English.	Khajuná.	Shiná.
<b>CHAPTER XIII.—TREES,* &amp;c. = THOM, <i>m.</i>; THOMING, <i>pl.</i></b>		
Apple tree . . . . .	bált or "balte-thomm," <i>m.</i>	palói <i>A.</i> ; palá <i>G.</i>
Appel . . . . .	bált (plentiful in Hunza) (ing)	palá <i>G.</i> ; palè <i>A.</i>
Apricot tree . . . . .	djú, djông, "djúe thomm"	djúi; <i>G.</i> djí.
" bitter kernels . . . . .	gakái haní <i>Kh.</i> ; kaká haní <i>G.</i>	tshítí haní <i>A. G.</i>
" dry . . . . .	batéring, <i>m.</i>	patór <i>G.</i> ; phatór <i>A.</i>
" kernel . . . . .	haní, <i>f.</i>	haní.
" raw . . . . .	djù, <i>f.</i> djông <i>pl.</i>	djeróte <i>G.</i> ; joróté <i>A.</i>
" ripe . . . . .	dógonum djù . . . . .	djeróte djurú <i>G.</i> ; joróte <i>A.</i>
" shell . . . . .	; <i>f.</i> (ing)	shingòr <i>G.</i> ; shangór <i>A.</i>
" sweet kernels . . . . .	tiná haní . . . . .	móri haní <i>A.</i> ; talá haní <i>G.</i>
Apricots, wild† (?) (plums)	; <i>m.</i>	<i>guldará</i> (red and yellow; the former are sour).
Apricots are a staple produce of Little Tibet and of adjoining countries.	They are similarly popular in Nagyr and Hunza, and their oil is extracted for culinary and medicinal purposes.	
Birch . . . . .	táll (plentiful in Nagyr) The bark of the birch is used to put round the heap of wheat that is buried for the preparation of a favourite sweetmeat, "azgermá" (see page 51).	Djónjí (the white bark of which is used for paper), which in Kashmiri is called "burus kull," <i>lit.</i> burus = the book; kull = plant.
Blackberries . . . . .	"iskinn;" the syrup, essence, and wine prepared from the stout hill blackberry is famous for medicinal purposes. Vinegar is also made from it (plentiful in Nagyr).	ishkinn; a small berry out of which I made a palatable syrup. Another kind, which is rather more plentiful, is called "shingai."
Cherries . . . . .	; shoghòn, <i>m.</i> (ing), (plentiful in Nagyr and Hunza).	shógoní.

\* As the growth of cereals is limited, the people resort to the use of dried mulberries, apricots, grapes (from which the Hunzas make a powerful wine), and the "ghindawar" fruit, a kind of date, from which an intoxicating fluid is prepared as strong as brandy. It has sometimes a poisonous effect. From pears a kind of honey is prepared; oil is extracted from the kernels of peaches, from nuts, &c. Hunza is very barren compared with Nagyr. Apricots and mulberries are plentiful in Hunza, where grapes are only used for the manufacture of wine.

† The fruits most common in Nagyr are the "Zerdaló" (peach), djuln (apricot tree = djoing), apples of eight various kinds; also pears, mashpath, shoghort (both of the "balang" sort); as also "gayútt" (small pears). There are said to be hundreds of different kinds of apricots; four kinds of pomegranates, seven or eight kinds of grapes, yielding—for the Hunza people—strong wine (from the lees of which the "tsits," a kind of liqueur, is made, as also from barley, from "gandáwar" (which is like a red date, and is said to be good for coughs), and from other fruit. Mulberries and figs, as also melons, abound. Wheat and barley grow plentifully, and at one time the cultivation of rice was successful in some parts of Nagyr, till it was checked by imposts. There is little rain, but the mountains bring down deposits when the snow melts and the rivers are filled, the course of which is marked by banks of the greatest fertility in a country of barren rocks. In many places there are two crops in every year. This is also due to irrigation, other countries being "lalmí" = depending on rain.



English.	Khajuná.	Shiná.
Chunar, Plane tree . . . .	; <i>m.</i> (plentiful in Nagyr and rare in Hunza).	bùtsh.
Date tree (?) (which I never saw at either Ghilghit or Skardo). Its juice is used against sore-throat; when dried and ground into flour, balls are made from it and stored for use.	ghindáwàr, <i>f.</i> ( <i>ing</i> ) . . . . (Is a staple article of food in Nagyr and Hunza.)	gunêr,—found at Ghilghit and Skardo; said to be good for coughs; at Astór = shujún, <i>pl.</i> ; shujuné, like the "tshoáre" of the Panjáb and Cabul, has a floury taste and a longish stone. There are said to be no date trees in Chilás.
Deodar (plentiful in Dareyl) . . . .	diár, <i>m.</i> (ash tree?) (sheep die if they eat its leaves?).	biár <i>G.</i> ; rèy <i>A.</i>
Fir tree . . . . .	pulújo, kátshùl, <i>f.</i> (its wood is black); (a kind of cedar?).	kátshùl.
Fruit . . . . .	phamùl, <i>m.</i> ( <i>isho</i> ), ( <i>ik</i> ). . . .	phamùl.
Melon . . . . .	bùèr, <i>m.</i> ( <i>ik</i> ) ghôn (sugar-melon)	buèr, gáun.
Mulberry tree and fruit . . . .	birántsh, <i>m.</i> and <i>f.</i> ; biráng, <i>pl.</i> . . (The sort called "bidenná" is the original mulberry, which is dried, and from which a white honey is made.)	maròtsh, marotshe, <i>pl.</i>
Nut tree . . . . .	tillí . . . . .	atshóy.
Nut . . . . .	tillí, <i>m.</i> ; tillints, <i>pl.</i> ; kakái (wooden shell).	atshó <i>G.</i> ; atshkáli.
Green shell . . . . .	tshandjill, <i>m.</i> . . . . .	tshatshíl <i>G.</i> ; tshantshill <i>A.</i> (clothes are dyed black with it).
Dry shell . . . . .	; . . . . .	kakái <i>A.</i> ; derrickakái <i>G.</i>
Opium . . . . .	; (made from "bardaká" = poppy).	afúm.
Peach . . . . .	tshúbder; tshubdering, <i>pl.</i> ; also ( <i>isho</i> ) tshugder (?).	tshuknár.
Pear tree . . . . .	pêshu; pêshumuts, <i>pl.</i> . . . .	peshó, phisho.
Pear . . . . .	shoghorl (big pear); gháyut (small).	phisho, phishe, <i>pl.</i> , <i>A.</i> ; phésbo. pheshe, <i>pl.</i> <i>G.</i>
(There are many kinds of pear in Nagyr and Hunza.)	mashpatl (another kind of big pear, which are very plentiful in Nagyr and Hunza).	
Pine tree . . . . .	pulus (fir ?), pulújo (no fir trees in Nagyr and Hunza).	tulêsh (djalgób, <i>Panjábi</i> ), pulújo.
Edible pine . . . . .	. . . . .	garóli <i>G.</i> ; yojè.

English.	Khajuná.	Shiná.
Pine (Cedar ?) (is plentiful in Nagyr).	; <i>f.</i> (its wood is white) . . .	tshí ( <i>Juniperus excelsa</i> ).
Plum tree and Plum (plentiful in Nagyr and Hunza).	The kinds are the "alútsha" and "guldarù," but not the "Alu Bokhára."	
Pomegranate tree (plentiful in Nagyr).	bitshil, <i>m.</i> (ing) . . . .	danú <i>A. G.</i>
Pomegranate . . . .	bitshil,* <i>m.</i> . . . .	danù.
"    seed . . . .	bitshile-ghonó . . . .	danùe külle.
"    shell . . . .	bítshile-pátering . . . .	danó patór (is used to give a yellow dye).†
"    sour . . . .	shukúrum bitshil . . . .	tshurke danui, <i>pl.</i>
"    sweet . . . .	gashárum-bitshil . . . .	moro danú.
Poplar . . . .	berffa, <i>m.</i> berpá . . . .	paltze, <i>G.</i> ; paltze, <i>pl.</i> ‡
Kashmir poplar, Sufeida . . . .	bearpá, <i>m.</i> (ing) . . . .	prats <i>A.</i> ; prazi, <i>pl.</i>
The wild fig tree=phák (called by that name in Kághán and adjoining regions), the "andjír" of plains or phagwári (it is a small fig, smaller than a "zerdálu," peach).§	phák, <i>m.</i> , fág (a small fig) . . . .	phák, called a fruit of paradise by the Astoris, who say that "one should eat it without hesitation, for it is the Prophet's food," is a good-sized tree, with big and round leaves.
Prunes . . . .	(none in Nagyr) . . . .	áre in Astori and "Alu Bukhara" in Panjábi; administered for headache.
Raisins . . . .	buyáming ghàing . . . .	shúki djátsh.
Tobacco   . . . .	; <i>m.</i> . . . .	tamáku.
Vine . . . .	ghaingé-gùrbi, <i>f.</i> ; gúbi(tshang); ghaingé-gogótshang.	gúbi <i>G.</i> ; djatshéy gubi <i>A.</i>
Cluster of grapes . . . .	gaími tshú, ghaingé-tshúy, <i>f.</i> . . . .	djatshéy tshúy <i>A. G.</i>

\* The grains are sometimes dried, and, mixed with salt and pepper, made into a sort of chutnee; but curries seem little known in Nagyr. The plural "ing" of trees is generally used for the tree, the singular for the fruit, which has its plural in "isho." "Grafting" is called "Pibán."

† In Nagyr the "irbiting" plant is taken, which is as yellow as "haldi," together with a mineral substance called "gësh;" when mixed with "kalf" or black "gësh" and boiled, it gives a yellow colour; when mixed with white "gësh" and a red plant called "tò," the colour is red. The shell of the pomegranate with the black gësh gives a black colour; the "irbiting" with the same shell gives also a yellow colour.

‡ "Paltz" is common in Nagyr, but not in Hunza; "turák," which is like the Chunar tree, but with round leaves, is found in Nagyr, but not in Kashmir. When one dreams of cutting a poplar, a male dies (in one's family). The "Paltz" is white.

§ There are several kinds of "shaftálu," peaches, called in Nagyr "tshubder;" they are sometimes two pounds in weight, when they are called "loi-maru," because one is supposed to have fallen on the head of a fox and to have killed him. These large peaches, with a small stone and thin skin, are also found in Brussa in Asia Minor, but nowhere else, as far as I have ascertained. Its sprout is called "dishta."

|| There are three kinds in Nagyr and Hunza; one, the Balkhi tamáku, with big leaves, is bitter; the second is called "Banghi tamáku," has little leaves and is very bitter; the third is the "Shiné" or indigenous tobacco, has both small and long leaves, and is soft and sweet. The "Balkhi" is the best.

English.	Khajuná.	Shiná.
One grape . . . . .	gaími phúpul, ghaíngé pal, <i>s.</i> (ghaíngé palungo, <i>m. pl.</i> ), hànn tshúy. (The Nagyris devote great attention to the cultivation of grapes, as indeed of all fruit; but in Nagyr the grapes are eaten, whilst in Hunzá they are reserved for wine.)	djatshéy paló.
One grain . . . . .	pàl (òng) <i>pl.</i> . . . . .	paló.
Three or four grapes on one stem.	; . . . . .	rúto.
Grapes . . . . .	ghaíng, <i>f. pl.</i> gainyik . . . . .	djatsh.

(a) FLOWERS = ASKÒRING, *f. pl.*

Basil ریحان . . . . .	gasmali (is very plentiful)	<i>gasmali</i> , <i>G. gallmall.</i>
Dandelion . . . . .	iskinátshi . . . . .	iskinátshi (kasini) in Kashmiri).
Flower . . . . .	askòrr . . . . .	phunèrr <i>G.</i> ; púsho.
Mint . . . . .	piláling, <i>pl.</i> . . . . .	pilèl, bunù (in hill dialect).
Moss (fragrant and other kinds)	máns (?) bashkàt (moss) tshíki (?)	kune <i>G.</i> ; <i>tshiki.</i>
Poppy flower (few) . . . . .	bardaká (its "dana," seed, is good for relief of pain).	lebbganni púsho.
Rose . . . . .	; (red, white, and yellow)	<i>guláb.</i>
Small white rose . . . . .	burùng ghláp . . . . .	shéo gulab <i>A. G.</i>
Yellow rose (is the most common rose and is very plentiful).	shikárk ghláp . . . . .	<i>halijo gulab G.</i> ; <i>ishkapèrr A.</i>
Shing flower (described in Part III, Vol. I of "Dardistan").	shankáe-askòr (numerous in forests).	shingai púsho <i>A.</i>
A blue, very fragrant, high-mountain flower.	makhóti (plentiful) . . . . .	<i>makhóti.</i>
A red longish flower used for wreaths (marigold?).	gulsambèrr (very plentiful in Nagyr and Hunza; just as the gul-daúd, gul-nargls, gul-lalá, gul-naràng, gul-sansang, are very plentiful). The Nargls has a beautiful fragrance.	<i>gulsambèrr.</i>

English.	Khajuná.	Shiná.
A very small red flower; the plant is about 2 inches high; it is very fragrant and much prized, and continually alluded to in songs.	Lilió (is very plentiful in Nagyr and Hunza, and is used for medicinal purposes) (violet?).	lilió كفشه (?) (violet?).
The "gágháun" is a small odoriferous plant, found growing among the rocks in Nagyr mountains; its "dána" is red, from which a red oil is used for medicinal purposes (is said to be found only in Nagyr, Hunza, and Ghilghit; is very cooling and refreshing).	"moing" is like the "bùrdèll" plant in forests. The míó, which is said to correspond to the Astori lilyó, is long and red (a kind of mountain lily?).	djùn (is the Nagyr "moing.") "shadunbeyti" is a large yellow flower (sometimes white). In the Astor mountains there is a large fragrant yellow flower also called "lilyó." In Shiná, the "gághaun" is called "Kawir."
Tulip (?) . . . . .	gáníshe-askòrr (a golden-coloured mountain flower). gul lálá . . . . .	"mió" is also a mountain flower, the body of which is yellow with red streaks. gul lála.

## (b) GRASSES AND FODDER PLANTS.

Grass generally . . . . .	shiká, <i>m.</i> (ing)* . . . . .	kátsh.
Green standing grass . . . . .	; also a green plain . . . . .	djutt.
Hay . . . . .	buyáming shiká . . . . .	shuko kátsh.
Little grass-plot . . . . .	; djúte-tárr . . . . .	djutéy tóri.
Mountain grass . . . . .	rùng . . . . .	rùng.
Turf چمن ? . . . . .	phonántz, <i>pl.</i> (bars = path in mountains).	hanál <i>A.</i> ; phón <i>G.</i>

*Different kinds of Grass.*

Heather (none apparently exists).	bùrdèll? (is white) . . . . .	burdèll (is somewhat similar to heather).
<i>Shaftál</i> is a perennially-growing grass given specially to horses in Ghilghit, Hunza, and Nagyr (is not found in Kashmir); has only recently (within the last 10 or 20 years) been growing in those parts,	<i>ishpitt</i> is plentiful in Nagyr and Hunza, and given to horses, cattle, and sheep. djút shiká = green grass. The flower of the <i>tshepati</i> (trefoil) is white (is good for horses).	<i>ishpitt</i> grows much at Rondu and Astor, and is given to horses, which it fattens. <i>báso</i> (a long straight grass); <i>pakór kátsh</i> = the "dùb" grass given to horses in the Panjáb.

\* The plural in "ik" is not so common as that in "ing."

English.	Khajuná.	Shiná.
and has, perhaps, been imported from Badakhshan; or is it the Persian "shafdâr" corrupted into "shaftâl" ? (clover ?).	"buláshika" or "buáshika" is good for wounds if applied as an ointment with butter.	<i>tshapáti</i> = trefoil (about two inches high). Is supposed to injure cattle very much, when eaten in the morning with the dew on. <i>mashké</i> , a poisonous plant which injures all animals that eat it (plentiful in Ghilghit). <i>tshíáu katsh</i> = a grass that grows among wheat, and is supposed to be very good for cattle, &c. (is plentiful in Kashmir).
Straw . . . . .	khûrk, mútusho . . . . .	gurúp, mutl, býe.
Weeds . . . . .	shêsher, shisher . . . . .	sháshir <i>A. G.</i>

(c) GRAINS AND PULSES.

Barley (very plentiful in Nagyr)	harrl, <i>m.</i> ; harèng, <i>pl.</i> . . . . .	yó.
Black dâl . . . . .	(none in Hunza-Nagyr) . . . . .	baléi, <i>balái.</i>
Gram (tshóla in Panjábi) . . . . .	(none) . . . . .	(not to be had).
Lentil . . . . .	màzzur, <i>f.</i> (very plentiful in Nagyr; also grown in Hunza).	<i>máasur.</i>
Maize* . . . . .	makaí, <i>f.</i> . . . . .	<i>makaí.</i>
Pulse, dâl . . . . .	(none in Nagyr and Hunza) . . . . .	<i>múng.</i>
Rice † (is not now grown in Nagyr).	bràs, briwì, <i>m.</i> briù (muts) <i>pl.</i> . . . . .	<i>briù.</i>
Tshína (a kind of little millet) . . . . .	tshá, <i>f.</i> (plentiful in Nagyr and Hunza).	tshing.
Wheat (very plentiful in Nagyr)	gùrr, † <i>m.</i> (ming) . . . . .	gûm.

(d) CONDIMENTS AND VEGETABLES.

Black pepper (is called Gyáko marútsh or Kashmiri pepper).	mátum márutsh bardum márutsh (red pepper).	kíni (black), kashiréy or Hindustáni márutsh.
Cucumber . . . . .	láyu (muts) . . . . .	lá.
Garlic . . . . .	bokhpá, <i>m.</i> (ints) . . . . .	gopá.

\* Its growth is now being discontinued in Nagyr, as the people cannot knead its flour into bread. At Chaprôt "one makaí produced thirteen stems or sprouts."

† The cultivation of rice is said to have stopped, because the Chief of Nagyr used to take, as an exceptional thing, 50 per cent. of the produce, whilst only 4 or 5 per cent. are taken from wheat. Otherwise there is said to be no oppression in Nagyr.

There are three kinds of wheat,—one white, the second red, the third between the two colours, or "hamrang" = its own colour, which is the best. Wheat is very sparse in Hunza.

English.	Khajuná.	Shiná.
Melon . . . . .	galáti (when unripe and small) ; ghàun, <i>f.</i> (isho) (sugar-melon).	galáti.
Onion . . . . .	gháshù, <i>m.</i> (ints) (muts) . . . . .	kashú.
Pumpkin . . . . .	búpush, <i>m.</i> . . . . . búpuyants, <i>pl.</i> (yàng) . . . . .	} tóko.
Red pepper . . . . .	' (plentiful) . . . . .	
Salad pumpkin (vegetable mar- row).	wanànts, <i>l.</i> . . . . .	wánn.
Salt . . . . .	bayù, <i>f.</i> . . . . .	padjú <i>G.</i> ; lúni <i>A.</i>
Sugar-melon (karbúza) . . . . .	burúng (white), galáti . . . . .	shéi galáti.
Vegetables (groens) . . . . .	hóy, shikàm, <i>m.</i> (isho).	shá.
Vinegar . . . . .	; <i>m.</i> . . . . .	sírka.
Water-melon (tarbúza) . . . . .	buár, <i>m.</i> (isho) . . . . .	buár.

## CHAPTER XIV.—ANIMALS = DJÍNOMUTS (living things).\*

Animal† (no special indigenous collective name).	haiwán, djánwar, baláts (bird), balátsisho ( <i>pl.</i> ) <i>m.</i> (isho) (ing).	haiwán ; baláts <i>G.</i> ; bring <i>A.</i> (bird).
Male of any animal . . . . .	; (mùts) . . . . .	bíro.
Female of any animal . . . . .	; (mùts) . . . . .	sóntshi.
Ass . . . . .	( <i>a</i> ) <i>Quadrupeds.</i> ; (isho) (the ass is small, but good).	djakàn.
Foal of an ass . . . . .	góko . . . . .	djakunéy góko.
Barrasingh ( <i>Cervus elaphus</i> ) . . . . .	(none found) . . . . .	hangól (found in Kashmir).
Bat (tshaktshander) . . . . .	taltápan, <i>m.</i> (isho), shun mumúyo (a kind of rat-tailed shrew).	taltápan, tatápal únnumiu. ‡

\* Kó, a species, apparently, of wild dog, is numerous in the country, and curious stories are related of its ferocity, swiftness, and courage. The wild goat abounds in Nagyr, and is hunted by packs of these dogs. Below Pèker (a large cultivated plateau) bears are found, but none above Pèker. The ibex, red bear, and snow-cock are in the glaciers above the range of forests which reach far up the mountains. Dogs are trained for hunting and are highly valued (in 1866 being willingly exchanged for a captured man). There are also leopards, snow-ounces, foxes, and wolves, and the troops of the ever-thirsty Kó hunt the hybrid "Zò" ox and its sire the "Bépa" and the Markhòr one by one and eat it by the water-side. Sheep abound. "Yátal" are wild sheep, especially numerous in the Daing mountain between Hunza and Nagyr.

† Many collective names, such as "tsharinda" for "ruminant animals," "parinda" for "birds," "tsharpai" for "quadrupeds," have been recently adopted in Khajuná. "Bring-baláts" is also used to designate "big and small birds."

‡ Should be "shun mumúyo." There is also a night bird, "tshamtshók," in Ghilghiti.

NOTE ON "ANIMALS."—The horn and hide of the rhinoceros are in request for medicinal purposes; the name for a rhinoceros was said to be "kark," an animal to be found, as my Hunza man expressed it, "in the Pamír of Hindustán," the "Terál."

English.	Khajuná.	Shiná.
Bear (few bears at Nagyr, except at Chaprôt; none at Hunza, where "chítas," hill leopards, abound).	yá, nyá, <i>m.</i> (mùts) . . . .	<i>itsh.</i>
Female bear . . . .	; (mùts) . . . .	<i>utshúni.</i>
Cub of bear . . . .	; (mùts) . . . .	<i>hopóto.</i>
Buffalo, Yak *	mayùsh, yák, béypa, <i>m.</i> béypain, <i>pl.</i>	mayùsh, zò* (are numerous in Hunza).
Camel (two-humped)	camels are found in Hunza, where they come from Badakhshan, Serikol, Yarkand, or are stolen in raids on the Kirghiz.	Elephants or camels are not to be found; the former are called <i>hasto</i> , the latter <i>úth</i> , both in Shiná and in Khajuná.
Cat . . . . .	bùsh, <i>f.</i> (ungo) . . . .	búshi.
Tom-cat . . . . .	; . . . . .	búsho.
Kitten . . . . .	busho-bukall . . . . .	búshay bukall.
Cattle (collectively)	buants (buáddónn = a herd of cows).	gó-dóne, go ilé.
Deer (?) . . . . .	ròz . . . . .	róntsh, ròz.
Dog† . . . . .	hùk, <i>m.</i> ; hukái, <i>pl.</i> . . . .	shùn ("n" nasal).
Pup . . . . .	hùku-gukúrrus . . . . .	shuéy kukúr.
Wild dog, long-snouted	kó (muts) . . . . .	kó.
Fox . . . . .	lói, <i>f.</i> (mùts), hàll (no plural)	lói, lonyà.
Female fox . . . . .	loyá, <i>m.</i> (mùts) lói, <i>f.</i> . . . .	sóntshi lóin.
Frog . . . . .	gòrkots . . . . .	manok.
Goat, he-goat . . . . .	djalt (ero) (young) haldènn (2 years old), haldáyo.	mishèn tshanó, mùger (2 years old), mùyer.
Collective name for "goat"	huyèss (also includes "sheep"); bishké palish (all that have hair); tsighire dòn = a herd of she-goats.	djatwálo, làtsh.
Kid . . . . .	dù; duwàntz, <i>pl.</i> . . . . .	tshal; tshall, <i>pl.</i>
She-goat . . . . .	tzighìr (ints), sigir (isho) . . . .	ái.
Wild goat . . . . .	girl (markhor sport).‡	sherá.

\* "Zò" is the bastard of a male "béypa" and a cow. The wild Yaks are plentiful on the Pamir; the tame "Yak" or "béypa" is common in Dardistan and surrounding countries.

† Dogs, without being pets, are used for hunting and as watch-dogs and shepherd-dogs. They are big-sized, but not so big as the Kalmuki and Kirghiz dogs. Taghal (*pl.* taghaisho) is a kind of greyhound with high, long ears, and long tail, which is trained for hunting, and is greatly taken care of, cloths being put on him. The Kalmuki dog has much hair, and is good for attacking big game and as a shepherd's dog.

‡ It is possible to say "10 girl," but the plural is "girlk," meaning a lot or herd of wild goats.

English.	Khajuná.	Shiná.
Hare * (plentiful in Nagyr and Hunza).	sàrr, <i>m.</i> , saró, <i>pl.</i> serànts .	usháinyu, usháyo.
Horse † . . . . .	haghùrr (ints) (isho) . . . . .	ashp.
Back girths . . . . .	isúmala parpitt, pardùm . . . . .	potshi, parpitt <i>G.</i> ; shét <i>A.</i>
Bit . . . . .	tábang . . . . .	gápi <i>G.</i> ; layam <i>A.</i>
Bridle . . . . .	parpfting . . . . .	parpité <i>G.</i> ; rainyé <i>A.</i>
Colt . . . . .	birágho (muts) . . . . .	tshónro, patiker <i>G.</i>
Filly . . . . .	sontshi-birágho . . . . .	tshónri.
Girths . . . . .	kásk (itshang) . . . . .	kask <i>G.</i> ; kás <i>A.</i>
Halter . . . . .	torgó . . . . .	torgó <i>G.</i> ; turgó <i>A.</i>
Horse-shoe . . . . .	haghúre sarpumutz . . . . .	ashpi sárpe <i>G.</i> ; kóre <i>A.</i>
Manger . . . . .	madùrr (ing) . . . . .	madúrr <i>G.</i> ; brèss <i>A.</i>
Mare . . . . .	báom, báyum (isho) . . . . .	bám.
Saddle . . . . .	tilfang . . . . .	tilén <i>G.</i> ; palón <i>A.</i>
Stable . . . . .	tarkáng (itshang) . . . . .	ashpalí <i>G.</i> ; ashpiál <i>A.</i>
Stirrups . . . . .	kái (kayants) . . . . .	kai <i>G.</i> ; pagaé.
Whip . . . . .	tùrr (ants) (àng) . . . . .	turr; tshaun <i>G.</i>
Hyena (? wolf) (black back and white belly) (Baghiár ?) is seen single and in packs.	urk, (aing) (ái) (áints) (grey or black colour; plentiful in Hunza and Nagyr). Sibíni (?) = Hyena.	sheál, shál, (wolf) Sibíni = Hyena (?)
Ibex, Markhor ‡ . . . . . (very plentiful in Nagyr).	bum haldènn <i>m.</i> (isho); another larger kind is "kíll" = the ibex (isho).	búm.
Female ibex . . . . .	bùm tzighir . . . . .	búm ái.
Jackal . . . . .	(none in Hunza-Nagyr) . . . . .	yamálo.

\* The Hunza people eat hares, not so the Nagyris.

† The price of a good tall horse is from 6 to 10 tolas. Good horses are obtained from Badakhshan through Hunza.

‡ A Nagyr remarked on this: "There is little food for the markhor in Hunza, but they are now increasing since the Gbnts-parr mountain has fallen in along with the "restless fairy lake" on that mountain. Below it is the Gojál river, which was closed for eight months owing to that disastrous event. The Indus also overflowed Torr, Chilás, &c. (in 1868), and when the snow thawed the markhor were kept on the other side. Nagyr is colder, though much more fertile, than Hunza, where the sun rises. Snow remains in Nagyr till the Nauróz for three to four months and about one month after that festival. In Hunza it thaws overnight. The Nagyris laugh at the Hunzas eating hoi and batéring (dried vegetables and apricots) once in four days, but still rubbing much oil on their moustaches and hair in order to show off. The Hunzas formerly raided and had much meat by robbing the Kirghiz. Yakub Khen Begi stopped their raids. Hunza is smaller than Nagyr.



English.	Khajuná.	Shiná.
Leopard (chita) . . . . . (abounds where the markhor is found).	Tá, <i>m.</i> (muts) . . . . . gál; gáldju <i>pl.</i> = ounce?	dil. baghbiáro = ounce?
Cub of leopard . . . . .	tá-isk (indero) . . . . .	diyéring.
Lizard . . . . .	datàr (isho)? gárkets . . . . .	dadôr? kirkállí.
Mongoose, weasel (newil) . . . . .	shántshi . . . . .	shántsh (is red); misslr (is grey).
Markhor-sport . . . . .	girl (both ibex and markhor) . . . . .	sherá.
Marmot, alpine . . . . .	turshùn; turshúyo, <i>pl.</i> . . . . .	There are said to be none in Dardistan, though the "drin" is met with near Astor.
Monkey . . . . .	sheddi (none in Hunza and Nagy). . . . .	sheddi.
Mouse, rat . . . . .	girkis; girkitsho, <i>pl.</i> . . . . .	mújo, muyini.
Ox, bull, . . . . .	harr; haró, <i>pl.</i> ; tsìèr = small bull	dôno
Cow . . . . .	buá; buyá (nts) . . . . .	gó.
<i>m.</i> calf . . . . .	; bashdants, <i>pl.</i> . . . . .	boshósho.
<i>f.</i> calf . . . . .	batsói (muts) . . . . .	botzóri.
Pig . . . . .	khūk (isho) (none in Hunza- Nagy). . . . .	kūk (a name imposed on the animal by Chilásis when they saw it lately in other coun- tries; none in Chilás).
Rat, mouse . . . . .	gilkis, girkis; girkisho, <i>pl.</i> . . . . .	múji.
Female rat . . . . .	"Girkis" is the name of the Hunza ancestry, and has no- thing to do with "Kirghiz." . . . . .	mújo.
Sheep,* ram . . . . . (plentiful in Nagy).	; karelumuts, <i>pl.</i> . . . . . baskèrret (isho).	kareló.
Ewe . . . . .	bélls; bélisho, <i>pl.</i> . . . . .	étsh.
Collective name for "sheep"	huyès, † shépalish (those with wool), huyès-atshesho.	idjille.
Young sheep . . . . .	toghll (muts) . . . . .	dèger.

\* A first-rate paltu is made from its wool, which is used for the peculiar Dardistan cap and for choghas = mantles. Bhapùr = pashmina wool from the Markhor or the Tibet goat. "Shé" is the Khajuná name for wool. Plurals "shebming" and "shaik."

† Huyésik = many flocks, as the saying is "huyésik, puyésik" = many flocks, much to eat. "puyésik" would then be equivalent to the Hindustani "khána mana." (My Hunza man denies the existence of the saying and of the form. A herd of sheep = huyése dón; a herd of goats = tsighire dón; a herd of cows = buyà dón.

English.	Khajuná.	Shiná.
Lamb . . . . .	mamúsha (muts) . . . . .	urann ; uranni, <i>pl.</i>
Long- and thick-tailed sheep (like the Dumba in Pan- jabi). (The flesh of the "bakhtá" is better than that of other sheep.)	bakhtá (muts) . . . . .  (comes to Hunza from Gojál ; none in Dardistan).	<i>bakhtá</i> (found in Kabul, Turkis- tan, but not in Dardistan).
Wild sheep . . . . .	yátal (isho) . . . . .	urfn.
Female sheep . . . . .	yatal bélis . . . . .	urfn étsh.
Lamb of sheep . . . . .	yátale mamúsha . . . . .	urfn uránnak.
Squirrel . . . . .	(There are none in Hunza and Nagyr.)	(There are no squirrels in Astor and Ghilghit.)
Stag . . . . .	giri (muts) (is a collective name to denote one or many stags).	sherá.
Female stag . . . . .	giri tzighir . . . . .	sherá ái.
Ticks (tshitsher) . . . . .	múndasho . . . . .	baló, belu.
Wolf (see "Hyena"), Ounce . . . . .	urk, gál ; gáldju, <i>pl.</i> (This seems be a kind of ounce, perhaps the "baghbiáro" of Ghilghit.)	shál ; baghbiáro (of a brownish colour. Many in Ghilghit and very disastrous to sheep. The large kind also attacks horses).

## (a) BIRDS = PARINDÁ.

Bird* . . . . .	balàts (isho) tshiù, <i>pl.</i> of tshin, <i>m.</i> (little bird).	bring, balàts, tshayè.
Black eagle (the great vulture's skin is used for the manufac- ture of choghas).†	garrmùn ; garrmiyo, <i>pl.</i> غناب (another kind is black and white).	kakè.
Capon . . . . .	(akhtá is the name for castra- tion‡ generally) ; akhtá bíro karkámuts.	akhtá, kastl, khastè, kastl kon- krótsho.
Chicken . . . . .	; (muts) . . . . .	<i>karkamushe djóto.</i>
Cock . . . . .	bíro karkámuts, <i>pl.</i> (sho) . . . . .	konkrótsho.
Crane . . . . .	gati garúo (muts) . . . . .	kângaru.
Crow . . . . .	gân ; gháyo, <i>pl.</i> . . . . .	kâ.

\* To fly is "tár dellaa" = to strike flying ; wing = galgi, galgitshang *pl.* ; tákk-táll = flap wings. The bird flies (flaps) with wings = bring galgi ták táll etimi sir = gbál (clouded and rather cold weather).

† The most peculiar feature as regards the winged tribe in the country is the great variety of eagles, vultures, and hawks. The down and skin of a species of vulture and of the wild duck are manufactured into clothes for Chiefs, after being mixed with wool.

‡ Akhta karkamuts for "capon" is not practised. Akhtad jakúnn = a castrated ass ; akhta hagúrr = a gelding horse. akhta buyès (for sheep).

English.	Khajuná.	Shiná.
Dove . . . . .	tál; táldjo, <i>pl.</i> . . . . .	kunùli.
Duck . . . . .	páresh; páreyants, <i>pl.*</i> . . . . .	bárush.
Eagle (a species in high altitudes).	shahlnn . . . . .	shahlnn.
Falcon باز سفید (see "Hawk"). The "Tsherk" is also used for going after doves, wild duck, &c.	burùm, báz; the white eagle is also called Taighùn shahinn.	shéy báz ("is said to be quick"). The male is smaller than the female, and is called <i>djurá</i> .
Goose . . . . .	sindish (wild goose) . . . . .	hánze.
Hawk . . . . .	báz, <i>f.</i> ; djurá, <i>m.</i> , gatsàntsh (isho) <i>m.</i> (there are many kinds).	<i>bas</i> ("is said to be very wise"), báyosh (young).
Hen . . . . .	sòntsh karkámuts, kerkamútsho, <i>pl.</i>	<i>karkámush</i> .
<i>Harri</i> (a Kashmiri bird (a kind of lark?))	. . . . .	harri (none in the country).
Hoopoe . . . . .	hupúpo . . . . .	hupúpo.
Kingfisher, (?) Heron . . . . .	brág (none in Hunza-Nagy). The "brág" is carefully watched over in the Kashmir heronries.	(There are no turkeys in Astor, Nagy, Hunza, and Ghilghit. In Nagy the "harítshin," "ghùt tshinn," "malátshin," buá tshinn, shunúter, abound.)
Lark . . . . . (There are no "titter" = black partridge or "mainas." The "Chekór," partridge, however, abounds in Nagy.)	malátshin; malatsheu, <i>pl.</i> (told also "God's praises" to "Akhun").	djourjó <i>G.</i> ; tór <i>A.</i> ("praises God").
A bird of the size of the green parrot whose call is something like "Kash kash"; colour either black or white, or half black and white (a kind of jackdaw?).	ghashàp زغن (kite) . . . . . This bird and the dove are considered to be "careful."	kashàpp, keshèpp, ( <i>ushkúr</i> = thrush?) (This bird is said to be used in a peculiar way in the rare cases of gonorrhœa in Nagy.)
Nightingale . . . . .	(may be eaten) (none in Hunza-Nagy).	found in Kashmir called " <i>bulbul</i> "; is only known in songs, where alone also " <i>tôta</i> " = parrot occurs.
Owl . . . . .	húo (nuts) (is considered wise for saving its king—(see "Fables"))	húo . . . . .
Partridge, Tshakór, Chekór . . . . .	gayù (a collective word); adding to it the syllable "an" denotes <i>one</i> (also "gayumuts," <i>pl.</i> )	kánkas, káketz.
Peacock . . . . .	(none in Hunza-Nagy) . . . . .	<i>lësh</i> .

\* The down of the wild duck is used for the manufacture of clothes. The Raja of Nagy gave me an excellent warm and light mantle made of that material. "Mághon" is the name for a blue-necked duck.

English.	Khajuná.	Shiná.
Pheasant . . . . .	lësh (none in Hunza-Nagyr) .	lësh.
Pigeon . . . . .	tàl, <i>m.</i> (djo) "is clever and faithful."	ramai kunûli.
Quail . . . . .	gûn, gúyo, <i>pl.</i> . . . . .	gûn.
Sparrow . . . . .	harítshin ; harítshu, <i>pl.</i> . . . . .	harratshên <i>G.</i> ; dosì.
Swallow . . . . .	tshúrtañ, tshítaras (sho) ابليل	tshúrtañ, tshitshilgé.
Vulture . . . . .	gatzirr (isho) gashering . . . . .	kuáru (black and white).
Wild-fowl . . . . .	bullá (also in Shiná).	
(A bird celebrated in poetry, but not identified by me.)*	mayûnn . . . . .	mayûn.

## (b) FISHES.

Fish . . . . .	tshûmu (muts) . . . . . (There is not much fishing in Nagyr).	tshîmu. } No distinctive names.
Little fish . . . . .	. . . . .	tshímói. }

## (c) INSECTS.

Ant . . . . .	kòn, <i>m.</i> kóyo . . . . .	pilêli.
Bee . . . . .	; dundù (drone), dudúyo .	matshári.
Honey . . . . .	matshî-ishkár (the honey-scorpion ?) . . . . .	matshî.
Beetle . . . . .	tshanàl . . . . .	tshanàl.
Bug (a collective noun) . . . . .	kharù, paltsì . . . . .	djué, <i>pl.</i>
Butterfly . . . . .	bitán, bitáyo, † <i>pl. m.</i> ; also phateyumuts.	patéyi.
Cricket . . . . .	shushúi . . . . .	shushúi.
Flea . . . . .	kfu, kin <i>S.</i> . . . . .	píjo <i>G.</i> ; píje <i>A.</i>
Fly . . . . .	pinn ("pû" is the <i>pl.</i> ) (pío) .	matshì.
Gnat . . . . .	rítsho, talabáro (spider) . . . . .	pitshò.
Grasshopper (locust) . . . . .	tónkor . . . . .	tónkor.

\* It is said to be the Persian "Andelf" or nightingale, but its plumage is yellow, and it is certainly not the "bulbul," yellow grass plot is called "Mayuni-bas" or "Mayunna-shen" = Mayunn Garden = باغ عنديلب

† "bitán bitáyo" is also the name for singing and dancing men and women in a country (Nagyr) where it used to be said, before the people became rigid Muhammadan Shihs, that the very stones had a (merry) heart and danced. The Nagyris have still a reputation for playing well on musical instruments.

English.	Khajuná.	Shiná.
Louse . . . . .	djikl; djikfu, <i>pl.</i>	litshé.
Mosquito . . . . .	pítshumutz, pítsho <i>S.</i>	móe.
Moth . . . . .	; pirùn	pránù.
Scorpion (none) . . . . .	shikár (isho) (hornet), betshu (scorpion).	matshári <i>G.</i> ; biyári <i>A.</i> (bee).
Silkworm . . . . .	"shushu ghalghó," which lives on the abundant "birántsh tapòng" or mulberry leaves. There is much silk in Nagyr, which is spun together with wool.	tshúshey kirì <i>G.</i> ; tshúshoo kirì <i>A.</i> Slik is manufactured at Panyál, Ghilghit, Gulmèt, Bárgo, Sheròt, and Shukayòt.
Snake . . . . .	toll	djòn.
Spider, Tarantula . . . . .	; talabúro, qaráto	(the same in Ghilghiti).
Wasp, Hornet . . . . .	ishkár, shikár	shikár, rumbù (?).
Worm . . . . .	ghalghó	kirì <i>A.</i> ; kirì <i>G.</i>

CHAPTER XV.—MINERALS, &c.

Basalt (?) . . . . .	; . . . . .	bártshu bàtt. } <i>Vide reference in</i>
Chalk . . . . .	; . . . . .	sán bàtt. } Part III, Vol. I of "Dardistan."
Brass (bell-metal) . . . . .	bátl . . . . .	batùll.
Copper . . . . .	rfl . . . . .	rfl.
Crystal . . . . .	sball dann . . . . .	sball bàtt. } <i>Vide reference in</i>
Flint . . . . .	phù dann . . . . .	tshamàk bàtt. } Part III, Vol. I of "Dardistan."
Gold . . . . .	ghánish (washed out of the river)	sonn.
Iron . . . . .	tshumár . . . . .	tshímtr.
Lead . . . . .	shisk (Nagyris generally use the word "nang").	náng <i>G.</i> ; náng <i>A.</i>
Quicksilver . . . . .	pár bàtt . . . . .	parr bàtt <i>G.</i> ; hárbet; prá watt <i>A.</i> (the mercurial treatment for syphilis is known).
Sand . . . . .	só, sóu . . . . .	sigil.
Silver . . . . .	burì . . . . .	ròp.
Soapstone . . . . .	balùsh dann (domestic and cooking utensils are made from it in Nagyr).	balush bàtt. ( <i>Vide reference in</i> Part III, Vol. I of "Dardistan.")

English.	Khajuná.	Shiná.
Stone . . . . .	dànn . . . . .	bàtt.
Steel . . . . .	fulátt . . . . .	fulátt.
? . . . . .	. . . . .	dítzo ; lólo dítzo <i>A.</i>
Tin . . . . .	kalái . . . . .	kalái.

## PRECIOUS STONES, ORNAMENTS, &amp;C. = HARKÒNN.

Bracelet . . . . .	djùmus (sho) . . . . .	káo.
Breast ornament . . . . .	; . . . . .	tumár <i>G.</i> ; tiugi <i>A.</i>
Conch shell (sàng) . . . . .	píti (muts) . . . . .	phíti <i>G.</i> ; tzattí <i>A.</i>
Coral (mùng) . . . . .	; . . . . .	lùjjum.
Cornelian . . . . .	; (ing) hakíkating . . . . .	bakík.
Diamond (from hearsay) . . . . .	; . . . . .	"elmás."
Earrings . . . . .	ghashkó . . . . .	gashé <i>G.</i> ; káne wájji <i>A.</i>
Another ear ornament . . . . .	kashawár . . . . .	tshóle <i>G.</i> ; djumkè <i>A.</i>
Ivory . . . . .	hasto-imé . . . . .	hostéydbnn.
Ornaments . . . . .	; . . . . .	harkùnn <i>G.</i> ; barùn <i>A.</i>
Pearl . . . . .	; . . . . .	mùk.
Ring . . . . .	boróndo (muts) . . . . .	bórono <i>G.</i> ; anguélo <i>A.</i>
Ruby . . . . .	; . . . . .	lál.
Turquoise . . . . .	firozá . . . . .	phirôz.

## CHAPTER XVI.—FABRICS.

(Only "patu," as already described, is manufactured in Nagyr.)

Cambric . . . . .	; . . . . .	khasa, imported from the south.
Chogha (mantle) of silk or cotton (with lining).	tshapànn (never made of wool)	tshapànn <i>G.</i> ; tshimòtt <i>A.</i> (comes from Badakhshan).
Cotton . . . . .	; . . . . .	kayás.
Longcloth . . . . .	; yaktey (the chogha made from it).	lattá, imported from the south.
Silk . . . . .	; . . . . .	sikkim (coloured).
White silk . . . . .	. . . . .	tshúsh (manufactured at Ghilghit ; also at Nagyr).

English.	Khajuná.	Shiná.
Wool . . . . .	; Pashmína (of the Markhor or of the goat); shé (wool of sheep).	bhapùrr (of the Markhor or goat); pàsh (of the sheep).
Woollen cloth . . . . .	bapùre-pilám; shé-pilám (woollen clothes).	bhapurélo, pashílo.
Woollen chogha . . . . .	shoká . . . . .	shoká.

The following Ghilghiti words were collected by my Munshi, Ghulam Nabi. They are all Ghilghiti and were written down by him in Arabic characters in the third column. They were transliterated by me from these characters, but on taking them a second time direct from the mouth of the people I found numerous mistakes.

English.	Khajuná.	Ghilghiti words (collected by Munshi Ghulam Nabi).
Breastband (for women) . . . . .	shàtur, sína-band . . . . .	shàtur.
Cap . . . . .	pártsin, <i>f.</i> , partsimuts . . . . .	koi.
Carpet (made of cotton) . . . . .	shatràn, <i>f.</i> . . . . .	shatrandji.
Check cotton cloth (lungi) . . . . .	lungl, <i>f.</i> . . . . .	lungi.
Clothes . . . . .	gatòng, <i>m. pl.</i> . . . . .	tshílo.
Coat . . . . .	(none used) shéé-gatù (female woollen clothes).	pherèn (clothes of wool made for use of females).
Curly-ribbons . . . . .	goyángo-gàt, bóno, <i>m.</i> . . . . .	bóno.
Dupatta (a kind of scarf) . . . . .	káar, <i>f.</i> (big), daùn (small) . . . . .	daùn, djóli.
Felt (namda) . . . . .	khamá, <i>m.</i> (ing) (muts) . . . . .	khamù.
Girdle . . . . .	oshtshumm, <i>m.</i> (ing) . . . . .	dagbòno.
Gloves . . . . .	dàsmozà, <i>m.</i> . . . . .	dasmozá, pandja (hand).
Handkerchief . . . . .	laqpiss, <i>f.</i> . . . . .	lasplk, <i>f.</i>
Jacket . . . . .	, kurdi, <i>f.</i> (muts) . . . . .	kurtaní.
Langoti (an apology for trousers).	tshakóti, <i>f.</i> . . . . .	tshakoti.
Lappets . . . . .	labaning, <i>f.</i> mushaints . . . . .	labanè, muni.
Loose sort of drawers . . . . .	shawalàk, <i>m.</i> (ing) . . . . .	shawalàk.
Persian carpet (made of wool) . . . . .	qalf, <i>f.</i> (qalímut) . . . . .	qálf.

NOTE.—What my Munshi rendered by  $\xi$  and  $\zeta$  were probably only indistinct utterances of his Ghilghiti informant.

English.	Khajuná.	Ghilghíti words (collected by Munshi Ghulam Nabi).
Petticoat (women wear trousers).	(none worn) . . . . .	peyshawal.
Pillow . . . . .	onokish, <i>m.</i> . . . . .	unokish.
Place for buttoning a jacket . . . . .	giri èsh, <i>f.</i> (upper bordering) . . . . .	girl.
Quilt (Shappóss) bedding . . . . .	<i>miyárikish</i> (if underneath), <i>ayetikish</i> (if above one), <i>pronominal</i> .	ajékish (upper), kirríkish (under).
Red or other forehead-band . . . . .	; . . . . .	kull.
Shawl . . . . .	bapurre-kár, <i>f.</i> . . . . .	bafrele-kár, djoll.
Sheets . . . . .	káar, sádàr (from Hindustani) . . . . .	daùn, lahun.
Shoes . . . . .	kabshámuts, <i>f. pl.</i> . . . . .	kapshá.
Shoulder strap . . . . .	adjék, <i>f.</i> . . . . .	adjék.
Sleeves . . . . .	djingé (tshing). . . . .	boye.
Stockings . . . . .	djeráb, <i>f.</i> (tshing). . . . .	djaráb.
Strings of drawers . . . . .	ghaski, <i>f.</i> . . . . .	ghaski, ghoski.
Trousers . . . . .	gulpálting, <i>m.</i> . . . . .	tsanàlle, zuneli.
Tshógha (mantle, long gown) . . . . .	shuqá, <i>f.</i> . . . . .	shuqa.
Turban . . . . .	bashá, <i>m.</i> (muts) . . . . .	pasho, thato.
Waistcoat (rare and modern) . . . . .	límtànn, <i>f.</i> (ing) . . . . .	límtànn, nímtenn.
(a) ORNAMENTS = HARKÒNN.		
Arm-ring . . . . .	djùmuts (bangles), djuànts . . . . .	ká.
Bangles (not worn by Nagyris) . . . . .	djùmuts . . . . .	káo, kau.
Ear pendants . . . . .	; gashánts . . . . .	tshóle, tshuli.
Earring . . . . .	gàsh, ghashkò . . . . .	gháshi, (?) ghashè.
Necklace (not worn) . . . . .	ósholo wáshias djùmuts = bangles to wear round neck. mághun, mághuyo, <i>m.</i>	shotekao.
Ring (with stone, plain) . . . . .	boròndo, baróndo, <i>m.</i> . . . . .	boróno.
	kikkin (without stone) . . . . .	kikkin.
Talisman, amulet chain . . . . .	tumàr <i>m.</i> (ing) . . . . .	tomar, táwftz.



English.	Khajuná.	Ghilghiti words (collected by Munshi Ghulam Nabi).
(b) MISCELLANEOUS.		
A karat called ratti . . . . .	nameir . . . . .	namēir, namir.
Beans . . . . .	bukàkk (isho) . . . . .	bukàkk, bukānu.
Iron or wood clubs . . . . .	dafòs . . . . .	daphus.
Kangni (a small millet) . . . . .	pirpltt . . . . .	pirpitt, firpitt.
Knife . . . . .	tshùrr . . . . .	khatâr (big) ; tshurr (small).
Large knife, axe . . . . .	sháp (the knives of Gurkhas are so called).	sháp.
Lizard, small . . . . .	kirkàlli . . . . .	kerkàlli, kerkili.
Mah . . . . .	baléi . . . . .	balei.
Pea . . . . .	gark (isho) . . . . .	kukùnn.
Ramrod . . . . .	gháis . . . . .	tshiléi.
Sereo (a kind of millet ?) . . . . .	ganahári gunó . . . . .	dangharí-ganó* A.
Tshína (millet) . . . . .	báyi, tshé-bàj (white) . . . . .	anu.

CHAPTER XVII.—ADDITION TO TERMS RELATING TO LAND.

(Land is personal and hereditary ; not State property.)

English.	Khajuná.	Shiná
A division of a field† . . . . .	tráng (division) . . . . .	makhmí, mangmí G.
Desert . . . . .	dàss (also uncultivated land) . . . . .	dàs.
Ditch . . . . .	; . . . . .	dòko.
Estate . . . . .	jaghír (can only be given from the Raja's or Tham's own property).	? tojing (now "jaghír"). Practically there are no Jaghirs in Ghilghit, Hunza, and Nagyr.
Fertile land . . . . .	daltás bushái (good land) . . . . .	soádjí kúí.

\* Should be "ghanári ghunó" G. (seed of the Ghanári).

† There seem to be no divisions such as "acre," "biga." A "field" may have as much as 8 "traks" of seed. How much field have you? = berüm maleng ungo-patshi bitsá? Büt betsó = there is much; pális bitsá = there is little.

NOTE.—The land goes invariably to the male; the property in the house, such as metal plate, &c., to the woman. If land and movable property be left, the son gets the land and three shares of the movable property; the daughter the remaining fourth. If there, however, be two girls and one boy, the latter gets the land and the girls the whole of the moveable property. Anything accruing to the girl after marriage goes to the boy. Muhammadan Law, however, is beginning to supersede local custom and has long been accepted in Nagyr proper.

English.	Khajuná.	Shiná.
Field . . . . .	máll ; malèng, <i>pl.</i> ; phàrri (big)	tshètsh <i>A. G.</i> ; kúy, <i>pl.</i>
Forest . . . . .	mùshk (isho) . . . . .	múshko <i>G.</i> ; djèl <i>A.</i>
Meadow . . . . .	; . . . . .	djùtt.
Path . . . . .	djòt gànn . . . . .	tshúni ponn ; arúti ponn.
Road . . . . .	gànn . . . . .	ponn ; shlíi ponn.
Sterile land . . . . .	gunakhish bushái (bad land)	awádji kúi.
Stony land with a slight layer of earth.	karkát, ghakàrr . . . . .	karkát, kakár.
Valley . . . . .	gá (through and down which water runs), shùng = alley	ga is the name of a very small valley ; dúrro, shúng = <i>e.g.</i> , the valley of Ghilghit ; also "bátset."
Well-wooded land (in mountain).	; . . . . .	rúng <i>G.</i> ; shúi <i>A.</i>

## (a) TERMS RELATING TO BUSINESS TRANSACTIONS.

Paper = shokshok (Tibetan), also kághaz ; also djukk = wood, bark of tree. Ink, paper, pens, pictures, &c., &c., are either unknown or receive foreign names. This is, of course, also the case with all the words which have been annotated as "known only from hearsay," "not known till within recent times," &c. (This was written in 1866.)

kághaz (is imported from Kashmir). Now a kind of paper is said to be manufactured in Astor or Ghilghit from the root of a plant, which was not intelligibly described to me. "Djùtsh" in Ghilghiti and "hal" in Khajuná is the bark of the beech tree on which amulets and short letters used to be written. Grain is often wrapped in this bark, which is water-tight, at Ghilghit, where the tree gives very large sheets of bark.

Money (is imported) loaves are made from the gold found, or rather bricks, which are called "ghanishe dishtik" = gold bricks.

(according to name of coin).

English.	Khajuná.	Shiná.
Creditor . . . . .	uskùnn, úsho us kùnn = the master of the debt.	uskùnn <i>A. G.</i>
Debt . . . . .	ùsh . . . . .	ùsh <i>A. G.</i>
Debtor . . . . .	ushòni . . . . .	ushòni <i>A. G.</i>
Letter . . . . .	khàtt . . . . .	khatt, djùtsh.

English.	Khajuná.	Shiná.
Receipt . . . .	(the custom is a foreign one) .	(the custom is a foreign one).
Witness . . . .	dátso (arbitrator); tshbdji (mute) (witness). This word is also used in Ghilghiti.	datso G.; sàtsh A. (A third party to a promise is called madjino.) Sheidán = witness (in Chilás, Dareyl, &c.).

(b) WEIGHTS AND MEASURES.

*Dry Measure (háí).\**

A Ghilghiti hayl = 2½ lb; 6 háí = 1 kót.

In Nagyri a double handful is called "bùk"; 3 bùks = 1 djatí; 8 djatís = hftshók or 1 tshók.

*Gold-dust Measure (tolóki).*

2 surkù = 1 ràtt = 2 Rupees (British).

2 ràtt = 1 baghálo (Ghilghiti), 1 khàr (Nagyri).

2 baghalù = 1 tola (Ghilghiti), 1 bai (Nagyri).

*Land Measurement (kúy tolóki).*

1 tshukulí = a field which requires 6 kots of seed.

2 " = 1 tshúri. (About ten aeres?)

2 tshúri = 1 makhmí.

*Measurements of length generally.*

A finger's breadth = tsipp (Ghilghiti).

A span = ditt (Ghilghiti) or tishti (Nagyri).

10 fingers' breadth (arrived at by putting the two hands together) constitute a legitimate span.

2 spans = 1 hàtt (Ghilghiti) or kàsh (Nagyri). This is equivalent to half a yard, being the length of the arm.

Weight balance = terkashé تر كاشه; tshakáye (in Ghilghit and Nagyri).

A Ghilghiti "katsha" tóla (a weight) of gold is worth 10 Indian rupees. A "packa" tola = 21 rupees and eight annas. The Nagyr tola is "katsha."

Half a "katsha" tola or tshâr danàk = four grains = Rs. 5.

The "seer" used is the Kashmiri seer, which is half the Indian seer in practice, though said to be only one fourth less than the British Indian "seer," which is equivalent to 2 lb.

A bushel = djatti, háí.

Hann sighlrre gash = the price of one goat = 3 máshas = 3 "katsha" rupees; "double" = 3 rupees British Indian. In Ghilghit the price is 2 rupees per goat. In Ghilghit and Nagyr 4 rupees is the price for a sheep of two years and over; for a ewe 2 rupees; for a he-goat the price is 4 to 5 rupees (double). The price of a good Nagyr horse is 5 tolas of gold = 50 rupees (double), and 12 tolas for a Yarkandi or Badakhshani horse. A "ràtt" is equal to 2 rupees (British). Baghálo = 4 rupees (British). Formerly the relation of gold to silver was 16 katsha rupees = 8 British rupees = 1 katsha tola of gold.

*Mairi*, a bag of leather, containing 3, 4, or 5 maunds of grain or flour. "Djatti" or bushel contains 1½ seers, but for the Sirkári (Government) collector the "djatti" contains precisely one seer Kashmiri.

A massak (leather bag) full of wine = *taringó*. This is also used to make butter by striking the massak, which is filled with one third of water and two thirds of milk, over the knees = kúttu. "Kúto" is a leather bag used in Nagyr to contain 1 to 3 traks of grain.

CHAPTER XVIII.—DANCES = NAT.†

The *Nagyra-nát* is famous for the variety of its steps, gesticulations, use of handkerchief,

sword, &c. It is called the "Khajuní dání," or Khajuná music, by the Ghilghitis, and can

\* Paise = ek topí dana = one measure of grain (as explained by Ghulam Muhammad). It was explained to me that a pice was equivalent to one measure of grain.

† The proverb says that "many together can effect by dancing what would take one man's whole life's labour" = bútt girétas ke hinne étas beraber = many turning that once doing is equal (girétas = to dance, turn about).

be danced by one or more. Women no longer dance with men or even by themselves, as was formerly the case in Nagyr.

*Pasul-étas* = sword dance (between two men).

*Prasúiki natt*, where ten or twelve people dance behind the bride when she reaches the bridegroom's house. This is a custom observed at Astor (but not in Nagyr).

*Buró natt* is a dance on the festival, the NAO day, described elsewhere. I, however, omitted to state that both men and women danced at Astor and Ghilghit (in 1866), the women forming a circle and dancing; the men dancing inside

the ring. In the first dance, men swing about sticks or anything else that they may hold in their hands. At Ghilghit the second dance is called "tapnáta" and in Nagyr "tammnatt."

The dance, which principally consists in throwing a mantle round one's arm, is called "gojánát;" also danced in Nagyr. It is a slow dance.

In Dureyl there is a dance where the players wield swords. It is called the "Darelá nat," but what it is named in the country itself I do not know. "Darelá nat" is the name given to it by Ghilghitis and Astoris. It is danced in Nagyr. The Serikol dance is also danced in Nagyr, Yasin, &c.

## CHAPTER XIX.—NAMES OF RACE AND COUNTRY.

### HUNZA AND NAGYR MOUNTAINS, RIVERS, VILLAGES, &c.

Fellow-countryman = kuyótsch (*Sh.*) = Miyúshai-kuyótschi (*Kh.*).

Foreigners = djamípp (a foreign country = djamippe úshai) (*Kh.*) = aush; manátshe (*A?*)

Home, tomo gót (*G.*) = my house = já úshai (*Kh.*) = my home = kúy (*Sh.*) Kúy is also = bushái.

Hunzas call Tibet\* Balóí and the Tibetans Balótz. Hunzas call Yasinis Azwártung, though the country is called Yasin. Hunzas call Chitrál Tshatshál and the people Azwártung and Poré. (For further details see Ethnographical part.)

HIGHEST MOUNTAINS IN NAGYR.—Ráshi, Gántzupar,† Teréwwar,† Barfú Baróndubarr,† Aléskir, Daüm,† Also Goábbùn,† Míyár, Ghánēsh-tshish; Djútu-baithing; Tshidinn Harár; Malo-baiting; Girkitsho-barr; † Darantshi, Yárpurr; Boáltár; Hununu. Also Madúrkushi, Képal; Mallighash; Tshumár bakór; Mannu bull, Harángashi; Zangyá Hará, Uskú, Gár, Kapúrri, Mayarnáth, Tshòk, Yalebá (much game), Gánshmo-ít (see "Legends"), Shálter (boundary between Ghilghit and Nagyr), on Lower road, Kalútsh.

MOUNTAINS IN HUNZA.—*Ultrerr* near the Raja's Fort of Baltit, whence the river's name

Berbara-sil. *Dúiki*, near Altit; *Shekapan*, near Alabad Fort, whence the Hasanabad river. *Mutshitshul hárr*, a place inaccessible in consequence of the deep water, whence the "Mutshitshal sil" or river. *Bayéss* is the frontier between *Budaléss* belonging to Ghilghit and Mayum belonging to Hunza. (For further details see Geographical part. The names of mountains, &c., are inserted here for linguistic purposes only.)

STREAMS IN NAGYR.—*Bálketsil* (biggest stream from ice which, like the highest mountains, abounds in Nagyr). *Súpultar*, *Mamutsil* (very pure), is near the Fort of Sumayer, the home of my Nagyrí Khudáyár. *Kolobáshotsil*, *Gulmet baretsil*.

VILLAGES IN NAGYR.—Nilt 200 houses. Tól 100 houses; Ghulmèt 300 houses; Yall 20 houses; Pisàn 300 houses; Mináppin 100 houses; Mayátshar 200 houses; Dadímal 60 houses; Pèkar 400 houses; Hakutsher 20 houses; Shayár 40 houses; Askórdas 200 houses; Djatórkhana 100 houses; Ráshkan 40 houses; Sumeyar 200 houses; Fort of Nagyr, *Mùko Nagyrkhann*, face Nagyr Fort, 3,000 houses; 2 gates on River Phari, on one side (Taláo) a lake; no fish; many wild-fowl *مرقا*. (Story of two thirsty sisters drowned in it named Réiso and

\* The Hunzas call the Siah Posh Kafirs Bashgeil and Kalásh; the Koli Palus people Koldáshiting (Kolitiz-Pálitshu — Koli Palusi). Raushanis are called Malóe and talk a kind of Shíná. Chinese are called Khitái, the Ghilghiti = Giltósho. The Ghilghitis call the Nagyrís "Khajuni" and the Hunzas "Hunzije." The Yarkandis call the Hunzas "Kunjóti," and the Nagyrís and Hunzas call themselves "Burisho." The people of Nagyr are called among themselves according to principal villages, viz., Sumeyaridjo, Djatolkhanidjo, Raslikanidjo, Askordavidjo, Hakutsharidjo, Pekeridjo, Darimalidjo, Miyatsharidjo. Nagyrkutuz = those from Nagyr Fort itself. The Nagyrís call the Hunza people "Hünzükuts."

† Between Hunza and Nagyr. "Goabbun" is said to be on another road from "Balk Glacier." "Baróndobarr" is beyond Gantsuparr and very steep. "Daüm" is near the Nagyr Fort, between which is the river; both Hunzas and Nagyrís hunt there. The glacier is called Bálk near "Teréwwar" on which Hunza raiders passed and fell. "Ganesbmo-ik," so called because she brought the water (see "Legends"). "Girkitshobarr" was called "Gikítshobarr" in Shíná times.

Meiso. Once a man who had lost a piece of cloth dived after it. As the Nagyris are good swimmers, he came to a gate and saw two beautiful women, who restored the cloth, &c.) This river is said to turn red like blood when danger is impending. Suleimán Shah of Yasin, after conquering Ghilghit, was repulsed in a night attack trying to swim it against Nagyr Fort on massaks. There is also the River Balkesinda flowing on one side (dúsas = to swim, nukûrs (diving), daltas dilá = is good; djedúsham = I will swim; djé dúsam = I swam). Going beyond the Nagyr Fort, &c., we come to Hakálshall, 200 houses (markhôr, chakôr, kunúli, hanze abound); Tógurkai 40 houses (urîns abound), snow and mountain are near; Rátula 300 houses; Borúshal 200 houses; Oshòshal 40 houses; Hòlshal 100 houses; Hispar 80 houses. Here comes the frontier of Shigar by the Balór Hagùtz Pass; then Arindo of Baltistan (Little Tibet).

The following (with the exception of some notes) was written in 1866:—

Ghilghit or Gillit called "Gilt" by Nagyris.

Yasin, Yassen.

Nagyr, Nagièr, called Nagèrr by Nagyris.

Hunza, Hunzé, called "Húnzu" by Nagyris.

Gor Gôr.

Punya Punya.

Punya, which comprises the Punya Raja's forts of TSHÈR, GAKÛTSH, GULÂFER, is divided from Ghilghit by a tract which is called BIERTSH, of which the Ghilghitis claim half.

Then comes GULÂFER; then TSHÈR; then GAKÛTSH. From Gakùtsh the road into YASSEN passes through a naturally-formed stone gate which is called the HÔPER SÔMO = the Hôper ceiling.

The Raja of Yassen (now the Crown Prince of Chitrál) lives either at the FORT OF YASSEN, and sometimes at that of *Mudúri Kôt*, a stronghold where, about twenty-two years ago, a victory was won by the Maharaja of Kashmir's troops and a dreadful massacre took place. (See "Dardistan," Part III.)

MUSHTUTSH (Maztak) is the name of a village. It is on the road to Chitrál.

Between the country of Mushtutsh and that of Yassen there is a mountain on which there is a plain like the *Deosai* one, which, as is known, lies on the road from Kashmir, over Guraiz, to Skardo, and on it a fierce wind is said continually to blow. The Deosai plain is called by the Chilásis BIERTZE.

GHILGHIT.—The territory of Ghilghit extends to SAI on the Indus opposite to BÛNDJI. *Sái* is a cluster of villages which includes:

Dumôt.

Tshakerkôt.

Shumrôt.

Djagôt.

It is on crossing the NILUDAR range that one gets into Ghilghit proper.

#### GHILGHIT PROPER.

In that territory, coming *viâ* Bûndji and the Niludár, there are first the two villages of *Minôr* where there are two ancient forts; then, in the following order, the villages of:

*Sekwár.*

near *Sóniyapp* = Queen's rivulet is the village of

*Djutiál.*

*Domôt.*

*Kómer.*

#### THE FORT OF GHILGHIT;

Then the now abandoned fort of *Sónikôt*, and along the road:

*Bármas.*

*Nafúr.*

*Basín.*

*Párbasin* (on the Ghilghit river).

*Sherôt.*

*Shukayôt.*

BIERTSH, which separates Ghilghit from Punya.

On the left side of the river, opposite *Shukayót*, is *Bárgu*; then

Upper Bargu = *Amíni Bárgu*.

*Danyór* is a village situated on the confluence of the Nagyr stream with that of Ghilghit, which falls into the Indus at the defile of MAKPON-I-SHANG-RONG; then:

*Djútél*, on the NAGYR road.

*Matumdás*, ditto.

*Fuglóth*, ditto.

Then comes NAGYR.

On the HUNZA side of the Nagyr river is:

*Nómal* (one day's march from Ghilghit), then:

*Nálterr*.

*Guútsch*.

*Tshálte*, onward from which, on the left, is:

*Tshaprót*, a rather big village (100 houses).

*Budáless* is straight in a line with *Tshálte*; there is a river, the water of which is very good, which flows between *Tshálte* and *Budáless*; the river is called *Garmaséy*.

*Bárr* on the left bank.

*Déynter*.

Then comes a mountain called *Bayfs* which separates Ghilghit from the Hunza territory. The first village of Hunza in that direction is *May-ánn*.

*Faglóth* is divided from Nagyr territory by a mountain called *Shálter* and a hill called *Kulútsch*. Then comes the first Nagyr village, *Níte*.

Between Dayur and Haramush there are two rivulets—*Rayé* and *Mánugá*.

The valley of *Rayé* comprises the following villages, for all which there is the collective name *Bagrót* and which is composed of:

The stronghold of *Bagrót*.

*Sináker*.

*Datútshe*.

*Parpuy* (300 houses and a fort).

*Búltshe*.

*Teysót*.

*Masingót*.

Then comes a mountain, at the foot of which is a plain called *Satt*.

When the mountain is crossed the road leads to the *Harámush* district, where the Indus breaks through the Himalaya at the Makpon-i-Shang-Rong.

The HARAMUSH district has five villages: [It takes two marches to reach it from the Makpon-i-Shang-Rong]—*Shúte*, *Hanútsal*, *Khaltérre*, *Dátso*. I do not know the name of the fifth village. Here the road leads to SKARDO by *Karmàng*. Between *Doyur* and the Makpon-i-Shang-Rong is *Tshamúgher*, once a populous district, but now entirely deserted. An elsewhere-quoted legend is connected with it.

The tolerably well-known ASTOR country is divided from the Ghilghit country by the Astor river at the passage called by the Mussulman Kashmiris "Sheitán nará;" by Hindus "Rám gát," and by the Shin people "Bárro" = a pond. The violence of the torrent there is almost indescribable; but I saw it when it was exceptionally swollen by the melting snows. The Indus is called "Sinn," either a corruption of Sind, or as "the river" *par excellence*.

*Gór*, which till recently paid a tribute to the Ghilghit Raja and is now independent, has two large forts, *Losunót* and *Dobót*. Descending the *Atsho* mountain, a village of *Gór* called "Talítsha" comes very prominently in sight (it has 11 houses and governs itself); from the top of that mountain also may be seen *Gyèss*, another village of *Gór*, nearly opposite to *BUNER* in *CHILÁS*. The Raja of Ghilghit is said to have made *Gyèss* over to the *Chilásís*; at any rate the *Chilásís* receive a tribute of 12 goats per annum from the *Gyèss* people. Further on is *Tálpènn*, which considers itself subject to Ghilghit, and nearly opposite to which is the fort and capital of *CHILÁS*, called by that name.

VILLAGES OF CHILÁS (in 1866).	VILLAGES OF ASTOR TOWARDS GHILGHIT— <i>contd.</i>	ASTOR VILLAGES— <i>contd.</i>
Táke.	Mushkín (a sulphur spring).	Then further on the road to Guráiz over the Bangala Bal comes Tshughám.
Búner.	Dashkín.	Then Máitze.
(A second) Gyèss (where the vines are abundant).	Hartshò.	Then Rattù, the estate of Raja Bahadur Khan of Astor.
Urórbat (where sheep, &c., are kept).	Kats'hik.	Then Pukur Kót.
Gítshé.	Sheshòng.	The plain of Gaburiddás.
Hurùr (near Tálpènn as above).	Tsharpit ùtz (the spring of Tsharpit is cold in summer and warm in winter).	The ravine of Mirmalikgah.
The following more complete list was given me by my <i>Chilási</i> follower:—	Patópor.	Ispé (deserted).
Búner.	ASTOR VILLAGES TOWARDS KASHMIR (by the BANGALA BAL).	From Tashing over the Mazéno pass the road leads in two days to Chilás and is open for one month in the year.
Tálpenn.	Tshóngure kót (where there is the fort of ASTOR).	On the left side of the Astor river going to Kashmir from Astor:
CHILÁS (capital and fort).	Tshóngure (my Astori follower's native village).	Tingi on the RONGDU road.
Takke.	Idgáh (where they assemble and play hockey on horseback, or pólo); the people call it sángo.	Gutumsàrr.
Tzingel.	Near there is Shipidás.	Ramká.
Babusèr.	Bulènn.	Shépe.
Datzèrr.	Húnn Bulènn.	Kangrùl.
Bashà.	Gurkút (Rózi Khán's place), also called Guè.	Dátze.
Dalóye.	Tshórit (the village which is right under the Dayámur mountain, better known perhaps as the Nanga Parbat).	Hupùk.
Thé.	Further on from this is the village of Nahákke.	Lòss.
Neyàtt (Kashmiri refugees are said to live there).	At the very foot of the Dayámur is the village of Tashing.	Húnlós (= Upper Lòss).
Gùsher.	On the other side of the Astor river is Zeiper.	Petshúng, opposite to the fort of Astor.
Djálde.	Then comes an immense plain, once very cultivated, now barren, called Tshóy Dás.	Píne. Phine?
Gíne.		Danàl.
Gítshé.		Kinéy Dás.
VILLAGES OF ASTOR TOWARDS GHILGHIT (in 1866).		Najám (Nangám).
Dónye (pronounced Dóy).		Goltoré.
Turbilling.		Pakóre.
Mang Doy (at the river-side, where crops ripen quicker than elsewhere in Astor).		

ASTOR VILLAGES— <i>contd.</i>	NAMES OF THR VILLAGES OF GURAIZ— <i>contd.</i>	ASTOR MOUNTAINS— <i>contd.</i>
From Kiney Dás, following the bank of the river :	There are five villages on the right bank of the Kishenganga, leading to Muzafferabad, the names of which I do not know.	Murgúlum tshísh = crowd (of game) mountain.
Maykiál (plenty of fruit is said to grow there).	MOUNTAINS OF GHILGHIT.	Diyámèr = the famous Nanga Parbat mountain ; the Dayámur.
Kushunátt, where there is a river, on the other side of which lies :	Dubáni, near Bagrótt.	Kaáli = The black mountain.
Zail.	Baldás, opposite to the Ghilghit fort.	Mukéli, looks towards Astor and is joined by the Tingeli, which looks towards Rongdù.
Godal, from which two roads and rivulets branch off ; the one on the right leads to Kashmir, on which is situated Karèm (composed of two villages, one of which is called Dás and the other Karèm ; put down in our books together as Das-Karèm or Das-Kirman). The second road, which leads to Skardo, has the villages of Karbé and Bubinn. Then comes the pass into Skardo on which there are no villages.	Kargá, the Dureyl range.	Here the fairies of Dayámur put up their tents, and there are songs celebrating this legend.
NAMES OF THE VILLAGES OF GURAIZ (1886).	Niludár, the range into Ghilghit.	Atshó Konn, the well-known "Acho" peak of Vigne, from which a most extensive view is obtained over Ghilghit and Chilás territories, is so called by Astoris ; "Hattú pír" is the name given by the Dogras.
On the left bank of the Kishenganga :	Nilko.	A road, used by robbers, which is very difficult and is called the "Tokoréyn ponn" (Thokors' road), leads from the Sheytán Narre to Mang Doyé ; on the river-side it branches off half way to the Atshó peak ; it is a short cut, but a very dangerous road.
Wapúr or Dináne.	CHILÁS MOUNTAINS (as given by my Ghilghiti follower) :	NAMES OF NAGYR RIVERS = SIL OR TSILL (see also page 72).
Kanyál.	Lulusàrr (the name of a lake on the frontiers of Chilás).	[All Nagyr rivers go into the Abá Sin (Sindu) or Indus (Abá Sin in Nagyr).]
Déwaré.	Gále.	Hispar Sinda.
Mastàn.	Serále.	Shakóshal Hàrr.
Margé.	ASTOR MOUNTAINS.	Supúlter Sinda.
Atshua.	Tshàs bili shísh = the broken mountain.	Hamárrí "
Tshorbán.	Ditzil.	Shéler "
Dudí Gái.	Garéy.	Mamutsill " (see page 72).
Grokót.	Demí deldèm = plank mountain.	Barpù "
Kanrí.	Tshamó, opposite the Astor fort.	Bálke " (see page 72)
Tellé.	Mukatsháki.	
	Katshák pàsh. } Hills from Tshiding pàsh. } Astor to Shashòng pàsh. } Dashkin.	
	Tshólo kót tshísh (on the Nau-gám side), a place for the Raja's sporting expeditions near Godéy.	



NAMES OF NAGYR RIVERS = SIL OR TSILL.— <i>contd.</i>	NAMES OF HUNZA RIVERS — <i>continued.</i>	NAMES BY WHICH THE RACES ARE KNOWN— <i>continued.</i>
Buáltu Sinda.	Bongsoláy Simla (to Hunza).	Kashmir, as <i>Shín</i> , although the Guraizis themselves think so. Their language, however, is Shiná, much mixed with Kashmiri.]
Hapákkun „	NAMES OF RIVERS = SINN (in SHINÁ).	The Shíns call themselves "Shín, Shiná lók," "Shináki," and are very proud of the appellation, and in addition to the above-named races include in it the people of Tòrr; Hárben, Sadín, districts of Chilás; Darèll; Tanyíre belonging to Yassin; also the people of Kholi-Palus, whose origin is Shín, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shín. They speak both Shiná and Pukhtu, called by the Shín people "Postó." The Baltis, or Little Tibetans, call the Shín and also the Nagyr people "Brokhpá," or, as a term of respect, "Brokhpá bábo." Offshoots of the Shín people live in Little Tibet; and even the district of Dras, near the Zojilá pass on the Ladák road towards Kashmir, was once Shín, and was called by them "Huméss." I was the first traveller who discovered that there were Shín colonies in that country, <i>viz.</i> : the villages of Shingótsh; Sáspur; Brash brialdo; Bashó; Danàl djú-nele; Tátshin; Dorót (inhabited by pure Shíns); Zungót: Tortzé (in the direction of Rongdu); and Durò, one day's march from Skardo.
Hánùnder „	Hawá Sinn = Abu Sind = Indus.	
Kólobasho „ (see page 72).	Burbunéy = the Sáí river (much fish).	
Garmuséy „	Karga bátzel = the rivulet of Kárga (near Ghilghit).	
Béyotshi „	Rayéy = the river of Bagrót (gold-washing).	
Yállí „	Manugá = the river of Doyùr.	
Ishkáumus „	Nálter batzel = the river of Nómál.	
Tóle „	Garmaséy = the river of Budá-less.	
Nílta „	The Chilás river is called Botógà = the ford, valley, of the "Bóts."	
NAMES OF HUNZA RIVERS. (See page .)	NAMES BY WHICH THE RACES ARE KNOWN.	
Hamètabad Sinda.	(See note* on page 72.)	
Altitt „	SHÍN are all the people of Chilás, Astòr, Dureyl or <i>Darèll</i> , Gòr, Ghilghit or <i>Gifit</i> .	
Báltitt „	<i>N.B.</i> —[All these do not acknowledge the "Guraizis," a people inhabiting the Guraiz valley between Chilás and	
Motshitshul „		
Hindi „		
Mayónna „		
Germaséy „		
Paya-gá „ (on from Chaprót).		
Gapa-gá Sinda.		

NAMES BY WHICH NAGYRIS AND CHILÁSIS CALL OTHER NEIGHBOURING RACES.

NAGYRI.

The Nagyris call the Ladákis "Bótt" or Bud-  
dhists, and the Chilásis "Boté."

The Nagyris call the Takk people "Takè."

The Nagyris call Ghilghitis "Giltótshe."

; also "Gílkuts."

;

;

The Nagyris call Little Thibetans "Balóts."

The Nagyris call Ladakis "Bótt."

The Nagyris call Kashmiris "Gyating."

The Nagyris call Dogras "Dogra" or "Sikk."

The Nagyris call Afghans "Patán."

The Nagyris call themselves "Burisho."

The Nagyris call the Hunzas "Hunzokuts."

"Azwárting" are the people of Yasin and Chitrál.

"Punyè" are the people of Punyal.

"Kirghiz" are the "Gujers or normal shepherds  
who come from the direction of Yarkand."  
Their women are said to be very brave. When  
the Hunza people used to hear of their arrival  
at Karatàng (on the Pamér), they would raid  
on them, taking from them yambus of gold,  
guns (called "hurussl" = of Russian manufac-  
ture?), horses, the thick-tailed sheep Bakhtá,  
stuffs, &c., as well as women and children.  
This is how Hunza became rich and well-armed.  
(The Chinese have stopped the Hunza raids.)  
The Nagyris were never guilty of such raiding  
or of slave-dealing.

CHILÁSI.

The Chilásis call themselves "Boté."

The Chilásis call their fellow-countrymen of  
Takk "Kané" or "Take Kané."

Matshuké are said by Chilásis to be now an  
extinct race.\*

The Chilásis call Ghilghitis = "Gillte."

The Chilásis call Astóris = "Astorjje."

The Chilásis call Górs = "Gorjje."

The Chilásis call Dureylis = "Daréle."

The Chilásis call Baltis = "Palóye." "Palóle"  
in *Shinákí*.

The Chilásis call Ladákis = "Botl." Plural of Bót.

The Chilásis call Kashmírís = "Kashíre."

The Chilásis call Dogras = "Sikkí," now "Dog-  
réy."

The Chilásis call Afghans = "Patáni."

The Chilásis call Nagyris = "Kadjuní."

The Chilásis call Hunzas = "Hunzjje."

The Chilásis call Yasfnis = "Poré."

The Chilásis call Punyalis = "Punyé."

The Chilásis call Khirghiz = "Kirghíz."

The Chilásis call the people between Hunza  
and Pamér on the Yarkand road = "Gojál."

There are also other Gojáls under a Raja of Gojál  
on the Yasin road from Tartzé, Great Gojál.

The Chilásis call the Siahpósh Káfirs "Bashgali"  
(Bashgal is the name of the country of this  
people, who enjoy the very worst reputation  
for cruelty). They are supposed to kill every  
Muhammadan traveller that comes within their  
reach and cut his nose or ear off as a trophy.

\* My Hunza man says that "Saj" opposite Bunji was inhabited by Matshuké; at Nomal Nalter also two places are called Jugé and Matshukót, to show the descent from the Jugé and the Matshuké respectively. The Jugé are Shíns and the Matshuké Yashkuns.

NOTE.—The Kirghiz are described by Chilásis as flat and small-nosed, and are supposed to be very white and beautiful; to omads and to feed on milk, butter, and mutton.

See "Dardistan," Part III, for an account of the wars of Chilás with Kashmir and of the history of Dardistan since 1800. The special history of Hunza and Nagyr will be found in the second or Ethnographical part of this work.

The Chilás were originally four tribes :

- the Bagoté of Buner ;
- the Kané of Takk ;
- the Boté of the Chilás fort ;
- the Matsbuké of the Matsbuké fort.

The Boté and the Matsbuké fought. The latter were defeated and are said to have fled into Astor and Little Tibet territory.

A foreigner is called "ósho." } See remarks under  
 Fellow-countrymen are called } "Names of Race  
 "malèki." } and "Country,"  
 page 72.

CHAPTER XX.—TITLES.\*

English.	Khajuná.	Shiná.
King . . . . .	Thàm (1st in rank) . . . .	Rá <i>G.</i> ; Rásb <i>A.</i>
Minister . . . . .	Wazir (2nd in rank) . . . .	Wazír.
Thanadár (Head Pargannah Magistrate) ; No such title known.	Trangpá (3rd in rank) ; is really a petty local Governor.	Trangpá.
Kardár (Head Revenue Collector) ; No such title known.	Yarfá (4th in rank) is really only the king's steward and also in charge of the king's lands.	Yarfá.
Zilladár (a District Officer) ; No such title known.	Bárró (5th in rank) ; is really a petty Judge, village elder, &c.	Bárró.
Kotwál (Police Officer) . . . .	Tsharbù (6th in rank) . . . .	Tsharbù.
Shagdèrr (a Superintendent of Crops and Irrigation), a chup-rassi.	(none in Hunza-Nagyr) . . . .	Zeytù (assists the Tsharbù).
Muqáddam . . . . .	Bárró . . . . .	Bárró.
Village Head . . . . .	Uyùm, <i>pl.</i> oyónko (the big men)	Bárró.
Master . . . . .	Bárró or Uyùm, the great . . . .	Bárró.
Servant . . . . .	Shader (Mahrém = favourite servant).	Sháder.
Slave . . . . .	Tsònn (as in Tibetan) . . . .	Maristann ; Zerkharíd ; Bádo.
Kidnappers' Minister . . . . .	The office of Diwánbigí no longer exists in Hunza, unless the Raja himself exercises it.	Diwánbigí <i>G.</i> (is the official who used to receive the kidnapped persons).
Man-thief . . . . .	Hirr gaing . . . . .	Manùsh-tshorfto, Manushplo <i>A.</i>
Judge . . . . .	Astomgáro . . . . .	Astomgári.
Sir, Lord . . . . .	Damàn (only to God and Raja)	Dabón, Damón (also the Tibetan <i>Djñ</i> ).

\* The order of precedence at a Durbar would probably be as follows : The Thàm, the Wazír, the Trangpá, the Yarpa, the Bárró, the Tsharbù, the Zeltù. The Thàm's Council would generally consist of the Wazír, a few Trangpás, and the Yarfá. In Dareyl and other republics the "Djashtëro" or village elders consult the "Djirga" or general assembly of the people.

## CHAPTER XXI.—CASTES.

(See Ethnographical part for details regarding castes.)

Raja (highest on account of position). Ronos can marry their daughters to Syuds and Ronos. Wazîr (should be of Rono race and official caste). For the noble "Rôno" clan see elsewhere. The name seems to indicate that they are of royal descent.

SHÎN, the highest as a *caste*; the Shiná people of pure origin, whether they be Astoris, Ghilghitis, Chilásis, &c., &c., &c.\* They say it is the same race as the "Moguls" of India. This is possible, but it may be that the name only suggested itself to them when coming in contact with Mussulmans from the Panjáb. They may be by origin Hindus of perhaps even Braminical caste, who, having been expelled owing to their use of animal food, retorted by showing contempt for everything connected with the cow. They may have conquered the country with the aid of the Rônos and then entered into rivalry with the Yashkuns, who subsequently became more sincere converts to Muhammadanism than the Shîns. No wonder if those who claimed divine descent converted either the aboriginal race or subsequent successful invaders into "Yashkunn," which may be derived from "Yatshkun" or "Demoniacal" ("Yâtsh" being the word for "Demon" in Shiná, perhaps the "Yuechi" who conquered Bactria about 120 B.C., and "Kùn," "Kòn," "Kuín," being an adjectival, if not tribal, termination in Khajuná. Compare also "átsh" = brother; "atshkôn" = brothers. The following castes are named in their order of rank:

*Yashkunn* = an aboriginal caste. A Shîn may marry a Yashkunn woman (called "Yashkúni"), but no Yashkunn can marry a Shinóy = Shîn woman.

*Tatshôn* = caste of carpenters (none in Hunza and Nagyr); are generally Kashmiris.

*Tshájjá* = weavers. The Ghilghitis call this caste "*Buyétsho*" (none in Hunza and Nagyr).

*Akhár* = ironmonger (is a "Dôm").

*Kulál* = potter. (In Hunza and Nagyr there are no Kuláls or Kramîns.)

*Dóm* = musician. Below him is the "Shotó" = bootmaker, tanner = Chumár.

*Kramîn* = tanner (the lowest caste). In Punal the Kuláls are Kramîns, who are agriculturists in Ghilghit, Dareyl, Tangîr, Chilás, &c.

The *Brokhpá* are a mixed race of Dardu-Tibetans, as indeed are the Astoris (the latter of whom, however, consider themselves very pure Shîns); the *Guráizis* are probably Dardu-Kashmiris; but I presume that the above division of caste is known, if not upheld, by every section of the Shiná people. More on this subject will be found in the Ethnographical portion of this work. The castes most prevalent in Guraiz are evidently Kashmiri, as—

Bhat.	Dár.	Ráter.	Bagá.
Lón.	Wáy.	Thòkr.	

## CHAPTER XXII.—PROPER NAMES.†

(Notice the prevalence of pre-Islamitic names.)

(a) NAMES OF ASTORI MEN.	(a) NAMES OF ASTORI MEN—continued.
Tshimâr Singh = iron lion	Musín Shah (my Astori follower's uncle). Shâik (desirous).
Kure Singh = hard lion	
All the names in "Singh" are said to be very ancient.‡	

\* Both my Ghilghiti follower, Ghulam Muhammad, and the Astori retainer, Mirza Khan, claimed to be pure Shîns.  
† I have thought it unnecessary to give the explanation of common Mussulman names in the above list. It may be mentioned, however, that the Astoris and Ghilghitis have retained old Shîn names. I imagine the Mussulman religion sits more loosely on them than on the Chilásis, who seem, as a rule, to give only orthodox Muslim names to their children.  
‡ Compare the Astori names with the following Nagyrî, chiefly Dôm, names:—

Musing (Yashkun).	Harrásing.	Gissing.	Bunyalsing (Yashkun).
Mammusing (do.)	Hinnasing.	Kissing.	Gyalsing (Rôno).
Kamusing.	Kamsing.	Demsing.	Puyarsingh.
Melsing.	Ramsing.	Habbasing.	Singo.
Mirasing.			

(a) NAMES OF ASTORI MEN—*continued.*

Shaething (name of one of the supposed founders of the Shfn rule).

Gayu.

Dûm = musician.

Aydár = goat ridge.

("dár" is a very common name for a ridge; the range, or rather mountain, over which the pass from Sáí into Ghilghit lies, is called Niludár = blue ridge.)

Balk.

Djatûri = hairy.

Kukurû = pup.

Shaló = flour.

Kuré Khan = hard Lord (Khán).

Suk mîr = a quiet worthy; Lord of tranquillity (Mîr).

Yudéy = pleasure-given.

Bâku = one who butts.

Gumá shèir = a fiery lion.

Shey tamm.

Lopónno = grass-bundle-road.

Dudûk = flute (?).

Dudúwo.

Dudár = mulberry ridge.

Fulátt = steel.

Murátti (a nickname for boys; probably only "Murad").

Shey dár = King's ridge.

Maliko.

Shukûr.

Nurá.

Gafári.

Names very common in Kashmir and India with a slight change.

(a) NAMES OF ASTORI MEN—*continued.*

Shálli.

Seyberi.

Ali Málek (Maleks are a race of "Proprietors" said to be common in Kashmir and Chilas).

Rózi Malek.

Rózi Beg.

Rózi Khán (Head Revenue Officer of Astór when I visited that place in 1866).

Ot Malek. "Ot" = Tibetan for "lamp" (?).

Kurek Khano.

Mirza Khan (Police Officer of Tshonguré [old Astór], my follower).

Keyderi = windfall of food (?).

Aliyár = friend of Ali. Many Astoris are of the Shiah persuasion, in consequence, I presume, of its former conquest by the Little Tibetans.

Shéir.

Muzaffar (the Wazîr of Naugâm, a district of Astór).

Rustum Ali (the nephew of the above, whose life I was, probably, partly instrumental in saving).

Safarr.

(b) NAMES OF ASTORI WOMEN.

Datûri = a kind of poisonous plant, the Datura.

Ayûli = sweetheart.

Ashûri = hateful (or born at the Ashurát time).

Kutûri = a bitch.

Djurûni = one who speaks in her sleep.

Názuk = delicate.

Punni = rich.

Láshkari = one born at the time of the first arrival of the Maharaja of Kashmir's troops = daughter of the army.

(b) NAMES OF ASTORI WOMEN—*continued.*

- Djáll Khatùn = lady of the sieve ; lady of the veil-net.
- Sûrmill = one who has "surma" = "antimony" giving a lustre to her eyes.
- Sanáli = perfect, blameless.
- Radjilá.
- Méll Khatun = a famous beauty among fairies ; her country appears to be called Mell Matshegönn = the fairy-land of Mell.
- Hayát = life.
- Djân = soul.
- Murillá.
- Shalli béy = she will be the mother of a hundred children.
- Harzú (probably a corruption of "Arzu" = wish).
- Hazàk Khatun = the laughing lady.
- Dubanni = perfumed smoke (dubén is the name for the smoke of the padàm plant).
- Tshushá báy = the silken one.
- Kashîri = the Kashmirian.
- Súrri = sour.
- Dimá = body.
- Rupáy = the silvery.
- Maldjá.
- Konutsh = a little hill.
- Suká báy = born in clover (súk = wealth, tranquillity).
- Duliáki = a factotum.
- Gõni = fragrant.
- Tshiná báy = the joyful one.
- Shiri Mell = the tinkling lady ; the tinkling fairy Mell.

(b) NAMES OF ASTORI WOMEN—*continued.*

- Shiri suk.
- Batzóy = calf.
- Dudôshi = hail (Ghilghiti "ayérr").
- Dudôshi = one who has milk.
- Dudá suk = one who is happy in the abundance of milk.
- Bibí = lady, woman
- Raylá.
- Kâni = wife of a Khan.
- Guná bay = one who thinks.
- Rozíbbi = the fortunate one.
- Harre suk = one who is always glad.
- Mûji = a rat.
- Biléli = one who caresses.
- Bajilá = (lightning?) the Pleiades.
- Rozilá.
- Puná báy (the name of the mother of my Astóri follower).
- Tshobólli (the name of a girl who was sold some ten or twelve years ago, when yet a child, to a European officer in the Kashmir Maharaja's army ; brought up by him and then discarded. She is now called Helen. Her somewhat romantic story is told elsewhere).

## (c) NAGYRI MEN.\*

- Tshumár Singh, Yashkunn.
- Sher Singh, "
- Datu Singh, "
- Garrú Singh, "
- Shatù Singh, "
- Moghúlo, "

\* The names of past dignitaries and other celebrities, as well as the genealogies of the ruling houses of Hunza and Nagyr, will be given in the Ethnographical part. "Singh" is generally a termination of "Shlu" names, but there are some Yashkunn in Nagyr whose names have this affix.

(c) NAGYRI MEN— <i>continued.</i>		(c) NAGYRI MEN— <i>continued.</i>	
Hóllo,	Yashkunn.	Makpònn,	Yashkunn.
Ganl,	"	Zahír,	"
Nûro,	"	Kasír,	"
Súkko,	"	Darwêsh,	"
Mùkko,	"	Sapáro,	"
Hùkko,	"	Dudaséyn,	"
Dingo,*	"	Punyèss,	"
Gukùrrus,	"	Tsapàr Mamèt (Muhammad; born in Safàr),	Yashkunn.
Tshíno,†	"	Tsapàr Ali,	Yashkunn.
Muhammad Ján,	"	Nazáro,	"
Mayúro,	Ròno.‡	Dzarfl,	"
Shujá,	"	Balêsha,	"
Daud Ali,	"	Toli,	"
Sherèl,	"	Bubaràk,	"
Ali Khan,	"	Baíko,	"
Haydar,	"	Nílo,	"
Abù,	"	Shekéro,	"
Shah Marad,	"	Shukur Ali,	"
Chiflss Khán,	"	Badàlo,	"
Mahamlt,§	"	Dauláto,	"
Bahár,	"	Derwêsh Ali,	"
Baràm Ali,	"	Muhammad Beg,	"
Hasan Ali,	"	Hatàmno,	"
Kalàm,	"	Daulat Ali,	"
Birgóshi,	"	Shamès,	"
Shebòsh,	"	Ghulám Shah,	"
Shahbán,	"		

\* Also a Shín name.

† "Tshíno" is a Dòm name.

‡ The names given are those of actual Rónos, a noble ancient clan, now reduced to a very small number.

§ This reminds one of the Turkish version of "Muhammad" into "Mehmád," "Mahmád," out of respect for the form of the name of the Prophet Muhammad. A similar reason prevents Nagyria from giving the name of the reigning Thám or Raja to boys born during his reign.

(c) NAGYRI MEN—*continued.*

Zinat Shah, Yashkunn.

Ali Ján,\* "

Halliwát, "

Má Ján, "

Màrat Ali,\* "

Sultáno, "

Hamltto, "

Tamín, "

Hanozé, Rôno.

Mamarûr, "

Khojá, "

Ashúro, "

Polád, "

Haidar Ali,\* "

Usènn, "

(the same as Húsain, which is not given, out of respect for the Imám of that name).

Muhammad Shah, Rôno.

Núr Shah, "

Ali Shah,\* "

Háshim, "

Mánnu, Dòm.†

Singo, "

Sùrùngo, "

Jólo (former master of the Surnái of the Nagyr Raja).

Dóko, Dòm.

Dishllo, "

Sángo, "

## (d) NAGYRI WOMEN.

Shahbáni, Róni.

Dimá, "

Gúri, "

Daulatti, "

Tóni, "

Sultáni, "

Dodiyl, "

Mazbût, "

Kerâmi, "

Kánôtshi, "

Bijá bai, "

Haisá, "

Kíssu, "

Nasirînn, "

Nurú, "

Hosniá, "

Gul Khatùn, "

Gul Bigim, "

Nür Bibl, "

Nur, "

Khatùn, "

Nergissá,  
(Narcissa).

Khadijá, "

Khatünni, Yashkunní.

Shah Bibl, "

Róze Bibl, "

Dahùtti, "

\* These names show the love for "Ali" among the Shiah Nagyrís.  
 † The Nagyrí Dòmá, who are very proud, divide themselves into Rajogoshpur (sons of Raja) and Domógoshpur. They say their ancestor had two sons, of whom one became a Raja, the other a musician. When the Raja goes out, Dòmá precede him, and this may have given rise to the tradition. They are blacker-skinned than the Nagyrís.



(d) NAGYRI WOMEN—*continued.*

Roza Khatùn, Yashkunni.	
Daulàt Bibl,	„
Pizá,	„
Kusùri,	Dòmni.
Suku Máli,	„
Setsh Máli,	„
Bidiri,	„ (was a very stout woman).
Ashúri,	„
Khóshi,	„
Puná Baí,	„
Rashí Baí,	„
Suká Baí.	„
Ruzá Baí.	„
Ruzí Baí.	„

## NAMES OF NAGYRI SAYAD WOMEN.

Begùm.*
Fatimá Begùm.
Khair-ul-nisá.
Aminá.
Shárbanó.
Zeynabá.
Kurtsumá.
Khaharàn.
Husain Begùm (Sayad women are secluded because they are of high origin).

## NAMES OF ROYAL NAGYR LADIES.

*(Thamè yushints.)*

Bibl Raushàn.
Aptáb (first wife of Raja Záfar of Nagyr).

NAMES OF ROYAL NAGYR LADIES—*continued.*

Zaibul nisá.
Dzurá Khatùnn (mother of Raja Habibulla).
Pali tshirá.
Nur Jehán.
Sultán Nasáb (was a great beauty).
Gulshirá.
Bulbùl.
Matshirá.

## NAMES OF SHĪN NAGYR WOMEN.

Baí.
Shusha Baí.
Rozi Bai, Sheli Baí.
Bibi.
Shu Bibi.
Suka Mal.
Sher Mal.
Bárái (Fairy), applied often to little girls.

## (e) NAGYRI MEN (DÓMS).

Tóngo.
Abadi.
Kalamdár.
Kalandarór (is a blacksmith).
Manái.
Kúrenyár.
Tshinno.
Mátshunn.
Bultshá.
Bultshé.

\* "Begùm" is an ordinary name with Sayad women as "Khatùn" is for royal women.

*(e) NAGYRI MEN (DÔMS)—continued.*

Bultsheshkish.  
 Takabúr (a Hunzá Dôm).  
 Shapatti (Hunzá Dôm).  
 Shilënn (Hunza Dôm).  
 Ashur Ali (Hunza Dôm).  
 Kángo (now master of the Surnai of the Nagyr Raja).  
 Kapùrro (died at Nowall).  
 Kutùrro.  
 Shutùrro (a late Nagyr Dôm).  
 Butùrro.  
 Kutshèk (lived at Nagyr).  
 Shemshêr.  
 Gûro.  
 Hlssa Singh.  
 Aító.  
 Saíto.  
 Juwárrro.

*(f) NAMES OF NAGYRI SAYADS.*

Safdar Shah.  
 Amír „  
 Mustafa „  
 Jewád „  
 Murtazá „  
 Mósewi „  
 Ali „ (was in my employ).  
 Kudrat Ali „  
 Imam Ali „

*(g) NAMES OF ROYAL NAGYR MEN.\**

Babùrr (a son of the Raja of Nagyr.)	} Brothers; sons of Nagyr Raja.
Iskandèr.	
Shahrendán.	
Memét Khán.	} Names of the 14 sons of Raja Jafar Khan, present ruler of Nagyr (see Genealogy of Nagyr in Part II).
Azur „	
Alif „	
Alidád „	
Habfbulla „	
Kemál „	
Shah Sultán.	
Záfir „	
Rahim „	
Ding Malík.	
Dalásha.	
Ghoretam Khan.	
Babùr Khan.	
Habbi Khan.	

*(h) NAMES OF GHILGHITI MEN.*

(Written in 1866.)

Toleó = weight.  
 Bitsho = a seedling.  
 Lóo = dawn.  
 Haider Khan.  
 Mansûr Ali Khan (the supposed rightful Raja of Ghilghit, now a prisoner in Kashmir; he is a son of Asghar Ali Khan, son of Raja Khan, son of Gurtám Khan).  
 Selim (a very common name in Turkey, but not so, I fancy, in India).

\* No Nagyri can take the ruling Raja's name.

*(h) NAMES OF GHILGHITI MEN—continued.*

Khoshál Beg.

Daràb Shah (name not common at Astor, but found in Ghilghit).

Loghfàrr = one who turns quickly.

Dudùk = one who sits down (said to be a Tibetan word).

Lutúko = one who waddles.

Gurtàm Khán (a Raja of Ghilghit).

Raja Khan (son of above, now dead).

Isa Bahàdur (Raja of Sheir Kila, Singul, Gakútsh, on the road from Ghilghit to Punya).

Raja Sudjád Khan (a prisoner of Kashmir).

Gharíb.

Bahádur Shah.

Shunwallo = a dog.

Bóti = protuberance, swelling (appears to be a term of endearment); the swelling of the bosom.

Goyóru = cow-dung or horse-dung. This is a name very often given to a second son; or the second son receives this name on the death of the first-born. The names occasionally, it will be perceived, show little tenderness or delicacy, but rather annoyance at an additional inconvenience, or display humour of a gross kind.

Dádo = grandfather.

Mánu = a man; the penis.

Phatái = skin.

Tshatóru = an excrescence; a wart, especially on one's fingers.

Káni = a Khán.

Mamáto = a nursling.

Búsho = a tom-cat.

Jowári = a jewel.

Sultán Bèk = the common "Sultan Beg."

Gudurr = a hollow.

*(h) NAMES OF GHILGHITI MEN—continued.*

Gazamferr (Ghazanfer = the father of the present Raja of Hunza).

Shah Iskandar (the maternal uncle of the young Nagyr Raja).

Raja Kerim Khan (the former's elder brother).

Raja Zafàr (the present Raja of Nagyr).

*(i) NAMES OF GHILGHITI WOMEN.*

Shamáli = cream.

Buyúmal = born during an earthquake.

Lahûri = of Lahore (?)

Rojái = the angry one.

Baláni = one who throws something away out of sulkiness when importuned.

Dudôsh = one who has milk.

Malôshi = one who has curds.

Kûli = a pip, a seed.

Selámi = one who salutes.

Shah Khatùn = a king's lady.

Gul Khatun.

Djání.

Begum.

} Names common in India.

Dadî = grandmother.

Harilá = one who takes away.

Khadîm.

Durúni = somnambulist; one who talks in her sleep.

Budáli = clever.

Shásu = one who is good.

Katûni = a lady.

Khosh Khatun = a pleasant lady.

(i) NAMES OF GHILGHITI WOMEN—*continued*.

Sandý = good.

Yatshéni = mad (a Yatsh female).

Totf = a parrot (this is said to be a modern name).

## (j) NAMES OF HUNZA MEN.

Ghazanfár (father of the present Raja of Hunza).

Ghazan Khán (present ruler, 1886).

Muhammad Khán, his son. (See note on page 7 of this Vocabulary.)

Bakhtawar Shah (a brother of Ghazan Khan).

Nau-Nihal Shah (another brother).

Rehán Ali Shah (another brother) is a Shiah. The latter's sons are named—

Zulfikár Ali.

Humayet Ali.

Níámat Khan (*at Baltit*).

WAZIR Dullá.

His son Tará.

Another son Mayùnn.

Páis (dead).

Nádir.

Sons of Zinat Shah, brother of Dulla.

Muhabbát.

TRANGFÁ Ghulam Shah.

Mirza Hassàn.

Zamíro.

Táyo.

Ferrát.

Zér Shah (Záhir Shah).

(j) NAMES OF HUNZA MEN—*continued*.

WAZIR Zinat Shah.

„ Kalemðèr.

„ Ghulám Shah.

TRANGFÁ Abdúli.

Muhamad Beg.

Aliyár.

Khudayár.

Hatámo.

Akbaro.

Muhammad Husain.

Pazl.

YARFÁ Murád.

His son Taighùn.

Nasúro.

Mánno (Akhun of Garalt).

His son Abdul (a common name).

Nazir Shah.

## NAMES OF HUNZA YASHKUN ZAMINDARS.\*

Asháto = weak.

Búdùlo = old clothes.

Harrdaminn = the deity Daminn (?)<sup>2</sup>

Manùkur = mild man.

Dudélo = milky.

Shungáli = canine.

Goyali = cow's fold.

Botséro = calf.

Bak = dried Lássi curds.

Balt = stone.

\* Compare these names with the deprecatory Shind (Ghilghiti) names given on page 87 of this Vocabulary. These names were intended to propitiate the jealousy of fortune. The names are generally Ghilghiti. My Hunza man's grandfather's name was Bêko, whose brother was called Báj Bêk, sons of Bigali, great hunters.

NAMES OF HUNZA YASHKUN ZAMINDARS—  
*continued.*

Itsh = bear.  
 Yetshflo = mad.  
 Djakùn = ass.  
 Tshúto = rags.  
 Shen = bed.  
 Shun = dog.  
 Tonker = grasshopper.  
 Rájo = snake.  
 Kuráto = dried leather.  
 Kuturo = puppy.  
 Girkis = mouse.  
 Goko = the young of an ass.  
 Gukurrus = puppy.

## (k) NAMES OF GURAIZI MEN.

(Written in 1866.)

(It will be noticed that the names are common Kashmiri or Panjábí Mussulman names.)

Mama Lòn (the Lamberdár or Village Headman of Guraiz when I visited that place in 1866).

Mamma Jù (was an "Akhùn," the same title as "Akhund" which is given to the spiritual ruler of Swat. They are invested with a sacred character and are supposed to be learned. The Akhùn in my service, however, could not even read).

Pierý.

(k) NAMES OF GURAIZI MEN—*continued.*

Lassù.  
 Mukhtá Jú.  
 Jumáy.  
 Ghufúr.  
 Kerfm.  
 Ramána.  
 Saláma.  
 Remma.  
 Satára.  
 Resúla.  
 Kamála.

## NAMES OF GURAIZI WOMEN.

Rahml.  
 Fazlí.  
 Ashml.  
 Kállí.  
 Míbrí.  
 Khótní.  
 Gósmí.  
 Lássi.  
 Akli.  
 Sultáni.

It may be interesting to compare the names of the "Zát" = Castes of Guraiz (see page 80) and those of the pure Shíns, as well as the proper names of the people of the Guraiz valley with those of the valley of Kashmir.

There are two great Kashmíri "Zát" inhabiting the right and left banks of the Jhelum on the road to Srinaggar: one, the "Kaké," from Baramúlla to Dánna; the other, "Bombé," from Baramúlla to Muzáfferabád.

## (l) NAMES OF KASHMIRI CASTES.

*Gadjirr* (boatman).*Sayed*; also *Mir*; also a wealthy *Zamindár*.*Taitré*.*Tzakk*.*Malek*.*Mir*.*Maqré*.*Lonn*.*Dár*.*Batt*.*Sheikhzadé*.*Bábzadé*.*Râter*.*Wayn*.*Wâr*.*Dangárr*.*Wátul* = a sort of gipsy tribe; or simply a *mehter* or *tshumar* = sweeper and tanner.*Sayed*.*Khrja*.*Djerrál* (to be met with at *Rajáuri*).*St* (met often, I believe, at the same place as the "*Nilst*," *Baghsht*).*Sôfi*.Cooks are also called "*Sôfi*," not to be confounded with "*Sûfi*," a mystic philosopher. ("*Sûfi*" is also a caste which exists among *Zamindárs*, as alleged by my Kashmiri informant). (?)*Si* (not the same caste as "*St*").*Tshân* (rather the name of the profession than of a caste of carpenters).*Kutshey*.*Lâwe*.(l) NAMES OF KASHMIRI CASTES—*continued*.*Kutèy*.*Kây*.*DARD* = said to be the name of a caste living at *Shârde* (from which, perhaps, the old Kashmiri character, the "*Shârde*" or "*Sharada*," has taken its name) and at *Guraiz*. *Shiná* is a "*Dardu*" language, and the *Chilâsis* are specifically called "*Dards*," although it is only the name of one of the tribes in *Dardistan*.*Dûmb* = a *khidmatgâr*—servant to a village or *Kotwâl* = police officer.*Thokarr*, the name, probably, for the *profession* of barber.*Alai*.*Rainé* and *Lonn* are great castes.

## CASTE OF WAYN OR KHOJAS.

*Mingun*.*Anzun*.*Tâku*.*Góttu*.

## (m) NAMES OF KASHMIRI MEN.

(Corrupted, as a rule, from well-known Arabic or Persian names.)

*Mîrbâz*.*Qâder*.*Ruslâ*.*Dârab*.*Nurâ*.*Samûndar*.*Safâ Baba*.*Lassû*.*Pattâ*.*Womèr* = the common "*Omar*."

(m) NAMES OF KASHMIRI MEN—*continued.*

Khairá.  
 Samdù.  
 Shabâna.  
 Sidiq.  
 Shéir.  
 Atá.  
 Ghafára.  
 Ramzána.  
 Razáqa.  
 Hót.  
 Ashur.  
 Abid.  
 Satár.

NAMES OF KASHMIRI WOMEN—*continued.*

Sáldi.  
 Púzli.  
 Mihri.  
 Farzáni.  
 Shárfi.  
 Dólti.  
 Ashmi.  
 Ashmáli.  
 Ashâ.  
 Ashô.  
 Són dri.  
 Djígeri.  
 Shoínsherêf.  
 Latfi.  
 Hámdi.  
 Zinti.  
 Gôli.  
 Wabdi.

NAMES OF KASHMIRI WOMEN.\*

Ali.  
 Khádimi.  
 Rahmf.  
 Sâibi.

CHAPTER XXIII.—FAMILIAR APPELLATIONS AMONG NAGYRIS, ASTORIS, AND GHILGHITIS.

English.	Khajuná.	Shiná.
Vocative for men and women .	léh! wá! sé!† léyin, <i>p!</i>	alái, àli.
Mama! . . . . .	wa mammà; Ztzi! Zúzit . . .	àje.
Papa! . . . . .	wa aiyá!† bábá! . . . . .	bábo.
Grandmama . . . . .	wa ápi! . . . . .	dadí.
Grandpapa . . . . .	wa dádo! . . . . .	dádo.
Sister . . . . .	wa káki! . . . . .	káki.

\* Most of these names are like those of Hindustani Mussulman women. These women are all Mussulman women. The names of the Hindu or Kashmiri Panditani women I have not been able to get, but I suppose they do not differ much from those of the Indian "Hindnián."

† See "Grammatical Sketch."

English.	Khajuná.	Shiná.
Brother . . . . .	wa káko! . . . . .	káko.
Daughter . . . . .	wa áy l dasln !* . . . . .	dih.
Son . . . . .	wa af! . . . . .	pùtsh.
Maternal aunt . . . . .	etshughun mamma or uyúm mamma (little mother or big mother according as to whe- ther the aunt is younger or older than the speaker's mother).	Shuí ma = little mother, if she be younger, and bárrima, = big mother, if she be older, than her sister. The Astoris call her tshunima = little mother.
Maternal uncle . . . . .	wa náanna . . . . .	mámo; mómo in Astori.
Paternal aunt . . . . .	" . . . . .	papl; pípi in Astori.
Paternal uncle . . . . .	uyúm áya (if older), etshughun áya (if younger).	shúmálo, tshunmálo = little father in Astori.
Nephew . . . . .	wa asághun . . . . .	sáúo; <i>G.</i> sazúo = son of a sister.
Niece . . . . .	wa asághun (the auxiliary "bái" or "bo" = is, alone deter- mines the gender).	sawwl, <i>G.</i> sazui = daughter of a sister.
Mother's sister . . . . .	djòt mammá . . . . .	shúe áje; khurmá <i>A.</i>
Mother's sister's son . . . . .	káko = brother . . . . .	khurmaliáy já = brother.
Mother's sister's daughter . . . . .	káki = sister . . . . .	khurmaliáy sas = sister.
Mother's brother . . . . .	náanna . . . . .	mámo <i>G.</i> ; mómo <i>A.</i>
Mother's brother's son . . . . .	káko = brother . . . . .	moley pùtsh <i>G.</i> = son; moló pùtsh <i>A.</i> = son.
Mother's brother's daughter . . . . .	káki = sister . . . . .	moley dih = daughter.
Father's sister . . . . .	nanna . . . . .	pípi <i>A.</i>
Father's sister's son . . . . .	káko = brother . . . . .	pipiája.
Father's sister's daughter . . . . .	káki = sister . . . . .	pipiai sás.
Father's brother . . . . .	áya = father (see page 24) . . . . .	(if older than the father) bárró malo; (if younger) shuo malo <i>G.</i> ; tshúno malo <i>A.</i>
Father's brother's son . . . . .	káko = brother . . . . .	shumalo pùtsh.
Father's brother's daughter . . . . .	káki = sister . . . . .	shumalo dih.

\* See "Notes on the Burishaski Grammar."



CHAPTER XXIV —TERMS OF ABUSE.

English.	Khajuná.	Ghilghiti.	Astori.
One who cohabits with his mother.	gumí delli (thy mother) . . .	mái digá . . .	mála dáu.
One who cohabits with his sister	gyyàs dellí . . . . .	séy digá . . . . .	sázu dáu.
One who cohabits with his daughter.	góí dellí . . . . .	didjá digá . . . . .	didjá dáu.
One who cohabits with his aunt	guntsu dellí . . . . .	papí digá . . . . .	papé dáu.
One who cohabits with his grandmother.	gopi dellí . . . . .	dadí digá . . . . .	dadé dáu.
Stupid . . . . .	taráro . . . . .	taráro . . . . .	as in Ghilghiti.
Ugly . . . . .	gunakkish (bad) . . . . .	bey-surat . . . . .	ditto.
Liar . . . . .	. . . . .	tshotoleá . . . . .	ditto.
Bastard, &c. . . . .	{ haramzadá, pòpush, lerro . . . . . dayùs=cuckold . . . . . kustizann . . . . .	haramzadá . . . . .	ditto.
		dayùs . . . . .	dawls.
		kustizann . . . . .	As in Ghilghiti.
Adulterous offspring . . . . .	léro, lerro . . . . .	léro . . . . .	ditto.
Adulteress . . . . .	gáni . . . . .	gáni . . . . .	ditto.
Bastard mule . . . . .	ghatshír = mongrel . . . . .	katshlrr.	
Shameless, <i>lit.</i> one who flings aside shame.	lajgáni, laggerrí . . . . .	lajgérri . . . . .	ditto.
Dirty . . . . .	pòpush, napák . . . . .	léro, napák.	
Lazy . . . . .	tshúkk . . . . .	sùs . . . . .	tshímo.
Wretch . . . . .	gadayélo (beggar) . . . . .	{ gadayélo	gadélo.
		{ kangál	
		{ betshwâno (?)	ditto. (?)

CHAPTER XXVI.—TERMS OF ENDEARMENT.

English.	Khajuná.	Ghilghiti.
Friendship, peace . . . . .	dumáy . . . . .	yupp thé (do friendship).
My dear, <i>m.</i> . . . . .	djá sommo . . . . .	méy sómmo.

English.	Khajuná.	Ghilghiti.
My dear, <i>f.</i> . . . .	djá sómmi . . . . .	Méy sommi.
My friend . . . . .	djá dds . . . . .	" dos.
My companion, <i>m.</i> . . . .	; . . . . .	" shugúlo.
" " <i>f.</i> . . . . .	; . . . . .	" shugúli.
My beloved, <i>m.</i> . . . .	ayérum ( <i>pronominal</i> ) . . . .	" tshinn.
" " <i>f.</i> . . . . .	djá ás-gurum . . . . .	" tshináli.
My warm (friend), <i>m.</i> . . . .	djá garúm . . . . .	" tâto.
" ( " ), <i>f.</i> . . . . .	dja gárúm (bo) . . . . .	" tâti.
Warm (hearted) man . . . .	garúm sis . . . . .	tâto manûjo.
Warm (hearted) woman, wife . . . .	" shúgùli . . . . .	tâti tshéy.
My heart is set (on thee), <i>m.</i> . . . .	djá asgurùm hírr . . . . .	méo hío bêto.
" " ( " ), <i>f.</i> . . . . .	" " gùss . . . . .	méy hío bêti.
You are the fragrance of my ghindawar tree.	un djá ghendáware nàss ba . . . .	tú méy gunére-gonn hané.
You are the talisman of my Khotan Musk (Nafa).	un dja tshiki tumàrr ba . . . .	tú méy tshiki tumàrr hané.
Oh sugar son . . . . .	wa shàkar al . . . . .	shàkar pùtsh.
Oh heart's father . . . . .	wa djí aya . . . . .	djill bábo.
Oh heart's mother . . . . .	wa djí mamma . . . . .	djill áje.
Oh friend of my heart . . . .	wá djá djí shughúlo . . . . .	méy yár.
Oh sweet brother . . . . .	wa shakar átsho . . . . .	shàkar káko.
My sweetheart ; companion, <i>m.</i>	djá shughúlo . . . . .	méy yár.
Thou art the blood of my neck . . . .	djá búke multán ba . . . . .	tú mèo shóto lèyl hané.*
Thou art my soul . . . . .	ùn djá djí ba . . . . .	tu méy djill hané.
Thou art the light of my eyes . . . .	" " áltshini garí bá . . . . .	" " atshiing sáng hané.
Thou art the lamp of my heart . . . .	" " asse garí bá . . . . .	" " hío tshaló hané.
Thou art the staff of my hand . . . .	" " aríngé kuná ba . . . . .	" " hàto kunáli hané.
Thou art my white rose . . . . .	" " burùm ghuláb ba . . . . .	" " shéo guláb hané.

\* Compare the inflexions both in the Astori and the Ghilghiti "terms of endearment" with the conjugation of the verb "to be," present tense, on pages 18 to 20 of Part I (first three columns) of "The Comparative Vocabulary of the Dardu Languages."

English.	Khajuná.	Ghilghiti.
Thou art the cover of my head .	un dja ayétise bashá bá . ( <i>woman to man</i> ).	tù méy shishéy pashó hanò. <i>thou my head's cover art.</i>
Thou art the light of my darkness.	un djá tutángo garí bá . ( <i>woman to man</i> ).	tù méo tapó tshaló hanò. tu méy tutangé tshaló bánó A.
You are the Rehán flower of my garden (furrow).	un djá shan) gasmáli ba . ( <i>man to woman</i> ).	tù mèy shan) gasmali hané.
Thou art the joy of my world .	un djá duyátulu shuriár bá . ( <i>man to woman</i> ).	tù méy dunyáte shuriár hanò. tú méy dunyáte shuriar hano A.
You are the flower of my rose .	un djá ghułápe báttö ba . ( <i>woman to man</i> ).	tù méy ghułápe báttö hanò.

## CHAPTER XXVI.—EXCLAMATIONS.

hallo! . . . . .	lè, lèy, alá! . . . . .	alá.
be careful; look out! . . .	shàng éti . . . . .	shang thé.
alas! pain has come . . .	dják gími . . . . .	dják atshítti.
alas! . . . . .	há! . . . . .	àh.
ugh, <i>lit.</i> a sigh (exclamation when climbing a hill).	shá . . . . .	shái, híshali.
Exclamation when burning oneself.	pitsho! . . . . .	pitsh, pish!
don't! (exclamation of pain) .	yàwwa . . . . .	yáwwa.
halloo! halloo!—hurrah! hurrah!—huzza!	lè, léy, djù djù . . . . .	alá! alá! wóy. wóy! wólá!
give (cheers), look! . . . .	barèn (look), guring tshàng tráp-etin (with your hands clapping do) (cheering is usual).	deá! tshaké!
good! . . . . .	daltás . . . . .	mishto!
well done! be well! . . . .	shabásh, daltás étuma (you have done well).	shabásh!
pish! phew! . . . . .	uh, uh . . . . .	nh! uh!
oh! how bad! . . . . .	uh, uh, gunàkkish . . . . .	uh! uh! kátsbo!
run! run! fly! escape! leap! .	gárts, humáلكum gárts, hàll dell, prig dell (leap).	utshó, utshó, darrebàk thé, té, háilé, tshot wih!

English.	Khajuná.	Shiná.
cheering . . . . .	uring tráp-etás . . . . .	"Cheering" haté trapp is also called "Halámush" in Ghilghiti and "Halámush" in Astori. Clapping of hands to manifest applause is called "tzà." Cries of "yù, yù deá; tzà theá; hiù, hiù deá; halámush thea! shabash = call out yù, yù! clap! call out hiù, hiù! cheer! well done!" are exclamations intended to encourage people engaged in dancing.
clapping . . . . .	tsá.	
whistle (encourage dancers)	"shíú etin," "shábash etin" ("whistle do ye," "shabásh do ye," say bravo!).	

## CHAPTER XXVII.—OATHS.

An oath . . . . .	tèsh . . . . .	hùng, kaná (vow).
Give an oath . . . . .	tèsh eti . . . . .	hung dé.
Swear by God . . . . .	Khudá-tsum tesh èti . . . . .	Khudáyn hung dé. Khudáji hung dé <i>A</i> .
Vow by thy father . . . . .	gú-tsum, tèsh èti . . . . .	bábe kaná thé.
Swear by the shrine . . . . .	astánetsum tèsh eti . . . . .	astáneji hung dé.
Swear by the mosque . . . . .	majid-tsum tèsh eti . . . . .	masjid-i-hung dé.
Swear by the Imams (Hassan and Hussain); oath of Shiah Astoris and Ghilghitis.	Imám-ete " " . . . . .	Imám-edj-hung dé <i>G</i> .
The vow of the soul . . . . .	djie bùk . . . . .	djilli kaná <i>G</i> .
I will not give an oath . . . . .	dja tèsh ayétsham . . . . .	mas hung dóki né bom <i>G</i> . muso hung deon né bom <i>A</i> .
I will give the oath . . . . .	dja tesh etsham . . . . .	mas hung dem <i>G</i> . muso hung dem <i>A</i> .
Put the Koran on the head . . . . .	guyetis-ete Kurán gann . . . . .	shishéji Kurán gln <i>G</i> .

## CHAPTER XXVIII.—GAMES, &amp;c., &amp;c.=DÉDJANN.\*

(See "Ethnographical Dialogues.")

Hockey on horseback . . . . . (The rules of this game, which is said to be best played in Nagyr, will be given elsewhere.)	Bullá . . . . . (See "Ethnographical Dialogues," pages 147-48 and page 149.)	Bullá. Topé, <i>A</i> .
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\* Literally "they will strike." There are different words to express "playing" at certain games. Bullá büt dédjuban or deljuban = They play Polo much. Haghurr büt dómaibán = They change horses much (in Polo, when hitting also is going on). Djámé hunis éyurétshaban = They draw bow and arrow (well). Bitán büt giretshubo = The witch dances much. Tumake-kat büt surmeyebán = They practise (and play) much with the gun. Salamá doiban = They clutch (in wrestling). They run = race = gársbubán. Dámal ogh ártshuban = Those play the drum. Surnéy eghartshuban = Those play the clarinet.

English.	Khajuná.	Shiná.
Hockey ground . . . .	shawáràn . . . . .	shawáran, shagarán <i>A.</i>
Dance . . . . . ( <i>Vide</i> "DANCES," pages 71 and 72 of this Vocabulary, and in Ethnographical part.)	giréttas. Bitán giríttas = the wizards' or witches' dance (see Ethnographical part).	dayál-nótey.
Backgammon (a kind of) . (Cards are not played in Nagyr and Hunza. Chess is played in Yasin.)	tákk . . . . . Even backgammon is no longer played in Nagyr, owing to its rigid Shiah Muhammadanism.	tákk <i>A.</i>
Backgammon (acquired from Panjábis).	(not played) . . . . .	patshís <i>A.</i>
Dice . . . . .	(not played in Hunza-Nagyr) .	dall.
Wrestling . . . . .	(not common) . . . . .	samála. salamé <i>A.</i>
Boxing . . . . .	(not practised) . . . . .	tshoté. mushtaké <i>A.</i>
Hopping and butting . . .	batsará . . . . .	batzaró.

## CHAPTER XXIX.—MUSICAL INSTRUMENTS.

Music . . . . .	ghàrr . . . . .	} hari ; haripp.
Musical instruments . . .	haríp, <i>f.</i> (ing) . . . . .	
A kind of big drum . . .	; tsagará, <i>f.</i> (is also the mark for archery on horse-back). (See "Ethnographical Dialogue," VIII, page 150.)	dadáng <i>G.</i> daráng <i>A.</i>
Hand-drum . . . . .	dámal . . . . .	dámeli <i>G.</i> dóli <i>A.</i>
Bagpipe (played in Little Tibet, Hunza, Nagyr, and Ladák).	burgú . . . . .	burgú (not played now at Ghi-ghit and Yasin).
A trumpet . . . . .	; . . . . .	surnai <i>G.</i> surná <i>A.</i>
Clarinet . . . . .	surnái . . . . .	;
A kind of flageolet . . .	dutèk, tutèk . . . . .	duták <i>G.</i> tutak <i>A.</i>
A kind of flute* . . . . .	gabì (muts) (ants) . . . .	tarúí. <i>G.</i> tshén (only played at Astor).

\* This is played sideways and on the occasions of the Bitàn or wizard's dances.

English.	Khajuná.	Shiná.
Cymbals . . . . .	; . . . . .	tsháng <i>G.</i>
Jew's harp . . . . .	All music is now placed under a ban of heterodoxy in Nagyr, though dancing, playing, and singing is still common. In Hunza there are no restrictions on pleasures of any kind.	tsháng Daúd <i>A.</i> = David's harp.  To play the Jew's harp is considered a meritorious act, as King David is supposed to have played it. All other music good Mussulmans are bid to avoid. (The young Nagyr Chief, one of my informants, thought this a myth.)
Trumpet . . . . .	narsing . . . . .	narsing <i>G.</i> garmaf <i>A.</i>
Violin (small) . . . . .	bará . . . . .	bará <i>G.</i> tshitshíni <i>A.</i>
The "Sitára" (the eastern guitar) is much played in Yasin, the people of which country, as well as that of Hunza and Nagyr, excel in dancing, singing, and playing on musical instruments.	sitár, talá gharing (eti)* Raja Nizam-ul-Mulk of Yasin has an excellent guitar-player and poet in his service called Taighun Shah.	
Slow music . . . . .	tsúm éghàrin (play slowly) . . . . .	bùti haripp.
Quick music . . . . .	humalkum danni . . . . . (Humáلكum gharing eti = play or sing quick music.)	dání haripp.
The "gatká" is also said to be played at Nagyr as it is at Jammu, one hand being protected with a small shield and the other wielding a foil or stick = gatká. There is also "tukrús" (something like badminton). "Batwás" is a game where, say, five are seated and five standing; the latter try to take off the caps of the sitters, but if kicked they lose. If caught when running away with the cap, they lose also; but if they reach a certain gaol, they win. It is a lively game.	For "Sport" see "Ethnographical Dialogues," page 147; for "Polo," the 3rd and 6th Dialogues; for "archery on horseback," the 8th Dialogue; for shooting whilst galloping, the 9th Dialogue; for the harvest-home festival, the 20th Dialogue; and for a wedding, the 22nd Dialogue.	For Shiná games see "Dardistan," Part III, pages 29 to 32. "Polo" is the national game of the Dards, at which the Nagyrís specially excel.

\* Slow music do (sing or play).

## Section II.—Dialogues in Khajuna compared with various Dialects of Shiná.

A.—THE TRAVELLER'S  
VADE-MECUM.

B.—DIALOGUES COMPARING KHAJUNA  
WITH OTHER DIALECTS.

C.—ETHNOGRAPHICAL  
DIALOGUES.

A.—The Traveller's Vade-Mecum in Nagyr, Hunza, part of Yasin, and in Astor, Ghilghit, Chila's, and Guraiz.

### I. NAGYR, HUNZA, ASTOR, AND GHILGHIT.

English.	Khajuná.*	Shiná.
Who are you? . . .	ung menen ba? <i>H.</i> . . .	tú kó hanu? <i>G.</i>
	umm ámln ba? <i>N.</i> . . .	tu kóy haun? <i>A.</i>
What is your name? . . .	unge eyk (name) besan dilá? <i>H.</i>	tey nòm djék hanù? <i>G.</i>
	unge guik be dilá? <i>N.</i> . . .	to nòm djók haun? <i>A.</i>
Where do you come from? . . .	amalum dukóma? <i>H.</i> . . .	tù kóneu áo? <i>G.</i>
	amalum dukóma? <i>N.</i> . . .	tù kóno álo? <i>A.</i>
Where do you go to? . . .	am nitshubá? <i>H.</i> . . .	tù kónte bojé? <i>G.</i>
	ung am nitshubá? <i>N.</i> . . .	tù kóne bojé? <i>A.</i>
When did you come? . . .	beshèl dukóma? <i>H.</i> . . .	karé áo? <i>G.</i>
	beshel dukóma? <i>N.</i> . . .	kare álo? <i>A.</i>
Come quickly . . .	tsorr rùh <i>H.</i> . . .	tsháll wà <i>G.</i>
	tzor rùh <i>N.</i> . . .	lóko é <i>A.</i>
Go slowly . . .	talá talá nih <i>H.</i> . . .	tshùt-be bó <i>G.</i>
	talá nih <i>N.</i> . . .	tshùt-te bó <i>A.</i>
Beat him now . . .	in muto delli (him now beat) <i>H.</i>	tèn shidé <i>G.</i>
	in muto delli <i>N.</i> . . .	qóte kuté (tshè in Chilást) <i>A.</i>
Kill him afterwards . . .	eldji éskann <i>H.</i> . . .	phatù maré <i>G.</i>
	eldji éskan <i>N.</i> . . .	pató maré <i>A.</i>
How is the road between this and there?	kolum aleer gann beski dilá? <i>H.</i>	áño ádete ponn kí ( <i>kái</i> ) hani? <i>G.</i>
	kolemo alyer gann be dila? <i>N.</i> . . .	áño ádete ponn kawéy háin? <i>A.</i>

\* The capital letter *H.* stands for the Khajuná dialect as spoken in Hunza, and the capital letter *N.* for the dialect as spoken in Nagyr.

English.	Khajuná.	Shiná.
Very bad and dangerous	butt náro dila (very hard)	bódi katshì hani; bódi nári hani <i>G.</i> láí kátshì; láí nari hain <i>A.</i>
Very easy; a plain and nothing to fear.	butt daltás dilá; biska parbai apl.	bódi mishti; bódi sarpitt hanì; djéga parwá nùsh <i>G.</i> láí mishti hin; láí sátshi hin; djéga bijatéy nish <i>A.</i>
Is there any water on the road?	gánolo tsill paidá maimia?	póneru wéy layák béya? <i>G.</i> poniyà wéy léjeda? <i>A.</i>
Why should there not be any? There is plenty and good water.	bess ao maimi? Butt dila, daltás sil dilá.	kíne layák ne béy? Bódo, mishto wéy layák béy <i>G.</i> ké ne léje? Wéy láo, mishto léje <i>A.</i>
The water is bad and salty	daltás ápl; bayú dilá	wéy khatshò hanù; pajulíto hanu <i>G.</i> wéy kátsho haun; lunulíto haun <i>A.</i>
There is a big river on the road which you will not be able to cross.*	ganolo butt deryá dilá; aundesbkaltshimà. (will not reach.)	póneru bári sinn hanì; né nipháye <i>G.</i> ponejá barl sinn hín; tareono nè béy <i>A.</i>
Why? is there no bridge?	bess? bash apia?	kétà? seu nushá? <i>G.</i> ké? seu nish dá? <i>A.</i>
There was a rope bridge but to-day yesterday it broke.	gall dilùm; khulto, sáti gártze-mi.	bále <i>gall</i> aslí; átshu ballá tshíddi <i>G.</i> bàlo gall aslí; ash bialà tshíddi <i>A.</i>
Can it not be repaired?	aitshubána? (Do they not do it?)	buyóki nè beyna? <i>G.</i> buyón nè benadá? <i>A.</i>
There are no men for two days' march all round. There are neither twigs nor ropes to be got. How are we to do?	khòtpe altùl, etèpa altùl; kftum altán, ítum altán, gannete siss apán, gatshèng apl; bálemuts apl; bé étshan?†  <i>lit.</i> Hence two (days), thence two (days); hence two (men), thence two (men), on the road men are not; twigs are not, ropes are not; what will we do?	náweri du (two) dézo; ráweri dú dézo ponijá manúje nush; gatshia (twigs) nush; bále nush; djék-te-thon? <i>G.</i> núweri dù sureó; jóweri du sureó ponn manúje nish; tshóne ga nish; bále nish; yókte thón? <i>A.</i>

\* Referring to a river, khógan, this side; alággan, that side.

† It would be better to put the Khajuná sentence thus: "There is a road of two days, for two days on the road (there) are no men; twigs are not, ropes are not; what will we do?" = altó-gúnts gann dilá, altó-gúnts, gann-ete siss apán; gatshing apl; bálemuts apl; bé étshan?"



English.	Khajuná.	Shiná.
Very well; call the village Headman; tell him that I want to see him.	daltás! Oyóko kawéti; inner senn; djá baréyere dishaba.	mishto! Bárrete hó thè; resete rá: màs tshakóki arerémus <i>G.</i>
How can he come? he has gone about some business.	"oyóko" is the plural of "uyùm" the big one; uyümer káu éti = call the great one. bénuma djútshi? imo doróore níbai "imo = his own."	shó! Djashtérite hó thé; rás: mùso tshakè'm bilé <i>A.</i> djèk-be wáy? rò tómo krómate gáun <i>G.</i> jó yók-be wáze? tómo krómote gáun <i>A.</i>
Go! Be silent. Bring him at once or else I shall be very angry.	ní! tshukke! dje khafá bá; tzórr kaune dítzu. <i>lit.</i> Go! be silent! I am angry; quickly calling bring.	bo! tshúkte; mà khafa bò'm; tshàll hóte walè <i>G.</i> bo! tshukté; kóne nè khá (don't eat my ear) máte rósh éyn; lóko hóte walé <i>A.</i>
What do you want?	umme bésen dumartshuma?	tús djek betsheno? <i>G.</i> tús djòk dethaun? <i>A.</i>
I do not want anything, except to eat and drink.	djá béske au-dumártshaba; shías, minás dumartshaba.	màs-djiga nè betshumús; khóki, píóki bétshumus <i>G.</i> mus djéga dè né themús; khóno píono dé <i>A.</i>
I have nothing; what can I give you?	djá-patshi béske apí; djá besen gutsham? = I what thee-will-give?	mà katshi djéga nush; djèk dem? <i>G.</i> mú katshi djéga nish; djok dem? <i>A.</i>
First of all, bring cold, pure water.	oyóntsum yàrr, tshaghúrum, sisinum tsil dusù.	bútijo yárr, shidálo, sisino, wey aré <i>G.</i> butiñd tshàll, tshawóo, sisillo wéy aré <i>A.</i>
Afterwards bring milk, ghi, butter, a sheep, a fowl, eggs, wood, grass and gram.	ñdji mamò, maltásh, maská, qarélo, karkámush, tigháyo, ghashil, shikádh, baspúr dusù.	phatú dùtt, ghí, maskà, qurélo, karkámush, [also "kokóy" in Astori] hanejé (túl in Astori) djük (káte in Astori) kàtsh, baspúr (tshàkk in Astori) aré <i>G.</i>
How many days will you stay here?	umm kolé béyru kùtz hurúshuma? = wilt thou sit?	tú akl katsbé tshàkk béyéé?
I will only stay one night	djé hánn tápe hurúsham	má ek ráti beyèm <i>G.</i> mú ek rati ani bém <i>A.</i>
I will start to-morrow early	tzòr díh nítsham (I will go)	Loshtáki tshàllbujl bójam <i>G.</i> Loshte tshàll bují mu bójum <i>A.</i>

English.	Khajuná.	Shiná.
Get coolies (porters) ready and put them here.	baldákuin dítzu, dusu ós (is Hunza dialect).	Baráli aré; tshibbi <i>G.</i>
How many coolies do you want?	dusù or dutsù = bringing; ós = place. béyurmán baldákuyó derkár ban?	Beygári aní dishfa (in this place) adé; tshoré <i>A.</i> Katsbàk baráli derkár hanè? <i>G.</i> Katsbàk beygári awáje, na? <i>A.</i>
The road is full of stones	gànn bùt dadarkísh dilá . . .	ponn bodo batákush hanl <i>G.</i> ponn lai dáder haln <i>A.</i>
Your loads are very heavy	àngé baldáng bùt tsúmi bitsán	tey barí bódo agúre hanè <i>G.</i> tey barè láe angúre han <i>A.</i>
The coolies will not be able to carry them.	mi baldákuyó dál-étás au-leyimen.	asséy barálice hún tóki dubéyn <i>G.</i> aninéy barálice giniòn nè bèn <i>A.</i>
I beg that you will make your loads a little lighter and then you will arrive quicker.	djá arzì dilá, koké baldáng lúkan humáلكum éti, í tsòr dèshkaltshì (í = áp). <i>lit.</i> My petition is, that load little light do, himself quickly will arrive.	méy arzì hanl: aní barí lúkek lóke the; akì tshàll nufáye <i>G.</i> muso býòtt: lukèk thémos aní barí lukèk lokaa thè; tshàll <i>brangséya</i> (resting place) iphèn <i>A.</i>
Console yourself; I will pay for all. I will give the rate to the coolies. If you act well I will reward you. (Formerly there were no terms for coolies, hire, rent or fare, except for the last word, perhaps, "lakh-pliss;" lasplk = official due or allowance.)	umme dak dusà كور خاطر جمع djá uyónere gásh nitshì; baldákuyoré mazurì utshítsham; dálás doró étake mehrbani gutshítsham. <i>lit.</i> They hope bring; my to all price will go; to the carriers' rate them-I-will-give; good work doing, reward (kindness) thee-I-will-give.	jìll aré; mas butote gatsh dé ginùm; barálice mazúri dem; mishto komm thigá-to mihribáni thèm <i>G.</i> jìll aré; muso butote mul dem ginùm; barálice mazúri dem; mishto krom tháo, to shaadè them <i>G.</i>
Get the horse ready	haghúrr teyár éti . . .	ashpo teyár thé <i>G.</i> ashup teyár thé <i>A.</i>
Put the saddle on the horse	haghúrer tiléyan déli = to the horse saddle strike (on).	ashpe tileyn de <i>G.</i> ashpe palón de <i>A.</i>
Take the saddle and bridle off	tiléyáng tabàng dál eti . . .	tileyn gápiga hun thé <i>G.</i> palón layamé hun thé <i>A.</i>
Catch hold of this	esétse dòn . . .	anésedji lám <i>G.</i> anisiye lom <i>A.</i>

English.	Khajuná.	Shiná.
Do not lose it . . . . .	áyèspal . . . . .	<i>nè nayè A. G.</i>
Do not forget what I say . . . . .	djá bárr till au guál = my word forgetfulness not thou-pass.	mèy mor nè amùsh <i>G.</i> mio mosh nè amòsh <i>A.</i>
Hear! Look! Take care! . . . . .	dokóyel! barènn! sháng etí . . . . .	(parúdos in Chilási) parùtsh! tshaké! shang thé! <i>G.</i> parush! tshaké! shòng thé <i>A.</i>
Tie the horse to that tree . . . . .	haghùrr ete-tómatse tàkk étí. . . . .	áshpo ó tomajl takk thé <i>G.</i> ashup á tomoyá takk thé <i>A.</i>
Keep watch all night . . . . .	tápomo tsár órut = the night watch seat-them; hurùt = sit thou.	rátó tzarl tshoré <i>G.</i> ráteo rátshe tshoré <i>A.</i>
Are there many thieves here? . . . . .	koté dishulu gèyang bùt bán? . . . . .	ané dishéru tshoríte bóde hanà? <i>G.</i> anf dishia tshorite láe baneda? <i>A.</i>
What is this noise? . . . . .	koté utshár bésene dilá? . . . . . bésene = of whom? besen = what?	anú mashó djékey hanu? <i>G.</i> anù mashó yóko haun? <i>A.</i>
Who are you? . . . . .	umm ámln bá? . . . . .	tú kó hanù? <i>G.</i> tu kóy haun? <i>A.</i>
Get away from here . . . . .	koléimo nì . . . . .	áneo bó.
Shoot him the moment he comes near.	gó-patshi díyeke tumák trán etí <i>thee-near coming gun shoot do.</i>	katsh wáto-to tumák trán thé <i>G.</i> ele wáto to tumako dé <i>A.</i>
This man is treacherous . . . . .	kiné sis be-vafá báí. . . . .	anú manújo oiñj púru nush <i>G.</i> anù manújo bey wefa hanu <i>A.</i>
Don't let him go . . . . .	phát á-y-éti (áéti) . . . . .	<i>phát né thé.</i>
Bind him; imprison him; en- chain him; put him into stocks.	íphùss; bànn étí; shangálilu déli, gúnulu wáshi.	gané; band thé; shangáleo de; kuná de <i>G.</i> gané; band thé; shangáledje de; hawuy de <i>A.</i>
I am going to sleep . . . . .	djé múto (now) gutshátsham = I now will sleep.	má thén [=now] somm <i>G.</i> mu tshé somm <i>A.</i>
Don't make a noise . . . . .	matshár á-y-éti (áéti) . . . . .	hilling né theà <i>G.</i> hillinge né theà <i>A.</i>

English.	Khajuná.	Shiná.
How many people are there in this village? (country).	koté busháilu béyurmán sls bán?	ané kuyerú katshàk manúje hanej? <i>G.</i> ani kuyyà katshàk djàkk hân? <i>A.</i>
I have not counted them . . .	djá àù utsánaba . . .	más ne kaliganus <i>G.</i> muso ne kalyanus katshàk bèn <i>A.</i>
Is the soil fertile or sterile? . . .	bushái shikám dilá, bùm dilá = country green is, dry is?	kúy nlli hania, kène shushi hani? <i>G.</i> kuy nilè heynda, shushi hain? <i>A.</i>
Is there much fruit? . . .	phamùl bût bíona? . . .	phamùl bôdo hanua? <i>G.</i> phalamùl lao kaunda? <i>A.</i>
Is there much "anádj," grain, in the village?	koté busháilu (country) <i>tókur</i> bût bitsénna?	anú kuyerù onn bodo béyenua? <i>G.</i> aní kuyñi onn lao béonda? <i>A.</i>
How many taxes do you pay in the year?	yôlere béyurman bápp íshít-shuba? (For taxes, dues, &c., see Part II of this work.)	ek beríshete katshàk bàpp déno? <i>G.</i> ek berishete katshàk bàpp dáno? <i>A.</i>
Are you satisfied, pleased? . . .	bushái daltás dilá? gúy daltás bá? (Is the village well? Art thouself well?)	tùy rahát hanóo, mishto be hanóane? <i>G.</i> tu mishto khosh bé, shureè hau-né? <i>A.</i>
How is your health? . . .	ung daltás bá, bè? (Art thou well or not?)	tu karál hanóane? <i>G.</i> tu karál haunda? <i>A.</i>
I am in good health . . .	daltás ba = well I am . . .	karálbe hanús <i>G.</i>
Good temper, bad temper (health).	adàt daltás, adàt gunákkish . . .	hell mishto, hell katsháto.
God bless you . . .	khudá ùng behéll gótish . . . <i>lit.</i> God thee prosperity thee-may-do.	khudáse túte behéll thóta.
May God lengthen your life . . .	khudá ungé umru ghosánum gótish (gótish = may he do thee).	khudáese túte umr (djíll) djingi bóta.

English.	Khajuná.	Ghilghiti.
What is your name?	umme guik bé dilá ? ( <i>thy thy-name what is ?</i> )	tó nóm djòk hòn ?
My name is Gharib Shah	djá aŋk Gharibsha dilá . . . ( <i>I my-name Gharib Shah is.</i> )	méy nóm Garibsha hòn.
My age is twenty years . . .	djá umr altàrr dénn dilá . . .	méy umr bí gáll heyn.
My mother is dead ; my father is alive ; our country is far.	ami muiro ; àrà* daltás bai ; djá busháí matán dilá.	má múy ; málo djóno hòn ; asséy mulk dár hòn.
How is the road, good or bad ? .	gánn daltás dilá, gunakish dilá ? <i>road good is, bad is ?</i>	ponn mishi, katsháti heyn ?
In one or two places it is good ; in others bad.	hánn altó daltás dilá ; hannaltó gunakkish dilá (one two good is, one two bad is).	ek du míshti hīn ; ek du asáki héyn.
How did you come from Chilás ?	umm Chilásum bélete dukóma ? . ( <i>thou Chilás-from how camest ?</i> )	tú Chiláso kábo álo ?
I could not get a horse ; I went on foot.	hagùr apim ; djé gatál níyam (àù dāshkaltām = I did not reach).	ášpo nè asill ; nánu pá gās.
Are the mountains on the road high ?	mákutshi hagútsisho tháyeko bíyona ? mákutshi gánn gunekkish ? (between road bad ?)	majjà konfu uthále háé ?
They are very steep and high .	bùt gunekiàntz tháyeko biyòn .	lao utzáke, lao uthale há.
When are you going back ? .	umm béshal talèn nítshuma ? .	tú karè boé é ?
I am going to-day, to-morrow, the day after.	khulto, djímele, hípultú nitsham (I will go).	ash, dóse, twíje, mó bómus.
Do your work quickly ; you will get a reward.	ummé tsòr doró éti, ungerè inám mayimi (thee reward will become).	túse kómm lóko thé ; serpái déy.
Is your village far, or near ? .	ummé girám matán dilá, asír dilá ?	téy kúy éle, dár héyn ?
Go on the road, taking care ; there are many robbers.	gánnete shang-ne ní ; géyáng bùt bán.	pónde shong thé bo ; tshór lá hán.
I am poor ; from me what can they plunder ?	djé gharib ba ; djatzum bè tsútshen ? (will take).	mó gharib hòs ; mójo djòk húji háren ?
We kill all infidels . . . .	mí oyòn kafirishó óskayan . . .	bésse búte kafir marònos.
I have come to learn the language.	djé dáyam umme báshe-káreo (for sake of) or unge bás háyam (thy language will learn).	mó aniálos bá shitsbòni.

\* This "r" is pronounced like "y" in yard.

English.	Khajuná.	Ghilghiti.
2.—DIALOGUES IN KHAJUNÁ COMPARED WITH THE DIALECT OF KANÉ (CHILÁS PROPER)— <i>continued.</i>		
What do I care about that ?	kotè básh djáre fikr dilá ?	móde djòk parwá heyn ?
I make my prayers five times every day.	djá gúntse tsiñndi waqt namás étshaba (gúntz tsiñndi dam).	móse posh waqôro har tshák nimáz themus.
Where did you come from ?	umm àmelium dukóma ?	konió álo ; wató.
Come into the house	hále-ulu djù	ájo góje é.
Sit at your ease	daltás numán (becoming) hurút (sit).	mishòk-bo béy.
Are you well ? what can I do for you ?	daltás ba ? umme-gané bé étshán ?	mishto hôn ; djòt hôn ?
Are your children well ?	umme-gòk-gúy rahat bána ?	ball mulée qair heyn ?
Is our sister's son well ?	mfi misághun daltás baya ?	asù sazúo qair hón é ?
Are you very ill ?	umm bùt ghalíz bá ?	tù lóo zéer hón é ?
May God restore you to health	khudá umm daltás gòtshi	khudáese tú djòt théy.
Light the fire	phù éti	phú dé.
Cook the food (bread)	shóro éti	tíkki thé.
Spread the bed	miyárikish (our bed) dñntzir	khàt batári thé.
It is very cold	bùt tshaghúrum dilá	láí tshaúnwi héyn.
It is very hot	bùt garúrum dilá	láí táti hñ ; éyn.
Put on your clothes	gatòng béll	pótshe bònn.
Catch hold of the horse	hagurtse dònn	ashpeja lòmm.
Hear my words	djá bàrr déyal	méy móje parùsh.
Look at that man	inné hirèr barènn	gparà mushá tshaké.
Take care	khaherdár mané	shóng thé.
You will fall	khàtt gowaldjumá	tú nára bóye.
Take a good aim	daltás-ne nazàr dutsù	míshok-te nazàr adé.
I will give you help	djá úmere kumèk gútsham	nóse túde shadd dèm.
I am hungry ; bring food that I may eat.*	shapik dñtzin, shítsham ; djá tshámini ba.	mú unalílos ; tikki waliáto, kómm.
I am thirsty ; bring water that I may drink.*	tsill dutzúin, miyám ; djá tzilé bùk yúyimi ("y" like "r").	widl shati ; wéy aré, pímm.

\* The order of the sentence is reversed in Khajuná.

English.	Khajuná.	Shiná.
2.—DIALOGUES IN KHAJUNÁ COMPARED WITH THE DIALECT OF KANÉ (CHILÁS PROPER)— <i>continued.</i>		
I am sleepy now; I will go to sleep.	djá dàng dia; gutshátsham .	méy nishéin tshe; nish thém.
What do you call this? . . .	kosère má be seyban? . . .	aùsede ("d" like "r") tzósse djòk rátán?
How much is the produce of this place?	koté busháilu peida beyúrman mái-bila? (becoming is?).	aím díshda paidá katshák béyna?
Can you sing? . . .	ummé garing etás heybá? (knowest?).	túse gáe dóni dashtèò é?
Yes; No . . . . .	etshaba (I can do); auléyeba (I cannot); shuá (well); api (not is).	owwá, owwá; né, né.
Bravo! . . . . .	shábash . . . . .	shèbbèsh.
Call out halloo! and cheer .	shabásh eti; há há eti (ha ha ha ha).	hiù de bakeriá.
Call my servants . . . . .	djá maharémer káu-eti . . . . mahrèm = favourite servant.	asó dimmáre hó thé (there are no servants: only slaves, "dimm," in Chilás).
Show me the way . . . . .	gànn álteri . . . . .	móde pònn pashé = oi.
There are books in our country.	mì busháilu kitáb dilá . . . .	asséy díshda kitábe heyn.
They read much . . . . .	síse bát séyban (read, speak) .	tushár pánéáú.
Are there mosques? . . . .	majitt dilá? . . . . .	djumát héyn?

## ITINERARY FROM TAKKE TO SRINAGAR.

I came from Takke to Neyát; thence went to Diùng; and over the other side of the Kanagamunn pass I came to Patino Diùng; from Diùng I went to Shiril; from Shiril, crossing the river on this side, I took my night's rest in the jungle (djél); from the jungle I went to the village Kojá; from thence by Kodjá to Kurun; from Kurun to the place Ujált (which is uninhabited), thence to Sopur and Pathan, thence to Kashmir (Srinagar).	Djá Takketsum Neyátère dáyam; elum D. niyam; K. tshish-tsum K. alègan P. D. patshèr niyam; Dtsum Shiriler niyam; élum tsill-tsum khógan Jangál-patshi hurutam; tápe ela gutsháyam (I slept the night there); Jangaltsum hann giramanèr niyam; élum Kodjá-ganné Kurúnner deshkhaltám (I arrived); elum ná (going) bey-abád dishaner (a place) deshkhaltám; elum S. P. niyam; ildjam Gyáko (Kashmir) deshkhaltam.	Tákke Neyát álos; tó Neyátò Diùng álos (Diùng Kanagamunn gás); Kanágamunó Patinó Diùng da gás Diungàjo Shiril wátos; Shiriléjo sinn tare nuaré bàs bétos, Djélda; Djéleje wátos Kojá kuydí; sadó Kodjájò Kurún wátos; Kurunájò Ujált dishda wátos; sado Sopur wátos; Sopurejò Paten wátos; Patenó Kashir wátos.
From here to there how many days' march is it? . . . .	kólum eler beyru-kutze gann dilá?	aneo adjère katshák ponn (katshé djézo) ponn hatu?
Can horses be got on the road?	gànnulu hagùrr miyétshana? .	ashpu hátere éy, ne éyn?

English.	Khajuná.	Shiná.
Is there or not grass on the road?	shiká gánulu bitsena, aplà ?	ponn kátsh ho ; nùsh ?
Is there or not water on the road?	gánulu tsíl dilá, apla ?	ponn wey hó ; nùsh ?
Is there habitation or not ?	„ abadiet dilá, apla ?	ponnda bastí hey ; nush ?
Is there wood or not ?	„ gashil bitséna, apia ?	ponnda djùkk há ; nush.
Is the road straight or dangerous ?	gànn daltás dilá, gunekkish dilá ?	sátshi heynda ; nári hey ; nush ?
Is it ascent or descent ?	horgò dilá, gúya dilá ?	tshóki heynda ; láti hey ?
Is there a bridge or ford ?	humátas dilá, bash biá ? (ford) (bridge)	seú heynda ; weytár heyn ?
Is there over the water a bridge of big stones? (to jump from one unto the other).	tsílulu dayówate (stones) háll dédjume nfyas dilá ?	wéyde pére háll hey ; nush ?
Come near me	djá ápatshi djù	mó éle é.
Get away from me	djá-tzum matán ni <i>I-from far go.</i>	méje húnbo bò.
An obscene insult	guml delli	téy má gusi.
My beloved! come here (woman to man).	djá aulústero (brother-folk) mawàrre taléyàm صدقه كرونك	méy djáro, bamém ide é.
My beloved! come here (man to woman).	djá garùm (dear), ùng ápatshi djù; kol djù = come near me, come here.	idde é; adjò gás.
A term of endearment from father to son (seems really so applied to keep off a charm?).	djá ayástero (sister-folk) guwèrè nazèr. صدقه نهاره lit. my sister-folk are thy sacrifice (gift).	sezá regì.
You are my friend in this and the next world.	ung sommo ba, dunyát kayamète	tú mó sómmo hon, dunya akratéy sommo.
All the Hunzas (or Chilásis) are my friends.	oyón Hunzekùtz djá garúmisho ban.	butte Chilásey djàkk méy somme hán.
All the Nagyris are my friends.	oyón Nagerkùtz djá garúmisho ban.	
All the Hindustani men are my enemies.	oyón Hindustanum sis djá dush- máyo ban.	
All English men are enemies	oyón Angréz sis bàman dush- máyo ban.	
All the English are just men	oyón Angréz sis ádele bán.	



English.	Khajuná.	Shiná.
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DIALOGUES IN KHAJUNÁ AND CHILÁSI—*continued.*

The Afghans are tyrannical men	Patàn sis zulungár ban.
Of all the mountains the biggest is.	oyôn tshlshkotchùm thánum bi = of all mountains the highest is.
The Gojal river is big, flows much.	Gojal sinda uyúm dila ; bût djutshubi.
Hunzas call Kashmiris = Giátíng and their country = Giáko.	
Nagyris call Kashmiris = Girátíng ("r" pronounced like "y") and their country = Giáko.	

APPENDIX TO CHILÁSI DIALOGUES.\*

VILLAGES OF CHILÁS.

Búner, Tálpenn, *Chilás*, Tákke, Tzingel, Babusèr, Datzèr, Bashá, Dalóye, Thé, Neyátt (fugitive Kashmiris live there), Gúsher, Djálda, Gíne, Gítshe.

ANIMALS OF CHILÁS.

(For the Khajuná equivalents see Vocabulary.)

Pigeons . . . . .	kunúli.
Partridge . . . . .	kákass.
Crow . . . . .	ká.
Sparrows . . . . .	tsháyñ.
(Described as a bird with a long tail.)	ushkúr.
Markhór . . . . .	sherá.
Stag, the "Nil" . . . . .	kíl.
Wild sheep . . . . .	urlon.
Leopard . . . . .	óil.
Bear . . . . .	itsh.
Fox . . . . .	lói.
Hare . . . . .	shau, shoun.

Alpine marmot, the common Tibetan "drin," is said to be unknown in Dardistan, but it is certainly met within three marches from Astor, and the Chilásis call it "Tashùnn."

\* I think it necessary to add these words, which the reader should compare with those in the "Vocabulary," as they are words in common use, and therefore most likely to be of advantage to the traveller in Chilás. The animals and plants are also those most commonly met with in that country.

ANIMALS OF CHILÁS—*continued.*

Wolf, hyena ? The Ghilghiti and Astori "sheàl" or "shál" is unknown to Chilásis ; "ùk" is probably the Chilási for "wolf" and "kó" for hyena, although "kó" was the name given for "wolf" in the Vocabulary instead of "bigùr." "Kó" is really the wild dog.

Water-fowl . . . . . | bárush.

Serpent, *m.* djoun ; *f.* harginn. The djanurà is a thick-headed serpent, and very dangerous ; it is about half a yard long.

(For the "Khajuná" equivalents see Vocabulary.)

Chenár ; plane tree . . . . .	bùtsh.
Mulberry . . . . .	marótsh.
Apple . . . . .	palói.
Nut . . . . .	atshói.
Pomegranate . . . . .	danði.
Grape . . . . .	djàtsh.
Vine . . . . .	gûbi.
Fig (doi) . . . . .	pâng.
Prunes . . . . .	arù.
Béer ; jujube tree . . . . .	suzòn.
Poplar . . . . .	patzf.
Sugar-melon, musk-melon . . . . .	barátshi.
Water-melon . . . . .	goár.
Cucumber . . . . .	láu.
Djalgóza ; a species of pine . . . . .	tulêsh.
Fruit . . . . .	garðli.

IMPERATIVES.

English.	Khajuná.	Chilási.
Come . . . . .	Djù . . . . .	é.
Go . . . . .	Nl . . . . .	bo.
Bring . . . . .	dìtsu . . . . .	adé.

English.	Khajuná.	Chilási.
IMPERATIVES— <i>continued.</i>		
Take away . . . . .	tsù . . . . .	hàrr.
Stand . . . . .	tsàt dié . . . . .	tshóko bò.
Hear . . . . .	dokóyál . . . . .	parùsh.
Give . . . . .	yù . . . . .	dè.
Ask . . . . .	dégharus . . . . .	khodjé.
Beat . . . . .	téli, délli . . . . .	marè.
Give blows . . . . .	mutne dèlli . . . . .	tshoté de.*
Fire (with a gun) . . . . .	tumákeski délli . . . . .	tumakó dè.
Assemble . . . . .	oyón dútsu (bring all) . . . . .	bütte singalé.
Make a heap . . . . .	gáte óti (assemble) tshòtt éti . . . . .	tshòtt thé.
Do not fear . . . . .	gós áu gusu (thy heart do not fear).	né bijò.
Do not forget . . . . .	till akówal . . . . .	né amùsh.
Come down . . . . .	yáre djù . . . . .	kháte wàs.
Eat . . . . .	shì . . . . .	khá.
Drink . . . . .	miné . . . . .	pì.
Sleep . . . . .	gutshá . . . . .	sò, nìsh thé.
Bind . . . . .	tàkk eti . . . . .	ganè.
Shut the door . . . . .	hing tà mè . . . . .	darr dè.
Fear . . . . .	gòs gusù.	
Fight* . . . . .	birgá eti . . . . .	biggá thè.
Wrestle . . . . .	salamá dòn . . . . .	samolo dè.
Guard . . . . .	shàng eti . . . . .	bitshár.
Sing . . . . .	gharìng eti . . . . .	gèa dè.
Dance . . . . .	giràtt . . . . .	naté dè.
Play, play polo . . . . .	giràtt, bulá delll (strike polo) . . . . .	tzukè.
Mount the horse . . . . .	haghurete huldjá . . . . .	ashpàr bò.

\* The women in Chilás take their iron wristbands into their hands and fight; the men strike their fists against one another.—*Vide "Fights," Part III of "Dardistan."*

English.	Khajuná.	Chilási.
<i>IMPERATIVES—continued.</i>		
Run . . . . .	tshō eti (cause to run) . . . . .	utshár.
Speak . . . . .	baring eti . . . . .	móji thè.
Talk . . . . .	tshaghaing eti . . . . .	ràs.
Drag, draw . . . . .	djāsh eti . . . . .	djikalè.
Burn . . . . .	èskul . . . . .	hagár shè; deè.
Extinguish . . . . .	phù eti (also "to light") . . . . .	hagár nishè.
Blow out the light . . . . .	tshirákh ésta . . . . .	lómo nishè.
Make . . . . .	doró éti (work do) . . . . .	sanè.
Do . . . . .	éti . . . . .	thé.
Wait . . . . .	sabr eti, hurùt (do patience, sit down).	haráng dè.

A FEW WORDS COMPARING KHAJUNÁ WITH THE GURAZI AND GHILGHITI DIALECTS OF SHINÁ.

English.	Khajuná.	Guraizi.	Ghilghiti.
Hen . . . . .	karkámuts . . . . .	kòkl	karkámush.
Cock . . . . .	biro karkámuts . . . . .	kòko	konkròtsh.
Bring . . . . .	dítsu . . . . .	atté	aré.
Rice . . . . .	briùn . . . . .	brim	briùn.
Light the wood . . . . .	ghashil èskul . . . . .	qâte dái	djuk dái.
Medicine (powder), gunpowder	mill . . . . .	djebâti	biléyn.
Ill . . . . .	ghaliz . . . . .	shilám	galiz.
Blow out the candle . . . . .	tshirákh ésta . . . . .	tzangú nishé	tshaló nishé.
Put the saddle on the horse . . . . .	haghárete tillang édili . . . . .	ashper polon thea.	tiléyn áshpe-ji dè.
Let go . . . . .	patt eti . . . . .	pâte	pátte.
How (shall I let it go) ? . . . . .	bélete (pátitsham) . . . . .	kadái	kf.
Now . . . . .	múto (pàtt eti) (let go) . . . . .	tshé	tshé.

English.	Khajuná.	Guraizi.	Ghilghiti.
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A FEW WORDS COMPARING KHAJUNÁ WITH THE GURAIZI AND GHILGHITI DIALECTS OF SHINÁ—*continued.*

Who, what . . . . .	menen (dimi) = has come ; besen sénemi = what has he said ?	djók . . . . .	djék.
Gun . . . . .	tumák . . . . .	tumak . . . . .	tumak.
Saddle . . . . .	tilíang . . . . .	pálon . . . . .	{ káti. tileyñ.
Bridle . . . . .	tàbang . . . . .	layóm . . . . .	gápi.
Sword . . . . .	ghatèntsh . . . . .	kangàr . . . . .	kangár.
Ship . . . . .	náo . . . . .	iraung . . . . .	náo.
Coolies . . . . .	baldákuin . . . . .	beygá . . . . .	beráli.
Trowsers . . . . .	gulgáling . . . . .	tzaleyñi . . . . .	tzanélle
Wine . . . . .	mèll . . . . .	mò . . . . .	mò.

3. DIALOGUES IN THE GURAIZI DIALECT COMPARED WITH KHAJUNÁ.

This dialect is spoken by the inhabitants of the valley of Guraiz, the Arcadia of Kashmir, and by the people of Tileil, a valley within three or four marches from Guraiz. It is strongly interspersed with Kashmiri and Panjábi words. I regret that the rain falling on my papers has obliterated a portion of my Manuscripts on Guraizi, but what exists is sufficient to show that the Guraizi is a distinct dialect of Shiná.

English.	Khajuná.	Shiná (Guraizi).
Is the way far ? . . . . .	gann matánn dílá . . . . .	ponn dūr hay ?
The way (is) near . . . . .	gann asfr dílá . . . . .	ponn élahi.
No . . . . .	bé (for use of "apl" see Gram- mar).	nush.
Yes . . . . .	awwá . . . . .	hó hó.
What is the price of this ? . . . . .	kosé gásh bé máyimi ? . . . . .	ániso mol djok han ?
The price is great ; you have made the price great.	gásh bùt dílá . . . . .	mol la tha.
The price is small . . . . .	gásh kám dílá ; gásh bùt táng dílá (the price is very dear).	mol iphun.
Can any horses be got in this place ?	kóte disheilu hagùrr miétshena ?	ani dishidji ashp bêda

English.	Khajuná.	Shiná (Guraizi).
They cannot be got	au miétshan	nê bey.
Can coolies be got?	baldákuyo miétshena?	beygári benda?
Come quickly	tsòr djù	lok é.
Go slowly	tala nì	tshot bo.
Catch hold	dôn*	raté.
Bring grass	shiká ditsù	katsh atté.
Bring a fowl	karkámuts ditsù	kòki atté.
Give (rupees)	rupáyu yù (rupees)	de.
Hear	djá bàr dokóyel (my words)	pûrush.
Blow out the candle	tshirákh ésta	dunga ushé.
Bring rice	briún ditsu	hrim (brim) atté.
Put the saddle on the horse	haghùrre tilèng delli	ashper palon thea.
Let go	phàt eti	pate.
Lift the load	baldá dál eti	bár hunté.
Give it in exchange	adàl-badàl eti	prabed dé.
I will give you something	dja umere bésen gútsham	tùte mûte djèg dem.
What is your name?	umme guik besan?	to nôm djòk hun?
What is the name of that vil- lage?	koté giráme ik bé dilá	ani kuy nôm djòk hun?
I do not know	djare takhpá (information) apl	mos na dashtam.
What do you know?	umma bé heyma?	tùs djòk dash?
What does he know?	inne sisse be heybe?	djòk dashté?
Prepare bread quickly	shapik tsòrr tayár etin ( <i>pl. imp.</i> )	tikkilok thea.
Bring the horse quickly	haghùrr tsòrr ditsu	asp lok athea.
Do not do it (this work)	koté doró ayéti	né theá.
How art thou?	ung béfatan ba?†	té koy djòk hay?
How is the road?	gànn béltum dila?	ponn kadái hin?

\* Catch hold of the horse = bágúrotse dôn.

† Thou what kind (of man) art?

English.	Khajuná.	Shiná (Guraizi).
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3. DIALOGUES IN THE GURAIZI DIALECT COMPARED WITH KHAJUNÁ—*continued.*

This thing is broken . . . .	kosè dostak (thing) gálimi . . . .	anù putí ló.
Repair this . . . . .	kosè désmal; galike, djátze beske api = if broken, by me some- thing is not = (I have no- thing) (to repair it).	anu praè.
I have nothing . . . . .	djá ápatshi beske api . . . .	muddé djeg nush.
God will give (it) you . . . .	khudá gútshi . . . . .	{ khudá yez dé. khudá tshêne.
Will it rain to-day? . . . .	khúltu haralt dútshia? . . . .	áj walé?
No, it was fine (nimbal, in Hill Panjábi).	be, bót maními (haralt mayími = yes, it will rain).	bijju then.

## DIALOGUES, KHAJUNÁ, GURAIZI, AND GHILGHITI.

[The abbreviation *G.* in the following Dialogues stands for "Guraizi" and "*Gh.*" for "Ghilghiti."]

Give me the whip . . . . .	djáre túrr datshl; whip strike = túre téli.	traung mode de <i>G.</i> tur mat de <i>Gh.</i>
Give (it) in exchange . . . . .	badáll eti . . . . .	prabèd de <i>G.</i> dummá yárun <i>Gh.</i>
I will give you something . . . .	dja únger besen gútsham . . . .	táte mâte djeg dem <i>G.</i> mas tut djek dem <i>Gh.</i>
What is your name? . . . . .	unge guik bé dilá? . . . . .	tô nom djok hun? <i>G.</i> tey nom djek han? <i>Gh.</i>
What is the name of this vil- lage?	kóte girèmmè ik bè? . . . . .	ane kuy nom djék hun? <i>Gh.</i> ane kuy nom djék hanu? <i>Gh.</i>
I do not know . . . . .	djá akéyem . . . . .	mos na dashtam <i>G.</i> mas ne dashtem <i>Gh.</i>
What do you know? . . . . .	àng besen heiba? . . . . .	tus djok dash? <i>G.</i> tus djék dashté? <i>Gh.</i>
What does he know? . . . . .	enn besen héfíni . . . . .	ross djok dashté? <i>G.</i> ross djek dashté? <i>Gh.</i>

English.	Khajuná.	Shiná.
Much snow will fall . . .	bùt gè djútshi . . .	tushar hín walé <i>G.</i> bòdo hín wáze <i>Gh.</i>
Whither going? . . .	umm ámler nítshuba? . . .	kòn bojé? <i>G.</i> kònte bojé? <i>Gh.</i>
Going home . . .	hálen nítsham (will go) . . .	gòjje bojem <i>G.</i> ma gote-te bojem <i>Gh.</i>
Get up . . .	dié, dálmane . . .	uthé <i>G.</i> húnn bo <i>Gh.</i>
Eat, sit down, drink . . .	shí, hurùt, miné . . .	khá, bey, pí <i>G. &amp; Gh.</i>
Now . . .	múto; múto au ni (now do not go)	Do not go now = kot né bo <i>G.</i> Do not go now = tèn né bo <i>Gh.</i>
Come afterwards . . .	íldji djù . . .	pató é <i>G.</i> patú wá <i>Gh.</i>
I am very ill . . .	djó bút ghalíz bá . . .	mu tushar shilóm hosh <i>G.</i> mâ bodo galíz hanus <i>Gh.</i>
I will give you medicine . . .	dja ummere mìlì gutsham . . .	mey tûte djobâti dem <i>G.</i> mas tûte bilèn them <i>Gh.</i>
Clothes, cap, put on . . .	galli gatong bell . . . cap on they head do = pártzing guyétshi eti.	tshulo koy bonn <i>G.</i> tshilokoy bann <i>Gh.</i>
The man has no clothes and cap.	kin sise-patshi galli gatong pártzing apl.	an manujet tshulo koy nush <i>G.</i> anu manujete tshilo koy nush <i>Gh.</i>
Bring it near me . . .	djá ápitsher dítsu . . .	mo katshe atté <i>G.</i> ma katsh walé <i>Gh.</i>
Open . . .	(bíng) báto eti (open the door) .	washé <i>G.</i> turé <i>Gh.</i>
Bind . . .	tâmm eti . . .	gané <i>G. &amp; Gh.</i>



English.	Khajuná.	Shiná.
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DIALOGUES, KHAJUNÁ, GURAIZI, AND GHILGHITI—*continued.*

A string . . . . .	djatl (djatènts) . . . . .	duló <i>G.</i> duló <i>Gh.</i>
A rope . . . . .	gàshk (rope) (gáshko) . . . . .	bále <i>G.</i> bále <i>Gh.</i>
Do you want matches (fire-brands)?	djá dumartshaba = I want; unge dumartshubá = do you want. khápp ginèss = the stick from which tinder is made.	phudáki bojddá ?* <i>G.</i> phúdáshe bétsheno? <i>Gh.</i>
I do not want . . . . .	djá áu duméertsheba; djáre derkár api = to me necessary is not.	né bojém <i>G.</i> né bétshun, né bétshmus <i>Gh.</i>
May God keep (do) you well . . . . .	khudá ùnger khòsh gutish . . . . .	khuda tûte mishte they <i>G.</i> khuda tûte mishto theya <i>Gh.</i>
Write a letter . . . . .	khàttan (kaghàz) girmìnn . . . . .	jush likké <i>G.</i> khatt likkàr <i>Gh.</i>
Read the letter ("paé" means "tear to pieces"; my Guraizi informant probably misunderstood me).	khàtt ghattán (in Hunza), sènn (in Nagyri); kaghaz senn.	jush paé <i>G.</i> khatt paé, rá <i>Gh.</i> rá = read.
I have not been taught (I do not know) . . . . .	djá akénaba or djá akènnem; djé ákinwan <i>ba</i> ; dje akénasan <i>ba.†</i>	mò né sintrilosun <i>G.</i> má né sitshilús <i>Gh.</i>
I am not able . . . . .	dje akéyaba; djá aúláyam = I do not know; I not able am.	mós né ginèm <i>G.</i> más ne ginum <i>Gh.</i>
Make this . . . . .	kotè éti. . . . .	anu praé. Look = tzaki <i>G.</i> anu praé. Look = tshaké <i>Gh.</i>
Put on shoes . . . . .	kabshá iltá (or "ultá") . . . . .	paizar bonn <i>G.</i> paizar bonn <i>Gh.</i>
The water is not fresh . . . . .	tsil sisfnum api . . . . .	wéy sisun nush <i>G.</i> wéy sisinu nush <i>Gh.</i>
Bring more . . . . .	dá dutzù . . . . .	tushár wallé <i>G.</i>

\* As rushlights they burn the twigs of the pine "ley" or "lashi."

† I am one who not knows (has been taught). The differences in the rendering of the same sentence are generally due to different informants.

English.	Khajuná.	Shiná.
Bring more ; bring new (fresh) .	sisinum ditsú . . . . .	bodo wallé ; nao wallé <i>Gh.</i>
Put meat on the table . . . . .	tshàpp (meat) <i>bálkate</i> ðs . . . . .	motz takhté tshiwwi <i>G.</i>
	balk = plank ; balkong = planks. Compare with the German "Balken," a plank, from which "balcon" = balcony.	môtz bittálo tshiwwi <i>Gh.</i> ["Takhte" and "bitallo" literally mean planks ; there are no tables in our sense of the word in the country.]
When I call come quickly . . . . .	djá umere káu-etake, tsòr djù . . . . .	mas hò tigósto lôkho é <i>G.</i> mas ho tigósto lôkho é <i>Gh.</i> <i>Lit.</i> when I make "ho" quickly come.
I have come to Kashmir to learn Chilási : <i>lit.</i> I to Kashmir have come Chilási word to learn in order.*	dje Giyáko dáyam Chiláse básh héymi-káre. Better "hèneseganè" = in order to know = to learn.	má Kashîr wátus Chilási básh sitshoke-kari. Má Kashîre aus Chilási básh sitshoke-kari <i>G. &amp; Gh.</i>
Welcome. Be happy, I will do everything for you that I can : <i>lit.</i> Peace come ! glad be ; I for your sake whatever be will do.	daltás dukóma ! daltás hurút, djè ummé-káreo harr besen étsham, djátzum díman étsham (from me coming I will do).	rahat álo ! khosh háno ! mas tue-káre djek hanuk thém.
I will help you : <i>lit.</i> I to you help will give.	djá únger kùmèk gútsham . . . . . mò tôte kumakk domm (in Hill Guraizi).	mas tôte kumákk dem <i>G. &amp; Gh.</i>
Do you know God ? . . . . .	ummè khuda yeyba ? . . . . .	tus khudá dashtènu ? <i>G. &amp; Gh.</i>
Who are you ? <i>lit.</i> You who are	umm ménen bá ? . . . . .	tù kò hanú ? <i>G. &amp; Gh.</i>
Tell me the names of the fruit trees and the fuel trees : <i>lit.</i> Name say do, fruit-giving trees, fuel trees.	djáre meywá-manás aumanás† tom áltiri (show) ; yukitshang áso (names me tell).	nom yúlo the pamull dôki tom, dayóki tom <i>G. &amp; Gh.</i>
Very well . . . . .	shuwá, daltás.	
Give him my compliments and tell him that I shall be very glad to see him : <i>lit.</i> To that man my share salute do, thus say, "Of you I very glad am meeting to do from."	Thámere (to the Tham = Raja) djá selám éti, ínere senn djá Thumpatshi dustíyere (mulaqáter) djútsham. More politely : Djúer djútsham táy senubai sènn = For respects I will go thus he said, say thou.	oh mushât mey bago selám thé, aè rá : tey má bôdo khosh hanuz mulaqat tóki djo.

\* The English literal translation corresponds with the Shiná in the third column and not necessarily with the Khajuná in the second column.

† Literally : "To me fruit (producing) not producing trees show ; names me tell."

English.	Khajuná.	Shiná.
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DIALOGUES, KHAJUNÁ, GURAIZI, AND GHILGHITI—*continued.*

I will give a good report of you to the Raja when I return; <i>literally</i> : I back returning of you "very glad I am," good report to Raja will give.	djá Thamepatshì umme-káreo daltás-na séyam, djè altótsir dáyeke séyam = I Raja near thee, for goodly will speak I twice going will speak.	mā periwa tosto tudjo bodo khosh hanus mishte khaber Rāte dēm.
At what age did you marry? <i>literally</i> : You what year marriage did?	úmme bé kené gār étuma? = thou what time marriage didst?	tzoss kō berjéy garr tièt?
Is divorce often taking place in your country? <i>literally</i> : Of you in the country divorce much given not is?	úmme busháilu talāq bût etshubana?	tey kuyern battuy* bōdo dyan ne tha?
What is the Chilási word for this? <i>literally</i> : In Chilási to this what do they say?	khotésk Chilásé bésen seyban? = = This name the Chilásis say they?	Chilási anéseste dje ranen?
Do you know Persian? . . .	umme Partzi heyba? . . .	tus Farsi dashténu?
Do not be afraid . . .	gòs aú gusu = thy heart be not afraid.	né bijó; <i>pl.</i> né bijé. bfo nè harèrè G.
I like the Chilásis very much . . .	djá Chelásé sise-kareo bût shàng etsheba = I for Chilási men much care do.	mas Chilasuaite bodo ( <i>lai</i> ) muhabbat them.
Love . . . . .	. . . . .	muhabbat ("lai" = much in Astori), tshinémus.

4. DIALOGUES IN KHAJUNÁ, GHILGHITI, AND ASTORI.

What is your advice? . . .	úmme <i>salíá</i> bé dilá . . .	tey kanáo djék hanl? <i>Gh.</i> teyn kanáo djok heyn? <i>A.</i>
I will show you something wonderful.	djá úmmere téy (such) tshízan góltirtsham = I thee-to such a thing thee-will-show.	mai túte adjaib tshézek pasher. èm <i>Gh.</i> muso túte adjaib tshizek pash-è m <i>A.</i>
When? . . . . .	béshal? . . . . .	karé?
Where? . . . . .	ámuli? . . . . .	kóni? <i>Gh.</i> kōne? ( <i>kái?</i> ) <i>A.</i>
How? . . . . .	béputan? . . . . .	kanái?
Give (me) your hand . . .	umme gúrìng datshì . . .	tey hatt dé <i>Gh.</i>

\* "Battuy" is the little pebble which is given on divorcing a woman. The man takes a stone and says to the woman publicly, "Battuy digas" = "I have given the stone," and throws it down before the assembled people, an act which completes the divorce. —(*Shiná Customs.*)

English.	Khajuná.	Shiná.
4. DIALOGUES IN KHAJUNÁ, GHILGHITI, AND ASTORI— <i>continued.</i>		
Give me your hand . . . . .	. . . . .	tuse hatt dé <i>A.</i> tey hatter de (an offensive form of above).
Hold fast . . . . .	daltás-ne dôn . . . . .	misht tukté lam <i>Gh.</i>
Hold fast; <i>lit.</i> fast catching hold	kuwette-kát dôn (with strength hold).	kûro te lom <i>A.</i>
Is the mountain very high and steep? <i>lit.</i> That mountain high is, to go very difficult is?	kossè tshísh tánúm dilá, níyas dáúm dilá? (to go very hard is?)	ane tshínsh utali hani, bodjòki bodo mushkil hani? <i>Gh.</i> tshish utali heyn, bodjóni lai girán heyn <i>A.</i>
I am hungry and of water heart want has caught.	djé tshámíni bá, tsille bùk yúyimi	ma uyánu hanus, wáite kái ditti bigàss <i>Gh.</i>
I am hungry <i>and</i> thirsty . . . . .	. . . . .	mù nerono háüs, <i>ba</i> uyanílos
He is very lazy and stupid . . . . .	bút sùss, inne béske akéibai (he knows not anything).	ró bódo tarálo hanu bodo be-aql hanu <i>Gh.</i> jò lao taráro haun, láo be-aql hanu <i>A.</i>
Do not make any noise . . . . .	káu káu ayétin; altúmaling àùshein = do not ye eat my ears.	ho <sup>o</sup> né thé, (and talking to children) wáwa né the <i>Gh.</i> mashó ne thé <i>A.</i>
Be silent . . . . .	tshùkk eti . . . . .	tshukté <i>A. &amp; Gh.</i>
Be silent; <i>lit.</i> silence making sit.	tshùk ne hurüt . . . . .	tshup thé bey <i>A.</i>
I want to sleep . . . . .	djá gutshátsham (I will sleep) . . . . .	ma somm <i>G.</i> mo somm <i>A.</i>
I to-morrow (early) will go . . . . .	djé djumènn nítsam . . . . .	má loshtáki bódjem (will go) <i>G.</i> mò lóshte bómus <i>A.</i> (Notice idiom in "loshtáki.")
Awake me very early to-morrow morning; <i>lit.</i> me to-morrow early call up.	djímele tzòrdi dástal . . . . .	má loshtáki tsháll uthéré <i>Gh.</i> nú lóshte tsháll bujár <i>A.</i>

English.	Khajuná.	Shiná.
Why have you come so late? <i>lit.</i> Thou very late why didst come?	umm kotékéné bès (why) audukoma? = Thou this-time why not camest?	tu bodo tshút ké thiga = áo?
You have come altogether late .	um kotékene bés láng (late) manúma = Thou this time late becamest?	tù láo tshút ké thá = álo A.
If you are angry, forgive me; <i>lit.</i> If thou angry art, present to do is proper.	ùm bilkul talá dukóma . . . umm agàr khapà báke, djáre bakhshish etí.	tudje kass tshút áo Gh. karé tu khafá hanó to bakhshish thoke awájje* G. kóre tú khafá haun bakhshish théono awájje A.
I will make you a present; <i>lit.</i> I to you kindness will do.	djá únger mehrbani etsham .	más túte mehrbáni them Gh. múso túte mehrbáni them A.
I have waited long for you; <i>lit.</i> I much sat for thy sake.	djá umme-káreo bùtt hurútam .	mas bodo beytos túe káre G. mù láo béyτος téyn kari A.
How many brothers have you? <i>lit.</i> Thy brothers how many are?	ummé béyruman gotshukón bán? = Thy how many thy brothers are?	téy járu katshák hané? G. téyn járu katshá hán? ("n" nasal) A.
Is your father alive? <i>lit.</i> Your father alive is?	umme àra zindá báya? . . . ("r" pronounced like "y.")	tey málo djino hanua? Gh. tómálo djino haunda? A.
What is his business? <i>lit.</i> Of him business what is?	khotè doró bé dila? . . .	anise komm djék hanu? Gh. aniso kromm djók hun? A.
He is a zemindar . . . .	zemindár báí . . . .	gresto hanu Gh. gresto hun A.
From where do the enemies come? <i>lit.</i> Enemies where from come?	dushman amulum dátshubán? .	bèri káye wérre [what part] álo? G. béro kanáje èun A.
They wounded four of my friends and killed two; <i>lit.</i> My friends of four wound (they) did and two killed — struck (Astori), killed (Ghilghiti).	djá wálto shughulumütz dush-máyo gál útshiman, altàn oskanuman.	mey shughullese tsbar zakhmi thyé, bá do maréye Gh. méy shughüllese tshâr zakhmi thau bá do maré gaú A.

\* "If" can be placed either at the beginning or the end of a conditional sentence. The Chilis and Astoris appear in such cases to use the present infinitive. The Ghilghitis use the present participle. For the use of a conditional sentence in Khajuná, see the Grammar of that language.

English.	Khajuná.	Shiná.
4. DIALOGUES IN KHAJUNÁ, GHILGHITI, AND ASTORI— <i>continued.</i>		
They were wounded . . .	gál itshímman; zakhm imàn-nubai = they wounded; wound become he has.	zakhm bilé.
They died . . .	tsundó (5) uyíruman = 5 died.	mûe.
Fill the pitcher with water; <i>lit.</i> Pitcher water full make.	búpush (pumpkin) tsíle shikk manimi (filled has become).	surái wey shakk thé <i>A. &amp; Gh.</i>
Fill it; <i>lit.</i> mixing give . . .	bupúshulu tsll shikk éti . . .	mishì de <i>Gh.</i>
Is the Lamberdar in the village? <i>lit.</i> The Headman village in is?	uyùm girámen báya? . . .	bárrò kuyeru hanua? <i>Gh.</i> djashtërokuy <i>daru</i> haunda? <i>A.</i>
Tell him to come at once; <i>lit.</i> To him say, "quickly come."	fnere senn: tzòr djútshi . . .	nesete rá: lóko waté <i>Gh.</i> nísete ràs: loko é <i>A.</i>
Halloo! doing, quickly bring . . .	káu etáka tsòr dítsu . . .	hó! the lóko walé <i>Gh.</i>
At your command; <i>lit.</i> Thy command subject we are.	bésan séyba (what dost thou say?).	tey hukm tabidar hanus <i>Gh.</i> tey hakm tabidar hanos <i>A.</i>
How many houses are there in this village; <i>lit.</i> This village in how many houses are? (Astori). This village-in houses how many are? (Ghilghiti).	kotè girèmmè béorùm hakitshang bisa? (or biyó).	ane kuyeru goti katshák hané? <i>Gh.</i> ani kuidá katshá gôji han? <i>A.</i>
Where did you buy this? <i>lit.</i> Thou this where price broughtest?	umme kósè amalùm gàsh ditsuma?	tus ánu kono gatsh dé (giving) walega? <i>Gh.</i> túse ánu kóno muli ginyá? <i>A.</i>
Will you not buy anything? <i>lit.</i> Thou price anything not wilt take?	ummé béske kharíd ayétumá? = Thou nothing buy not didst?	tus djége gátsh né giné? <i>Gh.</i> túse múl djégo ne giné? <i>A.</i>
What is the price of this? <i>lit.</i> Of this the price how much is?	kósse tshíze gàsh beorumán dilá?	anese gátsh katshák hanu? <i>G.</i> anisi múl katshá haún <i>A.</i>
I will not buy anything; <i>lit.</i> I anything not will take.	djà béske kharíd ayétam = I have bought nothing.	mas djége ne haremus <i>Gh.</i> muso djéga ne harrúmus <i>A.</i>
I am a trader . . .	djé saudagar ba . . .	mas saudagar hanus <i>G.</i> mus saudagar hauñs <i>A.</i>
Have you anything to sell? <i>lit.</i> (in Astori) To thee anything to sell is?	umme gópatshi bésan dúmarás bia? = By thee something to sell is? <i>lit.</i> Thee.	túe kátshi djek gátsh dòki hanuá <i>G.</i>

English.	Khajuná.	Shiná.
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4. DIALOGUES IN KHAJUNÁ, GHILGHITI, AND ASTORI—*continued.*

or (Ghilghiti): Thee by any price to give is?	thee by something to demand is (there)?	tuse djék krinyóno haunda? <i>A.</i>
I want to sell tea; <i>lit.</i> , I tea will sell.	djé tshá dúmarás ba = me tea to demand am.	mas tsha gátsh demus <i>G.</i>
Where do you stay? . . .	djá tshá gásh etshaba = I want to sell tea.	muso tsha kinemus <i>A.</i>
Close by, in the next village; <i>lit.</i> To this near, another village in I am.	. . . . . umm ámulu hurushaba? (sittest)	tu kone béyeno? <i>Gh.</i> tu kóne beáun? <i>A.</i>
How far is it? . . .	bùtt mépatshi, dal khoté (in front). girám=very near (us), above this village.  yàrr=ahead (mutshó is Ghilghiti) ildji=behind (patù in Ghilghiti).	áni kátshi, muti kuyeru hanus <i>G.=</i> hereby, other village I am. anl éle, múti kuyda hauns <i>A.</i> yerínu = ahead; in front <i>G.</i> mutshínu do. do. <i>A.</i>
. . . . .	beyruman matán dílá? . . .	katsháak dúr hani? <i>Gh.</i>
. . . . .	. . . . .	katsháak dúr hay? <i>A.</i>

DIALOGUES (*literally translated.*)

Of Chilás the residents very wild are.	Chiláse <i>hurúte-siss</i> bùtt yaghí bán.	Chiláser béyendjek bódo yághí hané <i>Gh.</i>
To any one kindness not they do, they kill.	menèr besèn aú-yútshuban, ósika-ban (to anyone something not they give, they kill), or "menèr mehrbani ayétshuban, oskáiban."	kéyseté mihriban né thén, maren <i>Gh.</i> kéyseté mehribani né thén, maren <i>A.</i>
One man a stranger they find, all kill.	hìnn sisèn djemlp (stranger) manfke(becoming),oyón óskai-ban.	ek mushák bigáne biló, búte maren <i>Gh.</i> ek mushák lógo bilo-tó ("to" copulative particle) búte maren <i>A.</i>
Of this reason what is? . . .	khoté sebèb besen dila? . . .	áneseý sebeb djeyk hanú? <i>Gh.</i> áneseý sebeb djók hey? <i>A.</i>
I what know? . . .	djá besen héyam? djá bé heyam?	mas djék dashtém? <i>Gh.</i> musó yók dashtem? <i>A.</i>

English.	Khajuná.	Shiná.
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DIALOGUES (*literally translated*)—*continued.*

Of this village people will (are), and to any one they not fear; every day each other with war they do.	koté girèmmè sis yaghí ban; méntsum os-au-gusutshuban (hearts not fear); harr gúnts in-haràngulú birgá* etshuban.	ane kuy djakk wahshí ("hure" <i>A.</i> ) múto kéysete ne bijén har tshákk ("dezgáo" <i>A.</i> ) akómadja birgá ("brigá" <i>A.</i> ) thén <i>Gh.</i>
This place <i>in</i> much war <i>in</i> much broken they gave; <i>vis.</i> , they were greatly defeated in this place.	koté díshilu búť birgá-kát (with war) kue sisé (these men) galdjemen (fled) shikást shí-men (defeat they ate).	ey díshéru bôdo birgáy-erú bôdo shikast diyé. <i>Gh.</i> á dishiró lái brigáro galadita (qurflo) bile = defeat met <i>A.</i>
I this place to how manner shall I reach?	djé koté dishilú bélette (كس طرح) dashkaltsham?  ("Koté" is pronounced also "khoté" and "khotè")	ma ey dishéte djék-bé bójum <i>Gh.</i>  ( <i>be</i> is an affix of manner.)  mú á dishia yókbe bojem? <i>A.</i>
(This is) much bad business, but, if God will, that business good (will) become.	koté doró búť dáum (hard) dilá, agrki Khudá éti-ke (D. V.) doró daltás maiml.	bôdo kátshò kròmm, amma, in-shalla, kròmm míshto bey <i>Gh.</i>


## (a) DIALOGUE WITH A PHYSICIAN.

Me to medicine give, I sick am	djáre míl djau; gháliz amayeba; <i>lit.</i> to-me medicine me-give; sick I-have-become.	mâte bilén dé, má ghaliz hanus <i>Gh.</i>  mute jewáti de, mus shilom haus <i>A.</i>
Well! I will give, but thou say where the pain?	shuá; gútsham; ungé sènn, bésen dish (place), gokhóldji bilá (paining-thee is). gútsham=thee I will give.	sho! mas dém, walákin tus rá: kóni shilánu? <i>Gh.</i>  shó! mus dém, walakin tus ras: kòne shilálo? <i>A.</i>
To-day night I warm was (had fever).	khúltu tãppe djáre garúm-kush gími. بيدا هرا	átshu rátu má tátu asíluss = bilus (also "nikáto") <i>Gh.</i>
To-day night to me fever was . . . . .	. . . . .	ash ráte mate sháll ali <i>A.</i>
Thy head paining is? . . . . .	unge goyētis gokholdji bila? . . . . . bégumanubá = what has happened to you?	tey shish shilánua? <i>Gh.</i> tó shish shilaunda? <i>A.</i>
(Her) courses she had . . . . .	gatútse amánabá (from clothes has become).	tshíles billí <i>Gh.</i> tshilesí billi <i>A.</i>
That man to syphilis is (palónf is syphilis, leprosy, ulcers, &c., &c.). Syphilis is said to exist only among the Dóms of Hunza and Nagyr.	kinèrr siserr yúyes (to give) imanubáit palángi dilá=syphilis is.  iné siss pilangl (European disease) iwállu bai (come-out is).	ð manúsete palóni haní <i>Gh.</i>  á manújete farángi ekátti <i>A.</i>

\* also "tshaling" = quarrel.

† One will have to give something to this man; he has syphilis.



English.	Khajuná.	Shiná.
(a) DIALOGUE WITH A PHYSICIAN— <i>continued.</i>		
Thou to-day up to what medicine hast eaten?	únge khotè kháshinger (up to this) besen mili shíamá? kháshinger = till, until.	tus atshátete djek bilén khigá? <i>Gh.</i> tuse áshdang djék jewáti kheyá? <i>A.</i>
Anything not ate I . . .	djá bésene au shiám . . .	djek, djega, ne khigás <i>Gh.</i> djek, djók, ne khigás <i>A.</i>
Thou outside goest? (are you constipated?)	ung hollé (outside) nitshubá? . (or more politely "besèn guring baltubá, bé," have you washed your hands or not?)	tu darrú bódjenu? <i>Gh.</i> tú darró bojaunda? <i>A.</i>
No; closed it is . . .	beske apl; bann manni bilá . . .	né; band hanu <i>Gh.</i> né; rati djílo <i>A.</i>
No; I have not washed my hands.	bé, aringen aú baltam . . .	né; más hát pá (hand-feet) né dodjéanus <i>G.</i>
Ulcers, infection . . .	haráangi, palangi, gakúrrus = 	paloni (from Paláangi develops Haráangi, thence Run), then death).
To infect . . .	intsum kharátima = from him has infected.	palijòki <i>Gh.</i>
Eye pain . . .	. . . . .	átshi shilán <i>G.</i>
My eyes pain . . .	altshimuts akholdji bió = my eyes me-pain are.	
Cough . . .	khùs . . . . .	kú <i>Gh.</i> kúzi <i>A.</i>
Cough comes . . .	khùs djutshi bilá . . . . .	kú wáni.
Heart palpitation becomes . . .	ass didimm maibì . . . . .	hfo darr-darr biló <i>G.</i> hfo qomúng biló <i>A.</i>
Vomiting . . . . .	ók manás . . . . .	tsháng. <i>G.</i> bág <i>A.</i>
I have vomited . . . . .	ók or tsháng amànnam = vomiting I have become.	
Vomiting has become . . .	tsháng ìmaibai (he has vomited).	tsháng béyenu <i>G.</i>

English.	Khajuná.	Shiná.
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(a) DIALOGUE WITH A PHYSICIAN—*continued.*

Cholera, colic . . . . .	karát (see Chapter X) . . . . .	karát <i>G.</i>
Blood flows . . . . .	multànn àltshi bilá . . . . .	kàshi <i>A.</i>
Scab . . . . .	khàsh . . . . .	kajù, káo <i>Gh.</i> kàsh <i>A.</i>
To me scab is; every day scratching comes.	Djáre khàsh duasi bíò (has come out), gúnts dagh atshi bíò.	májji kájù hani; har tshákk kádj éyni.
Dropsy . . . . .	hât, mullish . . . . .	hât, mullsh; bádi.
Pimple . . . . .	tshikk (dusi) . . . . .	pûshék <i>G.</i> pûsh <i>A.</i>
Pimple has come out . . . . .	besén tshikk mann) bí (is become)	pushek nikátin.
Toothache . . . . .	amé akholdjibi = my teeth pain me.	dónak shilán <i>G.</i>
Teeth pain . . . . .	. . . . .	dónen shilanen <i>A.</i>
Rheumatism . . . . .	tshákk, ghàsh . . . . .	gashé <i>G.</i> lamm <i>A.</i>
I have rheumatism . . . . .	djá ghàsh gími . . . . .	gashé <i>didjini G.</i>
Catarrh . . . . .	tsùpp-nòs . . . . .	tzupp nòs <i>G.</i> tzumoson <i>A.</i>
I have a cold . . . . .	khúsh-mùshan amànnam . . . . .	máje tzuppnòs bilos <i>G.</i> máje tzuppnòs <i>A.</i>
Mucus of the nose . . . . .	; umùsh * umùshki . . . . .	kunf <i>A.</i>
Eye water, tears . . . . .	aù . . . . .	áfísho.
The eyes . . . . .	éltshimuts . . . . .	atshí.
This medicine bring . . . . .	khoté milf d'tsu . . . . .	anu bilén aré <i>G.</i>
Medicine . . . . .	milf . . . . .	jewati <i>A.</i>
(Divide it) into three parts do	iskl tráng eti . . . . .	tshé trang thé <i>G.</i>
Divide . . . . .	tràng ete . . . . .	bâgha <i>A.</i>
Fingers crooked are . . . . .	amlsh tóri manimi . . . . .	agûi tóri bílli.

\* their mucus; amush, my mucus; gumush, thy mucus; imush, his mucus.

English.	Khajuná.	Shiná.
(a) DIALOGUE WITH A PHYSICIAN— <i>continued.</i>		
Crooked . . . . .	tóri . . . . .	kingftri <i>A.</i>
Bent, doubled up . . . . .	gandèrr . . . . .	kólo.
Three times eat . . . . .	iskí waqte (or "damm") shí . . . . .	tshé damm khá.
You do, till hand well becomes; <i>vis.</i> , Do this till your hand gets well.	téi eti unghè guring daltás maími téi=thus do thy thy-hand good will become.	tus thé, ta hatt míshto bóje. At Daskirman (Astor territory) instead of "bojé" "bozingètt" was used.]
Get up quickly in the morning; jump out of bed and wash; <i>lit.</i> Morning quick get up, from bed standing up, washing to do.	djímdènn tsòrr dié; khatetum dalmané tamm dèlles awáje=Early morning quickly get up; from bed standing up washing to strike is proper.	loshtáki tshál utey; khatéjo hunbe tamm doki awaje <i>G.</i> loshte tshál bují khatéjo hunbe tamm deóno béy <i>A.</i>
(Wash) the whole body, then spread the ointment over it; <i>lit.</i> Body the whole, then ointment to spread (is) proper.	gudímm oyón bált (wash); ildji (after) melhem gudímm oyónere maltáras awáje. gudímm=thy body. . . . .	dimmbuto dodjè; phatú mahlàm paleóki awáje <i>G.</i> dimmbuto ——— ó mahlàm paleóno béy <i>A.</i>
Walk a little slowly; <i>lit.</i> Little slowly walk.	pális talá gutsàrr . . . . .	ápo tshùdè yá ("bé" and Astori "te" is an affix of manner) <i>G.</i> ápo tshúde yáss <i>A.</i>
Drink water which is neither too warm nor too cold, <i>lit.</i> water not much warm, not much cold drink.	tsill ná büt garúrum ná but tshaghúrum, mianá, miné=water not very warm not very cold, between (the two), drink.	wéy ne bódo táto né bódo shí-dalo pí <i>G.</i> wéy ne láo táto né láo shí-dalo pí <i>A.</i>
Eat neither sour, nor salt, nor sweet things; <i>lit.</i> Not sour, not salt, not sweet (do) not eat.	ná gakáyum (bitter), ná shukúrum (sour), ná bayú (salted), ná ghashárum aú shí (bèsen shíake agháyo shí = whatever you eat tasteless eat).	né tshítto, né padjù, né mòro né khá <i>G.</i> nà tshítiti, nà lúni, nà mòri, né khá <i>A.</i>
Don't let your feet get wet; keep them dry; <i>lit.</i> Feet never wet (let them) not become; dry keep.	Shàng eti (take care) gutis djarghànn (slip) au maími; gutis hagùm ayétè=thy feet wet not do, néspu hurùt=drying sit.	pà karè ájo ne thé; shuko tshiwí ("tshoré" Astori) <i>Gh. A.</i>
Slippery . . . . .	djargann . . . . .	djargann <i>G.</i>
Wet . . . . .	hagùmm . . . . .	ájo <i>G.</i>
When you go to sleep at night, throw many clothes over you; <i>lit.</i> At night, thou sleepest, clothes much throw over.	tappé unghè gutsháyaser nfaké, guyátte (over thyself) gatòng büt dèri.	ràto tu suéy, tshíle bodo ajewí <i>G.</i> ràto tu sá, tshíle lá ajewí <i>A.</i>

English.	Khajuná.	Shiná.
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(a) DIALOGUE WITH A PHYSICIAN—*continued.*

Get into a good perspiration ; <i>lit.</i> Much perspiration make flow.	bàt horoghó detsu . . . .	bôdo girôm waleré G. lâo huluk walé A.
Then you will, with God's help, get well again ; <i>lit.</i> Then thou, God's blessing with good wilt become.	àgr koké (if these) oyón doróing etáké, khudayí mehrbani-kát daltás gumáyimá = If these all works doing, God's favor- with well thou wilt become.	àni búte móri (words) thigáto, tà tù, khudà fazl-sat, mishto bey Gh. tà tù, khudàin fazl-sate, mishto bey A.

## (b) CONVERSATION OF A PEASANT WITH A RAJA.

Give my compliments to the Raja ; <i>lit.</i> To the Raja my salute cause to reach.	Thamèrr djá djù dèshkhaltl = To the Thàm my "djù" (salu- tation) cause to reach.	Rajáte méy djù niferé ipié G. Ráte méy salám nipiár A.
The Raja calls thee . . . .	Thammè ungèr káu étshubai = The Tham to thee calling does.	Ráse tute ho thean ; <i>lit.</i> The Raja to thee "halloo" does G. Rájse túte éteun ; <i>lit.</i> The Raja to thee calls A.
Peace (be) on you . . . .	; . . . .	As-salám aleykum.
On you (be) peace . . . .	; . . . .	Aleykum salám.
Halloo! good man! where have you come from? <i>lit.</i> Halloo! good man! thou whence hast come?	le! shuwá hirr! ung amulum dukóma?	Ey! shó mushá! tu kónu alo? G. Alá! shó mushá, kónu alu? A.
For what business have you come?	bé doróanèr dukóma = what business-to hast thou come?	djèk krómedje alo?
Sir! I have come on the strength of your great name ; <i>lit.</i> Sir! your name taking I have come.	djù! djá únge uyùmm gufk dayàl (hearing) dáyam (I have come).	dju! tey nom giní álos G. dju teyn nom giníte alos A.
On what business have you come? <i>lit.</i> What business taking hast thou come?	bésen doróaner dukóma? . . .	djèk krómm gi álo? G. djòk krom gi álo? A.
Bestow on me a bit of land ; <i>lit.</i> To me soil a bit (lukék) kind- ness do ("let there be" in Astori).	djáre lukèñ bushái mehrbani étas awaje (to do is proper).	máte kúy lukèk* mihribáni thé G. múte kuy lukèk* mihribáni bo A.

\* "lukèk" was described to me as being equivalent to two or three "halls" in Panjābi, which is the amount that three pairs of bullocks can plough in the year = three ploughs; but at the same time "lukèk" was also explained to me as being only one day's ploughing, which is called in Nagyr, "hànn sá hárr ugharkas dish mehrbani djáre eti" = one day's plough to drive place (land) kindness to me do—Kindly give me enough land for one day's (ploughing). (Compare German "Joch" and "ein Morgen Land.") "Sá," however, is "month" and also the name for "sun," so that the above sentence is literally "one sun's ploughing," or as much ploughing as can be gone through during "one day's daylight."

English.	Khajuná.	Shiná.
(b) CONVERSATION OF A PEASANT WITH A RAJA— <i>continued.</i>		
Sir . . . . .	djú ; <i>damán</i> (Dominus) . . . . .	jú, djú, <i>dabón G.</i> <i>damón A.</i>
You are the Lord . . . . .	mallk ung ba.	tù mallk hanó.
I will do you service ; <i>lit.</i> I thee service will do.	djá ungé shedarí etsham* . . . . .	mas téy shenarí (shedarí) thém G. muso tey shenarí them A.
Kindness, present, mercy . . . . .	mihrbani . . . . .	shazdé, mihribani G. & A.
Thanks to the Raja, thy kindness.	shukr djú Thàmm, unge mehrbani.	shukr Ra, téy mihrbani.
He has acquired a good name (by his kindness) ; <i>lit.</i> He has done name (the Hindustani "neyk-nám").	This man has done for himself a good name=kinnésisse ikàrrer shuá íkt (or "namós") étimi.	nàng namós thea Gh. = he exerted himself with ambition. namosh tháu A.
(c) ON TIME.		
One portion of either day or evening.	(The Khajuná divisions of time are explained elsewhere.)	tshónék.
Sun one portion has come ; <i>vis.</i> , the day is four hours old.	éá parián dñmi . . . . .	sûri tshónak áli.
(Mid-day) it has met together . . . . .	daghói manimi . . . . .	dazó billí Gh.
The sun together has come . . . . .	. . . . .	surj diazó bâli A.
Down (early afternoon) . . . . .	pishln . . . . .	pishln.
The sun is going down . . . . .	sá pishln mánimi . . . . .	sûri pishln billí.
Sunset . . . . .	bâr . . . . .	bâr.
The sun has set . . . . .	sábûr mánimi . . . . .	sûri bâr billí.
(Curfew.) The woman to sleep has begun = 9 or 10 o'clock. †	gutshéyas kènn manimi = Time to sleep is.	tshéy sukèyn billí Gh. tshéy soakèyn billí A.
(This phrase is not usual in Nagyr, but is common at Astor and Ghilghit.)		
Night divided has become = midnight.	tàpp tràng manimi . . . . .	rátí trang billí.
One hour before morning; <i>lit.</i> Of morning one wink is.	djàm dènn mo tùkk mánimi . . . . .	lotshíki tùgg billí G. lotshíki dùss billí A.

\* or "Dja ungé shedari-ulú hurusham = I will sit in your service. *Raja's reply:* Djá ungé bushái gutshítsham, unge djæ nimék haláli-néti (doing) shedari étas awaje = I thee land will give, thou to me salt-fidelity doing, service to do is proper.

† "Neyk-nám" seems now to be the common name for "good name"; "nàng" appears to be "rivalry" and "namós" = ambition; the words "nàng namós" often go together (see the rendering in the Shiná column).

‡ The women leave off spinning at about 9 o'clock in the evening, "time for all honest people to go to bed."

English.	Khajuná.	Shiná.
(c) ON TIME— <i>continued.</i>		
Morning . . . . .	sàng . . . . .	lò.
The morning has dawned . . . . .	sàng mánimi . . . . .	lò biló.
The peaks are red = It is day . . . . .	khánete (above) djill mánimi, or "tshfshe itánete (on the peaks of mountain) djill manimi."	tillf djill billf.
The peaks have vanished . . . . .	tàmm manimi (no peaks are mentioned), or "sá tamm ma- nimi" = the sun (the day) has vanished.	tillf thàm biléj G. tillf géjj beléj (also "maràg" in Astori for "thàm").
The white evening = twilight . . . . .	burùm shám (manlmi) . . . . .	shéo shám.
Morning twilight . . . . .	guyássa (see page 3) . . . . .	patá yùn.
Moon full has become = full moon.	halánts huldjèmmi . . . . .	yùn pûri billf.
Moon divided has become = half moon.	halánts tràng manimi . . . . .	yùn trang billf.
Moon semi-circular has become = 4th quarter (?)	halánts ghandêr (crooked?) manimi.	yùn khólí billf.
Moon old has become = new moon.	halánts guyá (darkness) manimi	yùn shûdi billf.
Darkness has come (in Astóri "tsîn").	guyá (darkness) . . . . .	katêsh álu.

The Ghilghitis term the second fifteen days of the month "the fortnight's darkness." In Nagyr the first fifteen days are called "halánts," and the second fortnight "guyá," darkness; turmá-tsindi-kuts halánts; turmá-tsindi-kuts guyá = fifteen days bright, fifteen dark.

Where not specially indicated, the Astori and Ghilghiti enumeration for time is identical. It seems, however, that the Ghilghitis understand the divisions of time better than the Astoris and Chilásis, although the Astoris are somewhat acquainted with the Panjábí way of reckoning time. Compare chapter on "Time" in Vocabulary, pages 15 to 19, as also separate account in the Ethnographical part (Part II of this work).

(d) MISCELLANEOUS PHRASES.

English.	Khajuná.	Literal Translation or Remarks.
Peace on you, brother . . . . .	selam aleykum, atshu . . . . .	The reply is "Aleykum selám," as among all good Muhammad- ans, by whomsoever address- ed.
Why did you come? . . . . .	bès dukóma?	
There is business . . . . .	doró ðila.	
What business is there? . . . . .	bésen doró ðilá?	

English.	Khajundá.	Literal Translation or Remarks.
<i>(d) MISCELLANEOUS PHRASES—continued.</i>		
(You) will stay (sit) . . .	hurúshuma.	
I will not stay (sit) . . .	auhurusham.	
You will be fatigued, rest doing, go.	guártshuma, shu néti, ni.	
To-morrow the plough I will do	tsòrdì harrki étsham.	
Why are you sitting this time ?	khoté kène bès hurutuma ?	
To wheat sparrows are coming(?)	gúrete tshèù mayibían.	
Have you food, or not ? (flour, if taken away, is called "genn;" if not, "daghoan").	ungetzé genn bitsánna, apia ?	
I have nothing . . .	djá ápatshi béske apl . . .	= I me near anything not is.
I will give thee bread to-day .	djá khultumo shoró gútsham .	= I to-day bread give (see Part 2 of Grammatical Sketch for the different verbs and forms used in connection with giving different things, page 236. See "TO GIVE," page 232.)
May God give thee, to me the poor mercy for bringing.	Khudá umere gútshi, dje ghari-per djág dutsiyáke.	= God thee will give, me poor mercy for bringing.

## 5. APPENDIX TO SHINÁ VOCABULARY.

Mr. Baden-Powell obliged me with the following list of Chilási words which he collected from some men whom he met on a tour towards the frontier of that country. The same officer has also favoured me with an explanation of some Panjábí Industrial, Zoological, and Botanical terms.

Water = waf (wéy in Ghilghiti).

Lassi = mail (sour milk "lassi" of Kághán, &c.).

Wheat = gúnh (corruption evidently of gehun) ("gúm" in Ghilghiti).

Fire = hagár ("agár" in Ghilghiti).

Tree = búté.

Gold = són.

Earth (mitti) = sum.

Grass = kath.

Cattle = gò (really means "cow").

Buffalo = maishé.

Goat = latt.

Sheep = áilé (means probably "goats").

Mother = áje.

Father = bábo.

Son = puch.

Mountain = khun ("tshish" in Ghilghiti).

Cloudy sky = ado (means probably wet weather = ája).

Rocky = batt (means more correctly "a stone").

Man = manur ("mamfo" in Ghilghiti).

Woman = chai ("tshéy" in Ghilghiti).

5. APPENDIX TO SHINÁ VOCABULARY—*continued.*

Wood = júk.	} Just as in Hindustán ("agái," "hagai," in Shiná generally).	Cloth (generally) = jamáli.
Milk = dudh.		Woollen cloth (pattu) = chanahri.
Heaven = Asmán.		"Loongee" = lungi.
"Ghee" = ghi.		<i>Juniperus</i> = chilf.
House = gosh ("gôt" in Ghilghiti).		<i>Pinus excelsa</i> = chír.
Chapatti or bread = tiki.		<i>Picea Webbiana</i> = rél.
The act of patting out the flat cake = tiki-tun.		<i>Deodár</i> = palur.

N.B.—Mr. Powell uses the *ch* like the German *tsh*; and *j* as in English, not as in German; the vowel "e" as in German.

NOTE.—It is clear that for the articles these people *import* or *trade* with they use the Hindi or down-country words; what their own country produces they have their own names for; e.g., *cotton* cloth is always imported and known by Hindi names, *lungi*, &c.; *woollen* cloth they *make* and call "chanahri," which is a peculiar word. The people came from Tángir, near Chilás, four days' journey below Ghilghit on the same side; eight days' march to Amb.

## ANIMALS.

Bára-singh (*lit.* the "twelve-tynd"), *Cervus elaphus*: whether the same in the hills and plains I do not know.  
 Markhór (wild goat), the "snake-eating" goat.  
 Harri, lark (?)  
 Tshakór (partridge), the *Caccabis Chakor* of Jerdon.  
 Titar, the black partridge, *Francolinus vulgaris*, Jerdon, III, p. 558.  
 Maina (*Acridotheres tristis*, Jerdon, II, 352), the common "maina."  
 Newal, weasel (?)  
 Tshak-tshundar, musk-rat (?) A kind of cracker or firework is also called by this name in the Panjáb, as on being lighted it runs about on the ground like a rat.

## MISCELLANEOUS.

Dupatta—a scarf worn by women, so called because made of two pieces sewn together.  
 Lungi—a check cotton cloth, worn as a waist-belt or as a turban. Excellent lungis are made at Peshawar, &c.  
 Kangni—a small earthen vessel covered with basket-work for holding fire: carried under the clothes for warmth.  
 Bájra—a kind of millet, *Penicillaria spicata*.  
 Sereo—not known.  
 Mak—for makai—Indian corn (*Zea mays*).  
 Pit—Not known.  
 Sang (shell) or shank—the large conch shell, used in old Hindu mythology as a war trumpet, and still as a trumpet in religious ceremonies. Pieces of this shell are made into wristlets, and into ornaments of all kinds.  
 Sofaida is the "Abile," white poplar, *Populus alba*. The species *P. fastigiata* is called also by the same name. The white-wood boxes in which Kabul grapes are imported are made of it. In Ladák and Lahoul it is used for rooting.  
 Alú Bokhara is a fruit tree (*Prunus domestica*, var. *Bokharensis*), and as dried fruit the *prunes* are imported from Kabul and elsewhere. The dark variety of plum is sometimes grown in the plains (cultivated).  
 Phák or phág is the wild fig, *Ficus caricoides* [called by that name in Kághán and about that region of country (Anjir of plains), or phagwári].



B.—Dialogues comparing Khajuná with other Dialects.

DIALOGUES, &C., IN KHAJUNÁ, COMPARED WITH KALÁSHA (THE LANGUAGE OF A MENIAL TRIBE OF KAFIRS SUBJECT TO CHITRÁL), AND WITH ARNYÁ (THE LANGUAGE OF CHITRÁL).

DIALOGUES IN KHAJUNÁ AND KALÁSHA.

English.	Khajuná.	Kalásha.
I want to learn your language .	djá ungé bášh bëyyer dumár-tshuba.	<i>táy mondr a gátim dáy.</i> thy speech I to learn have.
If you are ill I will give you medicine.	agr ung ghaliz báke djá únger millí gútshem.	<i>tu sabún ti asas táy wezi hárem.</i> thou ill if (?) art thee cure (?) I will do.
Get all the things ready . . .	oyôn eswáb tiár eti . . .	<i>tshikk mál eg awata kroái.</i> all property one place get.
Are you ready to go? . . .	ung nítsher tiár mané? . . .	<i>tú paráss, á né?</i> thou will go? or not?
Put your clothes on . . .	unge gatòng bel . . .	<i>tshéu sambies.</i> clothes put on.
I want to learn Kalásha . . .	djá Kalashá-bášh héyyer khosh dilá (or dumártshuba).	<i>máy Kalásha-mondr djanáy ghattudéy.</i> to me Kalásha speech (?) to learn (teach?) is necessary (?)
You are my friend . . .	ung djá shughùlo bá . . .	<i>tú máy dári.</i> thou my friend.
Wherever you meet an enemy kill him.	ámuluké dushmán guyeyaké éskanas awáje (to kill is proper).	<i>dushmán kawágalle páshik, hróy.</i> enemy wherever meet kill.
It is not proper to say such words.	dakhil bar sanàs munasib api (or vulgar "au awáje").	<i>shála mondr né dék osha.</i> bad words not to give proper.
You ought to go to-day . . .	ung khulto nías awáje . . .	<i>tay óndja parik, prúshít.</i> to thee to-day to go, (is) good.
Get the gun ready . . .	tumák iltùl (special "getting ready" for "gun").	<i>tupèk udjái.</i> gun prepare.
Sing, dance . . .	girát (dance), gharìng eti (sing)	<i>gròn dyè, nál kára.</i> song give, dance make.

English.	Khajuná.	Kalásha.
What is your name ?	ung guik besèn dilá ?	táy nómm kía ? thy name what (?)
Whence do you come ?	ung amulum dukóma ?	tú kawelo à ?
When do you go ?	ung béshel nitshuma ?	tú kawèy parizdéy ?
Why did you come ?	ung bès dukóba ?	tú kóne à ?
What do you want ?	ung bèsen dumértshúba ?	tú kía gates ?
I am very hungry	djé bùt tshaminí bá	a bò anóra.
Are you thirsty ?	ung tsille buk yùl bíá (yùl = throat) (thou for water hun- gry throat art ?)	tú dáhán háwe ?
Prepare food	shíeser besèn (something) tíár eti.	áú kári.
Is your home near ?	unge há asir dilá ?	téy dèsh tádaka shíu ?
Is the road far ?	gann matán dilá ?	pònn dèshu ?
Yes, it is far	awwá, matán dilá	háu, déshe shíu.
No, it is near	bé, asir dilá	nè, tádaka.
Bring me to eat and drink	djáre besèn shíeser minasèr dí- sin.	máý hátia óni, jùm.
Bring water	tsill disù	úg óni.
Sit here	kòt-patshi hurùt	ayá nisl.
Light the wood	ghashilles éskul	shulà badzái.
Light the candle (?)	tshirákh làmm eti (or "éspal")	lùtsh upuwáy.
Blow out	tshiràkh ésta	„ phaláy.
Stand there	ète-patshi taàtt dié	alai-kézi tshishti.
Come quickly	tsòr djù.	kashàp f.
Go slowly	talá ni	briàsh pári.
Put the saddle on the horse	haghùrete tillang édili	hàshis hunn dè. to the horse saddle give.
Tie the cow to the tree	tòmtese buyá tàkk eti	gá múto sòm m bòni. cow tree with bind.
How many sheep and goats have you ?	unge-pátshi berumán huyés tsighr bíó ?	tay kimòn ásan amréa páy ?

English.	Khajuná.	Kalásha.
I want nothing . . . .	djáre beske bekár apío . . . .	hìski ne gátem.
Is he your brother ? . . .	kinnè siss unge gótsho bayá ?	assá táy báy è ?
This load is not heavy ; lift it . . .	koté baldá tsùm apl ; dál-eti . . .	assa phàr ugúráko nè ; upraí.
Take care . . . . .	shàng eti . . . . .	ánde aláí djagdái.
Is the road good or bad ? . . . .	gánn daltás dilá be gunákkish dila ?	pònn prúshte ; khátsha ?
Is the mountain high ? . . . .	tshlsh thánúm bía ? . . . .	sònn hùtala ā past ?
Is there a bridge over the river, or not ?	sinndáte bàsh bía, bee ? (or not).	gau súa shú ā nè ?
Bring ropes quickly . . . . .	gàsh tsòrr dítsu . . . . .	radjúk kashàp óni.
Bring butter, milk, cheese . . . .	maltàsh, mammù, tshaká dítsu . . .	pratshóno, tshlr, plnda.
Curds, meat, wine . . . . .	díltar, tshàpp, mèll dítsu . . . .	niú, móss, dá.
Grass, flour, fire . . . . .	shiká, daghówang, phù dítsu . . . .	káss, átt, angár.
Fruit . . . . .	phamòl dítsu . . . . .	mewá.
Smoke tobacco . . . . .	tamáku miné (drink) . . . . .	tamakù kashái.
Is there much sport about here ?	khoté díshilu darà but dila ? . . .	aya dyagauna murù bó aan ?
If you will do good service, I will give you many presents.	àgr unge djáre shaderéy daltás ethaké, djá unger mihrbani étsham.	may hátia prùsh kròmm kari tày saripá dèm.
I am very hot . . . . .	djé bùt garùm amannam . . . . .	may bó hùllik karu day.
I am very cold ; put clothes over me.	djé tàtting amannam, djáre ayètte dérfn.	may tramóna karu day ; tshéo dé.
Are you well ? . . . . .	ung daltás bá ? . . . . .	prushte ásia ?
It will rain to-day . . . . .	khúlto haralt djútshi . . . . .	òndje bàshik diyálf.
It is very dark, where am I to go ?	bùt tutàng dilá, djé amm nitsham ?	bó tramashùng háo ; kuei parim.
Call the dog . . . . .	hùkker káu étin . . . . .	sheura (shónra), khundiýái.
Call the servant . . . . .	shàdderer káu etin . . . . .	sháderr tshéyn.
May God keep you well . . . . .	Khudá unger khòsh gotish . . . . .	khuda tai prusht káren.
Good-bye . . . . .	djù, yá djúya ! = well, good-bye (a Tibetan salutation).	shpáte.

English.	Khajuná.	Kalásha.
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DIALOGUES IN KHAJUNÁ AND KALÁSHA—*continued.*

(Kalásha salutation)	salám aleykum	shpáti.
(*Báshgeli salutation)	.	streká ésha.
Go quickly	tsòrr nì	adihai pári.
Tell the truth	tsànnè senn	udjek mondr dé.
Give me water that I may drink	djáre tsill detshi, dje miyám	ug dé, pim.
Come inside	úllu djù	udrřman ì.
Go outside	hólle nì	binàk pári.
Come here	khòl djú	ayà ì.
Where did you go?	ung àmm nibám?	kawái paráo?
Come now	múto djú	shóndje ì.
This time (day)	hotè kène	shondje ádoò.
When did you buy it?	unge koté tshiz beshèl yanuma?	kái ómi.
Who are you?	ung menen bá?	kúro tú?
Which [is it]	ámis bí	te kura?
Have you eaten bread?	ungé shapik shíma?	awù áshis?
Eat bread	shapik shl	awù jù.
I am ill to-day	djé khúlto ghalfz ba	á óndja bey derkár.
My name is Malik	djá aik Malik dilá	mái nom Malik.
Give it to me	djáre djau	mótsheš dé.
Sit near me	djá-patshi hurùt	mái tada nisi.
Take it from me	djá-tsum tsù	mai pl gréas.
Kill me	djá áskann	mai hróy.
Where is your country?	unge bushéi ámulu dilá?	mími dèsh kawáshen.
Shut the door	hìng tàmm eti	duòr kari.
To run in the heat is bad	garúmulu gártsar gunàkkish dilá.	húluk udhéh purì (?) na.
The son of the father	áya-l ("y" like "r")	pútras dadás.

\* The Báshgelis are another and, perhaps, the principal tribe of the Siab Posh Kafirs.

English.	Khajuná.	Kalásha.
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DIALOGUES IN KHAJUNÁ AND KALÁSHA—*continued.*

The father of the son . . . .	iyé-yùu . . . . .	dadas pútras.
Throw [with] the stone . . . .	dayòk delli . . . . .	bàtt grì thè.
Wooden ; of wood . . . . .	} huné-étubán = of wood they made.	{ shula grì ; shulaanl. kaishiu.
Made of wood . . . . .		
The smell of the water is bad = watery smell is bad.	tsille nàs gunàkkish dilá . . . .	ugani bó gònd.

6. COMPARISON OF KHAJUNÁ WITH THE KALÁSHA VERBS "TO STAND" AND "TO EAT."

[Compare the Khajuná with some of the forms of "tshitshik" and "juk" = "to stand" and "to eat" in Kalásha.]

TO STAND . . . . .	tsàt díes . . . . .	tshishtik.
Stand thou . . . . .	tsàt dié, lèy (or tsàt dié) . . . .	tshishtì.
I stand . . . . .	djé tsàt diéyeba . . . . .	a tshishtim.
Thou stand . . . . .	ung " " . . . . .	tu tshishti.
He " . . . . .	inne " diéyebai . . . . .	se tshishteu.
She " . . . . .	inne gùss tsat diéyeba.	
We " . . . . .	mí tsat diéyebân . . . . .	abi tshishtik.
You , . . . . .	mā " " . . . . .	tuaste tshishti (tshishta?).
They " . . . . .	ú " " . . . . .	eledrus tshishten.
I stood . . . . .	dje tsat deyeyebam . . . . .	a atshishtis.
Thou " . . . . .	ung " " . . . . .	tu atshishti.
He " . . . . .	inn " " . . . . .	se atshishteu.
She " . . . . .	inne* " " bom . . . . .	"
We " . . . . .	mí " " bām . . . . .	abi atshishtimi.
You " . . . . .	mā " " . . . . .	tuaste atshishti (atshishti).
They " . . . . .	ú " " . . . . .	eledrùs atshishtani.
I will stand . . . . .	djì tsàt deyétsham.	
Thou will stand . . . . .	unge tsàt deyétshuma.	

\* Or "inne gùss" = this woman.

English.	Khajuná.	Kalásha.
He will stand . . .	inne tsàt deyétshi.	
She „ . . .	inne tsàt deyétsho.	
We „ . . .	mī tsàt deyétshan.	
You „ . . .	mā tsàt diyétshumen (or “deyetsheen). ū tsàt diyétshuman.	
TO EAT . . .	shfes . . .	juk.
Eat thou . . .	shì . . .	ju.
I eat . . .	djá shítshébá . . .	a jum.
Thou . . .	unge shítshubá . . .	tu jus.
He „ . . .	inne shitshubarí . . .	se jui.
She „ . . .	„ shitsbubó.	
We „ . . .	mí shitshebán . . .	abi juk.
You „ . . .	má shítshubán . . .	tuaste júa.
They „ . . .	ū „ . . .	eledrús jún.
I ate . . .	djá shíyam . . .	ashis.
Thou „ . . .	ungé shíma . . .	tu ashi.
He „ . . .	inne shími . . .	se ashu.
She „ . . .	inne shimo.	
We „ . . .	mī shimen . . .	abi ashimi.
You „ . . .	mā „ . . .	tus tshikk ashili.
They „ . . .	ū „ . . .	eledrus ashin.
I will eat . . .	djá shítsham.	
Thou „ . . .	unge shítshuma.	
He „ . . .	inne shítshimia (shítshimi).	
She „ . . .	inne shitshumua (shítshimo).	
We „ . . .	mí shítshen.	
You „ . . .	mā shítshumena.	
They „ . . .	ū shítshumena.	

7. KALÁSHA PROPER NAMES.

(For Khajuná proper names see pages 80 to 89.)

NAMES OF MEN.	NAMES OF WOMEN.	NAMES OF CHILDREN.
Malik.	Danúli.	Torikdári. } high castes. Butidári. }
Bebhàng.	Ramagúlli.	Shalekdári. } Lower castes ; the Bumburnaù. } last seems a high Rajawári. } caste.
Kamàli.	Máikétshi.	
Shatóng.	Tramkíti.	
Batshù.	Tehitrétshi.	
Sharíki.	Masárs.	
Tamashawèk.	Latshái.	NAMES OF VILLAGES.
Zinatshà.	Darimíki.	Mumurèt. } Villages whose in- Bongmù. } habitants are Biriú. } allowed to inter- marry.
Sumál.	Nangl.	
Bèkk.	Miséli.	
Gashará.	Gulifa.	
Kelli.	Namakinn.	
Mírak.	Wássi.	
Tàsh.	Poríshi.	
Tumr.	Núr bigfm.	
Djoán Sha.	Sonétshi.	
Unán Bekk.	Kambruetsi.	
Tòrr.	Darbolí.	
Mára.	Sonekí.	
Alyáss.	Waz bray.	
Djanekwár.	Maúki.	
Mirza Bèkk.	Durdaná.	
Dadúk = uncle.	Badaràk. } Names of cele- Yamni. } brated beauties. Donashfri. }	
	Gumf Masturá.	
	Badulkéi.	

English.	Khajuná.	Kalásha.
Light . . . . .	sàng . . . . .	lüss (also pralik and lutsh).
Darkness . . . . .	guá . . . . .	tramashùng.
Evening . . . . .	táppe (night) . . . . .	trómush.
Cock . . . . .	karkámuts . . . . .	kakanwàk.
To-day . . . . .	kúlto . . . . .	ondja.
Yesterday . . . . .	sáti . . . . .	doshthópa.
To-morrow . . . . .	djímele . . . . .	ghêri.
Day . . . . .	sá . . . . .	báss.
Year . . . . .	yol . . . . .	káu.
Great . . . . .	uyùm . . . . .	dríga.
Small . . . . .	djòt . . . . .	tshútek.
Much . . . . .	bùt . . . . .	bó.
Little . . . . .	pális . . . . .	títshék.
Beautiful . . . . .	daltás* (good) . . . . .	shishóyek.†
Ugly . . . . .	gunàkkish (bad) . . . . .	nazgústi.
Clean . . . . .	pakizá . . . . .	pagizá.
Dirty . . . . .	thèrk . . . . .	nazf.
Deep . . . . .	guttùm . . . . .	gùtt.
Rich . . . . .	shetillo (strong), gammès . . . . .	daulanmán.
Poor . . . . .	asháto (weak), taràkk, gadayélo . . . . .	ghariblély.
Miserly . . . . .	{ khatshélo . . . . . es-tshedùm = his heart narrow . . . . . karùn . . . . . }	{ káske né dalé = he gives to no one. }
Liberal . . . . .	shiélo, shuá, es-shokùm = heart wide. . . . .	tshíkin.
Quick . . . . .	tsòrr . . . . .	kashàp ; kashàp í = come quickly.‡
Slow . . . . .	talá . . . . .	briásh.
How many ? . . . . .	bésum . . . . .	komón (?)

\* daltás ishkil, "good face" for a man; daltás mshkil, "for a woman = good his-face, good her-face.

† A very pretty woman = Bó prusht muráyek.

‡ There is a mistake in the rendering of this word in the Comparative Vocabulary (Part I of "Dardistan").



English.	Khajuná.	Kalásha.
9. IMPERATIVES.		
Hear . . . . .	dukóyal (hear), dukóyalish (let him hear).	krònn kares = give your ear.
Be silent . . . . .	tshùk eti . . . . .	hùk mù káre = make no noise.
Look . . . . .	barèn . . . . .	djagáí.
Ask . . . . .	dégharrus, doghárrus . . . . .	putshná.
Give . . . . .	yù . . . . .	dé.
Run . . . . .	gárts . . . . .	kashàp ; kashàp pári = go quickly.
Speak . . . . .	sènn . . . . .	mónnde (mònn dé?).
Do . . . . .	éti . . . . .	káre ; krórùm (business) káre.
Sleep . . . . .	gutshá . . . . .	prasúy.
Get up . . . . .	diyé . . . . .	ushti.*
Light . . . . .	làmm eti or éspal . . . . .	upráí.
Fall . . . . .	gowál (fall thou), gowállish (let him fall).	shurúis.
Bind . . . . .	bànn eti ; iphùs, tàkk eti . . . . .	bóni.
Shut . . . . .	tàmme-ti . . . . .	kári.
Open . . . . .	báto-ti . . . . .	umráí.
Sing . . . . .	gharìng-ti . . . . .	gron dié.
Dance . . . . .	giràtt . . . . .	nát kari.
Play (the dól) . . . . .	harìpp-ti, egar S. ; egarin, pl.	wàdj bandjai.
We all . . . . .	miyôn.	
You „ . . . . .	mayôn.	
They „ . . . . .	uyôn.	
Do nothing . . . . .	beska ayéti.	
Don't do . . . . .	ayéti.	
Come . . . . .	djù . . . . .	l.
Go . . . . .	nl . . . . .	pré páre.
Bring . . . . .	dítsu . . . . .	óni.
Take away . . . . .	tsù . . . . .	hári.

\* ushti, lujáu = get up, the daylight has appeared.

English.	Khajuná.	Kalásha.
IMPERATIVES— <i>continued.</i>		
Stop . . . . .	tsàt dié (stand) . . . . .	mò páre = do not go.
Sit . . . . .	hurùt . . . . .	nisí.
Eat . . . . .	shì . . . . .	jú.
Drink . . . . .	miné . . . . .	pf.
Beat . . . . .	télli, délli . . . . .	láí.
Kill . . . . .	eskann . . . . .	hróy.
Strike dead . . . . .	. . . . .	hrói istí.
Buy . . . . .	{ gàsher . . . . . gann . . . . .	{ gréas. Price, gré? <i>ek psaye</i> = one goat; this appears to be the basis ( <i>pecunia</i> ) for Kalásha reckoning.
Catch hold . . . . .	dònn . . . . .	grí, hàsh gri = catch hold of the horse.
Sell . . . . .	gasheti . . . . .	brìnn kíràs.
Let go . . . . .	phàt-eti . . . . .	lasáí.
Tear, break . . . . .	yàll . . . . .	tshíni.
Sow . . . . .	bò gì (bo = seed) . . . . .	si.
Throw away . . . . .	wàshi (also "lipeti") . . . . .	histi.
Boil . . . . .	tsil-ulu détsir (in-water cook) . . . . .	haláí.
Roast . . . . .	kebáb éti . . . . .	sù de.
Do not forget . . . . .	aú gharè (do not speak); till aéli = do not forget.	mò práshmos.
Cook . . . . .	détsir.	

## 10. KHAJUNÁ AND ARNYIÁ DIALOGUES, &amp;C., &amp;C.

English.	Khajuná.	Arnyíá.
I ask something . . . . .	djá besèn doghárushuba . . . . .	<i>awwá bashèr aréstam.</i> I a word ask do (?)
Have you bought it? . . . . .	ungé kosé yenuma? . . . . .	<i>tu saudá alá; ésa?</i> Thou purchase taken?

English.	Khajuná.	Arnyá.
He blew . . . .	inne pù-étimi . . . .	<i>hása puístai.</i> He blew.
We will cook food . . . .	mí shîes détsiritshan . . . .	<i>shapik koré assúsi.</i> Bread make (?) we will.
Have you made the account ? . . . .	unge hisáb étuma ? . . . .	<i>tù hisáb arua ?</i> Thou account hast made ?
They cut this in pieces . . . .	ú tshurúk etshuban (if meat or wood), bisartshubán (if grass).	<i>he chinístani ?</i> They cut.
All the women have died . . . .	oyón gushiyants uyírumen . . . .	<i>tshik komerán obrístani.</i> All women have died.
That woman calls . . . .	kinnè gusse djùgoshubo (calls thee).	<i>hase qumri huy doyan.</i>
I have done much work . . . .	djá bùt doró étam . . . .	<i>kòrum bó arestam.</i> (Perhaps it should be "be <i>korestam</i> , I did.") Work much I have done (?)
He fell down at once (down he fell).	kinnè síss hikk damná khàtt wálimi.	<i>djúnaba aukh parístai.</i> ("parístai = sleep"?)
The king killed three men . . . .	Tháme iskl síss óskanimi . . . .	<i>Mitèr trôï, róyan marístai.</i> The king three men killed.
That woman laughs much . . . .	kinnè gúss bùtt ghasitshubo . . . .	<i>hé qoméri bó asíran.</i>
Open the door . . . .	hing báto éti . . . .	<i>derr báto</i> (is certainly <i>Shiná</i> ).
I lift much weight . . . .	djá bùtt tsôm (weight) dàl ét-sheba.	<i>awwá bo kái gáni asum (?)</i> I much weight lift (?)
Can you read the Korán ? . . . .	unge Kurán senes uléyeba ? . . . .	<i>bisá Qorán vé a sumi ?</i> You Korán to read (can) ?
He runs much . . . .	inne síss bùtt gárshubai . . . .	<i>hamé bó denyán.</i> He much runs.
I have sold the horse . . . .	djá hagùrr gáshetam . . . .	<i>istoro binéwim.</i> The horse I sold.

English.	Khajuná.	Arnyia.
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KHAJUNÁ AND ARNYIÁ DIALOGUES, &C., &C.—*continued.*

You sew clothes . . . . .	unge gatù tshùk-etshuba . . . . .	<i>tu tshalai sué.</i> Thou clothes sewest.
Be silent . . . . .	{ tshùk-ele (?) . . . . . tshùk-eti (also "sew") . . . . .	{ phik bóy. selitor. lit bo.
They sleep . . . . .	ué gutshétshubán . . . . .	parístani.
Take . . . . .	yànn . . . . .	hát.
Bring . . . . .	dítsu . . . . .	aré.
They take away . . . . .	ué tsùtshubán . . . . .	hami pashiran alúm (?)
Bring water . . . . .	tslll ditsù . . . . .	uk angior.
Tear . . . . .	tsár-eti . . . . .	phátt köman.
Tell, read . . . . .	sènn . . . . .	rá.
Wake . . . . .	shàng gumán (watch) . . . . .	rupé.
Awake . . . . .	déstal . . . . .	rupáo (óreyásur).
Weep . . . . .	hèrr . . . . .	mo kalé.
Weigh . . . . .	ghané . . . . .	nimáo.
Write . . . . .	girmin . . . . .	niwáshe.
Understand . . . . .	bullsh* (?) dokóyal = hear . . . . .	húsh koré.
Be . . . . .	gumán = become thou . . . . .	asúss.
Horse . . . . .	hágùrr . . . . .	istor.
Ass . . . . .	djakùnn . . . . .	gordók.
Wood . . . . .	ghashlll . . . . .	deor.
Shut the door . . . . .	hng tamm eti . . . . .	derr kári (is Kalásha).

\* I hear but do not understand = Dja deyeldjebá, assulu (in my heart) aó balími.

KHAJUNÁ DIALOGUES IN THE DIALECTS OF YASIN, HUNZA, AND NAGYR.\*

English.	Nagyri.	Yasini Biltum.
Who are you? . . .	um amin ba? um menen ba? .	um amm bá?
Where did you go? . . .	um amulum bá = whence art thou?	um am nibam.
What did you do? . . .	ùm bè ethuma? <i>H.</i> um besan ethuma? <i>N.</i>	um besana thama?
Of the two which you want? .	khose altátsum ame yénuba <i>H.</i> khosé altatzum unge amfs yeyma <i>N.</i>	khose altatz ami yeyba?
I want this . . . .	djá khote yáyem = I want this <i>N.</i>	dyèk hose sùkyèm (?)
I want that . . . .	unge eté yónn = you want that <i>N.</i>	dèyk inne sukyèm (?) umme.
Why did you do this? . . .	koté doró bés étuma? . . .	<i>khote doró bésene kari étúba?</i> This affair why did you do?
Did you come on horse or foot?	ung haghurer dokoma, bé gatál dokoma? <i>N.</i>	um hagúra dukóma, ti dukoma?
How do you say? . . . .	ung bélete gharítshuba <i>N.</i> . . .	um besen saíba?
If you do this, I will be sorry .	ungè koté doró etáke, dje baltáyam <i>N.</i>	ummo koti duró etumáken baltáyam.
As you will do, so will I do .	ungé ethúmeke doróing, djáke étsham.	umme éthum êké gyá êkyám?
From here till the fort go . . .	kolémo kánner nì . . . .	kolemoum kane djúk (near) ni!
If you do not do this I will (imprison you) shoot you.	agr ungé avétáké djá (ung bánngutsham), tumáken gudedjam.	umme khote duró ayè, tumake (bé gukyèm).
<i>To-day I brought grapes</i> . . .	djá khúlto ghaing dutsúyam (I brought), dutsúshaba (bring).	khulto ghain ditzam.
Khulto ditzam (ghain) . . . .	dítsam (I brought).	
<i>Yesterday I had brought pomegranates.</i>	sabur bitshil dutzam . . . .	sabur bitshil ditzabam.
Sabur ditzabam bitshil.		
<i>To-morrow I will bring apples.</i>	djimele bált dutsútsham (also "dítsham").	djimden balt ditzebam.
Djimden ditzebam balt . . . .	"dítsebam" is "I had brought."	

\* Where only *N.* is given at the end of a sentence, the word is the same in Hunza and Nagyri; otherwise *H.* for "Hunza" is also given. The words in the third column represent what was known of Khajuná before my visit to Dardistan in 1866, and seem to be incorrect renderings of the rough Biltum dialect of Khajuná spoken in some parts of Yasin, which are now compared with Nagyri and Hunza proper.

English.	Nagyri.	Yasini Biltum.
<b>KHAJUNÁ DIALOGUES IN THE DIALECTS OF YASIN, HUNZA, AND NAGYR—<i>contd.</i></b>		
I did kindness to that man, I gave rupees.	djá inné sisser mehrbani étam, rupaye yúyam.	gyobam ; djoma (?)
I was (ill yesterday)	djá sabūr ghaliz báyam	bayam.
I am well to-day	khultu djē daltás bá	dayam (?)
I will become (ill to-morrow)	djimale dá ghaliz amáyam	nitshem (?)
I gave	djá yúyam	gya gyoma (?)
I give	djá yútshaba	gya gyokyuma (?)
I will give	dja yútsham	gya gyukyam (?)
I am ill	dje ghaliz bá	gyē ghaliz ammeyaba.
Thou art wise	ung daná bá	umm aqlmend ba.
He is stupid	inne sis bey-aql bai (bó) f.	kinne bey-aqlmend bay.
We all are sitting	mí oyón hurutubān	me uyunn * hout ban.
You are hearing	má damáyaldjubān	ma yunn dema yalumé.
They are bad	uwé gunakiénts † bán	kho yunn gunakhesh benn.
No, not	bé, apí	aye = not.

\* uyunn = all ; oyón *N.*

† This is a plural of "gunakkish" = bad.

## C.—Ethnographical Dialogues, descriptive of Customs and illustrative of Grammatical or Idiomatic Forms.

## I.—Among Friends.

## ENGLISH.

*Question.*—(Oh) friend, art thou well? In thy house is thy family well or not? are thy relatives all well or not?

(Ák-ayúa = my family; gòk-guyúa = thy family; ek-iyúa = his family; mok-muyúa = her family; mik-miyúa, mak-mayúa, ok-uyúa = their family.)

*Answer.*—Yes, friend, our side, small (and) big, all are well. (Djá ayákál = I my side; unge guyákál = thou thy side; inne yekal = he his side; inmo moyákál = she her side; mi miyákál = we our side; má-mayakal = you your side; u uyákál = they their side.)

*Question.*—In this year the harvest on your side how has it been? From trees plants much load had been or not? (Kúin = this year.)

*Answer.*—Yes; (for) this year cereals no place has remained; of fruit much load had become; (but) a wind coming entirely scatter did (dì = coming).

## KHAJUNÁ.

Somo, daltás bá? umme hále gok-gul daltas bana bé? Unge djám-djemát oyôn daltás bána bé?

Awwa, somo, mi-miyákál, djòt uyùm, oyôn daltas ban.

Kúin bushái mayákál bémani bilá? thòm-talu-tse bût garki biyom a bé? (bushái = land, harvest).

Awwá, kulin phalóing dish au manimi; mè-watse bût garkl biôm; tishen ðitshämm tatak ótimi.

## II.—About Sport.

To-morrow, (or) the day after, the Thamm (Raja) goes (out) for sport. All load-carriers they send out; to all sportsmen to-day (they) have sent men (óyasártshuban = ٤٠, ٤٠; órubán ٤٠).

That *saying* (message or order) they summon: to-day night your own bullets, powder (*pl.*) get ye ready.

In the morning first dawn *getting up* in the meeting to become present is proper.

In the *tsá* (place of enclosure for game or "shikargáh") three scores of *markhór* they have shut in.

They say: the Trangpas (Village Head) who are (جوهين) you all your own people *taking* upper paths close ye (sit and hold). (Maskó = subjects, crowd of retainers.)

If sixty markhsr, from amongst them, they one markhór let escape, (then) the Thamm the house your will confiscate.

Djimele, hípulto, Thämmo darüer nitshuban baldakuyó oyôn óyasártshuban; dárús kuyo oyóner khúlto sis órubán. ("Thàm" is in plural.)

Etté *nussèn* óyi kinuban: khúlto sabúrer máyimo ðirro miliyàng tayár étin.

Tsòr-di tutánke *diyé* marekár hazlr manáb awáji.

Tsa-ulu iski-álter *giri* doshebán.

Sáiban: Trangpátng bámnen mayóne máimáyimo maskó *núya* madáll tali ganin.

Agr iski-altèrr *giri*, hareng-ulùm hànn girlen diúsumánke Thämme há má yaldji.

(For "agr" = "akhiná" is the indigenous (equivalent).)

## III.—On Polo or Chaughán-házi.

The Raja has said (many people; therefore "ósubai") to-morrow polo we will play (beat). To the musicians give ye notice, they will play (their instruments).

Thämme ósubai: djimmdén Bolá dēdian. Bè-ritshór khàbar etin eghartshuman. (The village of musicians is close to the Fort of Nagyr.)

Hast thou given notice, oh (thou) ?

Yes, I have given notice, oh Nazúr (let me be thy offering, sacrifice).

Now (well) we will come out that ( *á bésa*) again (dá *ج*) otherwise it will become (too) hot.

The Raja has gone out for Polo ; go ye, oh (ye) ; the riders will start (go).

Now divided will be, oh ye ! (two) goals nine nine (games) we will do (play). (Tola-half, 1 khàr = 4 rupees (a miskál = baghálo in Ghilghiti), a big *he-goat* bet we will do.

Now *bet* we have made. To the Raja the *ball* give, oh ye, *striking* (whilst galloping) he will take.

Oh ye, efforts (search) make, young men, to a man disgrace with shame is ;\* you your own *party* abandon not do. The Raja has taken the *ball to strike* ; play up, oh ye musicians !

Now descend (from your horses) oh ye ; Thamm has come out (victorious) ; now again the day after to-morrow, the (from fatigue) *recovering Polo* we will strike (play).

Khábèr étuma, lè ?

Áwwa, khabér étam, Nazur !  
(The Hunzas say : Nàzer.)

Yá dúshan bésa dá ga'um mayfmi.

Thàmm Bulár dúsimi ; yegòin, léy ; hagùrrkuyò nftshan.

Ye tràng mayán bésa ! hálleng huntshó huntshó étshan. Tòllé-kharre *djaite* halibòn étshan.  
(See pages 68 and 69.)

Ya *halabón* etuman. Thàmmer *tari* yuln, léy *dògor* dúshi.

Lé, talásh etín, djuwáyo, hirrer *náshke* sherm dilá ; má máyimo *nalisho* pàtt ayetfn. Thàme *dògor* dusùmi ; égarfn, le, bérisho !

Ye dosòkfn, ley ; Thàmm dúsumi ; ye dá híppul-to *shù* Bulà dédjan. (One day's intermediate rest is called "shù.")

#### IV.—About visiting the Raja.

*People*.—Let us go (*march ye*), oh ye, we will go to the Thamm ; we will do *salám* (djù) ; our Lord he is.

*Raja*.—Whence have ye come, oh ye, good men ?

*People*.—We have come from Sumayar, oh thou whose *Nàsr* (sacrifice) we are.

*Raja*.—For what affair hast thou come ?

*One of the people*.—*Thì* (only) for thee to *salám* I have come. To thee for a petition I have come. *I* (to me) land (field) was. The Trangpá has taken it away. To *I* give (to me give) saying, "go to the Thamm," he said (then) I have come. Kindness it will become *if*, *I* (to me) that land to me to give is proper. *I* (to me) that one land was. Not me give *if*, now here in the Palace (Thang) bread *eating* I will sit (not return to my home).

*One of the Ministers*.—Now of the Thamm has kindness become ; the land (to thee) *he will give* ; going his hand kiss ; going to thy own place plough do ; quarrel not (let there) become.

*People*.—Gòin, lé, Thàmme pàtsh nftslán, djú-an étshan ; ni Damàn báí.

*Raja*.—Ámulum damáman, léy, shuá hírri ?

*People*.—Sumayurum dimémen, *Nàsur*.

*Raja*.—Bèsen doró-ganne dukoma ?

*One of the people*.—*Thì* gòrt salamanèr dáyaba. *Gòr* buyètener dáyaba. Djá málleñn bím. Trangpá dáletubai. Djáú sanàm-ke, "Thamme-patshi ni" senimi-ke dayaba. Mìhrbanì manimike djá eté mál djár djatshies awáji : Djá eté hánñ mál dilùm. Au djatshiyáke yé kholè Thàngulu shapiken *nishi* hurùsham.

*One of the Ministers*.—Yè Thamme mehrbanì manimi ; mál *gutshimi* ; nukò irfng dùmarr ; nukò gúyimo busháyá harrki étí ; tsháll àù manish.

#### V.—On two persons quarrelling.

*A*.—Oh you thief, why with me dispute art thou doing ? Of thee (thine) I what have I eaten ?

*B*.—Thy ox in my field grass has eaten ; at *once* I will go, *I* near the Thamm. Thy mother I will get some one (common obscene insult).

*A*.—Of me that ox, (thine has) not eaten ; thou thy eye not seeing, why to me abusest me ? *Why* with thy own mother any *debt* ( *ط-ه* ) is ? With me why dispute thou doest ? Now on thy daughter hast thou not seen me ?

*A*.—Lé gháin, bès djá-kat tsháll ètshuba ? unge djá besan shleba ?

*B*.—Umme hárre djá busháyé shiká shimi ; *mú* to nítsham, *dje* Thàmme-patshi ; gúmi dokò-gushàm.

*A*.—Djá ésse àù shibi ; umme gùltshine au yétsum bès djár amáltshubá ? *bé* gúmmo *dàken* dilá ? Djá-káte bès tsháll ètshuba ? Yá góyímoté ayétsumá ?

\* "Náshke marènn bani = Disgrace is death (Shind proverb).

† This seems to be a contracted form for "for thee;" e.g., áar or ár = for me, gòr = for thee ér = for him, mór = for her, mér = for us, míc = for you, úr = for them. There is a; so éer, mór, méer or mímer máer or mámer, úer but no "gór" for "for thee."



*B.*—Now, being silent, sit; (if not then) at once *my anger* coming-time (I) rising, your throat pressing, from this height below thee I will fling. Thy stretcher will become (on which the dead are carried out to be buried).

*B.*—Yé, tshùkne, huròt; dúmanum amós dlm-ken dál-numa, bùk dokótsi khoté márté káté gowástsham. Unge yukk manimi.

*VI.—On the Rules of Polo.\**

The musical instruments of polo; the ground for the game; the riders; the goals; nine, nine games let become (nine games won); the riders nine one side; nine one (the other) side; when this has become (the case) the drum (tsagará) they will strike.

First the Thamm will take the ball (out into the maidan to strike whilst galloping at full speed).

The Thamm's *side* they (who are) upper part will strike (or take).

(Those on) one the rest they will strike from the lower part (of the ground).

Those above the goal when becoming will take (strike towards) the lower part.

Those below the goal when becoming to above (taking) the ball will send flying (strike).

Thus being (or becoming) whose goal when becoming the ball the will sent flying and the musicians will play (musical instruments will do).

Whose nine goals when has become they have issued (victorious).

Bulá haríp; Shawáran; hagùrrkuyó; hálleng; huntshó huntshó manish; hagùrrkuyo huntshó hann patshi; huntsho hann patshi; manùm-kèn tsagará égartshuman.

Yárrne Thámme dögör tautshi.

Thamme-yakáll ué dál-ne dedjén.

Hlíkkum ué kátne dedjén.

Dállum ué hälle manímiken kátne dishen.

Kátum ue hälle manímiken dálne dögör tsútshen.

Khoté numá mènne hälle manímike dögör tsútshen, haríp etshen.

Mènne huntshó hálleng manimiken ué dúsumán.

*VII.—Ceremonial at the meeting of the two Rajas of Hunza and Nagyr.*

The Thams' meetings will become. Near the river the Tham of Hunza has come; the Tham of here has gone; one time fixed will make either afternoon or morning; they will make "mulaqát;" First, at the time of going one (the other's) hands will take (the inferior kisses the superior's hands; a greatly inferior kisses the feet of the superior); they will have an embrace; *when these have become*, they will sit down; when sitting the great Wazirs of Nagyr will take the hands (one hand) of the Hunza Tham; (whilst simultaneously) the big Wazirs of Nagyr will take the hand of the Nagyr Tham.

The Hunza Tham with the Wazir's big army *taking* one side, will sit; the big Wazirs of the Tham of Nagyr's army *taking* one side will sit.

By turns they will dance; dancing after a feast they will bring (from both sides eatables); after eating the feast conference (the Rajas) will make; the arrangement of the countries this conference (sula = word, speech, peace,) they will make:

"Between us and (with) you one word let there be!" what for when saying: "between us and you one word" if becoming, our strength *more* will become; every one their heart will fear. "If between us and you one word if not becoming, every one heart will not fear."

Thámo dukeish mayiman. Sinnda épatsh Húnzo Thámme dími; khólum Thámke ními; hann waqt muqarrèr etshuman yá pishin yá tsòrdi; mulaqát ètshen; Awwal nímkèn hinine iring dumártshuman; ashkàsh mayimman; numàn hurúshuman; hurútum-ken Nagère oyóko Wazírisho Húnzo Thámme iring dumártshuman; Húnzo oyóko Wazírisho Nagère Thamme iring dumártshuman.

Hunzo Thámmeka Wazírisho oyóko hòli *nia* hann patshi hurúshuman; Nagère Thámmeka oyóko Wazírisho hòli *nia* hann patshi hurushuman.

Gàllet girashuman; girátum múshate ziafát dutsutshuman; ziafát shim múshate sùla ètshen; bosháye band-o-bast khoté sula ètshen:

"Mike ma harèng hann bàrr manish!" hès senumken: "mike má hareng hann barr" manímike mishàtt bàs mayimi; herr hinn ós-gusútshuman. "Agr mike má-harèng bàrr hann au manímike, herr hinne ós au gusútshuman."

\* See Third Dialogue and the Explanation of the game of Polo, as played in Nagyr, to be found in Part II of this work.

Now words—rejoinders (conversation) have become. Conference having made the Thams will go. The Tham of Nagyr will go to Nagyr and the Hunza Tham will go to Hunza. After this let there be one "peace" (here the word "sullá" is assuming its proper meaning).

Múto *bàrr-kàll* maními. Sùlla nēti Thàmo nitshuman-Nagèro Thamm Nagèrer nitshii, Hunzo Thamm Hunzoer nitshi. Khoté-tsùm ildji Sulláh hann manish.

#### VIII.—About Archery (on horseback).

(The men assembling half on one side and half on the other, say:) We will take the Tsagará; become half (divide into two parties); throw the *Tshùtsh* for sides (a way of deciding by the leaders throwing out simultaneously one or more fingers of the hand and then taking those of the followers on to their side who do the same); for a bet (ná = for going?) bows bring ye; the arrows' points put on; now the drum we will bring; the bull's-eyes put on; first silver bull's-eyes (nishán) put; behind golden aims put; now play up, musicians! the Thamm the Tsagará taking will shoot the arrow galloping; now Tsagará all have taken get down from horseback; then to those (who are) behind give the horses (for a game); then make the sorceress (witch = Bitànn, Dayáll) dance. Songs whence did she? Is it from Ghilghit or from Hunza? (a Ghilghit or Hunza song). The sorceress or sorceresses give news from Hunza and Nagyr or prophecy or tell the past in song, after getting into a fit or faint with the excitement of the music or singing.

Tsagará (because only the Tsagará drum is played during a contest of archery) dīshan; tràng manin; *tshùtsh* delin; halebōner-ná djamèng dusúin; hùntze sikéin éltain; ye Tsagará dīshen, gūrimuts doyīn; yàrrne burī gīri deyīn; ildji ghénishe gīri deyīn; ye égarin bérisho! Thamme Tsagará tsútshi; ye Tsagará dusūman dosókin; dá ildjim uēr yuīn; dá Bitànn mogeretūn; garing ámulum etumo? Gíltum etumo Hunzum etumo?

#### IX.—On Shooting (whilst galloping).

Put ye up the gourd "Tambùk" (filled with ashes) (over a wooden scaffold). Raising it high up place it; in gourds ashes (from wood) filling, place ye them; the guns bring ye; with powder fill; the wooden pegs (two or three into a gun) three, three put in; now the Tambùk we have taken; whoever strikes it the Thamm will do reward; one now has struck (the gourd); the Thamm to him a chogha of cotton (Yaktéin) reward has done; The Wazir the Tambùk well takes (strikes); Nadillo was not able (although he is a renowned Wazir); now once (more) take it (try again).

Tambùk déyīn. Thanùng-ne ósin; tokórimu- tser peting shèkne ósin; tumàkuts dusúin; milién gīn; qalemshámuts uskó uskó gīn; yè tam- bük tsūmen; mènne délimike Thámme inner mehrbáni étshi; hinne délimi; Thámme inner Yaktéyen mehrbani étimi; Wazire Tambùk shuá dishubai; Nadillo aulai bai; ye hikke ditsin.

#### X.—On Gold-washing.

Now the washers' boat prepare ye; the trays bring; in your hands make the little oarlets (to thresh the river's mud as it were, one man taking three or four at a time, so that when one spoils, he has the rest); the beams take (to take up the heavy stones); place (bring) the big cups or bowls; bring the big nails (which are twisted to scratch the mud). Now ye march go, we are going to the washing (MARÚ). (One washer says:) This is fine gold. (Another washer:) This thick gold is; with little broom cleaning bring; the cup (Taghá) has become full (with the "gill" or

Ye sunéin\* prèsh etin; shakk-tshàng dusúin; marlinge djotshóring étin; dangálke yànin; tásuke yanín; kilike yanín; Ye góin, MARÚER nitshan. Khoté tsilum ganishan dilá. Khoté djatshàrum ganishen dilá; pòposane thámne dusúin; Taghá shakk maními; túrer bishéin; ye khúlto nitshàran étshan; tórmoan gàneng Tsangúiner nimi.

\* "Sung" is the gold-washer's small boat, moored at the side of the water. The plural of "Sung" is "Sunéin." One man sits inside (and a few on the bank) having a big wooden sieve (tray) ("shakk" pl. shaking or shakóin (shakútschand)

gold-mud, which is the result of the washing of the river's mud and which then is purified with quick-silver, after that "gill" is boiled). In the (markhôr's) horn (Tür) pour in (the "gill" from the cup); now to-day separate (nitshâr) they will do; ten tolas (about) gold to the Tsangûen (man who sits in the boat) has gone (to his kismat, luck).

Gold is also found in larger pieces in the Yâkh or glacier, one of which is directly over Nagyr, another in the direction of Shlgar (Skardo). The big river between Hunza and Nagyr does not freeze up in the middle in the winter. The small Nagyr streams do, and so does the big pond near the Fort of Nagyr.

into which the river's mud is passed to the man in the boat who washes it. The following are the plurals of the above words:—

Sün	Pl. Sünein.
Dangal	" Dangáling.
Tás	" Tasing.
Kfli, Gilli	" Kfliang (nuts).
Marù (no plural ?)	"
Ganlsh	" Ganèng.
Taghá	" Taghaing.
Shâkk	" Shaking, shaktshang.
Türr	" Türring, türisho.
Tsangûin	" Tsanguinsho (tsbang).

### XI.—On crossing a River.

[NOTE.—This is done on massaqs (inflated skins), but sometimes, as a feat, horses are swam across by a "Shinawâr" or "able man" holding the bridle of the horse and paddling himself across on the massaq used as a swimming-bladder.]

Now go, ye men, the apricot tree's apricots bring, *after eating* (this enables the swimmer to have strength, as he will anyhow be hungry after crossing; besides, the apricot is said to have a somewhat intoxicating or strengthening effect), in the river to swim ("tam" alone is to wash) we will go; the *massaqs* (inflated sheeps'-skin) taking come; the river much coming (dîm) is; on the other side from Hunza they have brought a horse; come ye fine swimmers (namálisho). Above this the curve is bad; below this to the curve (nôtsh) we will go in; from the swimming-bladders in the water shaking, *having done* (né) tie them up. Now go in (gî). To the other side thither together get out. (The swimmers are supposed to fetch the Hunza horse back.)

Ye nîn, léy, djangtê djurúan dusûin, *nishi*, sinndâr tam dèdjèr nitshan, *Mayúan* nia djûin; sinnda bùt dîm dilâ; alâggan Húnzum hagûrran dîsubân; maring namálisho djûin; dâlum khoté nôtsh isâpan dilâ; khâtum eté nôtshet giâtshan; mayúantse tsill djar-djareng né iphusîn; ye gi ân; alâggan eléer tshâr duásin.

### XII.—On Reaping.

Now go ye (all); wheat will reap (cut); (about) seven men there are, scythes bring; now come ye, we will go to the field, we will reap; now the day the rest (a third) has become (only a third is left); evening till *it becomes* (káshinget = till) we will reap; then again at night (mo = at) bread eating we will go; "sweet breads" make ye (pittimuts are made by leaven prepared as follows: The wheat is put into water for twenty days; then the water is drained off and the wheat dried; when quite dry it is ground and then a little of this is taken as a leaven to make small fat chapatis with, which remains sweet and fresh for weeks. There are several forms of bread such as "dang-diram" made with sweet oil, which remains sound for several months (see Vocabulary, chapter on Meals); our workmen (mèwar tokóyo) (there) are (iwârt okuin = (his) one assistant (iwartokoyo = many assistants) Mûl also make (see chapter on Meals). Some old ghi also take out (maltash = ghi; maltashan = some ghi; maltashan-ke = also some ghi) (as ghi is buried by the Dards); boiled down sweet juice of grapes (= Khandá) also prepare. Wheat to this side turn over, by the rest of the time (*sâset*, see above) we will (take away).

Ye gûin, gûrr bisârshan; talówan slss bán, bisèreng dusûin, ye djûin, mäller nitshan, bisârshan. mûto sâ sâset manlmi; shâm manlsh kâshinget bisârshan; dá sâbûr-mo shapik nishi nitshan; derâm "pittimuts" étin; mewârtokóyo bán; Mûl étin; mén maltâshanke duásin; Khandake táyar étin. Gurr kiti eltala nîn, sâset diúshan.

## XIII.—On Harvests or storing of Wheat.

Wheat we will take out, ropes bring; in the granary (گرمین) store up (aufspeichern); about 7 *heaps* make; bring cows; take cows round (چراغ); turn (the wheat) over to this side (see preceding chapter); the cows (cattle) outside turn out (beat); then (coarse) flour spread ye; the air make (winnow it?); the hay-fork (Haràng) bring; bring the winnowing-fan (bù) into the grain temporary depository (about  $\frac{1}{2}$  yard deep) fill in; the clean grain-heap (3 yards broad), fill (pour in, put ڀڙ). Bring (Maish, *pl.* Mayiang) (large leather bags, made of skins of sheep or oxen); we will fill (them); the shovels (biré) bring; we will fill (up); about 10 loads (the land) made (produced).

Gùrr diúshan, gashkò ditsin; dàrrts-ulu hurshàn étin; talowán hurshán étin; buá dútsin; buá órén; kfti eltalánin; buá holle dellin; da geráli dintserín; tshang ètin; (éwarin?) Haràng dutsúin; bui dutsúin; Kalénier wáshin; Mayfang dutsúin; hutíyan; biré dutsúin; hutíyan; tormoan phalòm etimi.

## XIV.—On Buying.

To Ghilghit for purchase we will go; about 10 (tolas) of gold *taking* we will go; pashm 2 *pieces* (pattú) (also = *ke*) take with ye; a markhór's skin also take (with yourselves); leather socks "if you have got them made" take (also). Now (arriving at Ghilghit) six yards (gàz) of Datá obtain (for it); for six rupees chintz (called Parangi or Farangi = made in Europe) give ye me; (blue) Súsí (Alàtsh in Nagyr and Ghilghit) for 4 (rupees) give ye (me); for 10 Sàtel (a coarse cotton cloth) give ye (me); Lungl blue is not ("we have not" replies the Ghilghiti trader); silk for 3 rupees give ye (me); for 7 rupees a Tawwa (Dawwa = pan) (for cooking bread) give ye me.

Giltère saudár nítshan; gèngeng tórmoan nuká nitsban; bhápurre pileming áltóke yánin; Girfemaishanke yanín; hùtsho "etubankulu" yanín; Ye Latá mishindi gàzan bishéin; mishindi rupáyumtuser Parangl djoin; Alàtshé rupáye waltoar djatshín; tormor Sàtel djatshín; Lungl shikám api; sikim uskó rupayumtuser djoin; toló rupáyumtuser Dàwwan djoin. (A piece of this pattu = pilèm is about 10 yards.)

(The value of a pair of leather socks is two rupees.)

"Daghaléy," red cloth or "banát," comes from Badakhshan, Yarkand, and Bokhara, and is sold at a tola gold per chogha or more at Nagyr.

"Kalíns," carpets, are sold at from 3 to 10 tolas, according to size and quality.

[NOTE.—The Kholi-Palus traders go to Nagyr bringing iron nails from Tangfr and usual pedlars' goods, taking in return gold grains at 12 rupees per pakka tola; Choghas of the Markhór wool for 10 rupees; of Shawl wool for 4 or 5 "double" Rupees. (Silk is manufactured at Gulmatt.) The Kholis export sulphur, which is largely produced in Nagyr. Ghi is also exported and sold at Ghilghit, where there is now a consumption above its own produce, in consequence of the Maharaja's troops (2 seers for the rupee). The Nagyris generally go to Ghilghit to make purchases of pumpkin (only produced at Gulmatt and one or two other places like Pisan where it is warm), rice, salt, silk, iron, swords, guns, borses. When there is a scarcity in Hunza they come to Nagyr for grain, in return for which they bring guns, large kettles of first-rate iron (from Badakhshan, Gojal); "a dress" of silk, "Adràs" from Bokhara (if on silk, it is "atlas," if on liuen "adrès;" kanawiz = striped silk; maghmál = velvet; banat = cloth).]

## XV.—On cutting Grass.

Scythes bring; we will cut (reap) grass; bring thy\* assistants; we will bind the grass; heap ("ambar") we will make; how much has it become? one hundred (loads) it has become. We will take away the grass; into the grass depository put (fill ڀڙ) the grass; press ye; we will (now) eat bread (food); now take (it) away; bring also lassi (sour milk = Diltár) also "Burùts" (= dry sour curds). The (flour of the) (pumpkin) Askor† flower its bread (shoró), also white apricots dry bring; now the grass collecting ("gatine") into the grass-house fill.

Bisàrrang dusúin; shiká bisárshan; gumánt-sukuyó dusúin; shiká efúshan; panl étshan; bēruman manfbio? tán manfbio. Shiká sútshan; gupùsher shiká gín; etsin; shapik shítshan; ye tsúin; Diltarke dusúin; Burùtske dusúin, Askóringet shoróke burám djúe baterinke dusúin; ye shiká gátine gushpúrer gín.

## XVI.—On Shaving.

(NOTE.—On Friday the barber (or any one who can do it) is called to shave the head.)

To-day is Friday; make your hair. Bring an Ustád (in the ordinary not tribal sense as used elsewhere) that he may (will) do your hair; the

Khúlto Shukr dilá, goyang étin. Ustád ditsin goyang étshi; bakíntshe Tshérkete dellí (éyen); goyangtse tsill "nuti" mamásh áti.

\* In this work "you" is generally used for "thy".

† This bread is put like a sandwich between two chapattis.

razor strike on the "tshèrk" (sharpening instrument). (Sharpen = éyen) on the hair water putting (بافر) shampoo it (مالو) máló for me "áti" (the "a" shows the first person). "Goyàng" is used as both "thy hair" and "hair" generally.

Now quickly do the hair; I have business. I will go, from the house a man they have sent; quickly moustaches, upper whiskers (sutshi is the free place of the cheeks) clear (?); long they have become; a little cut (short) do for me; then again the back-curls (kerné = curl, kerneitshang *pl.*) a little short (kutúyako) atí (do for me); now good hast thou done it for me.

Ye tsòr goyàng eti; doró dílá. Nitsham, hállum slss dóruban; tsòr punyí sútshi dágus; gusáyuko maníbitsa; lúkan\* tshurúk áti; dá Kernéitshang lúkan kutúyako áti; ye daltás átuma.

#### XVII.—On making an Acquaintance.

One narrates that he said to one:—

"I brought a loaf (Gyál) of sulphur. (I said to the vendor :) together iron weigh doing (*neti*) iron to me give me. (Give me as much iron weight as I bring sulphur.)" (He asked) "whence art thou?"

A.—"I am from Nagyr."

Q.—"What is thy tribe?" (ròm).†

A.—"I am a Boroshkuts" (a tribe of the Burúsho = Hunza and Nagyr race, living chiefly at one of the Hoper Forts).

Q.—I too am a Burishkuts (a Boroshò).

A.—Thou wilt (probably) be of my kindred. Now come, we will go to (my) house. (Reaching it he says to his people :) He is a kindred.

Cook some meat, make shoró (bread); now after eating he will go; (otherwise) he will be delayed. Now a souvenir (سحفه فشانه) (present=Hayànn) bring ye; with the gun a mántsha (scraping-iron); also a dagger (sheath = agúl; knife = tishk; kabza = a handle) giving it to him "itshinke" = when you will have given it to him, he will go.

Dántsal Gyálan dítsaba. Tshimer berabèr dá neti tshimér djár djú; umm ámulum bá?

Djé Nagyrum bá.

Umm "ròm" menn bán?

Dje Boròshkutsan bá.

Djeke Boroshkutsan bá.

Umm djá uskúin guméima. Ye djú, hálle nitshan. Uskúin bai.

Tshàpan bishaín, shoró étin; ye nishi nitshi; (otherwise) ikháréimi; ye Hayànnan dusúin; tumakenke mántshan; Tishkanke itshinke nitshi.

#### XVIII.—Instructions to a Herdsman.

The herdsman to the jungle (tèrr) will go; to him flour, &c. (ata-mata) pour (give); (for the) herds (of sheep and goats) the turn (for grazing) abandon do not. Make ye two breads (Pettimuts) for him. Apricots a wooden box (girèn, *pl.* giráyo) for him make; then from above ghi quickly bring: (to the shepherd) come to-morrow quickly; wool (Shekke) bringing (núya) come; then quickly thou wilt go; that white (big) sheep guard (care) make; ("shang" is only used for "white" in connection with sheep); it is fit to be eaten = "yushayes" (this is for the great day of the year); then again four months later the herd, &c., bring back (the period during summer for which the sheep, &c., are out grazing). One man goes from each house, and when out in the jungle each one takes his turn at watching the flock.

Huyáltarts tèrrar nitshi; ére gènn gin; huyèsse gált pàtt ayéti; Pèttimuts altatser étin. Djú girenneke ér etin; dá dállum maltárang tsòr dusù; dá djímele tsòr djú. Shèkke núya djú; dá tsòr nitshuma; èsse shàng karéloer shàng éti; yúshayes bí; dá wáltosatsum huyès dusúin.

#### XIX.—On Irrigating Land.

[NOTE.—All the men of a village assemble to make a general cut from the river and then lead the water to their respective fields. The Trangpá and Wazir also go on such an occasion.]

To-day call ye the Tsharbù (Kotwál); to that place we will go; the canal (*ill* نهر) we will

\* "lúkan" or "phúkan" = short, little.

† Notice the suggestiveness of the word "ròm" for "tribe" in connection with the enquiries regarding the origin of the Gipsies = Romanis.

Khúlto Tsharbúer káu étin; iler nitshan; *ill* diùshan; killi, bul, níyá djúin, sènnín. Ye gashkó

take on (dig); "nails, spades, taking come ye," say ye. Now ropes making divide give ye; they themselves (أب) divisions will dig. Now (let the water in) water make. To-day the people of Tsayá turn is; to-morrow will be the turn of the people of Tóll; after to-morrow the Tham's garden's turn will become; into the (sháni = vegetable garden, &c.) let the water in; then (let it also go) into the orchard (then do the fruit garden).

neti bágho uyfn; i-imo bághotshang yushman. Ye tsili étin. Khúlto Tsayákuts gált dilá; djimele Tóllkuts gált dilá; hippulto Thamó basie gált malmi; ye shaníúlu tsill étin; dá basfer étin.

### XX.—On Harvest-home = Ginànni.

Coming (next) Thursday the "Ginànni" they will bring. To the Ustáds (musicians) call make, they will make music. At night till the Tham's sleeping (time) they will play; then the musicians (Béritsho) "Ghi" two (loaves) give ye them (each usually of two pucka seers). Now to-day we will bring the "Ginànni"; at home (basá) (into) Lassi barley (new grain) putting swallow (from spoons = kashúk?) they will do. They have held a Jelsa = Marká = meeting. We will go to the Raja.

Yáttum Bréspete "Ginànni" dishebán. Us-tádinge káu étin, haríp étshuman. Tápumo Thám gusháyes kháshinger egertshuman; ué béritshor maltárang altó utshlin. Ye kúlto Ginànni díshan; basáer dílter harri níkkè shúk étshan; Marká étuman. Thamepatsh níshan.

(For details of "harvest-home" in Nagyr, Hunza, Ghilghit, &c., see Ethnographical part.) Notice is given to the musicians of the Ginànni ten days before, that they should come every night in order to beat the drums (tabl) till the day arrives for eating the new produce. They are given butter, flour, &c., beforehand as a remuneration. On the fixed day, a few grains of the new wheat or barley is put into milk or lassi (not into anything else that is not white) and drunk by each. Then they go to the Tham to congratulate him on the harvest of the country.

### XXI.—On Sowing.

To-morrow seed we will take out (from the house). Into the fields water let ڤ; manure take (from the dunghills of sheep); now manure spread; now the bull bring; now with the plough bring; now the beam bring (which is put into the plough); bring the yoke; the plough (with) furrow; sweeping-scraper = "dállí" (made of little pieces of wood) make or put (so as to clean the furrow which the plough has made); make little water-courses (mashíang); then irrigate (burù) (burù is the name of the first irrigation).

Djimdén bó díshan. Maléngulu tsill yállin; dílke gánin; múto dílk eskarenfn; ye herr dusúin; ye hárashke dusúin; ye básske dusúin; ashtshúmke dusúin; harr oghárkin, dálli étin mashíang étin, da burù étin. Málltsák manímí gúring manímio.

(Afterwards one simply says "let the water in" or "water the ground," &c., &c.) The sheaves (?) = Málltsák (?) have become; nearly-ripe (gúro) they have become. (This is prophetic at the conclusion of the sowing.)

### XXII.—On a Wedding.

[NOTE.—Marriage is not contracted among Nagyri Sayads till they have read enough to earn a livelihood. My Sayad was handsome bachelor at 20. Girls may marry as young as 8 to 10 years of age, and boys from 12 to 15, but many in all castes may marry at an older age.]

#### ENGLISH LITERAL TRANSLATION.

To-day the Tawá pan put on; make bread; make kastámuts (a kind of leavened bread); take out ghi; we will make sherbet (made of flour and ghi). The kettles take out; the bridegroom the turban make (put on); his scarf put on him; the dagger band to him (e); choghas dress him in (بهار); shoes, (leather socks), long stockings (as characteristic like the cap of Darlu races) dress him in, don

#### NAGYRI.

Khúlto Dáu wáshln; shaplk étin; kastámuts étin; maltárang díúsin; sharbát etshan. Tshidío díúsin; garóno bashá étin; épheris éwashin; tishk-éyanin; Yaktéitshang ébalin; hústahu djara-pitshang ébelin, étain. Tshumó etshln; ye giráshan, dusúin, ye girátin. Matán dilá, Góin, níshan, hagúrishe dutsúin.

him. The axe (sacred in ancient time) give to him; now we will dance, bring him; now dance ye also (as the bridegroom is brought, who dances also). It is distant (to fetch his bride); march ye, we will go; bring the horses.

At Ghilghit, when the party comes to take the bride, the women (who dance at her house in Nagyr and send her off with blessings) throw earth and snowballs after the retiring party. This is not customary in Nagyr, but the women at the bride's house make the bridegroom dance by force. At Ghilghit they abuse him, and the women throw old things after him. At Punch, in Kashmir territory, they hang a shoe over the bridegroom's door, the bridegroom has a string put round his neck and the unwary guests pass below the shoe, but the wary ones strike it off, so as not to be told that they have come under the shoe. Abusive songs are sung by both the bridegroom's and bride's party against one another.

### XXIII.—On Warlike preparations.

The bonfire (signal on mountains about the approach of an enemy, say from the Ghilghit side) has become; Three sounds (of musket and shot) have also become; now gun fire off (tràn). The army (Hòll) will assemble (as soon as the sound is heard).

The army has marched off. The war has to be engaged (becoming is), call the Kotwals (Tsharbus); again army are going; some ten men they have caught; the bridge they made fall ٧,٤ (the enemy has broken the bridge). With the shields the swords to the Tham send ye. One fort (Khan) they have taken (the enemy).

This property to (for) the Tham collect (put). The prisoners to the Tham's (his) face they will place; the prisoners freed he has.—FINIS.

Phù-barIntsh manimi. Tranlng uskóke manimio; ye töp tran étin. Hòll djéma mayiman.

Hòll gutsáruman; birgá mayim dilá; Tshar-bütinger káu étin; dáke hòll nitshuban; siss tórmoan donuman; bàsh phá táng etuman; kí ke gatáng Thàmer dótsín. Khànen yénuman.

Eté jàpp oyôn Thàmer ósin. BandItting Thàme úshkelet diúshuman; bandItting azád étimi. PHASH manimi = the end has become.

### XXIV.—Prayers.

The usual thanks prayer is the following Persian one (after food):—

Halaweti Khanedán.

Kemalí Ferzendán.

Redd bela akhir Zemán.

Ba hurmet Khanedani.

Muhammad ast o Alí.

Fátima, Husain o Hasan.

Bismillahi Allahu Akbar.

After eating some sweet things:—

Shirini nebát.

Mazíd hayát.

Ber peghamber Khuda salwát.

Ber Sáhíbesh khair u berkát.

Ber má halal.

Bismilla Allah Akbar.

Oh Lord, this one has given me food (my stomach). In return of this unknown (future) blessings Thou give him.

Yá Dámànn, kínné djare aúl átimi; khote badál ghaib niamát Ung itshí.

The following prayer is given to the student as an exercise for translation:—

Ya Damànn, khair eti; mushkil asán eti, djar dji ràtsh eti (keep my soul in peace); dushman iltshin shònn eti (make the enemy's eyes blind) dja gunár bakhshish eti (forgive my sins) dja-Thame yúere umr itshi (give life to the sons of my Tham) Allah Akbar.

## Appendix I to Section II.

## 13. MISCELLANEOUS SENTENCES.

English.	Khajuná (the following sentences constitute the "Examples" in Biddulph's "Tribes of the Hindu Kush"), corrected throughout and annotated.	Literal Translation.
Iron is hard . . . . .	Tshímer dangan dilá . . . . .	Iron is (something that is) hard: "dang" = hard; dangan = certain hard.
Lead is heavy . . . . .	Nâng tsuman dilá . . . . .	Lead is (something that is) heavy.
Gold is heavier than silver . . . . .	Genish burí-tsum tsuman dilá . . . . .	Gold silver-from is heavy.
My horse is swifter than my brother's.	djá hághùr djá atshué hághur-tsum hùmalkùman bi.	My horse my brother-of horse from light-one is.
Who is that man? . . . . .	Iné ámin bai? . . . . .	That who is?
Your horse is lame . . . . .	Umé hághùr gayù bi . . . . .	Of thee horse lame is.
I forgot to get it shod . . . . .	Sárpomùts efùsass till-álam* . . . . .	Shoes to put I forgot.
Remember to do it to-morrow	Gosùlu gan, tshimden iner etass.†	In thy heart put, to-morrow to that to-do.
How far is it from here to Nager? .	B'rumán mat-àn dila kolému Nagéer.‡	How far is here to-Nagyrr?
I went to Bassin to play polo, but when I arrived at the Shawaran I was ill, so I returned.	Djeh Bassiner niyam, Bùlla dellass ganné, amma, Shawáran dashkaltam atóluş ghális amanam, etté ganné ildji talènam.	I to Basin went, Polo to strike in order, but, Shawarán arrived doing in ill I self-became, this for back I returned.
I am hungry; give me something to eat.	Tshamini bá; djár shiyas djàù.	Hungry (I) am; to-me to-eat to-me-give.
Here are ten water-melons . . . . . They are too acid to eat . . . . .	Koleh toromo buerisho biùn . . . . . Shuyesser bùt shùkurùmisho biùn.	Here ten water-melons are. To eat (them) very sour are.
I saw some fine fruit in my brother's garden.	Djá atshué bassflu daltas phám-ùlishoik yotsam.	Of-me of-brother garden-in good fruits I saw.
Have you forgotten to ask him? . .	Umé iner doghárùsas till-gólumá? . . . . .	Of-thee to-him to-ask forgotten-hast-thyself?
I will beat you if you do not remember (not keep in your heart).	Akaná umé gosetté auganumáké, djá um gudedjam.	If of-thee thy-heart-on not-placed-hast-thou-then, I thee thee-beat-will.
You must go there . . . . . I want to go, but I am too busy . .	Um eléer   niyas áwáji . . . . . Niyas dila, akúrùmanké dùrò bùt dila.	Thou there to go is proper. To-go (there) is, but (then) business much is.
I will send my foster-brother in my place.	Usham-atshuwan djá bágo ertsham seyabá.	Foster-brother-one of me-in-stead will send he says.
Yesterday one man "a hawk on a walnut tree is perched" ( <i>lit.</i> fallen) said, then I went and there two men caused to sit. Night to become till they sat, afterwards they came, and to sleep time in its becoming light having taken I went; with me six men I took. Gently making near it we went, long time we sat. Time-from one up I sent, that man near it having gone carelessly rose. On his rising that hawk alert made to so much (that) having flown he went.	Sábùr hiné "básháan till-i-etté wallibi" senimi, etóluş djeh niyam, ná elleh altan siss órutam. Shám manás káshinger hrutumán, itsyeté duman, dá gùtshéyass ken manássùlu gárl nukán niyam; ákhát mishinduwán siss utsuyam. Djul etshumé epatsh nimen, tushár kenam hrutumán. Kenam-tsum hine-yé tee¶ éram, iné siss epatsh ní áshingai dál manimi. Iné dál manásetté essé báshá lel	Yesterday of one "hawk-one walnut tree-on rested has" said, therefore I went, going there two men caused to sit (for the rest of the literal translation see first column).

\* "Till-álam" is equivalent to the following Hindustani words: till = بهول or گم "gum" or "bhul"; álam = میں بهول کیا

main bábl gya.

† Is equivalent to the Hindustani = téra dil-men rakho = keep it in thy heart.

‡ Also "Kolému Nagerer béruman matàn dilá?"

§ Should be "eté-ulu"

¶ The original has "eue."

¶ Is probably "till-eté" = on to the walnut tree or "hin-yéte" = one up or above (I sent).



English.	Khajuná.	Remarks.
I to the boys "a torch should be, (that) having looked if elsewhere where on the trees (it) has perched," I said. (This sentence is scarcely intelligible.) Those lads "a torch is not" said. On that silently <i>back having come (home) I slept.</i> (This should be "I silently again slept" = dá = again, gutshéyam = I slept.)	etimi tairùmáner thar nidili nimi. Djáh djótumutser "haltshing manás díla, bårènnin hazár dákùlu ámulu toman etté walldjia" senam. Ué djotumutsé "haltshing ápi" senu-man. Etté tsùm tshukné dá gútshéyam.	

*Translation of the preceding.*

Yesterday a certain man told me that a hawk had perched on a walnut tree, on which I went and caused two men to sit there. They sat till nightfall, after which they came, and as soon as it was sleeping-time I took lights and went, taking six men with me. We approached gently and sat a long time. After a time I sent one man, who having approached climbed up carelessly. The hawk was alarmed by his climbing up so that it flew away. I told the boys they should get a torch and see if the hawk had perched somewhere else on the trees. The boys said there was no torch, so being unable to say anything I went home to sleep.

English. (Literal translation of the Khajuná in the second column.)	Khajuná.	Remarks.
<p>Yesterday I to hunting went, five men me-with came. Me-with two hawks gun-one were. These-of hawks* one hare-and, two pigeons, then six partridges caught. This-done (after that) three men-with horse-and hawks house-to I sent † then (again) one-others they-(with) I that valley-to went. Little time-from herd-one (wild) goats we saw. ‡ Close becoming it-near we went, one big its-horns of § goat I struck (shot). One man-of having-taken house-wards went. I thence, then far place-to I went, there arriving-on night became. great, rock under we slept. Next day-in little-a sloping (very steep) high mountain-doing (with) (we) went, then little herd (wild) goats we saw. There looking-in (at) below men-some that (this) valley-in they came I saw, but they-of to-recognize I-was-not-able, we our-heart-feared lest enemies they-be (become), this-for house-wards went.</p>	<p>Sábùr djeh ishkàrer niyam, sùndo siss djákát dubam. Djákát áltáts bázishoiki tumákan bim. Etsé bázisho* han seranké, áltáts táldjo, dá mishiindo gayù dónimiyán. Itsyeté iské sissé-kát hághurké bázisho háhler útsuyam, † dá hikùm ué djeh etté gáher niyam. Phális kenam-tsùm donan girík yotsuman. ‡ Kansh maiyimi ipatsh nimen, han uyùm iltorengé§ giriyan dellam. Hín sisané essé nian háh yekal nimi. Djáh elleh-mùm dá matàn dishaner niyam, elleh deshkal-tam-etté tapp manimi, uyùm bünan yaré gútsháman. Yettùm güt-sùlu phálishan bésko thànùm tshishan-etté nimen, dá phális donan girík yotsuman. † Elleh barenassùllu sirgáné sissik etté gáh-ùlu djutshubam djáh yotsam, amma ué yonas aulenuman, min mes-gusuman hazár dùshmoyok mai-men, etté-ganné háh yekal nimen.</p>	<p>* Plural of "hawks" is both "bazishoki" and bazisho;" "bashá" is a smaller species.  † Many being sent, although only by one person, the form used is the collective plural "utsúyam" = I sent.  ‡ "yotsuman" = we saw (collective plural because many were seen). Either "dònan giil" or "girik" is a herd of wild goats; "dònan girik" seems a surplusage; "phális dònan" = small herd is also not idiomatic.  § horns; literally "his or its horns." "Haldènn" should be used for "giriyan" and the sentence should run thus: "uyùm turènge kat Haldènnen dellam" = "big horns-with a he-goat I struck;" "iltoreng" is a collection of horns.</p>

## Translation.

Yesterday I went out hunting, and five men came with me. I had two hawks and a gun with me. The hawks caught one hare, two pigeons, and six partridges. After that I sent three men home with my horse and the hawks and went up the valley with the others. After a short time we saw a herd of wild goats. We crept close, and I shot one wild goat with large horns. One man having taken it up went towards home. I went on to a further place and on night coming on we slept under a big rock. The next day we ascended a very steep (*lit.* little-sloping) and high mountain, and saw a small herd of wild goats. While looking at them I saw some men coming along the valley, but was not able to recognize them, and fearing lest they should be enemies we went towards home.

English. (Literal translation of the Khajuná in the second column.)	Khajuná (Biddulph's " Tribes of the Hindu Kush ").	Literal Translation.
<p>To-day thus (thither) down I had gone, looking-when one man-a tree-a-on upon he climbed (went out); so-that thus-from-above one man-a (a certain man) talking came, him near having-come, he asked " Thou on-this why hast-come-out " (climbed) ?</p>	<p>Kulto taiy-khat níyabam, bår-enáké hin sissan tðmanetté yetté dusubam, tairùmáner taiy dallum hin sissan gharitshumé dñmi, epatsh dí, dogharùsimi " um yetté bess dusubá ? "</p>	<p>"taiy" = thus; thus down = taiy-khat; táyi-dállum = thus above. I do not see the word for "valley" in the original Khajuná.</p>
<p>He said " Why, what (something) forbidden is " ? Saying-in again he (the other man) said: " Yes, I forbidden did; me here, of thee what is " ? He said " (saying) Well, I up came-out, I-will-see what thou-will-do (then) come (on)." This saying-with (the) lower (one) he abused.</p>	<p>Iné senimi " bess, bessan manna dila." Senassùlu dá iné senimi " áwá, djáh manna etaba; djá koleh umé be bi." Iné senimi " shua, djeh yetté dusaba, bareyam bessan etshumáké, djù." Etté sen-ass-etté yàrùm-iné maltsimi.</p>	
<p>Abusing-with (the) upper (one) he (<i>too</i>) abused, so-that (the) lower (one) he (the) upper (one) he-wards stones threw (struck). These stones-from one stone-a throwing-with, upper he his-head-with hit.</p>	<p>Maltsàssùlu yettùm - inéke maltsimi, tairùmáner yàrùm-iné yettam-iné yekal daiyok dellimi. Etsé daiyo-tsùm han dannan dellas-kát yettùm-iné iyetas* etté yemi.</p>	<p>* "iyétas" = the whole head; "gapál" = the upper part of the head.</p>
<p>Hitting-in upper he (also) below came, coming him (also) stone-a (also) his his-head-in struck. That striking - with little - a his - head wounded, blood came, so-that this-side (near) that-side (near) men <i>having-come</i> separate they-did.</p>	<p>Yeyessùlu yettùm-inéke yàré dñmi, dí inéke dannané iné iyetasùlu dellimi. Essé dellas-kát phálishan iyetas khárimí, multan dñmi, tairùmáner etté-patshùm khoté-patshùm siss dá phat otuman.</p>	
<p>That village-of (land-of) Tsharbú there was, all together having-gone (got together) Trangfá near went. That Trangfá their justice to-do was not able.</p>	<p>Etté bùshaié Tshàrbù elleh bam, oyon gatti nùmá Tarangfah epatsh nimen. Iné Tarangfálh ué astam etas aulenimi.</p>	
<p>That Trangfá (also) taking (them) going Wazir-near they went, going-in Wazir house-at was not. Wazir-of family-to they-asked " Wazir any where has gone " ?</p>	<p>Iné Tarangfah ké nía Waziré-patsh nimen, niyassùlu Wazir háhle ápám. Waziré sapuyárer dogharùsuman " Wazir am nfbaiya ? "</p>	
<p>The family them-to said " Wazir here not-is. Tham near he went." Thence talking (to one another (?) Tham near went).</p>	<p>Sapuyár uer senuman " Wazir koleh ápai. Thame-patsh nibai; " Ellému gharitshumé Tham epatsh nimen.</p>	
<p>Tham (also) Wazir two (both) together having - come were; (they) saw (also) many men</p>	<p>Thamké Waziré oltálik gatti nùma bam, bårènamké ghari-tshumé bùt sissik duman,</p>	

English.	Khajuná.	Remarks.
<p>talking (they) come, them(selves) near coming (also) two (certain) men-of blood flowed.</p> <p>Tham (also) Wazir asked "these-of what has become (happened)"? (Then and there) Trangfá first-from last - to all report he did: so-that Tham (also) Wazir - of justice (judgment) giving (taking) two (both) on fine they imposed on them (took goods?)</p>	<p>opatsh djutshamké áltan sis-siké multan díbüllam.*</p> <p>Thamké Wazir doghárûsuman, "kué be mánuman." Ellému Tarangfah áwal-tsùm Akhírer oyon tshegah etimi: tairûmâner Thamke Waziré astam né oltálik-eité hunàm óyánuman.</p>	<p>* This should be "dí bim" or "dí m dilá."</p> <p>"hunàm" is the Khajuná for the Ghilghiti "djâpp" = property.</p>

*Translation.*

To-day I had gone down the valley and saw a man who was climbing (*lit.* going out) on a tree, so that a man came calling up the valley and having come close asked him, "Why have you climbed up?"

He said, "Why, what is forbidden?" On his saying this he (the other one) also said, "Yes, I had forbidden it; what business have you here?" (*lit.* what is to you in this of mine?) He said, "Well, I have climbed up, I will see what you can do. Come." On his saying this the one below abused him.

On his abusing, the one above also gave abuse, so that the one below threw stones towards the one above. From throwing those stones one stone hit the head of the one above.

On being hit (*lit.* receiving) the one above came down; having come, he also struck him (the other) on the head with a stone. That one with beating had his head a little wounded, and blood came, so that men, having come from this side and that side, separated them.

The Tsharboo of the village was there, and all having got together went to the Tarangfah. The Tarangfah was not able to settle the case (*lit.* to make judgment).

The Tarangfah having taken them went to the Wuzeer. On going, the Wuzeer was not at home. They asked the Wuzeer's family, "Where has the Wuzeer gone?"

The family told them, "The Wuzeer is not here; he has gone to the Tham." They telling it (to one another) went to the Tham.

The Tham and the Wuzeer were both together and saw many men come talking; (when) they came near (they saw that) two men were bleeding.

The Tham and Wuzeer asked them, "What has happened?" They enquired from first to last the whole (circumstances) of the Tarangfah, so that the Tham and Wuzeer having awarded judgment fined (*lit.* took goods from) both.

Appendix III (A) to Section II.

DIALOGUES (for Natives or Europeans acquainted with Urdu or Persian).

The object of these Dialogues is to enable a native Indian traveller or European acquainted with Urdu or Persian to study the Khajuná or Burishaski language from those natives of Nagyr and Hunza who understand either Urdu or Persian. An attempt has also been made to transliterate Khajuná words in Persian letters, in order to enable the Sayads or Maulvis of Nagyr to save from oblivion traditions or historical songs (most of the latter of which, however, are in the classical Shina language, sung, but not understood, by the majority of the Burishaski-speaking race) by committing them to the writing with which they are acquainted. Perhaps this course may also lay the foundation of some sort of education by inducing the Sayads to translate Muhammadan prayers and Persian poets into their vernacular. This may pave the way to the translation of books on other subjects.

My young friend Sayad Ali Shah, whose Arabic studies I have endeavoured to assist, has undertaken to bring out some Dialogues in Khajuná and Persian, which will be annexed to my own compilation (should I get them in time to do so), and of which I hope that I may be able to give him

lithographed copies for distribution among his confrères. The system of transliteration into the Persian characters which I have suggested is briefly as follows:—

1. As it is most important that the accent should be used in order to indicate the syllable on which stress is laid, the ordinary Arabic vowel-points for “a,” “i,” and “u” are reversed, and in that reversed position indicate both the syllable on which the stress is laid and the nature of its vowel; thus: *أَيُّم* (uyüm) = great, shows at one glance how that word is to be pronounced.

2. The vowel-points used in Arabic, Persian, and Urdu must be given throughout in Khajuná transliteration, as also the “jazm” ° or sukūn and the “tashdíd” °; otherwise the syllables would not only be mispronounced, but would also run into one another. In other words, the care which is adopted in accentuating or rather vocalizing the Korán, must be adopted in transliterating Khajuná into the Persian characters.

3. Long “a,” “i,” and “u” or ا ي و receive a circumflex or madda over them; thus:  $\bar{a} = \bar{a}$   $\bar{i} = \bar{i}$ ;  $\bar{u} = \bar{u}$  (pronounced as in German or Italian).

4. “o” is rendered by the vowel-point (damma) ° with a dot over it and “ö” with a waw; having a dot over it, thus  $\overset{\circ}{o} = o$  and  $\overset{\circ}{ö} = \delta$ .

5. “ts” is rendered by a س = s, having *two* dots over it, as over the letter “t” ت; thus ش. It can, therefore, not be confounded with either ت or س or ش = sh (which has *three* dots).

With the above simple rules there is no difficulty in transliterating Khajuná into the Persian characters and in avoiding confusion in pronunciation.

### VISITOR'S INTERVIEW WITH THE THAM.

#### Urdu\* and English.

راج صاحب ملاقات کے واسطے تم آیا ہی

*Question.*—Have you come to see the Raja?

بہت اچھا آیکا مہربانی ہی کہ راجہ کے پاس ملاقات واسطے آیا

Very well, it is your kindness to have come to see the Raja.

سویری راج صاحب پاس ملاقات کرا دینے

We will get you to meet the Raja early to-morrow morning.

راضی ہو بہت آرام ہو راستہ میں کچھ تکلیف کہ نہیں ہو

*Question (by the Raja).*—Are you well; are you in comfort; have you had any trouble on the road or not?

صاحب آپکی مہربانی ساتھ کچھ تکلیف نہیں ہو

*Answer.*—Sir, owing to your kindness no trouble has occurred.

#### Directions to Attendants by Raja.

ڈیرہ اسکے واسطے دینا چاہیئے اسکے پاس ایک شخص

خدمت کے واسطے رکھنا چاہیئے اسکو رسد بمجدد روزانہ دینا

چاہیئے یعنی کہ جتنا روز آکر رہیگا ( اتنا روز اسکو دینا چاہیئے )

We must give him a tent; place a man in attendance on him; give him a daily allowance of a goat or sheep as long as he stays here.

#### Khajuná.

Thàme épatshí Djúer dokóba?

Bú daltás unge mehrbani Thàme patshí dokó make.

Tsòr di Thàme-patshì unge mulaqát götshen.

Daltás bá, bùt rahát ba, gannulu besan damijár au manimíya be?

Djù! unge mèhrbáni kát beske damijáren àu manimi.

Bràngsán ère wáshies awáji; épatshì sissan innè khidmeti-káro eureses awáji; inner ruziná mári gunts yáyes awáji tá kolé beorum guntsing hurutíke.

mári = sheep or goat; eureses = cause to sit.

\* The Urdu is by the excellent Raja Habibulla Khan, a son of the Raja of Nagyr, whom I met at Srinagar in 1886, where he had acquired some knowledge of Urdu. I had been taught the elements of Khajuná by his elder brother, Raja Alidad Khan, at Ghilgit in 1866, during the siege of that fort by the united Dard tribes.

جس دن اس جگہ سے روانہ ہوگا جتنا ہمارا ملک تک  
اسکے ساتھ اس جگہ رخصت چاہیئے کرنا  
Until the day that he departs from this place, so  
far as our country extends, we must attend on  
him and thence take leave.

(آیا) صاحب بیٹو صاحب اچھے ہو یا نہیں  
(The Sahib has come) Sit down, Sir!

Are you well or not?

کیا خبر ہی سنا ہی کہ نہیں

Have you heard what the news is or not?

نہیں صاحب کچھ خبر نہیں سنا

No, Sir; I have not heard any news.

میں سنا آج ادھر سے کلکتہ طرف سے خبر بہت خوش ہوا

I have heard to-day a news from thence, from  
towards Ghilghit, which rejoiced me very much.

What news did you hear? کیا خبر سنا

یہ خبر سنا کلکتہ کا راجہ کا بیٹا پیدا ہوا

I have heard that the Raja of Ghilghit got a son.

May there be blessings, Sir! مبارکی حاصل

فردا تماشہ کرنا چاہیئے نشان کا لکڑی رکھنا چاہیئے پولو  
کھلنا چاہیئے

We must make a Tamásha (festive display) to-  
morrow; raise up the Tambók (or target pole);  
we must play Polo.

Whence have you come? کہاں سے آیا

I have come from thence (below) ادھر سے آیا ہوں

Whence have you come? تم کہاں سے آیا

I have come from above (upper country). اوپر سے  
آیا ہوں

What news from below? نیچے سے کیا خبر

Good news; all are well. اچھے خبر سب راضی ہیں

What news from upper country? اوپر سے کیا خبر

They are well. اچھے ہیں

Amitt guntsulu kolémo níke tá mi bushéyere-  
tang ekat-namá elemo khat etes awáji.

Khàt = below; élémo khat = thence below.

(Dokōma) Djú, hurút; Djú, daltás ba bé?

Bésen khabèr dilá, dokóyalu bá be?

Bē, Djú, besèn khaber audáyalam.

Djé dayalám khúltu kháttum, Giltéyakalúm  
khaberèn, bùt khòsh amanèm.

Besen khabr dokóyaluma?

Koté khabr dayalám Gilte Thàme íyen dimenimi.

Mubárek, Djú!

Djimmele tamásha étas awáji; *Tambók* ditsas  
awáji, *Bulá* déllas awáji.

Ámulum dokóma?

Khattum dáyam.

Ung amulum dokóma?

Dje dállum dáyam.

Kháttum bé khaber?

Daltás khabèr; oyön rahát bán.

Dállum be khabèr?

Daltás bán.

*The following is the salutation on meeting a Sayad: Oh Ali, help.\* Reply: and our Lord Ali.†*  
The usual Muhammadan salutation in religious Nagyr is now the orthodox "Salam aleikum we  
aleikum Salam" سلام علیکم وعلیکم سلام

† رُمُولا علی مدد

\* یا علی مدد

## 15. SENTENCES IN ENGLISH, PERSIAN, AND NAGYRI (WITH TRANS

The following sentences are based on a few pages of a little book, "Modern Persian Phrases by sian characters, and the rules given on pages 159 and 160 have to be read before it can be Persian and Roman characters alternately or respectively. I must notice that the Khajunâ portion author, which do not always correspond, the Persian having, apparently, been rendered with some

*English.*

Whose is this large house?  
 I am much obliged to you.  
 Thank you. (My and thy ever friendship remain.)  
 I am very much pleased to see such a school.  
 You did me a great kindness.  
 He is always annoying people.  
 He was a source of much trouble to his father.  
 I am much indebted to you (under the load of your kindness).  
 This is a dire calamity.  
 Go grind this wheat (in the mill and bring).  
 You have grown greatly since I saw you.  
 (What am I to say?) Can you understand me?  
 Although I was not well acquainted with the road,  
 I found my way without a guide.  
 He is in the habit of going out for a walk early.  
 Those children are playing "Tipcat" (Tuksuri).  
 His hair is white.  
 His beard is grey.  
 It is better to run than to eat.  
 It is good to walk before dinner; to (eating) bread appetite will come.  
 How large is that room? †  
 How many rooms are there in So-and-So's house?  
 How large (broad?) is that room?  
 Help him. Catch hold of his hand.

*Persian.*

ان خانه بزرگ مال کیست?  
 من صنت دار شما هستم  
 اللغات شما کم نشود  
 از ملاحظه کردن چنین مکتب خانه من نهایت خوشنود هستم  
 شما احسان بسیار بمن کردید  
 همیشه بمردمان آزار میدهد  
 این بپدر خود تکلیف بسیار داده است  
 من زیر بار منت شما هستم  
 این آنت سنگین است  
 این گندم را آسک کن بیار (یا) آرد کن بیار  
 آن وقتیکه شما را دیدم تا حال خیلی رشت کرده آید  
 آیا آنچه من میگم شما میتوانید بفهمید?  
 گرچه آن راه را من درست بلد نبودم ولیکن بدون راهبر رفتم  
 سیر کردن بوقت صبح عادت او است  
 آن بچه چاک مسنه بازی میکنند  
 موی آن سفید است  
 ریش آن جو کدیمی است  
 آن او طاق چند دري است?  
 خانه فلان کس چند تا او طاق دارد?  
 فرش انداز آن او طاق چه قدر است?  
 دست او را بگیرد (یا) او را دست گیری کنید

\* The student might here practise the transliteration of the Nagyri translation into Persian characters in accordance with the  
 † "Room." It is not very easy to explain this in Nagyri. The nearest approach would be in the question: How many an "utshâk," where the women sit. (Compare "utshâk" with the Perso-Turkish "Otâq"; the ordinary Turkish "Oda" for a word, is as in the German "Gemahl" = spouse from "Gemachel" and in "Frauenzimmer.") "Tâng" is a large hall for  
 ‡ This is generally spelt "Khotâ," but the renderings are occasionally slightly different in order to mark the occasional

## LITERATION OF THE NAGYRI INTO PERSIAN CHARACTERS).

an Officer of the Hyderabad Contingent." In the fourth column Khajuná is transliterated into the Persian with advantage. A few sentences are also given for exercise in transliteration of Khajuná into of the following dialogues is the translation of the Persian and not of the English original of the independence of the original by the Shirázi reviser, Aka Mirza Zeinul Abidin.

*Transliteration of the Nagyri Translation into Roman Characters.*

Khoté uyùm há mennè dilá ?

Djè ungetsùm minnetdár bã.

Djè kè ungé hamēsha shughuléy duasish !

Djá barēnnas-tsum khotè sabaq-senàs-há bùt rizá bá.

Únge djáre bùt shewákishèn étuma.

Innè hamesha sissèr azar útshitshubái.

Kinne imu yuer bùt a'záb ítshitshubái.

Djè únge minètte baldá yarè bã.

Khotè uyùm belá dilá. Uyùm = great.

Khokè gùrr yaingulu dōri dosù.

Eté guntsum unge nukúyets khotè khashingar bùt thánum gumáyuba.

Téyla (با) djá basàn gosham, unge dokóyaldjuma (dokoyalish uláyuma) ?

Agr kí djá gānn akénabam, hinn siss-tsum itse (بدون = without) níyam.

Sell etes tsordi (or tsordinn) innè ádet dilá.

Ūe djotumuts "Tuksuri" dèjubán.

Inne goyàng burumming bitsá.

Kinnè sissé inge gūro (خود رنگ) garèy bitsá (literally "grey and red," viz., one hair grey, the other red).

Shies-tsum gártsas shua dilá.

Shies-tsum yarr gutsárras shúa dila; shapke ràkk djutshi.

Kotè† utshàk borumán uyùm dilá ?

Inne hále borumán utshakitshang bitsá ?

Eté utshàk uyarèki (انداز) gyaser (فرش) borumán shokùm (كوشاد) dilá.

{ Inne-kát mané = Become *with* him = help him.

{ Inne iringtse dōnn = Catch hold of his hands.

rules laid down in the Preface to these sentences.

little houses = "hakitshang" has that house? The divisions of a Nagyri house are "baldí" near the roof, where the Raja sits; also room from which our "Odalisque" or "woman of the room." The idea of female seclusion or domesticity which underlies this a Darbar.

differences of pronunciation.

*Transliteration of the Nagyri Translation into Persian Characters.\**

كهوتيه ايوئم حآ منه دلا

جه آنكه نسّم ممتت داربا

جه كه آنكه هميشه شغله ي دروايش

جآ بارناس تسم كهوتيه سبق سداس حآ بوئت رضا با

آنكه جاره بوئت شوا كشي آنجا

آنه هميشه بسّر ازار اچچويوي

كته ايمو بوئر بوئت عذاب الجحيمويوي

جه آنكه ممتت بالدا ياره دبا

كهوتيه ايوئم بلا دلا

كهوتيه گونيا بندگلو (in the mill) دوروي دسو

آنه گنتسم انگ نكويئس كهوتيه خاشنگر بوئت تانم گما يوبا

تديلا جآ بسن گوشم انگ دركوييل جما (دو كوييلش اولايما)

اگر كه جآ گمن اگفا بام هسس ستم ايئسه نيام

سپيل اتس نسردي انه عادت دلا

*Literal translation into English.*

This room the-Farash to-measure how-much broad is ?

Him-with become.

His his-hands catch (hold).

*English.*

Give me a handkerchief.

I have two daggers.

The handle of this table-drawer is broken.

Hang up the bunch of keys.

When did this happen?

This is very hard on me.

The hare is very timid.

Is there any harm in doing so?

I sent that by a messenger.

I sent it by post. [Compare manzil, tshapar and Basá = the resting place in Nagyr after a day's journey (= sá).]

They ran away as fast as possible.

Stay a few days with me, (or) spend a few days with me.

He is a man of parts.

Can you do this, (or) are you able to do this, or not?

I was absent for ten days.

It is nonsense to say so.

He is an Abyssinian slave.

He attends college daily.

We ought to shun evil.

Do you agree in what I say?

I was very much pleased with the book you sent me.

He at once concurred in my scheme.

I will not go without you.

I could not carry out my wishes.

Take as much as you please, I have plenty.

*Persian.*

ایک دستمالی بمن بده

من در قبضه خنجر دارم

دستگیره خانه این میز شکسته است

دسته کلید را بیاویز

این اتفاق کی افتاد؟

این در حق من بسیار تر مشکل است

خرگوش بسیار ترسوست

آیا این قسم کار کردن قباحست دارد؟

من آن را بدست قاصد فرستادم

من آن چیز را بصحابت چاچار

فرستادم

آنها بجلدی هرچه تمام تر گریختند

چند روز پیش من بمانید

آن صاحب وجود است

شما میتوانید این کار را بکنید یا نه؟

من تا ده روز حاضر نبودم

این قسم گفتگو کردن بیهودگی است

آن زر خرید حبشی است (یا) غلام حبشی است

آن هر روز ب مدرسه می رود

ما باید که از کار بد حذر بکنیم

آنچه من میگویم شما قبول دارید؟

آن کتابیکه بجهت من فرستاده

بودید خیلی خوب بود

ار همان ساعت بر بروجیز من راضی شد

من نمی روم تا آنکه شما همراه من نیائید

(پیش رفتن من) نشد که خواهش خود را بانجام برسانم

هر قدر که شما میخواهید بگیرید من بسیار دارم



*Transliteration of the Nagyri Translation  
into Roman Characters.*

Hànu arìng-gashaputas (to dry hand on) laspìkan  
(رر مال) datshl.

Djá altàts khandjàre qabzàmuts (tìshke yanùngo)  
(قبضه) djá-patshi bió.

Urlìng-dónas yànn gálibi.

Tshéiyé-bátto dítsi ginn.

Koté doròìng bèshel manimi?

Koté djá haqqule bùt mushkil manimi.

Sàrr bùt es-gusutshi bi.

Kotó doró etas-ulú besèn shèkk díla?

Djá essè duràtz-iringe ótsuyam.

Djá essè tshìz Dák-káte ótsuyam.

Ûe siss oyôn *bóruman* tsòr gárshuban.

Bèro-kùts (gunts) djá-ápatshì horútas awáji.

Inne bùt *adát-daltàs* dílá.

Unge (uláyuma) koté doró étas uláyuma, *bé*?

Djè torìm kùts (unge-patshì) házlr apáyabam (au  
dáyabam).

Koté zéile (نسم) baring étas munasib apì.

Kinné siss gásheryànum (قبضه سے لیا ہی) Habeshì  
bai.

Inne harr-gunts sabaq-senas-disher (place to read)  
nftshubai.

Mì gunakkìsh doró-tsum mikèrr *dēshetshánn* (or  
dēsheyés) awáji.

Djá besèn senáke ungèr qabùl étshuma?

Étte kitáb djá-karó dótsuma etté kitáb bùt daltás  
dílum.

Inné siss etté-waqtulu djá senem ekki baring-tsum  
khòsh imanìmi یہ شخص سے وقت میں کہا اسی بات سے  
خوش ہو گیا

Djá aú nitsham bei-khashinger (U) ung-kát au do-  
kóyoke.

Djá aúlayam djéyemo ràkk étish.

Bèóruman *yanes-báke* yànn, djá-patshe bùt bió.

*Literal translation into English.*

One my-hands-to-dry kerchief give.

I two sword-handles (daggers-handles), (قبضه).  
of me-by (there) are.

Hands-catch handle broke.

Keys-of bunch taking hang up.

That business (plural) when became? (was) (see  
conjugation of "to become").

That my-right-in very difficult is.

Have very his-heart-fears is.

That business (work) doing-in what doubt is?

I this messenger-his-hands I sent (notice collect-  
ive form of verb).

I this thing Dák-with sent (notice collective  
form of verb).

These man all how-much quick ran (away).

Several-days I-me-with to-sit is-proper.

He very (many) habit-good is.

Thou (canst) that work to-do art-able, or-not?

I (me) ten days (thee-by) present not-was (not  
came).

That kind (نسم) words to-do proper not-is.

That man price-by-taken Abyssinian is.

He every-day lesson-to learn-place-to goes (the  
verbal form used seems to imply "going  
regularly").

We bad work-from we-ourselves shun (or to  
shun) is-proper.

I what speaking thee-to accept dost-thou?

This book my-sake sentest this book very good  
is.

This (he) man this-time-in (at once) I-spoke  
(what I said) those words-from pleased he-  
self-became.

I not will go without-till (U) thou-with not thy-  
coming.

I not-able-was my-own wish to-do (optatively).

As-much-as to-take-there-be (U) take, me-by  
much are.

*English.*

You ought to practise reading and writing.

This fruit is very acrid (acid).

He has a large circle of friends.

Yes, I know them all.

He has amassed a great deal of information.

His trial is over, and he has been fully acquitted.

On appealing from the lower to the higher Court,  
to the Tham, no fine was inflicted on him in the  
judgment.

A good deed is worthy of praise.

He is a very sharp man of business.

Adam and Eve were driven out of paradise.

Death knocks at last at every man's door.

His pay has been increased.

Have you any idea where he is?

To-day's meeting is postponed until Monday.

Let us decide this matter.

I don't agree with you.

Will they allow a stranger to go in?

The enemy had got as far as Delhi.

What use is this to me?

She has been poor this long time.

What do you advise in this business?

Do you think it advisable to do so?

*Persian.*

باید که شما در نوشتن و خواندن کثرت پیدا کنید

این میوه بسیار دشب است

آن شخص دوست بسیار دارد

بلی (یا) بله من همه را می شناسم

آن علم بسیار پیدا کرده است (یا) حاصل کرده است

مرافعه او تمام شد و چیزی بر او ثابت نماند

کار نیک با عفت آفرین و تحسین است

و درکار بسیار چست و چالاک است (یا) زیرک است

آدم و حوا را از باغ بهشت بیرون کردند

اجل آخر بهمه میرسد (یا) عزرائیل آخر جان همه را میکشد

مواجب آن اضافه شده است

آیا شما میدانید که آن شخص کجا است؟

جمعیتی که بجهت امروز مقرر شده بود تا روز درشنبه  
موقوف است

بگذارید که رفع و رجوع این کار را کنیم

من آنکه شما میگوئید قبول ندارم (یا) نمیکنم

آیا آدم بیگانه را میگذارند که توی اندرون برود (یا) توی  
خانه برود؟

دشمن تا شهر دهلی رسیده بود

آن چیز بجهت من چه مصرف دارد (یا) بدرد من چه درآید؟

مدتی است که دست آن زن تنگ است (یا) مدتی  
است که آن زن در حالت بیچارگی افتاده است

شما درین کار چه صلاح می بینید (یا) میدانید؟

آیا شما این قسم کار کردن را مصلحت میدانید (یا) مناسب  
میدانید؟

*Transliteration into Roman Characters.*

Unge girminàske senasèr bùt talásh étas awáji.

Kosé meiwá bùt shukùrum dilá.

Inne sissèr bùt shughùlomuts bán.

Awwa, djá oyôn yóyeba.

Inné bùt film sennubai (has read much علم).

Inne astám puro manimi, besen innete déskatas aú manimi. Deskatas = proof كورناري

Inne étshoghun astám-tsum uyum astàmer (appeal from lower to higher court) Thame-patshinl, astám étuma, innete besèn tsharpá aú walimi.

Daltàs doròer shábash étas awáji.

Inne doró etaser bùt dòum (daltás) bai.

Adam~~ke~~ Hawá behesht-tsùm dúyisumèn (diyúsuman) دنون نكالديا

ديا diyusumèn (they went out = duúsuman).

Ákhír Márene herr hinne hinngete { djútshi.  
(dàkk étshubai).

herr hinne hing gaimi.

Inne talàb bàsk (ziada) manimi.

Unge yéima inne sis ámulu bai ?

Koté *maraká* kultù-káro muqarrèr dilùm Tzandurá guntsulú (phàtt) maími = will be.

Mi koté doró dèsskashènn ( فيصل )

Djá koté doróe qabùl aítshèba.

Kué sissé djamip sisèr ulù niasèr hukm etshéna, be ? (or not).

Dushman Delhier deshkalimi.

Kosé djáre besèn faidá bí ?

Bùt kèn-tsum kiné guss gharib bôm, múto ghamès ( دوتمند ) manubo = now she has become rich.

Koté doròer ungé salàh bé dilá ?

Kote doróer ungé salah dilá, bē ? (or not).

*Literal Translation of the Nagyri sentences.  
(Transliteration of the Nagyri Translation into Persian Characters should be practised by the student.)*

Thou to-writing-and speaking-to much effort (seeking) to-do is-proper.

That fruit very acid is.

He (this) man-to many friends are.

Yes, I all know.

He much science read-is.

He (his) judgment complete has-become, anything (what) him-on (damaging) proof not has become.

He small judgment-court-from big-court-to Tham-by going, judgment done, him-to any fine (punishment) not fell.

Good work-to bravo to-do is-proper.

He work to-do-to very clever (good) is.

Adam-and Eve Paradise-from they-turned-out.

Finally Death every one-of door-to will-come (knock will do).

Every one (man) of door stood.

His pay more has-become.

Thou knowest that (he) man where is ?

This meeting to-day-sake fixed was Monday day (end, deferred) will be.

We this work decide will.

I this work accept not I-do.

These men strange man-to inside to-go-to order will-they-do, or not ?

Enemy Delhi-to arrived.

This me-to what use is ?

Much time-from that woman poor was, now rich she-has-become.

This business-to thy advice what is ?

This business-to thy advice is or not ?



Section III.—Khajuná Songs, Proverbs, Legends, Fables, Riddles, &c.

HUNZA GARR (SONG). THE STRANGER'S GIRL.

(Original with interlinear translation.)

Dje damanàm-tsum kite, djáre biéy apim ; ; (the sign ; ; shows that the sentence is repeated twice).

*Lit. Transl.* I born-since till-now, to me illness was not.

*Transl.* Since I was born I had no pain.

Djemípe hire éy, djáre biéy mayibo ; ;  
Of a strange man his-daughter, to me illness-became.

Daltás guyílinge-kát *ke* daltás gumeye kát *ke*.

Good thy-lips-with and good thy-teeth-with,

With thy fresh lips and with thy sparkling teeth.

Uyàm baràn éti, dje ayésite gáyam.  
Tasteful word do, I on my head I-will-put-thee.  
Speak one sweet word, that on my head I will wear.

Wá djá dji = Oh my soul ! !

Hirr Madjelùn báy, gùss Lelí bó. Djá djí ! !

Man Majnún is, woman Leila is. My soul !

Mamù gòsh yárum dzerú náss dya.

Milk thy neck below, cloves smell comes.

Ná umme gú *bei* Yusúp, ná úmme gummi Dzuleèkka.  
Neither thy father is Joseph, nor thy mother Zuleikha.

Ungúy téy Perizát, ungúy askaibá.  
Thy-self such Peri-race, thy-self me-killest.

Rahmàt Perháder manish, mamù gótzil dítzimi.  
Mercy to Ferhad may-become, milk river he brought.

Since I was born, I felt no pain,

The stranger's daughter alone has caused it.

With rosy lips and sparkling teeth.

Speak one sweet word, I'll be thy slave.

Man is Majnún, if she be Leila.

My soul ! my soul !

Beneath thy milky neck, clove-perfume comes ;

Thy father is not Joseph, nor is thy mother Zuleikha.

Thyself art of fairy race, thou alone hast conquered me.

Mercy be to Ferhad, he has brought the river of milk.

Dziarèter nitshem ; djá biéy matán mayímí.

Ziarat-to I will go ; my illness far will become.

Shirin shémá manúmoke, djé wa perwán mayám.  
Shriñ lamp she having become (lit), I oh! (its) moth\* will become.

Djá uyùm gòshebá, wa djá Zuleikhá gòshebá.

I great thee-say oh I Zuleikha thee-say.

I consider you greater than Shirin, greater than Zuleikha.

Shabè-kàdr hurùsham, umme guyik-kát.

The Shabkadr I will sit thy name-with.

Sáz-dèn samá étam, tá-dén égharàm.

1,000-days I tuning did, 100 days I played.

Khòt bé uyám Satár dilá.

This how sweet Satára is.

Satár únge guyíke nàzr.

The Sitara thy name an offering.

I will go to a shrine, so that my pain may vanish.

Shirin's lamp is lit, I will become its moth.

I call thee great, I call thee Zuleikha.

I will sit out the Shabkadr night repeating thy name.

I tuned (my guitar) 1,000 days, and played 100.

How sweet is this guitar (when)

The guitar is a sacrifice to thy name.

*The above song is by Khairullá, the son of Dulá, Wazir of Hansa. (Khairullá was a powerful man. He and his brother Fais were killed in a battle with the Serikolis sent by Yakub Khush Begi of Yarkand.)*

They sing in the Ghilghiti dialect at Hunza and Nagyr weddings, battles, &c., as stated by Biddulph, but he is wrong in believing that there are no songs in Burishaski (Khajuná).

#### OLD HUNZA SONG (by a woman at Ganish). THE DESERTED ONE.

Bigánne barisse dálle, basski pátshane.

Bigannet ridge-path above breast wings.

Gàrrmúnan díá; gàrrmúne suràt

Eagle-one came; eagle's face

matùm dilá; gàrrmunè himàt

black is; eagle's power

uyúm dilá; halíjo mayunn guyátum!

great is; yellow bird† from-thee-sacrifice (سودة)

Zàrr ke zerínel bé nuse; kalì takáintsulu

Gold and silk not saying; carpet fringes (threads)

gîma; halíjo mayunn guyátum.

interest; yellow bird thy-sacrifice!

\* Perwán (Shiná = Pranú) is the moth attracted by the flame or following the flame.

† "Bigann," the lover's name.

‡ A sweet-voiced yellow bird as big as a dove.

Gánishé Ginéni gúntzulu, gholápe  
 Fort of Ganish harvest-home day-in rose  
 Yálulu báyam ; doghoimo gurkushan día ; gholápe násse dutsúi.  
 Shade I was ; at mid-day a wind came ; rose scent brought.  
 Gholápe násse uyám dilá ; halfjo mayònn guyátum !  
 Rose scent sweet is ; the yellow bird thy sacrifice !

The following seems to be the meaning of the translation :—

SHE (complaining of the desertion of her lover for the sake of a poor girl) :

Above the ridge of Bigann with breast and wings the eagle came ; black was his face but great his power. I am thy own (sacrifice), oh yellow songster !

Thou dost not want gold and silk, but lovest a carpet's fringes. I am thy own (sacrifice), oh yellow songster !

HE (explaining his conduct) :

On the harvest-home day\* of (the Fort of) Ganish I was in the shade of a rose ; at noon came a breeze and brought rose-fragrance. Sweet is the rose's smell. I am thy own (sacrifice), oh yellow songster !

#### NAGYR SONG. THE PILGRIM OF LOVE.

The following Nagyr song was written down in the Persian characters by Sayad Ali Shah, retainer of Raja Habibullah Khan, on the 30th May 1886, at Srinagar, where he was one of the annual hostages from the Dard Districts annexed or influenced by Kashmir (read "j" as "dj" in this song) :—

Dunyátulu obisham Sheitán mumika moy harang  
 In the world them-strife-causing Satan her-mother her-daughter between

obisham Sheitán.  
 them-strife-causing Satan.

Sheitáne háler bes nimá, djā dji ?  
 Satan's house-to why didst thou go, my soul ?

Hik sás parizátng harengulu sáke halants mazbūt parl !  
 One thousand fairies among sun-and moon fine fairy !

Umme ghanish surát djā takhtate girmiyam, djā dji !  
 Thy queenly face I tablet-on I will write my soul !

Dje záte derbēsh dje bé-na, éshqe derbēsh djā haqq nēti dūsam.  
 I of-caste Derwish I not-am, Love's Derwish I right doing I left (my home).

Guyimo Derbēshere phuten ayétshuba, djā dji.  
 Thy own Derwish-to look not doest, my soul !

Shinimo bahár manimi, já bulbul basiulu nimmo, djéka  
 Summer's spring† has become, my nightingale in-garden, she-went, I-too

\* For account of that festival see page 154.

† For divisions of the year see chapter on "Time," pages 15 to 20. "Bahar" or "spring" is sometimes used for the first springing up of any flower, whatever be the time of the year.

Tóta numan tomater níyam burùm ghulab guyé-gutshé dáyam.  
Parrot becoming on-tree went white rose thee-seeking, I came.

Umme rang anáre dilá, já jī, ume nàs gasmáli dilá.  
Thy colour pomegranate is, my soul, thy fragrance of basil is.

Já jī, tumár né ayétshi\* gayem, wa já jī!  
My soul, talisman-making me-with I will put, oh my soul!

Brespett guntzetsum nazar já bulbul já aulji  
Thursday day-from (my) sacrifice my nightingale my sleep

Muyetsam, lèshè gambūri muringulu yenubam nupèrre-nupèrre jí auduljáyem.  
I saw her, peacock's crown her hands-in held looking-looking soul not satisfied I.

Nagèr-ete khanetum Mayònn, um thánum tomatum Mayònn, burùm gushakete niöng  
shuwán gutshátshī, já jī. اندلیب  
At Nagyr Fort the Mayún bird, thou high tree Mayún, white thy arm happy good-one will sleep,  
my soul.

Rahmât Khudámánere manish, gulli mazbūt mō-hing-katshī niyam, ghanish  
Bravo (mercy) to Khudaman may be, rose fine her-door-near I went, gold  
gundù néti mōpatshī itsùmo, já jī.  
crown doing her-near she took, my soul.

*English Translation of above.*

In the world Satan causes strife,  
Between mother and daughter he causes strife ;  
Why then go to Satan's house, my soul ?  
Thou Fairy, sun and moon among a thousand Fairies !  
Thy queenly face I will inscribe on my tablet, my soul !  
I am not a wanderer (Derwish) by caste, but I have left my home.  
A Derwish for love doing my duty (?).  
(Then) why not cast a glance on thy own Derwish, my soul ?  
The time of spring has come, my nightingale went to the Garden.  
I too became a parrot, flew on the tree (and) came in search of the white rose.  
Thy color is that of the pomegranate, my soul, thy fragrance of the basil, my soul !  
Making thee my talisman (amulet) I will place thee with me, my soul !  
Since Thursday's day (Friday being propitious to lovers) I am thy sacrifice, my soul !  
In my dream I saw her holding a peacock's crown (head-feathers) in her hands.  
I looked and looked (but) my soul was not satiated.  
In the Fort of Nagyr the Mayun bird, the Mayun from thy high tree, on thy white arm the happy  
youth will sleep, my soul !  
Bravo! mercy be to Khudaman! I went to the fine rose's door, and she, making a golden  
crown, took me to her side, oh my soul !

*Translation of first Urdu verse.*

ما کا مجھے بیشکارترا نے والا شیطان

دنیا میں نساد کرانہ والہ شیطان  
شیطان کے گھر میں تم کیوں گیا میری جان

\* "ayétshi = with me" or "ayétise = on my heart."



يلك هزار پريزاد بيچ سورج ر چندی اي خوبصورت مضبوط پريزات  
 تمھاري راني کا صورت هم تختہ پر لکھونگا  
 هم زانکا درویش نہیں ہون عشق درویش هم حق گر ے نکل گیا ہون (گھر سے) آپکا درویش پر تم نظر  
 نہیں کرنا میري جان بہار کا رقت آیا ہی ہمارا بلبل باغ میں گیا ہم بھی طروتا بنکے درخت پر چوہر  
 سفید کلاب ڈھونڈ کر ہم آیا تمھاري رنگ عنار کا ہی میري جان تمھاري خوشبو رھانگا ہی میري جان  
 نم کو تعویذ کر ے سر پر رکھونگا میري جان  
 جمعرات دن سے قربان ہون ہمارا بلبل ہم خواب میں دیکھا طارس کا تاج آسکي ہاتھ میں دیکھا  
 ہم دیکھکر دیکھکر نہ راج کیا ہون (not satiated) نگر قلعه میں اندلیب تمھاري بلبل درخت پر دیکھا سفید  
 تمھاري بازو پر کون نیلک بخت سوگا میري جان رحمت خدامان پر ہوئے پھولي خوشبو میں دروازہ پر  
 ہم گیا تلہ کا تاج بناکر اپنے پاس لیگیا ای مری جان

This is the lover's complaint, composed by Khudamán, son of Wazir Nadillo of Nagyr, who, after having fallen in love with a maid, sees her married to another.

### HUNZA SONG. LOVE BEYOND THE GRAVE.

Hall Dunyát manish ákhirát manish, hall jemát dukumanish, já ji bulbul, khud dunyat-ulu Leila\* apí akhírát guntsulu Leila maimi. (Whether it be in this world, whether in the next, whether thou becomest (of) my family, my soul's nightingale, if in this world there be no Leila, on the day of the next world there *will* be a Leila.) (Read "j." like "dj".)

Je jót báyam, já máma gósam, uyùm nùman, we já ji jie bulbul, wa ja máme gōsher fursát apí, we já ji goshèr fursát dilá. (I was small, I called thee "mother," becoming big, oh my soul soul's nightingale, oh to call thee "mother" I have no time, to call thee "my soul" is now the time.)

Umme tōshe dokōma† durátse nazar, we já gulli Daūd mótsam bāren dutsù, we já tshike tumàrr nèti ayétshi gayàm. (Thou newly camest, I am the messenger's sacrifice. Oh bring me a word from her, the rose of David,‡ and I its fragrance (musk) will make a charm (and) wear it on my head,) or "with me." (See note on preceding page.)

Umme rákine gushkilèn àù yétsàm, dje tutàng mezárre niyam, já jī. (Thy jewel mouth if I not see, I will go to the dark grave, my soul.)

Ja jěimo jì gōr dāl neti, hik hazaring jīming goyètum qurbàn. (If thou liftest my own own soul to thee, one thousand souls will be a sacrifice to thee (thy head).)

### Free Urdu Translation of Hunza poem.

یا نہ دنیا ہوا نہ آخرت ہوا نہ تم ہماری تبر بنا ر میري جان بلبل اس دنیا میں لیلہ تم نہیں ہوا تم  
 آخرت میں لیلہ ہوگا ہم جب چھوٹا تھا ہم تمکو ما کہتا تھا بڑا ہوکر تم میرا جان ہوگیا ہم ما کہنے کا  
 فرصت نہیں ہی جان کہنا فرصت ہی تم نوا آیا رکیل سے ہم قربان میرا اس گل دارد سے کچھہ خیرلار  
 ہم مشک کستور ي تعویذ سمجھکر اپنے سر میں رکھونگا تمھارا منہ شیشہ مانند ہی کہ میں نہیں دیکھا  
 ہم اندھيري قبر میں گیا ہوں اگر ہمارا جان تم لیا اور بھی ہزاروں جان تمھاري سے قربان ہونگے

\* Sometimes the song has simply "leil" or "lél" = "known" instead of "Leila," the famous beloved Arab maid, and the translation would then be "if (my love) is not known in this world, it will be known in the next."

† Dukómanumá = thou wast born; dókoma = thou camest.

‡ I could not find out whether ahy and if so, what connexion exists between this flower and King David in Hunza estimation.

## NAGYRI DANCING SONG (a mother's forecast of her infant son Nauròz).

Tùmákan niake gúyi darùe ètshuma, darùtse i bá ná léi, we já Shahe *Nauròz léi!*  
 Kili buyann níake gúy marùere nitshuma, já mamme nazàre gòsheba, já Shah Nauroz  
 lei! Ghulabe sholto goshebá, turáke sholtó léi, umme gummi nazr gòsheba! ja Shahe  
*Nauroz léi!*

*Translation into English.*

Thou wilt take a gun and thyself go out to sport. A sportsman's son thou art, is it not so, dear?  
 oh. my Shah Nauroz, dear! Thou wilt take a spade and shovel and thyself go to wash gold; I call  
 thee thy mamma's pet (sacrifice), my Shah Nauroz, dear! The rose's bud I call thee, the poplar's  
 sapling, dear, thy mother's pet, I call thee, my Shah Nauroz, my dear!

*Free Translation into Urdu.*

بندرق لیگر آپ شکار کو جار تم شکاری کا بیٹا ہی یا شاہ نررز کلی چپا لیگر آپ سونا نکالنے کے  
 واسطے جار میں ما صدقہ تمکو کہتی ہوں یا شاہ نررز گلابکا ڈالی کہتی ہوں تم تراک کا شاخ ہی  
 کہتی ہوں تمہارے ما قربان کہتی ہوں یا شاہ نررز،

## PROVERBS (Nagyri).

## THE BAT.

*Vain boastfulness.*

(The bat when it became night put up its feet whilst lying on its back and said, When heaven  
 falls, my feet will keep it up.)

Tatápale tápp manùm-kène yùting yàtnè ètshibi-ke idim yár ètshibi: ayèsh

Bat night becoming-when feet up it-does-when its-body below does: heaven  
 dôrike autinge padjá n-eti ayesh dál ètshem.  
 when-falling my-feet oppose-doing heaven lift I will do.

## THE FROG.

*A dilemma.*

(The angry frog in the water, if he quacks is drowned, and if he is silent will burst with rage.)

Tsílulu górkotz, kór etáke tzál gali, ayétáke às pháimi.

Water-in frog, quack doing-if water will enter, not-doing-if my-heart will burst.

*Nátshitshir* = Shunutur = a little blackbird (like first Proverb).

Tshish dôrike aútinge pádjáa néti tshish déstatsham. Khát walími.

Mountain falling my feet opposing mountain I will uphold. Down he fell.

MISALLIANCE (*old or ugly man marrying a young woman*).

Tállere (tshiyere) górkotz (isál ginénke) girmnnum bi.  
 To the birch tree (fir) the frog (marriage promising) written is.

"To the birch the frog wrote to contract a marriage."

The frog (which is in the habit of settling under the birch or fir tree, admired for its beauty) is supposed to have the audacity or good fortune of having a contract of marriage written with the birch or fir tree. The proverb also is "tállér górkots girmínum bí" = to the birch the frog is written.

#### THE ASCENDANCY OF THE VULGAR, OR VICISSITUDES.

Deryá búmi, kangántš úyemi.  
 Big river got dry, ponds they-dried.\*  
 Tsílulu dànn washíáke dalbàtt manimi.  
 In water stone striking float became.  
 Tsílulu búpush washíáke ighùrtsumi.  
 In water pumpkin striking sank.  
 Butár iñye díeke djáíte gásh gali.  
 Kid beard coming he-goat's price passed.

*O tempora! O mores!*

The big river has dried up; the streamlets (karkatsaling) have swelled (bút manimi = has become great). The stone striking the water floated, the pumpkin sank. When the kid's beard grew, the price of the goat fell.

#### THE USELESSNESS OF COMPLAINT AGAINST THE POWERFUL.

Yáing karéki kòshkuliá dighaibi  
 Grindstone's wood (piston) uselessly splits (wastes itself)  
 yáinge ighúmare berabèr phàl shetshibi.  
 grindstone's its-stomach-to بيت together corn eats.

"The wooden piston wastes itself away uselessly in noise, whilst the grindstone's inside all along the corn."

#### SHINÁ PROVERB REGARDING THE STABILITY OF WEALTH OR RULE.

*"Le roi est mort, vive le roi."*

Hásto múoto sáns tola, hásto djíndo hanù toghà sáns tola.  
 Elephant dead 1,000 tola, elephant living is also 1,000 tola.  
 "A dead elephant is 1,000 tolas, a living elephant is also 1,000 tolas." (The ivory, skin, and bones of the dead elephant cost as much as the living elephant.)  
 The above is also a Nagyri Proverb.

Hásto íríke sás ghanang, hásto djíndo bí kulo sás ghanang.  
 Elephant dead-if 1,000 gold, elephant alive is also 1,000 gold.

#### THE WICKED IN DISTRESS.

Urk tiser wáli, béliser "nàna" sèni "dáus."  
 Wolf well into fell, ewe-to "aunt" said "get (me) out."  
 When the wolf fell into a well, he said to the approaching ewe, "Oh aunt, get me out of this."

\* Should be "huldjámi" = swelled or "bút manimi" = big became.

## THE DOUBLE-FACED.

Urkái-kát shítshi huyeltertse kát (gasítshi) (hertshi).  
 Wolves with he eats shepherd (laughs) (weeps).

He eats with the wolves and weeps with the shepherd ; or, He laughs with the wolves and weeps with the shepherd.

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*" Ne sutor ultra crepidam. "*

Sarr hall deldjem matàner hall deláke batt tzàrr mayimi ass-gusutsheba.  
 hare چال مارنگا to far چال مارك skin burst will-become heart fears.

(The hare (said) : I will leap (run), but if I leap far the skin will burst, (therefore) my heart fears. (The skin of the hare is said to be very thin.)

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HISTORICAL SONGS (are chiefly in the Shiná language).

1.—*Fragment of Shiná Song of Shahreis* (founder of the old Chitrál dynasty).

(Pronounce " Ch " as " Tsh. ")

Tshatshál Reisé Rákeru = In the palace of the Chachál (Chitrál) Rais.

Shal batey tûne dènen = of crystal the pillars they put.

Na réye-reyáese = These women-folk (réye = old women ; reyáe = young women)

dang nîre dje míshte ga thénen = are well asleep. In sleep slumber how well they also do (are wrapped) (" sleep " is Nagyri ; " slumber " is Shiná).

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2.—*Fragment of Song regarding Suleyman Shah of Yassin, defeated by a ruse of the Nagyris at the Hill of Burumtshér.*

[ Four Nagyris went at night among the invading Xasinis, calling out " Delling " (" Strike. ") The Yasinis thought they were attacked and fought among themselves, so that by next morning the slaughter was so great that the Nagyris found it easy to pursue and cut them up. In consequence of this, Suleyman Shah crushed his descendants if they would ever attack Nagyr again. (There is a Persian inscription there to be effect, " Let no one come here, there is a curse. ") ]

Wo kurûto kò Suleyman Shah = Oh bald wild-dog (kò) Suleyman Shah.

Wato máyi wa arghòn jotó = Came, if you like, oh Arghòn (mongrel) chicken  
 (" máyi " is idiomatic, something like the German " meinetwegen. ")

Utshéy djá bajé = Where is he to run to ?

Inne Sûri Habi Khan ne kaiji (kalíga) ? = Here is Prince Habi Khan didst thou not know ?

Kuráng puté Dangmal lalító thé = Breaking thy camp he made the field of Dangmal flow with blood.

Inne Sûri Habi Khan ne kaiji (kalíga) ? = Didst thou not know this Prince Habi Khan ?

Kune-djá bálishe. On the corpses ropes (putting they threw them into the river).

## PROVERBS CURRENT IN HUNZA, NAGYR, &amp;c.

(a) Oje túto, moje ěn = Stomach filled, words will come (Shiná).

"A full stomach gives boldness or eloquence."

(b) Api muyéresen bōmke jakúnener gash mótsamse.

Grandmother her-dying if-to-be for-a-donkey sold her-I-would-have-done.

"Had I known that my grandmother would have died (anyhow), I should have sold her and bought a donkey."

(This is related of the days when the people were heathen and used to sell their useless relatives.) "As the house was burning, we might have warmed ourselves at the fire."

(c) Tòsh gaù dími, mèn gaù díwushi =

"New Chikōr has entered, old Chikōr has been turned out."

"The new year has come, the old has been turned out."

"A new minister has come, the old one has been turned out (has turned out)."

"Le roi est mort, vive le roi."

(d) Ellam\* hellam atshkōn bán = learning and wit (poetry) are brothers.

"Poeta nascitur non fit." "Hellam" is also "natural intelligence" ("hilm" is really "gentleness"); in relation to book-learning = Ellam or "i'lm."

(e) Karkámutse tighanen niwashi, dunyá déstali; hastoan nēti

[Of a hen] one egg got (٤٤), (to) the world announced; (when) an elephant doing (is born) tshuk etimi.

is silent (silence does).

"When a hen lays an egg she announces it to the whole world, whilst the birth of an elephant takes place in silence."

(f) Sōtshi karkámuts garīmike, sang au maními.

Female fowl when orders (speak), dawn has not become.

"When a hen crows (takes the functions of the male) there is no dawn."

"A bad woman (shrew) brings no luck."

(g) Tshamàk apimulu sherman.

Flint (if) is not in (then) rub (two pieces of wood).

"If you cannot get flint, then rub together two pieces of wood;" or the same with the words "bēs etshuban" (why do they do?), in which case the proverb means "When the great man is absent, why do you rub two pieces of wood" (talk nonsense)?

(h) "Tshūni apí," senénke, únth dīritshi; "tsill apí," senénke, tshine itshòn-

"Wood not," when said, camel('s flesh) will be cooked; "water not," when said, bird beak

djish au díldji.

not will be moistened.

"When there is no wood, yet by running about for it enough fuel may be found to cook a camel; but when there is no water, the beak even of a bird cannot be moistened."

\* "ellam" is a corruption of "ilm" = learning in Arabic.

"Enough wood to cook a camel, but not enough water to wet the beak of a bird." ("It is easier to get fire than water in a desert.")

(i) Ûrk-tsumke djôtis balándo (?) or "uyùm-tsum djôtis balándo."  
 Wolf from young fast (sharp) or "big-from little (one) sharp."  
 "The young is sharper than its dam, the wolf." "Das Ei ist klüger als die Henne."

(j) Gármùnn hánn, bulá thá.  
 Black eagle one, wild-fowl hundred (the eagle is white on its wings and breast).  
 "One eagle is equal to one hundred fowls,"

(k) Sáu gáshke au dímaimi; koyòtshe gané au dumáími.  
 Sand rope not will be made; villagers' affair (advice) not will be made.  
 "One cannot make a rope of sand; one cannot get business done from the assembly of peasants" (as each has his own opinion).

In *Shiná*—Sígñile báli nush; buaréy bár nush; kuyutshì gané nush.  
 Sand rope not; water-melons load not (because they are round); peasants' advice not.  
 "There is no rope of sand, there is no load of water-melons" (as being round, they fall over on every side); "of peasants there is no taking advice."

(l) But tsile humá apí; bùt bårre ispá api.  
 Big stream a ford not; many words taste not.

"You cannot ford a big stream; you cannot understand an incessant flow of words" (or the words of a multitude).

(m) Baghàr tshínn, baghàr tshashete.  
 Bad bird, bad thorn-on.  
 "Bad birds keep bad company."

(n) bárdum gúmus matúm guyétiser ðusútshi.  
 red thy-tongue black thy-head-to will take.  
 "The red tongue will bring (misfortune) on the black head."  
 "Inconsiderate speech causes substantial injury."

(o) Gòss au ditalike-shònn gúltshine bē tshi  
 Thy-heart if not understand, blind thy-eye what will do?  
 If no sense ("hōsh") be in thy heart, thy blind eye what can do?  
 "When one is unhappy, one is blind"; or "When one is in a passion, the eye is blind."

(p) Djòtis nía Marakár àu nì gukùrùs nía derùer áu nì.  
 Little boy taking to Durbár do not go, little dog taking to the chase do not go.  
 "Do not associate the noisy or the inexperienced in public affairs."

(q) Djemipe bàrr ganáke gúe gùtes tsilenge étshi.  
 Stranger's word accepting thy father's corpse in the water wilt throw.  
 "The advice of one who does not know the circumstances entails ruin on him who accepts it."

(r) Shàtt gutshímane shàtt górtshi.  
 Strength giving-thee (from outside) strength will take (from thee).  
 "Timeo Danaos dona ferentes" or refers to "Perfidious allies" = he who gives you strength will take away your strength; "górtshi" = will cause thee (strength) to fall.

(s) Djahil shughúlo-tsum ákil dushman yàrr bai.  
Ignorant friend from clever enemy before is (better is).

"A clever enemy is better than a silly friend."

(t) Sell gutzárume sàrr gutsártshi.  
Needle (working) passing, thread will pass.

"Where the needle passes the thread will pass" (where master is, servant is).

(u) Tshìmr herángulu tshôm, or in Shiná "tshimeri mejá tshôm."  
Iron within alloy (brass?)

"Fly in the ointment." "The iron is split by a certain alloy." "The best friends are estranged by the intervention of an outsider."

(v) Sumúlo umr altù-altár dèn ními, djótise yeghúmar-tsumke  
(pák) Pure (race) age two-twenty year went, little boy's stomach-from  
par àù manìmi.

difference not became.

"It is a sign of a man of good race that when he is forty he preserves the cheerfulness of a boy."

(w) Balòsh yáre phù etáke bíri djùtshi.  
Kettle below fire putting bubbling will come.

"Words of calumny infuriate," or "Evil advice has bad results."

(x) Djot-tshùni oyùm tshúni éskuldji.  
Little (fire) wood big wood will burn.

"Great results from little causes spring." This proverb may also refer to the effect of calumny, like the preceding one.

#### *A wasted life.*

(y) Mukhóro umr hawáke hawásulu ními, shuá síse kát àù manám.  
Dear life joy and with pleasure went, good man with not became.

"My life passed pleasantly, (but is wasted because) I did not remain with a good man"

(z) Gútis shìm hùtsho : gòss shim djema' at ("gudáli" in Shiná).  
Thy-feet eater (wounder) shoes : thy-heart wounder wife (family).

"Boots pinch the foot, woman the heart" (both, although below one, have much power).

(s 2) Taràkke yúmus hirùmm, gamsse tshùrr hirùmm  
Beggar's tongue quick, rich knife quick (sharp).

"The poor are sharp in words, the great (rich) in deeds."

(s 3) Barre tá dótisútshi, gáshk hinke áu dositshi.  
Of word 100 will assemble, rope one even not will assemble.

Like a Shiná proverb: "The tongue will persuade a hundred, whilst the whip (rope) will not persuade even one."

*A shameless person.*

(s 4) Kharù khàtt niwál au írtshi, bandá sherm au imáimi.

Louse below falling not will die, man shame not self-will-become.

"The louse when it falls down will not die, nor will the man who has no shame."

"The shameless is like a louse which does not die when it falls."

(s 5) Thánúm tòmm-tse tish yétshi.

High tree from air will reach (lagega).

"The storm catches the lofty trees."

*Advice.*

(s 5) Aú ò yáre tênguss, gokàrr thinák ayeti, dunyàte bazì

Not coming below till, thyself (áp) careless (lazy) do not do, world tricks

gokàrr bei-khabr ayéti (or "áuíyares-tênguss" = till not becoming warm).

thyself thoughtless do not be.

"Not till you come below (the sod), make thyself not wanting in vigilance, do not make thyself unconscious of the tricks of the world."

(You cannot set the world right; all you can do is) till you die is to be careful yourself and not become a victim to the treachery of others. The first part of this proverb seems to be incorrect, and should be either "yáre au dush-káshing" = "below not coming-until", or "goyáre au djùsh-káshing" = "below thee not coming until," which changes the meaning into "until you do not get a matter under yourself, be not careless," &c.

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*(a) HINTS.*

The great Kamál (Sirri Kamál) was the great-grandfather of the late (?) Tham of Nagyr. On the occasion of a marriage, whilst playing, dancing, and Polo went on, three Rajas (of Ghilghit, Chitral, and Nagyr) came, taking the Yasin Raja with them. After some days they conspired to kill the Tham of Nagyr; the night was fixed; Kamál's mother, Hawá Khatun, had prepared some dishes, one of which was called "kái" ("laksha kái," which is eaten with a spoon = khapun) (made of flour, meat, ghi, and milk). The mother guessed what was going to happen and said to her son—

"Tshétsher ayétum; púnyi lásh-eti."

To the overflow (food) not doing; moustaches clean-do.

Do not allow your food to flow down, but clean your moustaches.

Do not eat in a hurry; clean your moustache (reflect, there is danger).

Kamál replied:—

"Ye hurùtna, dzezi, nalá láshitshem."

(just sit) Wait, mother, (at once) clean I will.

Wait, mother, whilst I at once clean the whole (tray) (all right, I will sweep them all off myself).

The second Raja (of Ghilghit?) understood this and said to his servants:

"Daúming tamáku dutzú, hól noko humáلكum."

Strong (plural) tobacco bring, outside going quickly = "Go out quickly to bring strong tobacco" (as smoked after meals).

He really meant: "Bring the strong servants quickly to kill Kamál."

Now Kamál got up and killed the conspirators.



(b) STORY OF THE MIRACULOUS PRESERVATION OF TSHUMAR SINGH, SON OF THE MINISTER  
HOLLÓ OF NAGVR.

Tshumári gúsan bom, Hísparum oi bòm, Khútayátinge bom, tshèllan  
Tshumari woman was, Hispar of daughter was, Khutayé-people of she was, quarrel-one  
umánumen, Híspar nímo, Khútáye orimi, dumùsher nimmen, Kurkúmane dishèn  
they became, Hispar (to) she went, Khutaye sent (for her) to bring they went, Kurkum (one) place  
dilum, elé shám manimi, inné gúss eté gutshàmo, inné gùss hurútu-bom ; allégan  
was, there evening became, that woman there slept, that woman pregnant was ; beyond  
Phaltzolum kídnetin kawàn manimi, ete káu Bilèsanmu dilùm, kítiti Bilèssan  
Phaltzo (then) thence, this side voice-one became, that voice of female demon was, this side a Bilàs  
Kurkumuwale bom, inné bilèsse sénumu, goyáre tziyiren dí bei, ishù ; sénumu ;  
(f. demon) Kurkum-of-place was, that female demon said thee below ; goat come is, eat ; (so she) said ;  
inn bilèsse sénumu : ássè tzigíre yúlulu Tshumár Singh báí ; purtzàt  
that (the other) female demon said : that goat in stomach Tshumar Singh is ; opportunity  
aù dashítshubai.  
not gives (idiomatic inflexion—see “ Verb ”).

*Translation.*

There was a woman of the name of Tshumári ; she was a daughter of the village of Hispar and belonged to the Khutayé tribe. A quarrel arose and she went to Hispar. The Khutayé tribe sent for her to bring her back. When the place Kurkum was reached, evening had set in and the woman laid down to sleep. She was pregnant. A voice from beyond the Phaltzo mountain (was heard). It was that of a Bilàs or female demon. (Addressing) the Bilàs of Kurkum she said : “ Below thee is a goat (tender human being) ; eat it.” She replied : “ In that goat’s stomach is Tshumar Singh (the iron lion) ; he will not give me a chance.” (The woman appears to have heard this, for when she came home and was delivered of the child she named him Tshumar Singh, as called by the demon. The child grew into a handsome and brave man, who is probably still alive.)

(c) AGAINST EASE OF DIVORCE.

Musàrkas gùssmu hói gakáyum.

To divorce woman vegetable bitter.

He wants to divorce his wife and says the cabbage is bitter as an excuse.

(d) THE NATURE OF THE GREAT.

Jòtté tèss etíke, uyúmane bakhshish étshimi.

Small error doing, great-one forgiveness will do.

When a small one errs, a big one forgives. It is the nature of great men to forgive the faults of subordinates.

(e) EXPERIENCE COMES BY ITSELF.

Mòskusan mòr mukhakine sénumu : “ Ashùling díyeke dástal.”

Her-mother-in-law-one to-her her-daughter-in-law said : “ My pains of delivery coming awake (me).”

mosumu; in môskuse senumu: "Wá akhakîn úme dunyát déstaljimu, já benne she said; that mother-in-law said: "Oh my-daughter-in-law, thou the world wilt awake, I how dokóstaljam?" am I to awake thee?" "j" in these proverbs is read as "dj".

(Mukhákin = her daughter-in-law = "nù" in Shiná.)

(f). A HOUSEWIFE.

Múyere yúsmor senike: "Darúer nítsham djáre shoró étin;" móskus Her husband his wife-to saying: "To chase I will go to me bread make;" her mother-in-law mukhákin tshállan umánubam; mokhákin shoró ótas aúlanumu; etéulu hân her daughter-in-law quarrel they had become; daughter-in-law bread to do not could; in-that one time one bárrann móltirumu, été hínete (mother) juáb étum juáb nétin: "Harrì shoró tsàt-diêm juán word she showed, that on one answer done answer doing: "Barley bread upright-standing thus (like) netin, bèss umm tzat-diebé? khát hurùt." doing, why thou standing-art? down sit."

*Translation.*

A husband said to his wife: "I am going out to hunt; get some bread ready." Now there had been a quarrel between the mother and daughter-in-law. The wife could not bake the bread; so the mother showed her one word in the following hint: "Stand up the barley-bread, do not stand up thyself, but sit down." (If the barley dough is laid down in the hot ashes it remains soft, but when it is held up to the fire it gets baked.)

(g) Bey-aql sîsser bàrr ésáke bilkùll au dáyéldji inne es dâne bi.

Stupid man word saying altogether not will understand his heart stone is.

To talk to a stupid man (is useless for) he will not understand at all; his heart is of stone.

(h). Áqil sisèn padishah Marekáulu báike itte hinèr inne pádishah bàrr esíke inne áqil Clever man king Council in being that to one that king word saying that clever sis dayéljibai.

man understands (listens to).

When a clever man is in the King's Council, if the King addresses him he understands.

(i) Haldènn bùrr apárts talenike, hûk hàle téshéte maimie.

Markhôr hair reverse (ultá) turned-if, dog house roof on will become.

"A donkey kicking the sick lion." When the Markhôr dies his hair turns and he falls beneath the dog, who mounts the roof.

(j) A FUNNY FELLOW, NAJAB SHAH, SERVANT OF THE RAJA, AGAINST HIS COOK, HASAN ALI.

Nauróz gúntzulu mi Thàme Dzoan shibam; mái barénnin, dji názr; tshàp diluman Nauroz on day our Raja a Zo (Yak) ate; ye see ye, soul sacrifice; flesh what-there-was hàle tzùmi; mái barénin; hái dji názr; yul itsìrring Marekáre tsúmi; mái barennin. home took; ye see; ho! soul sacrifice; stomach (big) entrails to Council took; ye see ye.

(The cook kept good things for himself and brought the entrails to Council.) Najab Shah, a great mimic and dancer, chaffed the Rája's cook by saying, On New Year's Day our Rája ate a Yak. Now see ye all, my soul (how it was done). The meat he (the cook) took to his house, the entrails he took to the Council = the festive board.

## PÆANS.

(a) THE MAGHOLÔT PÆAN (*in Shind—ancient*).

Wá, Shah Magholôt wái, dádo wái, sinn kurrùm-thé wái, yudèni  
Oh, came, grandfather came, river embrace-doing came, guardian-fairy  
dá thè.

(on his) shoulder taking.

Akbar Shah dádo múko-Shénéte wái.  
pearl tray-on came.

Wa, Dádo Shah Magholôt, dāneshèr-dāne nótum lilli mayúnote túte djòk  
beating-time dancing sweet-voiced mayun-bird to thee what  
walein kiláye dùtt waléin.  
am I to bring, a wild goat's (f.) milk I will bring.

*Translation.*

Well done, Shah Magholot has come, the grandfather has come, embracing the river he has come, bringing the guardian fairy on his shoulder.

Akbar Shah grandfather on the pearl-tray has come.

Well done, Shah Magholot, beating time, dancing, sweet Mayún bird, what am I to bring thee? I will bring thee the milk of the wild Ibex goat (also Markhór).

## (b) VICTORY OF NAGYR OVER HUNZA.

Taráye Púno gúi nía náZR mané, wa dja Kísu oyôn oltaláyam, Kisumo mungu-  
Tara's Puno thy son bringing a present become, oh I Kisu all will exchange, Kisu her maternal uncle-  
tsaró dúya, tsàdd-dié, Ferád Beg gultumaling nekòsskerts gòshi gòtsham.  
people came, upright-stand, Ferad Beg thy-ears cutting thy-neck I-will-do-thee.

"Bringing thy son, Tara's Puno, as a present, I for Kisu will exchange all. Kisu's uncle came along. Stand up, Ferad Beg; cutting off thy ears, I will put them round thy neck."

Kisu was the daughter of Hollo, Wazir of Nagyr, captured by Hunzas; the Nagyris, raiding, caught 300 young men, including Puno, son of Tara, Wazir of Hunza, also Ferad Beg, Trangpá of Hunza; all were given up for the lady, and the 300 young men were sent back with their ears cut off and hung round their necks.

SENTENCES, STORIES, FABLES (*with interlinear translation*).*Hunza story.*

A rich and poor man were friends. One day the rich man asked the poor man: "Barén, shughúlo, dunyá télete bī" = See, friend, the world is like this. "Dunyá mènén hayubéyke?" = The world anyone who knows is there?

The poor man answered, "Dunyátulu shialéy-dastâr-khan, gòs ósike, ek\* dúshi" = In world generosity's-food-tray, thy heart placing, name will come out كملو

This seems to mean that whilst the rich man has to ask what the world or wealth is, the poor man can say that he at all events knows it, for if the rich man will only give him food, he (the poor man) will give him a reputation.

#### DISPUTE OVER A WATERCUT AT NAGYR FORT.†

*Nagy.*

Yerm zemaná-ulu hikum rômike gótsilèn ditzubam, essé gotzil hitáne mártantse  
First in time one tribe (party) river (canal) took, that river place in landslips-from  
díkatibim. Essé gótzil phát manìmi; íldji hlkum rômik essé gótzil díyusumèn,  
was stopped. That river abandoned became; afterwards one party that river took out  
eté busháie yerm-ué rôm, essé gótzil díyusúmaté dômen, "mi mèpí, awwâl kússe  
that country (land) first party, that river taken-out came, our grandfather first this  
gótsil dítzubam, mímerke bushái mítshîn," ué sènumen. Íldjum ué rôme yerm-uére  
river had taken out, to us country us-give, they said. The later party to the first  
ósumen:" Má kússè gótzil díusish aulenebàm, mí diyúsumèn, bushái aú mátshitshèn.  
said, Ye that river taking out could not, we took out, country not ye-will give.

Été sènumèn tshál umánumen. Trangpá patshi nimen. Trangpá ósimi, Wazíri  
Thus they said quarrel they became. Trangpa near they went. Trangpa said, Wazir  
epatshi nòn te Wazíre patshi nimen.  
near going then Wazir near they went.

Wazír ósimi: Khòt uyúm astáman dilá. Thàmé-patshì nítshēn; astám Thàme  
Wazir said, This great case-one is. Raja-near we will go; case (judgment) Raja  
déskashi. Thàme patshí dûmen. Thàmé ósimi, "Awwállum gótsil yèrm kué rôme  
will decide. Raja-near they went. Raja them said, "First water first these people  
díyusubòm; kuté bushái uè rômer utshíes máfmi. Inne Thàme koyótsh babbèr bán;  
had taken out; this land to that party them to give will become. These Raja's peasants equal are;  
bushéy tràng etín." Thàme-patshì dúyeke adalàt etídila, koyótsh parúlo yóshimi.  
land divide do ye." To Raja coming justice so is, peasants equal will see them.

"*Noscitur a sociis.*"

Shuá kát manáke shuá héima, baghàrrke kát manáke baghàrk héima.  
Good with being good wilt-know, bad with being bad wilt-know.

Shuá yallulúke hurút, baghárke ishkilete au hurút.  
good in-shadow sit, bad his face do not sit.

Rather sit in the shadow of a good man, than *vis à vis* a bad one.

\* k = Eyk = his name.

† A party of peasants had cut a canal which they abandoned when it became stopped up by landslips. A second party then restored it, when the first wanted it back owing to ancestral right. This was disputed on the ground of their unfitness to work it. The case could not be decided by subordinate officers, but was referred to the Raja, who decided that they should divide the land through which the canal flowed, for before the Raja all peasants are equal.

Hurútase gotsères àyeshi, dúldjeme tshàm àyeshi.  
 To the sitting the walking not sees, satiated hungry not sees.  
 The sitting does not see (care for) the walking, the satiated does not care for the hungry.

---

Mámma háu-motshi ayá, ayá háu-ets hèr menn ?  
 Mother beater (*participle*) father, father beater who ?  
 The father beats the mother, but who is to beat the father ?

---

Bandá babbár apán, gurünge gumients babbàr apien :  
 Man equal are not, of thy-hand thy-fingers the same are not.  
 Men are not the same, fingers are not the same.

---

Gútise gómish dántse yéike gurünge gómish gukháter djútshimi.  
 Thy foot-of thy toes stone-by touching thy hands fingers into thy mouth will come.  
 When you hurt your toes, you put your fingers into your mouth (from the pain).

---

#### TO PREVENT INROADS AND TO MAKE FRIENDS.

Dírrer nùpàrre mesh égi, ròmer nùpàrre gàrr eti.  
 Limit to seeing bush put, tribe-to seeing marriage do.  
 Planta t tree on your borders, marry the girl of the neighbour (if you see they are proper people).  
 Compare the word "Ròm" for "tribe" with "Romany," the well-known name for the Gipsy tribe.

---

Thàmé djòt au-sènn sindár pális aú sènn.  
 To Raja "small" do not say, to river "little" do not say.  
 Do not say "thou art small" to a Raja or "thou art low" to a river, for you may be overwhelmed in either case. This is not unlike the Shiná proverb: "Do not walk behind a horse or before a king."

---

Thámó ummé ughùmerulu bí = The teeth of the Raja in his stomach are.  
 Kings' secrets are deep.

---

Ghàsis tanáke phaló duàshi, koyótsh ultánáke bàpp dúshi.  
 Sheaves threshing grain will come out, peasants beating tax will come out.  
 Spare the rod and spoil the child. Beating only gets out grain or taxes.

---

Harr néskan djakúnete baldá = "Ox when slaughtered (becomes) to the donkey a load," as the owner said when the ass brayed in the vicinity of butchers or robbers; "they will only slaughter the ox and put it on your back." (See also next fable.)

## FABLE.

Es hárre sénimi djakùner, " Le, bèsske akénnas djakùn, tshùk nètìn hurút,  
 That ox said to the ass, Oh thou, nothing knowing ass, silent doing sit,  
 shiká shétshumen hòll ám nitshubá; bandá guyétsun-kên djútshi umgutsíete, dje  
 grass eating outside where wilt thou go? man thee seeing-when-will come thee-behind, me  
 ayéshi, dje helál étshimi, úmete baldá góyeimì, úmer eté sezá dilá."  
 see will, me slaughter will do; on thee load will place, to thee this punishment will be."

*Translation.*

The ox said to the ass, "Oh thou know-nothing ass! be silent; why go outside to eat grass? Some man will follow thee, see me, kill me, and place me on thee as a load, which will be a punishment to thee."

Haldènnèr tùrr tsùm maímia? To the Markhor the horns are heavy? Answer: No.  
 Ung djáre tsum maímá? Thou to me art heavy? Answer: No.

"Are the horns heavy to the Markhor?" "Neither art thou heavy to me." This the beloved said when the lover feared that he was an encumbrance to her.

Butère inyé díeke haldènne gash nitshi  
 To the small he-goat his beard coming, of the Markhor or old goat the price will go.

(See proverb (i) on page 176.)

Hàrrke haghùre gànñ ayéshete takhpá dilá.  
 Ox-and horse road to heaven known is.

What is the use of fighting; every one knows my zát = as clear as a pike-staff.

The milky way is called the road of the ox and the horse. These two animals betted that they would surpass one another; the horse ran on till it fell down exhausted; the ox ate his way and passed the corpse of the horse.

Humállkum síske uyùm síse bárr khotè dilá (dakil dilá).  
 Light man and big man-of word this is (thus is).

This applies to big and small men. A big man has patience.

Gháne tshàp shétshi, tshaghànne itshòndjush bárdum.  
 crow flesh (of carcase) eats, a blackbird's (with red beak) beak red.

The crow eats the flesh and the beak of the innocent blackbird is red = One commits the crime and the other is punished.

Shonne báltse nimi, gayú ifághurtse nimi.

Blind wall-by goes, lame staff-with goes.

The blind walks by the aid of the wall, the lame walks by the aid of the staff.  
 Advice to a foreigner in a strange country.

Aminènne uyuman yàrr báike sambà neti bār etshimi, trāp neti, bésen  
 Some one big man before being thought doing words will do, clapping doing what

díwishi ?

will he get out ?

A subordinate to a great man must speak with forethought ; if he merely claps (makes a noise), what will he get ?

Also, " Important things do not come into one's head by a *coup de main*."

#### A TAUNT (SONG).

Ung Mamète Gashènni bà, djí Hatàmme Biléli bá, dje shúe tòmme djotshór bá,  
 Thou Mamett's Gashenni art, I Hatumm's Biléli (beloved) am, I of good tree plank am  
 (chip of the old block)

ung gain tisghír

thou thief she-goat (thou art a thieving goat ?)

Thou art Mehmed's Gashenni, I am Hatam's Biléli (beloved) ; I am a beam of the good tree, thou a thieving goat.

Is the abuse of a woman against the daughter of Mahmet, the woman extolling herself as the daughter of Hatam.

#### THE STORY OF THE WAZIR WHO WENT IN SEARCH OF AN INTERPRETER OF PUZZLES.

The following story, which was related to me in a somewhat elliptical manner, and regarding which *parce puellam* may be advised, may be translated as follows :—

"A certain king had twelve wives. One of his servants once saw a dream, which he went and told to the king, that eleven dogs were eating out of the king's dish. The Wazir was sent for, but could not interpret it ; so he was dismissed and sent to wander to other cities till he found out its meaning. An (old) man happened to go in front of him (and they both put puzzling questions to one another, which events subsequently unravelled). "Be in front of me," said the Wazir, "and cut the road."\* "How can I cut it ?" was the reply, which silenced the Wazir. They went on, and when they reached a certain place, the Wazir said, "Let us eat bread." The old man said, "I have no bread, eat thou ;" to which the Wazir retorted, "We will both eat bread." He gave only one bread to him and ate one (a hint).† They went on and the Wazir again said, "Why did you not give a pice (farthing) for a horse ?" The man replied, "How can a horse be got for a pice ?" The Wazir was silent and they went on. The Wazir again asked, "Why did you not give a pice to catch hold of your knees ?" (to buy a staff for supporting you). The man replied, "How can one get knees for one pice ?" (Further on) grain was being poured into a barn, so the Wazir asked, "Do they pour in to eat, or having eaten, do they pour in ?" (This is supposed to mean, "Do they store it up for themselves or to pay a loan ?") A corpse was being brought past, so the Wazir said, "Did he die to-day or last year ?" (This is supposed to mean that if he was rich then he died to-day ; if poor, he died last year. See note † to page 189.) Then the Wazir asked, "Will thy house lift me ?"

\* Divide the fatigue of the road by companionship.

† There is a blessing in what thou givest, not in what thou eatest.

The old man replied, "Mine I have built strong, it will lift thee." The Wazir was silent. They went on and the Wazir said, "Going near the gate of a city, my eyes pain me." On this the Wazir wept, and the man took him on his shoulders (as he was fatigued) and left him at a mosque (before going to his own home). The Wazir then suggested to the man to cough before he entered his door. (This he did.) His daughter asked him why he had done so, which the man explained as having been requested by the Wazir. (The daughter asked) "Where is he?" (He said) "He is in the mosque." Then the man told his daughter that the Wazir had asked him whether the old man's house could carry him (the Wazir). (The daughter at once understood this to mean whether, considering the depressed circumstances of the Wazir, the old man was nevertheless prepared to give him food (if not to marry his daughter to him). (On hearing the puzzling question about the house) the girl slaughtered a fowl and sent it with a maidservant to the Wazir with the message that "the heavens are clouded, there are three stars and a full moon." (This meant: "the soup swims with fat, there are three pieces of meat and one whole loaf." The maidservant, however, drank off the fat, ate two pieces of meat and half the loaf. This the Wazir stated in his reply.) The Wazir asked the maidservant, "What has my sister said?" on which the servant delivered her message incorrectly. The Wazir replied, "(No) the heavens have cleared up, there is only one star, and the moon has become divided" (half-moon). This the maid duly reported to her mistress. (Upon this) the old man married his daughter to the Wazir, who took her back to his country (having at last found somebody who could answer riddles). The Raja (then) sent for the Wazir, who came to the durbar and was asked to explain the dream. "This my wife will do," replied the Wazir. She was sent for and gave the meaning (which apparently was that eleven of his wives were unfaithful, as eleven dogs were eating out of the royal dish). The Wazir's wife again suggested: "Dig a ditch twelve arm's-lengths wide" (in order to subject them to the ordeal of jumping). The twelve wives were brought. Eleven of them jumped the ditch (thinking that thereby they would prove their innocence). One fell into it (she alone was faithful, for the shameless alone jumped far). So female shrouds were made, the eleven were killed. Wives eleven he killed that king. (I was also told that eleven dogs eating out of the dish meant that eleven were faithful, and, therefore, could jump over the ditch; and, again, that the true dream was that "one dog alone ate out of the royal dish," referring to the lover of one of the queens, who was the son of a rival wazir.)

Hinn Padsháhne turmaltàn yúshints bà̀m; hinn idìmene yúldji-en yétzebam.

One Padshah twelve women were; One servant dream saw.

Padsháh-patshì dìmi, sénimi, Áuldji yétzam, umme páta-ulu turmahàn hukáye shapik  
King-near came, said, My dream I saw, thy dish-in eleven dogs bread

shímien. Kotè ma'ni bé máimi? Wazír ditsimi, Padshah Wazírer esimi, koté máni

ate. Of this meaning what will become? Wazir brought, King to Wazir said, of this the meaning

eti. Wazíre ésulu àù bálimmi, Wazírè dál etimi, máni dutsùne Sháhràner érimi. Hànn  
heart-in not understood, depose did, meaning bringing to some City sent. One

díshener níni. Yèrr á̀dèmmen kát manim, "ayèr mané," senimi, "Gànn éskerts;" "djá  
place-to went. In front a man with became, in front of me be, he said, road cut (shorten); I



benne eskertshèm"? Inn Wazíre tshúk etimi, gutsárumen; díshaner ními, sénimi, "shapík  
how will-I-shorten? That Wazir was silent, they walked on; place, came, said, Bread  
shítshan; inne síse senimi: Djá shapík apl úme shí; inne Wazíre sénimi: Méltike  
we will eat; that man said: I bread not thou eat; that Wazir said: We two  
(meltalik)

shapík shítshan; hannke hann shapíkan yúmi, hann shími, gutzárumen. Inne Wazíre sénimi:  
bread we will eat; one-and one bread gave, one he ate, they passed on. They went on:

"Paisán bès àù yumá haghúraner." Inne adimme sénimi, "Hann paisáner haghùrr  
"Pice-one why not gavest to a horse?"

útshubána?" Wazíre tshukétimi, gutsárumen. Wazíre sénimi: "Paisán nù gudúmutsen  
do they give? silence did, Pice giving for thy knees

bès ayèltubá?"

why not hast-placed (a staff) (why did you not buy (a staff for) thy knees for a pice?)

Adèmmè sénimi: hann Paisán udúmuts mítshubáne? Wazíre tshúketimi, gutzárumen; híkum  
knees me they give? ; some ones

dártsik gíbbam, Wazíre sénimi, "Dartsik gíbana shitshar gíbaná,  
barn were putting in barn put in order to eat they put in,

nushènn gíban"?

(or) having eaten do they put in.\* (Do they pour in (grain) to eat or repay a loan?)

gutsárumen. Éyrumen dítzumen, "kúlto íru-bayá, tamínni írubái."† Gutsárumen, inne  
A dead-one they were bringing, to-day died was, last year died?

adèmmèr senimi Wazíre "úmme há ayéymíá?" "Djà há pukhtá éteba guyéimi."  
Thy house will it lift me (feed me) "I house strong built it will lift thee."

Wazíre tshúketimí, gutsárumen. Wazíre sénimi, Shahre híng katshíyèr nímen  
City door near they went

"áltshimútse akholímmien." Wazír hérrimi, inne adèmmè tshí étimi, Madjúter pát étimi;  
my eyes me have pained. wept, shoulder did, to Mosque left did

Wazíre sénimi "umme híngetse kùs eti, sénimi; adèmmè nímmi háler, Éye sénumu:  
thy door-by cough ; went to house; Daughter said:

ará! híngetse kùs bès étuma? Wazíre ásimi; "ámulu báy?" "madjútoló báy." Adèmmè  
father! by-door cough why didst? Wazir me-said; "where is he?" In Masjid is

sénimi éymùr: Wazíre sénimi "umme há ayéymíá?" Karkámutzen shímu shoró  
to daughter Wazir said "thy house me will carry?" a hen ate (slaughtered) food

étumu dasinen shoró Wazírer ótzumu, taí mósumu: "ayéshilu harált dílá  
she prepared a female servant food to Wazir she sent, thus she said: in heaven clouded is

asímuts uskó biyé, halánts hùlldjèbi;" dasinne tsùmu; Wazíre sénimi: má káki  
stars three are, one moon full-has-become; female servant took it; your sister

bé sénumuá; dasinne sénumu: mì káki sénumú: ayéshulu uskó asímuts biyéá  
something said-she-has? our sister

\* Do they pour grain into the barn in order to eat it themselves, or, having eaten, do they pour in (in order to pay a loan)?

† If rich, he died to-day (as it is his own shroud); if poor, he died a year ago (as even the shroud had to be borrowed).

halántse yáll huledjèm dilá. Wazíre senimi: Ayéshulu bóod dilá, asien hãnn bi, halántse  
shadow full become is. cleared-up is star 1 is, moon

gandêr mánimi. Dasinn háler domómu. Adémme éye sénumu: Wazíre besen sènimia; dasin  
crooked (half) has become. came. Man's girl said: Wazir something has said?

sénumu: ayéshulu asien hãnn bi, sènimi Wazíre, Halántse khostó manibi, Ayéshulu  
half has become.

bóod dilá. (An allusion to the servant-girl eating two pieces of meat of the three  
sent, half the loaf and all the ghi drops on the soup.)

Wazíre adémme-éy dúmérimi; Wazírer garr etimi; múe hálum éyumu

Wazir the man's daughter asked for; to Wazir married he did; her-father-from-house his daughter

busháyer dumótsumi, Thámé dórimi, "Wazírer djúséybay."\* Wazír nìmi Marakár; Thàme  
to (his) land brought her, Raja sent for, to Wazir called for. Wazir went to Durbar; Raja

sènimi "Yuldji manì eti." Wazíre sènimi: "Mi djemáte étsho." Wazíre yùss  
said "dream of meaning do." Wazir said our family (wife) will do (so). Wazir wife

Marakár mutsúmi mánì étumu: khandàk óskartsumu turmá-altò kash turma-altán

Durbar brought meaning she gave: ditch caused to be cut twelve half-yards † twelve

kizmetgár dútsumen, háll ódilumen, turmahinn duásumen, hinn kàt muálumu;  
servants (female), they brought, jump جال made them strike, eleven came out (jumped), one down fell;

gushíski kàtt étubam, turmahinn oskanimi, yúshients turmahinn oskánimi inne  
of woman clothes they made, eleven killed, women eleven them he killed that

Padshah.

King.

The following words were said to be the equivalents of "Story," "Proverb" or  
"Fable," and "Riddle":—

STORY = Chàghá. PROVERB = Djuáb (also Fables). Burjáni = Riddle (Shiná).  
Jokes, Fun = Takkabashi.

#### RIDDLES = BURJANI.

##### *A chilum.*

Sukumáli kànn phù etsitshi = The tongue (Sukumáli) will put fire to the fort.  
Q. What is it? A. The chilum of a hooka.

The tongue draws the fire in the bowel of a water-pipe.

Sukumáli—name of a woman; any other name would probably do as well.

##### *A pen.*

Hinn adémmen báy yétisèr éskertsumke gutsèrtshubái, tí áuley báy.

One man is head cut off-if walks, or unable-is

Q. What is it—one whose head is cut off and yet walks, otherwise not? A. A pen.

\* The Raja sent for the Wazir.

† Elbow-lengths.

*Reading from written matter.*

Burùm mál-ulu matúmming bo ádemene íkhátete gáutshubai.  
 White earth-in black seed man mouth-on selects.

The black seed on the white *ground* brought up by man's mouth.  
 The black letters on the white paper read by man's mouth.

## STORY OF TWO ROGUES.

*Arcades ambo.*

Hinn huyéltartsan bám, zergèrren shughúlo yénimi; tarínganulu maltàsh gánimi; zergàrre  
 One shepherd was, goldsmith friend (bore) made; a masaq-in ghi carried; to zergèrre  
 háller nìmi; gáínishe tabàqan, biréu détziri, huyeltárts yàre yumi; néesiri,  
 to house went; gold-of plate-one, rice cooking, shepherd below gave; feeding  
 égutshémi; Zergar hurutemi.  
 caused him to sleep; Zergar was sitting (whilst the fed shepherd was sleeping).

gutsháyásulu tabàq tálulu dítsi-giními; tsil timi; huyeltárts diyémi; tabàqar  
 Whilst-sleeping plate in-ceiling put (suspended); water filled; shepherd awoke; plate-to  
 barénimi; ditsi-ginubàm; shíulu péting dusù ulu gimmi; tsúmimi; híngetse búllan  
 saw; (which was hanging); in hearth ashes took into put 𐌆𐌆; took away; door-by spring  
 dilùm dāng étimi  
 was bury did = the ground being wet, he concealed it there.

Hále dīmi, gutshèmmi; sang manimi. Zergèrre barénimi tabàq  
 House came, went to sleep; morning became. Zergèrre looked about the plate  
 àu yétsimi. Yùtinger barénimi, tagháyo dilùm. Buláter nìmi diwúsimi tabàq ditsimi.  
 not saw. Feet (prints) looked, wet (soil) there was. To spring went dug out plate took out.

Biréu détsirimi tabaqulu wáshimi huyéltarts yàre yúmi. Huyéltartse senimi: Gháínishe  
 Rice cooked in plate put shepherd below gave. Shepherd said: Gold-of  
 tabàq kusé hánn biá hánn ke bí? Zergèrre senimi: kusé hánn bi  
 plate this one is one (another) also is there? this one is (I have no other).

Zergèrre sénimi "Djá rupáyumuts thán saudagáraner yúyebam, saudagár írimi,  
 I rupees 100 to a merchant had given, merchant died,  
 yē aú djáumi. Khabàr apá, sénimi." Thàmer nìmi. Tháme sénimi: tshipdji dltzu,  
 his son not me-gave. News not, he said. To Tham went. witness bring,

sénimi. Zergèrre háler dimi, huyéltartse sénimi: tshipdji dúsham. Mazàrren ipháltimi,  
 home-came, witness I will come-out. Grave-one he took off

mazárule ulu gími. Tsháp etimi. Saudagáre è dítsimi.  
 in grave inside he placed (the shepherd) he pressed earth or cover on him. Merchant's son brought.

Zergèrre dimi, Saudagáre mazárete gátti manimi. Saudagáre le káu etimi: Aíá!  
 Zergar came, merchant on the grave together were. son called out: Father!

Zergèrre thá rupáyumuts djáu séybey ; Huyeltartse "yù" senimi ; yúmi. Saudagár hále  
 100 rupees me give he says ; shepherd "give" ; said ; he gave.

dimi. Huyeltartse mazáretum díúsimi. Zergèrre híngetse dákk etshibam Huyéltarts  
 took out. by door striking did

dúsimi, híngetser dími. Zergèrr írими; tsill dèskaremi ; yátte étimi. Aú ditálimi.  
 got out ; to door went. Zergèr died (pretended) ; water heated ; upon did. Not noticed.

Pátshì yátte bishèmmi, yénimi, gutsárimì, tòman yáre phat étimi. Huyéltarts tómate  
 Shroud above placed, carried, walked, tree below left did. on tree

dúsimi. Saudagàrik dùmen, Huyeltartsè sénimi, írüm, dálmane ! Zergèrr dálmanimi.  
 climbed (went out). Merchants came, shepherd said, dead, get up ! Zergèrr got up.

Saudagarè tanímuts phàtne gartsumen. Zergèrre Huyeltartse tanímuts dútsumen, háler  
 loads leaving fled. took, house-to

tràng útumen.

divide did.

---

*Advice to seek an intercessor.*

Aminénne ímu goyàng étish auléimi, Padsháh yèr aminènn gallke ikárrer buyèt  
 Who own hair do cannot, King front who going for-himself petition

étish auléimi.

to do cannot.

No one can shave his own head ; no one can go before a king with a petition for himself.

Every one wants an intercessor for himself.

---

The business to be undertaken on the various days of the week is as follows :—

Adit = Sunday, for any gain of land, because God created the earth on that day.

Tsandírer = for Monday, for cutting clothes for travelling ; not very good day  
 to put new (?) clothes on ; one's shroud is on that day.

Angaro = Tuesday, for war.

Bodo = Wednesday, for gain of money ; good for putting on new (?) clothes

Berèspat = Thursday, for Hani gutshubá = pressing almonds for oil, slaughter of  
 sheep, and arranging things generally. A man will be fortunate if he puts  
 on new (?) clothes.

Shukuru = Friday, for marriage ; if clothes are put on, will not be tortured in  
 the grave.

Shimshèrer = Saturday, for travel.

---

INTERPRETATION OF DREAMS.

If you see or eat an apple, pomegranate, pear, fig, peach, white grape, or sugar-melon  
 in your dream, fast for one day, because it is a good thing to have eaten of the fruit of  
 Paradise.

If you see a Korán, there will be Imán (peace).

If you dream of a new house being built, there will be injury to the old one (a death).

If you dream of measuring a house, you will get a good and beautiful wife. (?)

To dream of gold signifies a loss or grief; to dream of silver is good.

To dream of a beard signifies a religious benefit.

If a young man dreams of shaving hair it is bad to wealth.

To dream of the loss of teeth signifies the death of a child.

A load of wood or grass foretells the acquisition of wealth.

To dream of riding a red horse in a red cloth is a good omen for one's self and family; to dream of a black horse in a black cloth is bad for self and family.

Two pairs of drawers foretell two wives (? enemies); stockings foretell a wife.

To put on a turban prophesies getting something from one's Chief.

Breaking almonds announces disputes. A herd of goats denote wife and children.

Dreaming of hunting Markhòrs (wild goats), one man will die for every Markhór so seen. To dream of an infidel denotes prosperity or promotion.

If one hears, when awake, a hen crowing on a Sunday like a cock, somebody will die in one's house. To dream of dirt foretells wealth.

To dream of a pond or of bathing denotes the death of cattle or sheep, or loss.

If you dream of a dying man giving you something, it is a good omen; if he takes something from you, it is bad; also if he shakes hands with you.

When one dreams of a mountain-waterfall carrying mud with it and ruining the country below, it signifies the approach of a hostile army. If one dreams of the division of two flocks, in which one is killed, victory will be achieved over the hostile army in question.

When one dreams of cutting a poplar, a male dies.

If ghi is seen, the birth of children is denoted. If a canal is taken on, a boy will be born. To dream of a bullet or a gun is similarly prophetic of the birth of a boy. A stone denotes an enemy, and to dream of rupees is a very good omen.

#### THE PATERNOSTER IN KHAJUNÁ.

Leh, mi ayá, or djá bábo be ayéshulu bá = Our father which art in heaven.

Oh, our father, my father who heaven-in art.\*

Umme guik aziz or uyum (dílá), manish = Hallowed be thy name.

Of thee thy name holy or great (is), may become.

Umme adalan-astàman mafmíke = Thy kingdom come.

Of thee just judgment(-seat) will becoming.

or

Umme padishahien mafmíke shuá.

Thy kingdom will becoming good = May thy good kingdom come.†

\* To address God as "our father" and with the Khajuná "léh" for "oh" would scarcely be considered respectful. "Yá Khudá" = "Oh God" would be proper.

† "Kingdom" is also "Thámkush," but as this and the next world is already God's, it would be considered improper to say *may thy kingdom come.*"

(Interpolate the following :)

Eté káro aring gáyaba = For this I fold hands (pray).  
For this sake my hand I fold (hold up).

or

Umme Padishahí djútshi (ke shuá) = Thy kingdom may come (it would be good).  
Thy kingdom may come if (and) good.

Umme hukm ayeshulu bitsùmen eké }  
Thy order heaven-in whatever that } = Thy will be done on earth as it is in heaven.  
dunyatulu manish. }  
world-in may become.

Mímer khúlto mí-mímo gen mighôn, shorò miù = Give us this day our daily bread.  
To us to-day our-own food us give, (thick) bread give us.  
("shaplk" is thin bread; notice the different imperatives for "gèn" and "shorò.")

Mi gunáh bakhshìsh eti bésan mi ùer bakhshìsh etuman ùer mímer tís étubam  
Our sin present do as we them present do they to us injury done=  
and forgive us our trespasses as we forgive those who trespass against us.

Yá Khudá! mi mephilènashu-harángulu au mewáshi = (Oh God) lead us not into  
Oh God! us our tempters (deceivers) among not us lead.  
temptation, amma = but or

akhán gunakhishtsum khalás metí = but deliver us from evil.  
but bad (evil) from free us do.

Básanke umme bai saltanat, quwwat ke izzat awwàltsum akhéer,  
for thine is the kingdom, the power, and glory from beginning to end.

Hamésha, Hamésha, Omín!  
For ever, for ever, Amen!

The following letter in Khajuná was addressed by me from Simla some years ago to Major Biddulph at Ghilghit, the translation of which I must now leave to the student, who, I hope, by this time has made sufficient progress to be able to render it into English:—

Shimlè tshishulu, Bódo gúntze, Híssa Shahwál altólu, pishíni kénulu khoté khàt. níkirmin dòtsabá.

Wáh já jí shughúlo!

Já umme kitáper barènam, bùtt khoshnāmma sennam. Tsànn khoté kitáb-ulu bùtt paidá baring bitsán, hànn altó ghàlatke bitzán. Úmme jáere bakhshìsh etí já ùmea aring-tsum díman góltertsham. Kitáppe hànn táppānate girmínubam Napúre hann dishan-ulu eléyi ùme óykínubam hírr deó báí nusen; gukàr khabár níwashin, mehrbanj maníke, gúí nokó, muik Yatshéni dilá, khoté khabár ungujúy gānn. Dátum dishānulu girmínubam Nagèrkútž bùtt òs-gusútshubán, béshal Húnzu wate ukismèten aúmaníbilum. Khòtbé bāran dilá! Áwwal Húnzu Nagèr dumānumtsum khotè tsháll-dilum, beráber umānasen, Wazír Hóllo éymo Húnzu mutsúmen Dulà Púnno Ferád Bèke ué Wazírthing, éymo badālulu, azád óto bai, táuruman úngere góre khabár apía. Hànn bāran dilá únguyekalatum járe mápheti Burisheski hann wazanete augirmiba, wálto sundó zéyling étshuba.

Guí Burisheski bétshoke "Kunjuti" sénuma? Khoté-ulu djá lúkan qusùr maními eté-ulu ùmme mápheti, Shén-yakàlatum Burishkiere Khajuni uik dúse bila, Kunjùti ménnen séybai? Guí séiba Burisheski garíng apí. Já thán garíng úmer dósham, jé Lahòr ulu bá, umm Giltulu bá, taurumán phāraq méltalik haráng-ulu ganne hisáb dilá, Burisheski garíng apí sénuma já befruman umme dótsu sénuman jé gordósham.

Hànn já ùmer árzi dilá. Hinn já-patshi sísan báí, Nagàr Sumáyerum báí, Lahòr Oriental College, Arabi, Farsi, sabâq séibai. Inné sabâq pûr-kum manùm guntulu ùnguyèkal dêrtsham. Bút shuá sisàn bai, ùmer shuá máremir bai; inne ik Khudayár dilá; yûe ik Murád. Altótsir arzi dilá. Ghulám Muhammad kuín túrma-wálten maními já-kát Giltère dimi; Serkáre-yékalatum Maharáj-tsum inner bushái Shígerulu itshíbam. Inne bushái bápan bùt dilum; úngu-yekalatum mehrbaní maníke inne báper muáf eti. Kínne Ghulám Muhammad Giltum Mátumdáse báí; inne ROM Shén bai.

Guí uyùm doró étuma akurmán baríng dótsuma. Khudá ume guringe Hunzu, Nagyre, Gilte, Yásine, Chitrále, Kála-Káfire, ekke bushái-mingè barkatí dótsum.

Úmme kasièt bé dila? umm rahàt Khudá gòrtish. Jé guímo guyèkalatum shughúlo garùm atsán. Khotépamó bésan doró manùman járe khàt dótsum, jé gòre dósham.

Khoté khàté járe jewáb ùmme mihrbáni maníke dótsum.

Úmme shughúlo,

G. W. LEITNER.

I find the following also in my draft of the letter sent to Major Biddulph:—

Gilt-kutzèr, Nagèr-kutzèr, Hunzu-kutzèr, Yássiner, Chitrárer, Kalakáfirer, Darèler Chiláser, ekkè bushái-ming oyòner, úmme guringtsùm dieke uére yarí utshì, Khudá úmer daltás étshi.

Ekké dishmìng oyónulu Harái, Shénke, Yèshkúnke ue etshkôn bán; etté-káro oyòn bushái-mingè "Dardistán" ik girmínam; altótsir sabáb khotè dilá yárum-ete-kéne koké oyòn ikitshang "Darada" mashhúr dilùm.

(There is no other country between the *πακτικὴ χώρα* (*paktikè khóre*) and the Indus.)

Úm bùt daltás ba?

Khudá ùmer rahàt gutshish. Jé ùmtzum bùt mìnédáren ba.

Já ayékalum khàttan gordótzam, duá selám bütten górmánish.

Úmme shughúlo,

DÁKTAR LEITNER.

Bidlik Sahib! já taurum gutsáyaba, átsho dishulu goyéshaba, umtsùm já às bùt shureyár maními, Khudáye ùmme gòs shureyár gótish.

(At end)

Jútele Ghulam Mahamète étshekôn-àu. Kánibái, dá inne imimor duá selám Ghulam Muhammète dótzubai.

To this letter Major Biddulph answered as follows in English :—

*Gilgit, 18th October 1880.*

DEAR DR. LEITNER,—Allow me to congratulate you on the purity of your Boorisheski. I am glad you like the book and am painfully aware of the many mistakes in it. Some are due to my not having had proper opportunities for correcting the proofs and others to my own carelessness.

Yes; the Napoor figure is called Yetsheni, "the female Yetsh," I suppose, for it is always taken for a woman.

The term "Kunjooti" is only used, as far as I can ascertain, in Badakhshan, Wakhan, and Yarkand. It is not used by the people themselves, or by any people about here. The nearest approach to it is the term "Khajuná" applied to the language, especially Nagiri, by the Gilgitis.

I am afraid I must adhere to my opinion as to the want of courage among the Nagiri people. Indeed, in spite of the good opinion the Dards have of themselves, they are not a plucky race. Songs in Boorisheski are sung in the houses, but never at weddings or public festivities.

With many thanks for your good wishes, believe me,

Yours truly,  
J. BIDDULPH.





Section IV.—Part 1 of a Grammatical Sketch of the Khajuna Language,  
 With Alphabetical Vocabularies (English-Khajuna) of Adjectives, Verbs, and Prepositions  
 in common use, and with Sentences illustrative of the same.

[*N.B.*—For the way in which words are transliterated and pronounced (generally as in German) see *NOTE* at the beginning of the Ethnographical "Comparative Vocabulary," page 1. In that Vocabulary also look for any *NOUVEAU* that you may require under that particular head to which the noun in question may belong (*e.g.*, "Religion and the Phenomena of Nature," "Official Designations," "Terms relating to War," "Time," &c.), for which purpose also consult the "Detailed List of Contents" at the beginning of the book. The ACCENTS used are ' and ^, and are similarly explained in the *NOTES* above referred to. They shew on what syllable, and how, the stress of the voice is laid, but they do not affect the nature of the vowel on which they are put. The vowels are pronounced as in German, and the accents merely indicate whether the sound is raised (by '), is short and clipping (by ^), or long (by ^). The "j" in the word "Khajuná" is pronounced as the "j" in the English word "jam."]

I.—THE NOUN.

(a) *The Genders.*

Nouns are either masculine or feminine according to sex or to some quality supposed to be in them (see "INTRODUCTION"). Only a study of the Vocabulary can teach one the gender of a noun. Sometimes the singular of a noun is masculine and the plural feminine. It may, however, be generally admitted that things made of wood are masculine, except "djamé," a bow; and things made of metal are feminine, except "dîro," a bullet, "tshûr," a knife. The real reason for these exceptions is that whatever contains something else is feminine, but the thing contained is masculine. A bow would, therefore, be feminine, but the arrow resting on it masculine. The "sheath" would be feminine, but the "knife" in the sheath is masculine. "A gun" = tumàk, if of wood, would be masculine according to the rule, and if of metal, feminine; but it is masculine because (a) it is more important than a bow, and, therefore, should be masculine; and (b) it is an imported word and weapon. The household utensils are generally of metal, and, therefore, feminine. They constitute the main inheritance of females, whilst the sword and axe are similarly family heirlooms, and, therefore, feminine. That cloth should be feminine, being the material for clothes, seems to be natural, but there are exceptions as to the clothes worn, which are sometimes fanciful—*e.g.*, "cloth = hunàm" is feminine, and the "clothes = gatù" made from "cloth" are masculine. Trees, plants, and grains are generally feminine, but fruits are generally masculine, being the result of the former. (See page 211 for examples.)

(b) *The Plurals.*

The plurals most in use are made by the addition of *ik, ing, ming, isho, ants, àts, ìnts, itshang,* to the singular. Many words have more than one plural. (See "Comparative Vocabulary.")

(c) *Declensions.*

The addition of the syllable "an" to the singular means "one" or "a certain one,"—*e.g.*, "siss" = a man; "sissan" = "one man" or "a certain man." The genitive is formed by adding "é" to the noun,—*e.g.*, sissé haghùr = man's horse = of the man the horse. The dative adds "er" to the noun,—*e.g.*, sisser yù = to the man give. The accusative is like the nominative. The plural is "sissik," to which the same postpositions are added as in the singular. The vocative is "lé" to men, "wá" to women generally, and "sé" to one's own wife; "sé" being also used from one woman to another. "Gùss" is the name for woman, and is declined in the singular like "siss," but gùs = "thy wife" is declined somewhat differently, because it is composed of both a pronoun and a noun,—*e.g.*, A = I; àùs = my wife; G = thou; gùs = thy wife; "I" or "e" (pronounced as in German) = he, she; yùs = his wife. "M" is the sign of the feminine third person singular, but as one cannot say "her wife," there is no "moùs." "Mi" is the first person plural derived by female aid, and so "miùs" is "our wife;" "Má" is "you;" máùs = your wife, and "U" is "they;" uùs = their wife (see "Introduction").\* These pronouns are "agglutinated" to the noun, &c.

The word "gùs" = "thy wife" receives the feminine sign of "m" in the genitive and dative, and "of thy wife" is "gùs-mo," whilst "gussé" means "of the woman;" "to thy wife" = "gusmor,"

whilst "gusèr" means "to the woman" (see PARADIGMS, page 212). The plural of "guss" is "gushiants;" gushiantsé = of women; gushiantser = to women.

There are postpositions which may be added to the noun, as "tsum" = "from,"—*e.g.*, siss-tsum = from a man; ulu = in; sissé-ulu = in a man; sisé-kát = with a man; siss-etté = on a man; sissé-gané = for a man. (All nouns relating to the human body, to relations, and such words, as "anger," "dream," and "temper," that cannot be conceived independently of a person, are declined with the agglutinated pronominal prefix.) See especially the notes in Chapter VI of the Vocabulary on "Terms of Relationship" (from page 20), and Chapter VIII, "Terms relating to the Body (from page 29).

## II.—ADJECTIVES.

The addition of "kish" to a noun often forms a quasi-adjectival noun of quality,—*e.g.*, "imòs" = his anger; "imoskish" = an angry person; "imoskishan bai" = his (an) angry one (he) is. The "kish" answers somewhat to the Hindustani "wala," بهت جفا والا هي = inné imòs but bi = of him his anger much is. (Notice that the verb "is" = "bai" and "bi" = "it is." The feminine would be "bo" = "she is.") The adjective precedes the substantive and is generally not declined, nor has it often a plural form,—*e.g.*, burùm siss = a white man; burùm gùss = a white woman; burùm sissik = white men; burùm gushiants = white women; but also "burimisho gushiants."

### List of Adjectives.

The commonest adjectives are :—

acid = shukúrum.  
 active = dorós kuin, rutshu, humálkuin.  
 all = oyòñ.  
 bad = gunakkish, *pl.* gunakiants.  
 beautiful (face) = daltás (suretinge).  
 beloved = shildáto.  
 bitter = ghakáyûm.  
 black = matùm.  
 blind = shon.  
 blue = ayesh-shikàm (heaven-green).  
 blunt = phàtan, phàt.  
 brave = es-daghanus (his heart thick, fat, strong) (*pronominal adjective*).  
 broad = dáldalùm, shokùm.  
 brown = guro (surmai = reddish-brown).  
 carelessly = ashingái (*adverb*), ashàngái.  
 clean = pakizá, praish.  
 clever = iltshikuin (explained elsewhere) (*pron.*).  
 cold = tsbagharùm.  
 crooked = gandér.  
 dangerous = naro (es gúsás = his-heart fears).  
 deaf = gùt.  
 deceitful = galtan-kish.  
 deep = ghutummm.  
 different = fhár, iitie.  
 difficult = dom.

dirty = thèrk.  
 dreadful = bagherk.  
 dry = búm.  
 easy = satsho.  
 empty = push, khùsh.†  
 equal = babbèr, beráber.  
 false = yumús, kisann (?); yumús kish (?).  
 far = matàn.  
 fat = daghánus.  
 fine, thin, elegant = shikishum (dikutùm = thin).  
 foolish = hang apim (has no taste, tendency, hobby = hang); "apim" = "is not":  
 ápai = he is not; ápo = she is not.  
 full = shàk, shèk.  
 generous = shuá; shiélo, es-shokùm (his heart wide), es-shokuman bai = his heart wide one is.  
 gentle = djùl-etasan (one who does pity); khish, djùl, hillloman, itsiring ès-kulusan bai. [he is pitiful = his entrails heart-wrenches (bowels of mercy) = itsiring (his entrails ès-kulusan (one whose heart wrenches); bai = is.]  
 good = daltás, shuá.  
 great = uyùm (large).  
 green = djut shikam (grass-green).  
 grey = gùro? (brown).

\* There are also personal pronouns separate from the noun,—*e.g.*, Djá = I; ùm, ùng = thou. In = he (that one); kin = this one (notice the addition of "n"); mí = we; má = you; á = they, those; kú = these (notice the "k" of proximity). The separate pronouns may, however, also be used along with the agglutinated pronominal prefix,—*e.g.*, Dja altshikin ba = I clever am; unge gultshikin bai = thou clever art; inne iltshikin bai = he clever, is. (See the word "clever" in "List of Adjectives.")

† Sentences illustrative of adjectives.—This glass-cup before was full, now it has become empty = Khosé shushá-phàll yerauma shèk bim, mító phúsh manimi or tibbi manimi. If you are lazy I will beat you = Hazár ummé battan ba, ummé gudéllasum. In this country (there) are many ill (people) = Kholé bushayulu bùt ghallz bán. "bùt" is "many;" also "much."

- half = tràng.  
 happy = shuriesh.  
 hard = dang, dangó.  
 heavy = tsùm, tshúng.  
 high = thanum.  
 hollow = pùsh.  
 hot = garùm, garómo.  
 humble = es-asháto (his heart weak).  
 hungry = tshamini, shámini.  
 idle = bàtt.  
 ignorant = akènas, beske kénas (nothing know). The "a" before "kènas" is privative.  
 ill, sick = ghalbz.  
 independent = es-gurùm (his heart happy, hot).  
 lazy = batt.  
 left = doate (?).  
 left (side of body) = ghàr-ephát.  
 light = humáلكum (not heavy).  
 like = djuan ; asír (near).  
 little = lókan, phút (a little), pális. (See "small.")  
 long = dhanùng, gusanum.  
 loud = birángo ("long" in sound).  
 low = tshatt, sháttun.  
 merciful = djákkish.  
 miserly = es-tshedùm (his heart narrow) ; katshélo ; karùn.  
 much = bùt, tushár ; many = bùt.  
 narrow = tshadùm, tharónum (?).  
 near = asír (also "like") is not confined to objects ; epatsh = near him.  
 new = tash ; better "tòsh."  
 old = menn (for objects), djàt (for persons) ; mènns siss = old man, however, is also as correct as menn gatú = old clothes ; tòsh gatù = new clothes ; tòsh hukm = new order.  
 only = thih, khàs (khàs hinn siss dími = only one man has come).  
 open = bâto.  
 other = tùm.  
 patient = gunósh.  
 pleasant = uyàm (to the taste).  
 poor, destitute = taràkk, gadayélo, gharfb.  
 proud = digasharkish.  
 quick = } tsorr.  
               } humáلكum (light), surdrá.  
 quick-tempered = as-dáumen ; humáلكum imoskish = quick his angry.  
 raw = au devanam. (See "stupid.")  
 ready = ràll.  
 red = bárdum.  
 rich = gammas.  
 right (side of body) = dôr-ephát.  
 ripe = degónami.  
 rough = tshatsharùm.  
 round = bidirim.  
 sad = supùsh, nùman.  
 sharp = heruman.  
 silent = tskùk.  
 sloping = besko.  
 slow = talá.  
 small = djòt, etshagon.  
 smooth = shirishùm.  
 soft = hililum, hàsa.  
 so much = taurum.  
 sour = ghakàm, shukurum ; for *pl.* add "isho."  
 square = walte shutúngus.  
 stern = dóum.  
 straight = sán.  
 strong = shatillo.  
 stupid = audumanas (unable to produce).  
 suitable = yeshki.  
 sweet = gasheram, moro.  
 swift = hirùm.  
 thick = daghanus.  
 thin = dikutum, gillèr ; ginùm, asháto = weak.  
 thirsty = uyuniyu, uyúyu.  
 this much = á kurùm.  
 timid = es-gusàs (his heart fears).  
 true = sann, tsann.  
 ugly = gunakkish (also bad).  
 upright = tsat.  
 weary = asháto (weak).  
 wet = hagúm.  
 white = burùm (*pl.* burumisho).  
 wide = shokùm.  
 wise = iltshikuin (clever).  
 yellow = shikárk.

## III.—THE NUMERALS.

The NUMERALS up to 10 (and in whatever number 1 to 10 is named) have different terminations according to whether (*a*) they are for masculine objects or animals, (*b*) for female objects, (*c*) for human beings,—*e.g.*, (*a*) hann haghurr = one horse ; hann báum = one mare ; hann bá = one house ; hann iltshin = one (his) eye ; hann ikhàtt = one (his) mouth ; hann iltumal = one (his) ear ; but (*b*) hik seer = one seer (= 2fb) ; hik gunts = one day ; and (*c*) hinn hirr = one man ; hinn gùss = one woman ; altan hirri = 2 men ; altan gushiants = 2 women.

## CARDINALS.

(a) *Animals and masculine objects.*

1. hänn.	12. turma-altáts.	30. altàrr-torum.
2. altáts.	13. turma-uskò.	40. altu-altàrr.
3. uskò.	14. turma-waltò.	50. altu-altàrr-torum.
4. waltò.	15. turma-tshundo.	60. iski-altàrr.
5. tshudò.	16. turma-mishindó.	70. iskí-altàrr-torum.
6. mishindó.	17. turma-taló.	80. walté-altàrr.
7. taló.	18. turma-altambu.	90. walté-altàrr-torum.
8. altambu.	19. turma-untshò.	100. tà, táh.
9. untshò.	20. altàrr.	200. alto tà.
10. tóromo.*	21. altàrr-hänn.	1,000. hazar, sans, sás.*
11. turma-hann.		

(b) *Female objects.*

1. hik.	5. tsindi. <sup>1</sup>	9. hunti, unti.
2. altó.	6. mishindi.	10. torimi.
3. iskf.	7. talé.	11. torimi-hik.
4. walti.	8. altambi.	

(c) *Human beings.*

1. hinn.	2. altan.	3. iské.
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[The rest as in column (a).]<sup>9</sup>

<sup>1</sup> *This animal (weighs) five seers = Koré djanwar tsindi seer. This animal (has) five heads = Koré djanwar tsundó yátumuts (or yetisho) máimia. "maimia" = will become. hann yetis bi = one head is.*

\* *e.g., "They killed every tenth man" = "Harr toromo phàsh etuman" = every ten finish they did, or "eskanuman," they killed. "They have different clothes for every 1,000 men in a regiment" = "Harr sás paltanete iitie gatàng etshuban" = every 1,000 in regiment (battalion) different clothes they do.*

*Note on column (b).—The words "month" and "day" suffer a further change,—viz.: hi-sá = one month; altó-sá = 2 months; iski-sá = 3 months; hik-gulto or hik gùnts = 1 day, altùl = 2 days; iski-kuts = 3 days; wal-kuts = 4 days; tsindi-kuts = 5 days; mishin-kuts = 6 days; talé-kuts = 7 days; altan-kùts = 8 days; huntè-kuts = 9 days; torim-kuts = 10 days; turma-hi-kuts = 11 days; turma-altùl.kùts = 12 days; turma-iski-kuts = 13 days; turmá-walkuts = 14 days; turma-tsindi-kuts = 15 days; alter-kuts = 20 days. (See Chapter on "Time," page 15 of the Vocabulary.)*

With the word "hundred" or "thousand" "gùnts" or "day" gets its plural form "guntsing." Numerals connected with the person may be agglutinated to the pronominal prefix, just as nouns, verbs, prepositions, &c., so connected are agglutinated,—*e.g.*, mi-meltik = we two; má-maltik = ye two; ú-oltik = they two; mi-miske = we three; má maské = ye three; u-iské = they three.

There is also another use of the numeral to describe "each one," or rather "one one," every two, every three, as follows: her hinette = هر يك = every one, each one, one by one; هردو oltalik = every two; iskén هر سه = every three; هر چهار waltoik = every four; sundrik = every five; sasik = every thousand; alterik-tah-ik = every two hundred; &c.; (a body of) 2 persons = altówan; 3 persons = iskówan; 4 persons = waltówan; 5 persons = sundówan; 10 persons = tormówan; 100 persons = tahwan; 1,000 persons = sáswan; &c.

ORDINALS are as follows, and are derived from a different group of ideas than the numerals:—  
First = yerkámas, yarum yerkámas.

Second = isiate (behind); itsiete die = following he came; also "makitshum" (the middle one).

\* Also "harr tóromo" = every tenth; "harr sás" = every thousand.

Third = *ildjùm* = (last) far behind; *ildjumine* = he is far behind. For fourth, fifth, sixth, &c. use the cardinals.

Once = *hànn gunn*; twice = *altáts gunn*.

One person = *kùts* (?); both = *oltalik* (the twos); the three = *ùiske*; one half = *hik trang*; one third = *iskl-trang*; one fourth = *walto-trang*; one fourth = *makutshim* (= fourth finger?). Every two = *alterik*; every thousand = *sasik*; every hundred = *tahik*.

#### IV.—PRONOUNS.

It has already been seen in the notes on the substantive and the numerals that the personal PRONOUNS can be agglutinated with them. This also occurs with every verb, preposition, &c., that cannot be easily understood as distinct from the person; for instance, "head" cannot be conceived, according to this language, as apart from the person to whom the head belongs (see "Introduction"). "Before" or "behind" must similarly mean before or behind somebody, and so on. The language, however, is now slowly undergoing a change, and words are beginning to be used separately in the third person,—*e.g.*, what used to mean "his bone" is now the word for "bone." Similarly, also, the third person singular or plural is used for animals or objects. The matter is, however, far from being elucidated. The *separate* or non-agglutinated personal pronouns are referred to in a note on page 198 and on page 212. The following examples may serve to show the use of the agglutinated personal pronouns:—

*a-yetis* = my head; *go-yetis* = thy head; *i-yetis* = his head ("yetis" does not really exist).  
*aì* = my daughter; *gol* = thy daughter, *el* = his daughter ("i" has no separate meaning); *apats* = near me; *gupats* = near thee, &c.; *aldji* = behind me; *muldji* = behind her; *uldji* = behind them, &c.; *amos-manás* = my anger to become = I to be angry; *gumos-manas* = thee to be angry; *aras* = to send me; *goras* = to send thee, &c. A study of the notes in the Vocabulary, and of the Legends, Songs, and other connected sentences, may gradually serve to solve the linguistic puzzle presented by this peculiarity. In the meanwhile a few easy sentences and paradigms will suffice as an introduction to the task. See also a story illustrative of the pronominal prefix at the end of the book. A few pronouns may be learnt here (for the declension of the separate PERSONAL pronouns, &c., see page 212):—

this = { *khós*, *masc.* objects or animals; *khosé* = of this.  
           { *khot*, *fem.* " " " ; *khoté* = of this.  
 these = *khots*, *plur.* " " " ; *m.* and *f.*, *khotsé* = of these.  
 this (to human beings) = *kin* (he); *kiné* = of him; *kiner* = to him, &c.; *kinmor* = to her;  
           *ku* = they, *f.* and *m.*, &c.  
 that (to human beings) = *in* (he); *iné* = of him; *inmo* = of her, &c.; *ù* = they, *m.* and *f.*;  
           *ué* = of them, *m.* and *f.*, &c.  
 that (to animals and objects) = *ess*, *m.*; *esse* = of that; *ets* = those.  
 that ( " " " ) = *et*, *f.*; *eté* = of that; *etsé* = those.

"imo" added to the personal pronoun gives the POSSESSIVE (which has the female sign "mo" as containing something):—

mine = *djeimo*. (*Djá* = I with transitive, and *Djé* = I with intransitive, verbs.)  
           *mímo* = our.  
 thine = *guimo*. *máimo* = your.  
 his = *iimo*. *uimo*. = their.  
 her = *muimo*. (For the declension of the REFLECTIVE pronouns, see page 213.)

The INTERROGATIVE pronouns are—

what = *bessan*, *bé* (what one? one that).  
 when = *beshal* (*kèn-ulu* = in the time that).  
 where = *am am-ulu* (in where, wherein?).  
 which one = { *amis*, *m.* } animals or objects.  
                   { *amit*, *f.* }  
 which one = *amin* (for human beings).  
 who = *amin*, *menen*.  
 who is he? = { in *amin bai*.  
                   { in *mèn bai*.  
 why = *bess?*  
 how = *béltum*, *bélete?*  
 how many = *bélúman*, *béyùr*, *béyurman*.  
 how much = *berum*.

The RELATIVE pronouns are—

- when = ken-ulu (in the time).  
 where = am-ulu, (in where) áma, àmelium (whence).  
 who } = be (used with the personal pronoun).  
 which }  
 that = be.  
 then = et ulu (= that in).  
 there = elleh ; kolle = here ; éla = there.  
 therefore = khoté gann ; (for this cause) etté-káro.

The INDEFINITE pronouns are—

- ("kùts" affixed to a noun designating a place means a person of that place. Compare the Persian "kas," the Turkish "kishi," and the adjectival "kish," already referred to.)  
 Nager kùts = a person from Nagyr.  
 Nagyr kutsik = persons from Nagyr ; the Nagyr people.  
 menan = somebody.  
 men ke be = nobody,— *vis.*, men = someone, ke = who, bé = not.

The NEGATIVE :—

- no = bé (yes = awwá).  
 not = apí ("a" is here a privative letter to "bi," the neutral form of "to be ;" apí is therefore = is not).  
 apái = he is not ; apo = she is not. (Compare this with the verb "to be." The negative or rather privative "a" which is prefixed to verbs must not be confounded with the pronominal prefix "a" for the first person,—*e.g.*, akenas = to teach me ; aiakenas = not to teach me.)

The following sentences are illustrative of the Pronouns :—

- This woman had come here = Kine gùss koléy domobom.  
 This (woman) has come = Kiné dumomo.  
 This woman went = Kiné gùs nfmó.  
 These horses went = Khots hagarisho nfmian.  
 These mares went = Khòts bayumisho nimu.  
 These mares go (now) = Khòts báyumisho nítshibian.  
 (This) is my house = Djá há dilá.  
 This one (he) is near, that one (he) is far = Kln asir bai, in matàn bai.  
 In this war they killed three men = Khoté birga-ulu iski slss oskanumen.  
 I saw a man = Djá sissan yetsam.  
 A man saw me = Djé sissan yetsimi. I who went = Djé be niyam.  
 (See sentences on page 209 avoiding the use of the relative pronoun.)

## V.—THE VERB.

The VERB is exhaustively treated in Part 2 of the Grammatical Sketch at the end of this book. For the purpose of these notes it is sufficient to know the following (the separate personal pronouns may also be used with the verbal inflexions for the sake of greater clearness) :—

### PRESENT Singular.

- bá = I am.  
 bá = thou art.  
 bai = he is }  
 bo = she is } for human beings.  
 bi = he is }  
 dilá = she is } for animals and objects.

### Plural.

- bân = we are (see pages 221 to 224 of this volume).  
 bân = you are.  
 bân = they are (for human beings).

- biùn, bió = they are (*m.*) }  
 bitsàn, bisá = they are (*f.*) } for animals and objects.

### IMPERFECT Singular (add "m").

- bayam = I was.  
 bam = thou wert.  
 bam = he was }  
 bom = she was } for human beings.  
 bim }  
 (dilàm?) } he or she was { for animals and objects.\*

\* (In future I will call this "Neuter masculine or feminine," or, by abbreviation, "*v. m.*" or "*N. f.*")

IMPERFECT *Plural*.

bam = we were.  
 bam = you were.  
 bam = they were (for human beings).  
 biùm = they were (*m.*) } for animals and  
 dilùm = they were (*f.*) } objects.  
 ditsùm = they were (bitsùm).

PRESENT *Singular of "manàs" = to BECOME.*

mayàba = I am becoming.  
 maiba = thou art becoming.  
 maibai = he is becoming.  
 maibo = she is becoming.  
 maibi = he is becoming, *N. m.*  
 maimdila = she is becoming, *N. f.*

*Present Plural of "manàs."*

mayaban.  
 maiban.  
 maiban.  
 maibiùn, *N. m.*  
 maibitsan, *N. f.*

IMPERFECT *Singular (add "m").*

mayabam = I was becoming.  
 maibam.  
 maibam.  
 maibom.  
 maibim, *N. m.*  
 maimdilùm, *N. f.*

*Imperfect Plural.*

mayabam.  
 maibam.  
 maibam.  
 maibùm, *N. m.*  
 maimbitsùm, *N. f.*

PLUPERFECT *Singular of "manàs" (cut off the "s" of the infinitive and add "bam").*

manabam = I had become.  
 manubam.  
 manubam.  
 manubom.  
 manibim, *N. m.*  
 manumdilùm, *N. f.*

*Pluperfect Plural.*

manubam.  
 manubam.  
 manubam.  
 manibum, *N. m.*  
 manibitsùm, *N. f.*

PERFECT *Singular of "manàs" (cut off the "s" of the infinitive and add "m" for the first person, "uma" for the second, "imi" for the*

third masculine, and "umo" for the third feminine).

manàm = I became.  
 manuma = thou became.  
 manimi = he became.  
 manumo = she became.  
 manibi = it (*m.*) became.  
 manimdila = it (*f.*) became.

*Perfect Plural.*

manuman = we became.  
 manuman = you became.  
 manuman = they became.  
 manibiùn = they (*N. m.*) became.  
 manibitsan = they (*N. f.*) became.

## FUTURE of "manàs" = to become.

mayam = I will become.  
 maima = thou wilt become.  
 maimi = he will become.  
 maimo = she will become.  
 maimi = it will become.  
 mayân = we will become.  
 maimen = you will become.  
 maimen = they will become.  
 maimiùn = they (*N. m.*) will become.  
 maimi = they (*N. f.*) will become.

PRETERITE *Singular.*

manaba = I have become.  
 manuba = thou hast become.  
 manubai = he has become.  
 manubo = she has become.  
 manibi = (*N. m.*) has become.  
 manimdila = (*N. f.*) has become.

*Preterite Plural.*

manubân.  
 manubân.  
 manuban.  
 manibiùn (*N. m.*).  
 manibitsan (*N. f.*).

*Imperative.*

mané = become thou.  
 manish = let him, her, it become.  
 mania = become ye.  
 manishen = let them become.

(The pronominal forms of the perfect and imperative "amanam" = I became; "gumanuma" = thou becamest; "imanimi" = he became; "mimanuman" = we became; "mamanuman" = ye became; "umanubim" = they became; "umanubiùn" (*N. m.*); "umanubitsan" (*N. f.*); and "amanish" = let me become, &c., are shown on page 229 of this Volume. See short sentences illustrative of the conjugations of "to be" and "to become" on pages 207 to 209.)

The following is a list of Infinitives (which may be used as verbal substantives) and Imperatives:—

	<i>Infinitives.</i>	<i>Imperatives.</i>
able to be)	ulànnas	ulàn
abuse	maltsás	maltsé
advise	{kanáu etas } {(advice do) }	kanáu éti
angry (to become) ( <i>pronominal</i> )	imos manás	mos mané
answer	{djewab étas } {(answer do) }	djewab éti
arrive	deshkaltas	deshkalt
ask ( <i>pron.</i> )	deghárrusas (for one man)	dégharrüs
ask for (buy), beg	dumáras	dúmár
attack	hé etas	hé eti
be, become	manás	mané
beat	dellas	delli
begin (play ?)	surmànnas	surmànn
betray, cheat	éphilanas	ephilan
bind	bann etas, takk etas, ephusas	bann éti, takk eti, ephus
blow	{phù etas } {Pooh ! do }	phu éti
boil	{bírré dútsas } {shon etas (?) }	bírrí détsó shon eti (?)
born (to be)	dimannas	dìman
bring (one) (see page 231)	dítsas-( <i>num.</i> )*	{dítso (for one) {dutsu (for many)
bring (many)*	dutsas, dusúyas	{(See Grammatical Sketch, Part 2.)
bear (carry)	yènas, gannas	yèn, gàn
break (tear)	yellas, yállas	yell, yàll
broken (to be)	kharas, gallas	ikhàr, gall
burn ( <i>trans.</i> )	eskolás	eskol
burn ( <i>intrans.</i> )	ghòlas	ghòl
burn ( <i>pron.</i> )†	ighòlas = he to burn	ighòl
buy (so much sell, BARTER)	taurum gash etas	taurum gashéti
buy (see "sell"), carry to sell	gash-eras, gashetas	gasher, gash-éti
call	káu étas	káu eti
call (a woman)	mutshàr etas	mutshàr eti
catch (hold)	ephusas	ephus
cherish ( <i>pron.</i> )	yúshiyes (in order feed) éyaras	yùsh, éyar
come	djúes	djú
cook (boil)	{déseras } {detsiras }	déser detsir
cough	khùs etas	khus éti
count (one)	itsènas }	
count (many)	utsanas }	itsan, utsàn
creep	{kásh manás } {(also to calumniate) }	kash mané
creep (better)	khash maimi nías	
cut (for big things)	eskartsas	éskárt:
cut (meat, wood) for small things	tshuruk-étas	tshurùk éti
dance	giretas	{girét {giràtt
defend (really "watch")	{shang etas } {ratsh etas }	shang eti ratsh eti

\* For "Numerical Verbs" see page 224, and also page 226 for "Generic Verbs" and page 241 for the "List of Numerical Verbs and Examples thereon."

† For "Pronominal Verbs" see Part 2 of Grammatical Sketch, pages 222, 223, and 242 to 245.



	<i>Infinitives.</i>	<i>Imperatives.</i>
die	iyiras ( <i>pron.</i> )	iyir, gúrish (do thou let him die)
divide (tear)	tsàr etas, trang etas.	tsàr eti, tràng eti
do	élas	éti
drink	minás	miné
drunk (to be)	matshár etas	matshár eti
eat	shías	shì
enter, take or put inside	gies	gi
envy	kùs etas	kùs-eti
escape	diwasas ( <i>pron.</i> )	diwas
fall	iwallas ( <i>pron.</i> )	iwall, gowallish
fatigued (to be)	iwàras ( <i>pron.</i> )	iwar
fear	{ es-gusás } { (his heart fears) }	es-gus
feed	ésiras	ésir
fight	birgá (war) etas	birgá eti
find (to come to my hand)	iyiyes (?), aring wallas	iyi (? , aring wàll
finish	{ phash etas (to do) } { phàsh manas (to become) }	phash eti phash mané
fly (as a bird)	{ thar dellas } { (fly strike) }	thar delli
fold	{ desar etas (?) } { desalatas }	desar eti desalat
forget	till elas ( <i>pron.</i> )	till eli
frighten	es-égusas	es-égus
get	dukesh manas (?)	dukesh mané (?)
get up	{ dalmanas } { diyéyes }	dalman diyé
give (see pages 232 to 241)	yúyes	yà, yaù (see page 238)
go	nias	ni (see Graml. Sketch, Part 2).
grieve	supush manas	supush mané
happy (to be)	es gurás	es-gur
hear	{ deyalas ( <i>pron.</i> ) } { dukóyalishas = one who hears }	déyal dukóyalish, dokóyel
hit (with a projectile)	yéyes	ye (?), yeyes-éti
hunt	ishkar etas	ishkar eti
ill (to become)	ghalìz manas	ghallz mané
join, construct	itsì etas, desmanas <span style="font-size: small;">بنانا</span>	itsì ete, desman
kill	eskannas	eskann
know (learn)	henas	hen
laugh	ghassás	ghassé
leave (put aside)	phat etas	phat eti
light	làmm etas, éspalas	làmm eti; éspal
look	barènnas	barènn
love	shùl etas	shùl eti
make (do)	etas ( <i>pron.</i> and <i>num.</i> )	eti
measure	ighannas	ighann
must be (is proper)	awáji	awáji
open	{ bāto etas (bátto = tie for) } { grass or wood }	bāto éti
order (command)	hukm etas	hukm eti
pained (to be)	ikhólas ( <i>pron.</i> )	ikhól
penetrate	{ elas ( <i>pron.</i> ) (?) , fles (for a) } { needle }	ele (?) ili, úlu ni = go inside

	<i>Infinitives.</i>	<i>Imperatives.</i>
play (instrument)	{ harlpp etas egaras	harlpp-eti egar
please	shuriár etas	shuriár éti
plough	ugárshes	ugarsh
praise (boast)	defugeras ( <i>pron.</i> )	defuger
prevent	mená etas	mená eti
produce	desmenas ( <i>num.</i> )	desmen
promise	kát etas	kát éti
pull	{ djashetas taskíyes	djàsh eti taské
quarrel (discuss)	gharàs (talk)	gharé
read		
tell	sennas	senn
speak	gharàs	gharé
say		
receive	iyèyes (?) ( <i>pron.</i> )	iyé (?)
recognise	iyénas ( <i>pron.</i> ), ésalas	iyén, ésal
reconcile	{ desmaras ( <i>num.</i> ) ("r" pro- nounced like "y") } dosmaras (?)	desman, demesman
remember	esete ganas	dosman
return	talénas	esete gàn
rise	diées, dal manas	talèn
rotten (to be)	dilas (?)	{ dalmané dié
roast	kebab etas	{ darr niyàn (?) dil (?)
run	{ gartsas gutsaras (walk, march) háyetas	kebáb éti garts
save	despasas ( <i>pron.</i> )	gutsár
scatter	démiyas	háyeti
search	yégúyes	despas
search for	iyeguyes ( <i>pron.</i> )	demi
see	iyétsas ( <i>pron. and num.</i> )	yagu
sell (buy)	{ gash etas (barter do)	iyegu
send (for human beings)	éras ( <i>pron.</i> )	iyéts, yets (the latter is <i>num.</i> )
send (for animals and objects)	itsuyes (take away), <i>pron. num.</i>	gash eti
separate	ftse etas	gash, gashi
sew	isápanas	éri
shout	itshèr etas	itsù
shut	tam etas	ftse éti
sigh, breathe	hish étas	isápan
silent (to be)	tshuk etas	itsher eti
sing	gharing etas	tam eti
sit, cause to sit	hurútas, érutas	hish éti
sleep	gutshéyas	tshuk eti
sow	bo gies	gharing eti
spill, shed	éshelas	hurùt, érut
spilled (to be)	shéllás	gutshá
stamp	tshopp gartsás	bo gi
stand	tsat diès	eshel
stop	hurutas (sit)	shel, oshel
		tshopp gárts
		tsàt dié
		hurùt

	<i>Infinitives.</i>	<i>Imperatives.</i>
stretch out (a carpet)	dinseras	dinser
strike (see "kill" and "beat")		
swim	tam dellas	tam delli
take	tsuyes	{ tsù {ditsu (bring)
take away (see "send")	itsùyes	{ itsù (take him away) { niá nl (?) { (going, go)
take hold	donas	dòn
take out	díyusas	d'íyùs
take up	iyenas, yenas, ganas	iyen, yen, gan
teach	ikinas ( <i>pron.</i> and <i>num.</i> )	ikin
tear	tsheràp etas, tsar etas	tsherap éti, tsar eti
think	{ sambá etas { esulu ganas { (in his heart take up)	samba eti  es-ulu gan
throw	phall etas, wáshiyas	phall eti, wáshi
throw away	lip etas	lip eti
throw down	khat washiyas	khàt wáshi
touch	djuk etas	djuk eti
try	esalas ( <i>pron.</i> )	ésàl
turn round	talènnas	talènn
unable (to be)	aulenas	aulen
understand	dukoyalas ( <i>pron.</i> )	dukoyal
unfold	dinseras	dínsér
vex	{ pitik etas (pitik = disap- pointment)	pitik eti
vexed (to be)	pitik manás	pitik mané
wake, awake	dálmanas, dothas, destalas	dalmané, destal
weep	herras	herr
weigh	{ dál etas { tól etas	dál éti tól eti
wish	rak etas	rak eti
work	duró etas (to do work)	duró eti
wound	{ gal itshiyas ( <i>pron.</i> ) { (wound he to get)	gal itshì
write	girminas	girmin

For a few more verbs, &c., and illustrative sentences, see pages 215 to 218.

*Short sentences in the Hunna Language illustrative of the conjugation of the verbs "to be" and "to become."*

I am ill=	{ Djè galiz ba. I ill am. { Dje galiz amáya ba. I ill self becoming-am.
Thou art rich=	{ Ung daulatman ba (in the softer Nagyri dialect "ung" is "um" for "thou"). Thou rich art. { Ung gamèss ba. Thou rich art. { Ung gamess hirr ba. Thou rich man art.
He is poor=	{ Inu (In) gharib bai. { (that one) poor is.

She is beautiful = { Inné gùss surattshàn bò.  
That woman facey is.

We are Europeans = { Mí Frengi bán.  
We Franks are.

We are Hunzas = { Mí Hunzukùtz bán.  
We Hunza-people are.

You are Shèns = Má Shên ban = You Shèns are. Shên = Shiná people.

They are Paháris (mountaineers) = Ú Pahári bán = They Pahári are.

These women are lazy = Kú gushingatz sùst bán = These women lazy are.  
they. = ú = those.

kú = these.

I was ill yesterday = Sáti galtz báyam = Yesterday ill I was.

Thou wast very poor = Úng bùtt garfb bam = Thou very poor wast.

That man was very rich = Inné hìrr butt gamèss bam = That man very rich was.

He is not rich now = Múto garfb manù-bai = Now poor has become.

kinne = this.

inné = that.

That woman was very beautiful, now without face she has become = Inné gùss bùt khobsuràt bòm,  
múto bey-suràt manù-bo.

We were young, now we are old (became old) = Mí djiwáye bàmm, múto maphèr mimánumen.

You were strong, now you are weak (became weak) = Má daghàiko bàmm, múto astakálìsho mimá-  
numan (astakáli, maphèr = old).

They were ill, now they have become well (became) = Ú galtz bán, múto daltás manuman.

I will be a Hadji = Hadji amáyam = Hadji self-will-become.

Thou becamest a soldier (Sepoy) = Ung Sipah manúma = Thou Sepoy becamest.

Thou wilt again a soldier self-become = Ung béshel (some time) sepàh gumáima.

If he will eat bread, he will become ill = { Inné hìrr shaplk shími, galiz imanìmi,  
That man bread ate, ill self-became.

If that woman will wear fine clothes, she will become the wife of the Raja (Tham) =

{ Inné gùss daltás gatòng bélimi, Thamé gauish maimo.  
That woman good clothes wore, of the Tham princess will become.

If we will pray before God daily, we will become rich = { Mí Khuda-wal gùntz  
We God-before (before God) day  
{ dua' étshen, Khudáe daulát mimèr mitshéy, mi daulatman  
{ prayer will do, God wealth self-us-to us-will-do (God will give us wealth) we rich  
{ mimanushuban. (Notice the insertion of "sh".)  
{ self (will) have become

or mimáyan = we will be or will become.

(These two forms of the agglutinated type have not yet been noticed.)

If you will be brave (do bravely) you will become renowned =

{ Má baghdurl doré étumen, má ik dushi } or { má mashhúrishu mayíman (maíman).  
{ Ye bravery action did, ye name will come } { ye renowned will become.

If the Affghans tell lies they will be bad (ruined) =

{ Ú Patán ulès sénuman, kharáb mayíman (maimen).  
{ Those Pathán lies told, bad (ruined) will be.

If the women will speak truth, it will be well, or they will be well =

{ Ú gushingantz tzànn senuman } or { tzànn éthuman } daltas mayíman } or { daltas  
{ Those women truth told } { truth did } good will become } { good  
{ mayími }  
{ will become } = will be good.

That work is hard ; when it has been done, it has become good =

{ U doró abàsh dilá, agar ki desmanúman daltás maními.  
{ That work hard is, if joined (pl.) good became.

It is good to be a Haji = { Hadji gumánáké daltás mayími.  
 { Haji thyself-becoming (notice new form) good will be.

It is good to be rich = { Daulatman manieke daltás mayími.  
 { Rich becoming good will be.

This man has done bravery, he will become rich =  
 { Inné hìrr baghdurì étimi, daulatmàn mayími.  
 { That man bravery did, rich will become.

Perhaps I may become rich = { Beshel-ke daulatman amáyam.  
 { Perhaps that rich self-will become.

If I become rich, I will give the Zekát (alms) of my property (to the poor) = { Djeimo mál  
 daulatman amañam, djeimo málse Zagad ( زكات ) útshem.  
 rich self I became, my own property from (?) alms I will give (them).  
 (I will give Zekát from my own property.)

Thou mayest become rich, but I am not able to become rich =  
 { Um d— gumanuma, dje daulat etas akéyaba (d— stands for "daulatman" = rich).  
 { Thou rich becamest I wealth to do not am knowing (I do not know).

If he becomes poor, he will become a Haji = { Agr inne gharíb imánimi, Hadji mayími.  
 { If that poor self-became, Haji will become.

A man becoming rich, becomes proud =  
 { Agar beshel ke d— maními, mast maními (ikáre mast étimi).  
 { If when that rich became, intoxicated became (himself intoxicated did).

A man having become poor, goes begging = { Beshelke gharíb manimi, ya dùmár shies.  
 ya = akhér = at last.  
 dumaras = to ask.

I will bring fruit = { Djá meivá dísham.  
 { I fruit will bring.

Thou wilt bring clothes = { Ung gatòng díshuma.  
 { Thou clothes will bring.

He strikes a sword = { In gatendj isàrtshubey.  
 { That (he) sword (he strikes ?).

He lies; to lie = { Galtèn senes = lie to say.  
 { Ulá senimi.  
 { Lie he said.

He is courageous = { Es ine bai (ن.) } = He has heart  
 { His heart of him is }

His heart is timid = { Es-gusutshu bai.  
 { His heart fearful (timid) is.

I dreamt = { Auldji yétsam.  
 { My dream I saw.

I am dead; I have no strength (notice "apl") = { Aítshéba; dja taqat apl.  
 { I am dying; I strength not is.

Wine he drank, became drunk = { Mel minúbai, inn mast mauúbai.  
 { Wine he has drunk, he drunk has become.

*Sentences illustrative of the idiom used to avoid the Relative Pronoun.*

She is a mother whose son-in-law is dead; *lit.* His mother was, of her the son-in-law died =  
 Ìmi bam, inmo irer (morer) irimi.

She weeps because she lost her son (whose father had died) a month after his birth; *lit.* His mother was, his father was not, one son had been born, one month had become, he died, his mother wept (weeps) = Ìmi bam, yù apàm, hinn l dimanubam, hissá manubam, irimi, imi herrimi (hertshubo).

## VI.—PREPOSITIONS.

"kát" = "with" follows the noun which it governs; "yèr" = "before" also follows it, but both have also a pronominal form,—*e.g.*, *sisse-kat* = with the man; *sisse-yèr* = before the man, and *áyér* = before me, *gúyer* = before thee, &c.; *akát* = with me; *mákat* = with you; *úkát* = with them; *patsh* = by, *apatsh* = by me, near me; *mupatsh* = near her; *mipatsh* = near us. "Behind," "preceding," and "like" are pronominal prepositions,—*e.g.*, *aldji* = behind me; *guldji* = behind thee; *ingi* = preceding him; *mungi* = preceding her; *misháski* = like us; *másháski* = like you; *ushaski* = like them.

The following list of prepositions, conjunctions, &c., may be useful:—

- |  |  |
|--|--|
| above = madàl, yettum.   | nobody knows this word = khoté bar menne akéymen.                |
| across = biretsho.   | not = api, apai, ápo = is not.                                   |
| after = áldji (after him) ( <i>pronominal</i> ).                 | nothing = bessan api = something is not.                         |
| afterwards = itsi-ete.   | now = mutu; come now = mútu djù; nj = go; kóyalish = hear.       |
| again = dá, dak-ulu (again in).                                  | of = é ( <i>suffixed</i> ).                                      |
| along = horsk.   | on = été, ( <i>suffixed</i> ) yété.                              |
| alongside of = king, ilati.                                      | only = thìh, khàs.   |
| also = ke ( <i>suffixed</i> ).                                   | or = yá.   |
| although = akhaná (if).  | other = tà.m.  |
| always = hamèsha.  | out = hole ( <i>suffixed</i> ).                                  |
| and = dá, ná.  | over = yet, etté, ettùm ( <i>suffixed</i> ).                     |
| another = tùm, thùm.   | perhaps = maimi (it may or will become).                         |
| another time = yetùm dam.  | side (on this) = kitti.  |
| apart = itsé.  | side (on that) = itti.   |
| away = phàt.   | side (along) = yekal, ílati.                                     |
| because = bess ke, bessan ke.                                    | so much = taurum.  |
| before (place) = yèr.  | some = phuk, phális.   |
| before (time) = tsor.  | somebody = men, menik ( <i>pl.</i> )                             |
| below = sirgáne, yár.  | something = bessan.  |
| between = mákutshi, harang, tring.                               | then = { été-ulu.  |
| but = amma.  | { etulu (then in).   |
| by, from = tsùm ( <i>suffixed</i> ); by, near = patsh.           | there = elléh.   |
| down = kàt, yár (below).   | therefore = khoté gánne.   |
| down and up = hargó yáte (hargó = an incline ; descent of road). | this much = ákurùm.  |
| ever = béshál.   | thus = akìl, taí.  |
| everybody } = oyòn (all).  | till = khashinger, tang.   |
| everything }   | to = er ( <i>suffixed</i> ).                                     |
| except = bāghēr.   | together = gatti, nálá.  |
| for = gané ( <i>suffixed</i> ); for the sake of.                 | towards = yikkal, yákkil ( <i>suffixed</i> ).                    |
| from = tsùm ( <i>suffixed</i> ).                                 | unless = baghēr (except).  |
| here = kole.   | up = dall.   |
| if = akhàn, hazár (?), agr.                                      | very = bùt (also "much" and "many").                             |
| instead of = dišhulu.  | very well = daltás, shuá (good).                                 |
| in = ulu ( <i>suffixed</i> ).                                    | when = kên-ulu (in which time).                                  |
| in that direction = táí.   | with = kát ( <i>suffixed</i> ).                                  |
| in this direction = ákl.   | within = ulu, lé ( <i>suffixed</i> ).                            |
| I will never go near thee = Djé khàs ungotpatshi aurutsham.      | without = á ( <i>prefixed privative particle</i> ). (See "out.") |
| I will never do it = Djá khàs aitsham.                           | what = bésan,  |
| never = khas bé ("dje khàs" is better).                          | where = ám-ulu.  |
| no = bé.   | yes = awá dáya, dáya = coming, coming, Sir.                      |
| nobody = menke bé.   |  |
| nobody has come = men andumen.                                   |  |

*Sentences illustrative of the foregoing list.*

(There is) nothing = besská bé.

In this country there are none = Khoté dishulu menke apán.

I did not come = Djé audayam.

By him rupees are not = Inne-patshi rupayumuts apiê (ápíe, ápai, ápo, &c.).

In this world new anything is not = Khoté dunyatulu tòsh bessan api.

New if be, true is not; true if be, new is not = Tòsh bimàn tsànn api; tsànn bimàn tòsh api.

*Sentences illustrative of the use of Prepositions, &c.*

That man me like is = Innè sis djáe aslr bai.

From here Lahore-till I will go = Kolèmmo Lahorer-tàng nitsham.

I never thee near not will go = Dje khàs ungó-patshi àurutsham.

That man Lahore-to go up-to-this-time (till) I will go = Inne siss Lahorèr nish kháshingar nitsham.

Night no-one man-with friendship not is = Thápomu àmin sise-kát dostl àpi.

We four together will go = Ml walto gatti nitsham.

Some one (one, none) not came (nobody has come) = Mèn àudumen (notice the use of the plural, "people" being understood).

This word one not will know (nobody knows this) = Khoté bàr mènne akéymen.

To Nagyr towards we will go = Nagèr yákkil nitsham.

Only one man has come = Khas hinn siss dimi.

This place-in "people"-who not are (there is none in that place) = Khoté dish-ulu men-ke apán.

Khoté hále holum nì = go outside this house; hóle nì = out go. Over the house = há-tsum yette.

*Miscellaneous Sentences, &c., on the Noun.*

Oh man = Lé sis. For (the sake of) a man = sisé ganné.

Oh father = Áya; (as a form of respect) bába.

Oh mother = Zizi (vocative used by the highest castes only,—i.e., Rajahs, Sayads, and Ronos); máma, zúzi (?).

Oh daughter = Dasin (used for any unmarried woman).

I saw two women = Djá altán gushiants yotsam.

I saw thy woman-folk (wives) = Dja umme gushindero yotsam. (See page 213 on "Folk-plurals.")

(The plural of "gús" = thy wife, is also gushindero; but the plural of guss = woman, is gushiants.)

The child of the woman = Gussmo moi (of the woman her child).

Give (it) to the woman = Gussmor mù (to the woman to her give).

Give (it) to thy wife = Ummo gúsmor mù.

oh woman = wáh gús.

one woman = hin gús.

two women = altán gushíants.

three women = iské gushíants.

many women = gushingants (according to the hard pronunciation of Hunza in contradistinction to the softer "gushíants" of Nagyr).

That man's horse = Inné haghùr (more idiomatic than "inne sisé haghùr").

How many men did you see? = Umme beruman sisik yotsuma?

I saw one man = Sisan yétsam.

[N.B.—Yétsam (I saw one); yótsam (I saw many).]

I went with one man = Sisane-kat niábam.

That man is very strong = Inne sis bùt shatillo-wan bai. (The "w" is inserted before the "an" because it follows a vowel.)

Ten quick horses = Toromo humalkum haghurints; toromo humalkùmisho haghùr. (Either the adjective or the substantive receives the plural termination.)

Brave ones = Shatillisho (Shatillo = brave; a brave man).

Nagyr is independent = Nagèr phàt manibi.

Wood is good = Ghashll daltás bl. (All things made of wood, except the bow, are masculine.)

- The bow is good = Djamé daltás dilá.  
 The arrow is good = Hùnts daltás bf.  
 Iron is good = Tshfmir daltás dilá. (All things made of metal are feminine.)  
 (There) is a pen = Qalam bi (pen is).  
 (There) is a man = Hirr bai (man is).  
 (There) is a woman = Gùss bo (woman is).  
 Melons are good = Gháun daltáshiko bió. (All fruits are masculine, except "a grape.")  
 Fruit is good = Mewa daltáshiko bió.  
 Mulberries are good = Birèntsh daltáshiko bió.  
 Water-melon is good = Boár daltás bi.  
 Cherries are good = Shoghùn daltáshiko bió.  
 Grapes are good = Gaing daltáshiko bitsá. (Grapes are feminine.)  
 Cloth is good = Khamàn daltás dilá. ("Cloths" are feminine and "clothes" are masculine.)  
 Latá (a kind of longcloth) is good = Latá daltás dilá.  
 A cap is good = Parsing daltás bi.  
 A coat is good = Qurdí daltás bi.  
 A Chogha is good = Shuká daltás bi.  
 Drawers (pijamas) are good = Gulpalting daltáshiko bisa.  
 Stockings are good = Muzámuts daltáshiko bió.  
 Boots are good = Kabshamuts daltáshiko bió.  
 Carpets (namdas) are good = Khamamming daltáshiko bitsá.  
 Latas (longcloths) are good = Lataming daltáshiko bitsá.  
 A strong man = Shatillo siss.  
 Strong men = Shatillo sissik.  
 A strong woman = Shatilli gùss; strong women = shatilli gushiants.

[*N.B.*—The adjectives ending in "o" are generally derived from the Shiná language or adapted to it. They change the "o" into "i" before a feminine noun, whether in the singular or in the plural. The adjective in "o" also remains the same before a masculine in the plural, unless it receives itself the plural addition. The adjectives ending in "m" are true Khajuná and do not change before feminine nouns.]

## VII.—THE ADVERB.

THE ADVERB is with a few exceptions simply the adjective used with the verb,—*e.g.*, he writes well = daltás girmibai; he walks slowly = talá gusartshubai.

A question is asked by the interrogative intonation of the sentence, by adding "á" to the end of the verb, unless the last letter is already "a," or by adding "á bé" = "or not,"—*e.g.*, Art thou well (good) or not? = Daltás ba a bé?

The above remarks may be of some use to the student, but he will have to read the notes in the Vocabulary and Dialogues very carefully, as also to construe the Legends, Songs, &c., with the help of the translation that accompanies them, before he will be able to obtain an insight into the Grammar of this language, which, in spite of some features of great simplicity, is probably the most peculiar and complicated in existence, and for which the preceding tentative rules have been elicited with great difficulty. At the same time there is no necessity of going beyond this volume for the purpose of learning to talk on ordinary subjects, and the Ethnographical Dialogues, moreover, give an indication of the occupations and customs of the people that are most suggestive of topics for conversation. The following paradigms are simple and show the similarity in declining nouns and pronouns.

### PARADIGMS OF DECLENSIONS OF NOUNS, PRONOUNS, &c.

#### *Masculine Singular.*

hirr	= a man. (Accusative same as Nominative.)	hirrelu	= in a man.
hirrè	= of a man.	hirrekát	= with a man.
hirrèr	= to a man.	hirreganné	= for a man.
hirrete	= on a man.	hirre-tsum	= from a man.
		lèh hirr	= oh man.



*Masculine Plural.*

hirri = men.  
 hirrie = of men.  
 hirrier = to men. &c.

*Feminine Singular.*

guss = a woman.  
 gusse = of a woman.  
 gusser = to a woman. &c.

*Feminine Plural.*

gushiants = women.  
 gushiantse = of women.  
 gushiantser = to women. &c.

*Animal Singular.*

haghùr = a horse.  
 haghure = of a horse.  
 haghurer = to a horse. &c.

*Animal Plural.*

haghurints = horses.  
 haghurintse = of horses.  
 haghurintser = to horses. &c.

*Pronominal Noun Singular.*

gûs = thy wife; *pl.* gûs-shints.  
 gusmo = of thy wife; *pl.* gûs-shintsé.  
 gusmor = to thy wife; *pl.* gûs-shintser.

*Reflective Pronouns.*

I myself = Dje dje.  
 thou thyself = um gué.  
 he himself = in ì.  
 she herself = in muì.  
 it itself (*m.*) = ess ì.  
 it itself (*f.*) = et ì.  
 we ourselves = mî mî.  
 you yourselves = má mal.  
 they themselves = û uì.  
 they themselves = ets ì (animals or objects).

of myself = djá djeimo.  
 of thyself = umè guimo.  
 of himself = iné fimo.  
 of herself = inmo muimo.  
 of ourselves = mi mímo.  
 of yourselves = má máimo.  
 of themselves = uí uimo.

&c. &c.

to myself, thyself, herself = akàrrer, gukàrrer, ikàrrar, &c.

*Personal Pronouns.*

I = Djá; Dje (*intrans.*)  
 of me = Djá.  
 to me = djar.  
 me = dje.  
 on me = dja-ett. &c.  
 thou = ume.  
 of thee = ume.  
 to thee = umer.  
 thee = um.  
 he (if near) = kin, kine, kinér. &c.  
 (if far) = in, iné, inèr. &c.  
 she = kin (or "in").  
 of her = kinmo, inmo.  
 to her = kinmor, inmor.  
 on her = kinmo-eté.  
 in her = kinmo-ulu. &c.  
 we = mî.  
 of us = mî.  
 to us = mimer. &c.  
 you = má.  
 of you = má.  
 to you = mamer. &c.  
 they (these) = ku.  
 of them = kué.  
 to them = kuèr. &c.  
 they (those) = u.  
 of them = ué.  
 to them = uér. &c.

*Plurals of Relationship and Tribe.*

(Folk-plurals—see "Introduction.")

gûs = thy wife; gushinderó = thy wives, woman-folk.

iyas = his sister; iyastero = his sisters, sister-folk.

átshu = my brother; atshótoro = my brother-folk (atshkôn = brothers, brethren, relations, friends); atshkótoro = brother-folk.

áu = my father; ayótoro = my father-folk (originally the senior males of the tribe); ayumuts = fathers.

ámi = my mother; ámitoro = my mother-folk (originally the senior women of the tribe).

aus = my wife; aústoro = my wives, wife-folk.

angu = my maternal uncle; angutoro = my uncle-folk.

ái = my daughter; ái-gushants = daughter-women (?) (plural of gûss = women is "gushiants").

The following sentences are from Biddulph's "Dialects of the Tribes of the Hindu Kush," in which the language is called "Boorishki" instead of "Burisháski" or Khajundá. (See explanation at the beginning of the Vocabulary.) "Burishí" is a "zát" or caste of zemindars (agriculturists), so that "Boorishki" is as near as possible to our "Boorish."

These sentences, which have been corrected and added to, are very useful in explanation of the preceding rules:—

The man's gun's bullet = Sissé tumaké dirru ("r" pronounced like "y").

A certain strong man = Shatillo siss-an ("a strong'un." "Shatillu" = a brave man).

That man is a very strong one = Iné siss shatillo-wan bai.

Strong men = shatillo sissik (shatillo sissikan ban = they are strong ones).

Those men are very strong = Ué sissik bāt shatilldjoko? (shatillisho) bán.

An angry person = Imoskish (substantival adjective); imoskishan = an angry-one; inné imós bāt bf = of him his anger much is (he is very angry); he became angry = imos manimi (Quick (light) to anger = humalkum-imoskish).

My head aches = Dja ayétis akhóldjibi (I my-head me-aches; I (of me) self-head self-aches).

What is thy name? = Umé gulk besan dilá (name is feminine). (Thee-of thy-name what is?)

What is the name of this thing? = { Khosé dustáke ik besan dilá?  
Of this thing of name what is?

She saw a dream = { Kiné muldji-an yetsubo.  
This her-dream-one she saw.

(She saw me = ayetsuba.)

Your tongues speak = { Má máumusho gharitshībian.  
Ye your tongues talk (generally for nonsense).

ótshuban = they do.

galtin saiban = lies they tell.

Their brothers have gone = Ué otshukón nibán (nīban is correct).

He is quick-witted = Ēs humalkum bai = His heart is quick (light).

I became independent = { Djé ás-gurúman mánam.  
I my-heart-happy-one I became.

Hunza is to no-one subject = Húnza minne tabiá apán.

Nagyrr is independent = Nagèr phàtt manibi = Nagyr separate has become.  
("Nagyrr" is a "masculine object.")

His father is brave = { Iné yà es-daghánusan ba.  
Of this his-father-his-heart-strong-one is.

My wife is timid = { Dja aàs mäs-gusären bo.  
Of me my wife her-heart-fearful-one is

We are clever = Mi miltshikoyó ik ban (we are clever workmen).

Decline the last-named pronominal adjective as follows:—

I am clever = Djá altshikin ba.

Thou art clever = Unge gultshikun ba.

He is clever = Inne iltshikun ba.

She is clever = Inmo moltshikun bo.

We are clever = Mi miltshikoyo ban.

You are clever = Ma maltshikoyo ban.

They are clever = Ū ultshikoyo ban.

I went = Djé niyam (Djé instead of Djá, because "to go" is an intransitive verb).

I saw the man = Djá sissan yétsam.

Thou sawest the man = Umé sissan yetsuma.

She went = Kin nimo.

He saw the man = Iné sissan yetsimi.

They will come = Kú djútshen (djutshumen).

They saw me = Ûe djé áyetsuman (notice the pronominal "a" prefixed to "see").

This is the horse = Khòs haghùr bi (*pl. biòn*).

This water is good = Khot tsil daltás dilá (or biá), (*blona, f. pl.*).

This is better than that = Khòs essètsùm daltás bi.

My house = Djeimo há ; my own house = djá há.

Her own horse = Muimo haghùr.

His mother's head = { Iné imimo muimo muyetis (imimo muyetis).  
Of him his-mother-her her-own her-head.

I wish you to teach me your language ; in return I will teach you mine = { Djá ràk etshaba  
I wish do  
{ guimo bash aikin ; etté badal djeimo bash umer goikiam.  
{ thy-own language me teach ; of this return my-own language ; thee-to thee-will-teach.

The cows which you saw were ours = { Búuns be yotsuma etse mímo biùn.  
{ Cows which you saw, these our own are.

Which horse is this ? = { Khòs amis haghur bi ?  
This which horse is ?

Which milk is best ? = { Amit mamu daltás dilá ?  
Which milk good is ?

Whose horse is this ? = { Khòs haghùr aminé bi ?  
This horse of whom is ? (or, better still, Khoté (khosé) haghùr menné  
dilá ? = This horse of whom is ?) (men = somebody).

Whose house did you enter = { Um mené hále nibam ?  
Thou whose house-in wentest ?

Whose is this = Khòs aminé bi ?

I who went = Djé be niam.

I who saw the man = Djá be sissan yétsam.

This is the man who went = Be nimi iné siss bai = Who went this man is.

The horse which I saw = Haghùr be yétsam.

This is the man I saw = Djá be yétsam iné siss bai = I who saw this man is.

A person of Hunza = Hunza-kuts ; Nagyr people = Nagèr-kutsik.

Somebody must go = Menan nias awáje = Somebody to go is proper.

Have you seen him ? No = Umé in yetsumi ? Bé.

This is not your gun = Kòs umé tumàk api.

He is not here = In kole apái (bai = is, *f.* ; apai = is not, *f.*).

The queen is not in the house = Gánish hale apó (bo = is, *f.* ; apo = is not, *f.*)

I will not do (it) = Djá áyétsham (étsham = I will do).

I do not know = Dja ákéyam (hayam = I know).

I am unable = Djá áuleyam (uláyam = I am able).

I will not forget = Djá ayóldjam (oldjam = I will forget) ; = Dje till ayaldjam = I mind not will forget.

I have not forgotten = Djá ayálam (álam = I have forgotten) ; Dje till-ayalam = I mind have not forgotten.

#### MISCELLANEOUS WORDS AND SENTENCES, &C.

(Hénas = to know ; akhénas = not to know ; ekanas = to teach ; ayekanas = not to teach ; akenas = to teach me ; ayákenas = not to teach me ; áras = to send me ; ayáras = not to send me. To teach is good = Ékanas daltás dilá).

The INFINITIVES end in "as," "ás," or "es."

A number of verbs conjugate the past participle as a tense. Among them are: to do = etas ; to see = yetsas ; to bring = ditsas ; to ask = dogharusas ; to come = djúas ; to go = nías,

(For full details of conjugations see Grammatical Sketch, Part 2.)

This man forgets much = lane síssere tšil bùt alam = To this man forgetfulness much penetrates.

The English army has entered Kandahar = Engrézi holl Kandaháre gimen (will enter = giétshen).

With the exception of our Sahib (European master) all Sahibs are perfidious = Ml Sahibtsum bighair, oyon Sahibisho bey-imánisho bán.

It is not good for thee to be angry = Gumós daltás api.

God's anger = Khudae imòs and Khudámo mumòs. (The female form is remarkable.)

I am angry = Djá amòskish ba, also Djá amos dilá (I have anger, or of me my anger is. Notice "dilá.")

God is angry for (because of) a sinner = Khudá gunahkár sìse imòs bai.

Thy heart does not fear God's anger = Khudae imos-tsum gòsau-gusutshiba.

God's name is great = Khudae ilk uyùm dilá. (Notice "dilá.")

This is my wish = Djá ése ràk dilá.

I have killed two men = Djá altán sis óskunam.

I will go on foot = Djé khoshkì nitsham.

This cap is mine = Khosé phártzin djá bi.

To myself, thyself, himself, &c. = akarrer, gukarrer, ikarrer, &c.

He is not here = In kòle apái.

In my walking = Dje niam-ulu (whilst I walked).

To do work is good = Doró étas daltás dilá.

To bring water is good = Tsil dusúyes daltás dilá

To ask questions is good = Sawál dogharusas daltás dilá.

To see many countries is good = Bùt bushái yetsas daltás dilá.

To come quickly is good = Tsòr djúas daltás dilá.

To go slowly is good = Talá nías (gutseres) daltás dilá.

Whilst walking I fell down = Nias-ulu kát awàlem, or "niame-kát" = with walking (better than "nias-kát").

From walking I (became) fatigued = Nias-tsum awárrem.

Going strike ye, kill ye = Nitshume os-kann.

Let go = Phàt eti (separate).

One who goes = niasan; one who strikes = delas-an; those who strike = dolas-shoiki; something to eat = shias-an; something to do = étas-an.

Djá Angréz ba = I am an Englishman.

Um Nagèrejo ba = Thou art a Nagyri.

In Hunzijo bai = He is a Hunza (man).

In gus Gyá bo = That woman is a Kashmîri.

Ml Chitrari bán = We are Chitralis.

Má Gilkuts bán = You are Gilgitis.

Ú Balòtsh bán = They are Baltis (Little-Tibetans).

Ú haghùrr bièn = They are horses.

Ú bayomisho bièn = They are mares.

Djá ghaliz bayam = I was ill.

Um ghamès bam = Thou wert rich.

Inn gharib bam, muto ghamè imanimi = He was poor, now he has become rich (became rich

Inn gharib bom, muto ghamès mumánimo = She was poor, &c. &c.; Má gharibisho bam,

muto ghamésho mamanan = You were poor, &c., &c.; Ú gharibisho bam, muto ghamésho umanuman = They were poor, &c., &c.

When I was ill I prayed to God = Ghaliz bayam-ulu Khudáere duá etam.

God from ill has cured me = Khudáyé éta ghaliz-tsum mángatimi.

God from ill has saved me = Khudáyé éta ghaliz-tsum dèspatsimi.

There is no *friendship* of English and Kabulis = Angréz-ke Kabulì *garumkùsh* (*shughulár*) api.

By my father is (will become) a good sword = Djá áu-patshi daltás ghatanshan maimi.

Sárpumuts éfusas till-alam = I forgot to shoe it (shoes to put mind I forgot).

My two arms are broken = Ml altáne mishakitshang gall bitsán.

Starting from here I will arrive in Kerbelá in two months = } Akhená kolémo galláke, alto samo Kerbeláre dashkaltsham. If from here starting, two months to Kerbelá I will arrive.

one month = hi-sa, hissá, hann hissá.

The year has arrived = Yól dími (Yùl log = compare with the "Yule-log").

Autumn = datù; spring = garù; summer = shini; winter = bai (mubòkus).

Former times = yerumo, tsorumo waqt.

That boy was born yesterday = Inne djòtis sabùr dimánubai.

To-day = khúlto; to-morrow = djémale (see words relating to "Time" on pages 15 to 20).

It is broken = kharimi, gálimi.

Thy mother's care is very great = Gumi-mur shang etas bùt uyùm dilá.

I have confidence in thee = Umtse djé batshek ba.

To count one = itsanas; to count many = utsanas.

Assembly = kawái.

They dance = giréshuban. (See chapter on "Dances" in the Vocabulary.)

The Patans are deceitful = Phatáne ófileneshu bán.

Telling lies = galtang garáshu; Djá galtang-kish garám = I tell lies; umme galtang-kish garúma = thou tellest lies.

{ umme há uyùm dilá, gútshem-ne, galtang-kish garúma ?

{ Thy house great is, thee I will give, lies thou speakest ?

{ Kabùl birgá-ulu Kabùl bùt óskanumen, Angréz bùt úfrumen.

{ Kabul war-in Kabulis many they killed, English many died.

The following additional sentences may be useful in illustrating the preceding rules or the uses of certain words and the general syntax of Burishaski:—

Perhaps. Mayími níam = Perhaps I will go (djúes amáyam = To go I may become).

Permission = rukhsat. Do not go without permission = be-rukhsat àù ní.

Pity = djàk. In the hearts of the Kabulis there is no pity = Kábuli ós-ulu djàk apl.

Place it on the shelf = Deri-eti ós.

Play. (See chapter on "Games" in the Vocabulary.)

Pleasant. This food is pleasant-tasting = Khosé shiás (to eat) uyàman bi.

I am pleased with you = Djá umme kát ás-gurúmi.

Praise. If you will do good work, I will much praise you = Umme daltás doró étase, tikani bùt étsham.

Pride. The English do pride (are proud) = Angréz digashár étshuban. He is proud = Diga-sharkish bai. To do pride is not good = Digashár-etas daltás apl.

Produce. The Nagyr country produces much fruit = Nagèr bushái bùt mewá dšmaibi.

The Nagyris produce well = Nagerkuts daltás désmanashubán.

Promise. He did not give according to promise = Kát beráber àù dími.

Quarrel. Do not quarrel = Tsháll a-éti.

Ready. I am ready = Djé ràll ba.

Reconcile = désmarás, dšsmaras. The English and the Kabulis are not reconciled (do not become friends again) = Angréz Kabuli àù dumátshubán. Reconcile yourselves (you two) with Ali Reza = Umme Ali Rízà meltalik (ye two) demesman.

Remembrance (to be in the heart). This word in my heart is = Khoté bàr djáre as-ulu dilá.

Return = talénnas. You to your own country when return will you go? = Umm guimo busheyer béshal nùltála nítshuma? (ildji = back again).

Rock = bùn. Great rocks = oyóko bundó, uyùm banànts.

Rough = djets hèrrum (coarse flour); fine = tsilming (tshèrrum = narrow).

Run = gártsas, háyetas.

Saddle. Put the saddle on the horse = Tilfang haghúrete déli or égi.

Sarcasm = tshùdo (?) (abuse?) Oh unclean (one)! with me buffoonery do not do = Ushùtto!

Djae-kát maskhará ayéti. He is a joker = Iune maskharakish bai.

Speak, say = garás; tell = senas.

Scatter = shalás; shellùman = scattered. One tiger hundred foxes scatters = Hànn táyàre loínuts sásmanenkulu shellitshie.

Separate (divide). He divided my bread = Djà shoró itsf etimi.

Servant = shadèrr; mahrem = retainer (isho, *pl.*); opatshum (those by one) tsònn = slave.

Shame. This is a great shame = Khoté bùt shikàr manimi.

Short = kùt; úyiko, *pl.* This man's body is short one = Inne isse idlm kùtan bai (tshàtt-an).  
djòttan = "little 'un."

Shout = itshèr étas. He a loud shout (did) = Inne itháne itshèr (étimi).

Suitable = yáshki. These clothes *suit* you = Khosè gatù umtse *yashki* bi.

Summon. Sahepe djimdèn mímer wáltor djúmésùbai = The Sahib (for) to-morrow has summoned us four.

Think = sambá étas (is more sadly reflecting); ésulu ganas = to take in heart. "Gunésh" is patient thought; "phàm" is rather = intellect, reason.

Wish = ràk étas. This is my wish = Djá ése ràk dilá.

Phàsh manimi = Finis.

End has become.

## Part 2 of Grammatical Sketch,

Being a detailed account of the Khajuná Verb, with illustrative Examples, Sentences, &c.

Among the principal sounds to be remembered are :

A (pronounced as in German) for the "self," the "I," and the ideas clustering round the "ego, such as relations: father, mother, &c.

"g," "gù," "gò" (sometimes "k"), the second person; the not-self brought into relation with the self.

"e" or "i," the third person masculine, the outer world generally.

"m," "mo," "mu," the sound for the female (third person feminine). Compare with the mystic syllable "om."

"mí," "mê," the first person plural due to the preceding "m."

"má," the second person plural.

"ú," "o," the third person plural.

"d," the neuter or the passive result of an action; "n" ("ni") "to go" and sign of past participle.

(NI) N = GO.

SIGN OF THE *Infinitive*—AS (and verbal substantive\*).

*Present.*

To go = ni-as to go to go = nias nias (to be about to go).

*Past.*

To have gone = ni-as dilum = to go was (neuter).

SIGN OF THE *Participle* (*Tsh* is the sound of the present) "é.

Going = ni tshu mé

Being about to go = ni as é

ni tshum é = go going.

ni as é = to go going.

*Past Participial Conjugation.*

I having gone = n é

thou having gone = n o kó (compare "gu" pronominal prefix of the 2nd person).

he or {having} = n i (compare "i" pronominal prefix of the 3rd person).  
it (m.†) {gone}

she or {having} = n o mo (compare "mo" or  
it (f.†) {gone} "mu" pronominal prefix  
3rd person (f.))

we having gone = n i men (compare "mí" pronominal prefix 1st person plural).

you " " = n a má (compare "má" pronominal prefix 2nd person plural).

they " " = n ū (compare "ū" pronominal prefix 3rd person plural).

they (*objects f.*) ,, = n i

NOTE.—It seems to me to be clear that "n" represents to "go," and that the inflexions are pronominal affixes corresponding with the pronominal prefixes already mentioned, the letters "o," "i," and "a" in the first syllables of "noko," "nomo," "nimen," "náma," being essential both to make the transition from "n" to "m" possible, and to enable the two syllables to be pronounced by means of a homogeneous vowel, *i.e.*, instead of "nko," "nmo," which would be difficult, if not impossible, to pronounce without the insertion of a vowel between the "n" and "m," a homogeneous vowel is inserted, and the vowels thus become "nomo" and "noko."

* In the going	=	nias-ulu.
On "	=	nias-été.
With "	=	nias-kát.
For "	=	nias-ganné.
From "	=	nias-isúm.

† There are two genders, masculine and feminine, subdivided into six applications :

(a) male and female human beings (two forms).

(b) male and female animals (two forms).

(c) things, presumed to be either masculine or feminine (two forms).

SIGN OF THE *Gerunds* ("m" is the sign of the past) *m*.

in my having gone = dje n <sup>in</sup> ám-ùlu = I go-am	in our having gone = miá nam-ùlu = We go with (probably a contraction of "niam").
in thy " = um nim-ùlu = Thou go in (probably a contraction of "niùm").	in your " = má nim-ùlu = You go with (probably a contraction of "naám").
in his, her, its " = in nim-ùlu = He go with (probably a contraction of "niùm").	in their " = ù nim-ùlu = They go with (probably a contraction of "niùm").

It will generally be noticed that the plural persons have the same inflexion in use whatever may have been the full form from which they may have been contracted into one termination.

SUPINES (*Add various post-positions to Infinitive*).

possibly to go	= ni as a bé	= to go or not? ("bé" = not).
meet to go	= ni as mayimi	= to go will become.
must go	= ni as awáji	= to go is proper (this latter is a Shiná word).
ought to go } has to go }	= ni as dilá	= to go is (has to be).

## PRESENT INDICATIVE.

"tsh" inserted before the auxiliary "ba" "to be."

I am going = ni tsh a ba = go ( <i>Ind.</i> ) = go at present I am (I am = ba).	The "m" in "ni tshim dilá" seems to be merely phonetic or put in for the sake of euphony.
thou art going = ni tsh a* ba = go ( <i>Ind.</i> ) (2nd person) (thou art = ba).	we are going = ni tshá bán (we are = bán).
he is going = ni tsh u† baí (he is = bai).	you are going = ni tshù bán (you are = bán).
she is going = ni tsh u bo (she is = bo).	they are going = " " " = (they are = bán).
it ( <i>m.</i> ) is going = ni (tsh) i bi (it is = bi).	they are going ( <i>objects m.</i> ) = ni tshu biùm = (they are = biùm).
it ( <i>f.</i> ) is going = ni tshim dilá (it is = dilá).	they are going ( <i>objects f.</i> ) = ni tshu bitsan = they are = bitsan).

IMPERFECT INDICATIVE—*Add "bayam" contracted into "bam."*

I was going = ni tsha bam or bayam = go.	we	= ni tsha bam or bayam	bam.
I am-was (bayam = I was).	you	= nitshubam	bam.
thou wert going = ni tshu bam = bam.	they	= nitshubam	bam.
he was going = ni tshu bam‡ = bam.			
she was going = ni tshu bom = bom.	they ( <i>n. m.</i> )	= nitshubiùm	biùm.
it ( <i>m.</i> ) was going = ni tshi bim = bim.	they ( <i>n. f.</i> )	= nitshu bitsan	dilùm.
it ( <i>f.</i> ) was going = ni tshim dilàm = dilùm.			

"Bam" is contracted from "bayam," or better still "ya" is put in wherever the first person singular is to be emphasized. To the remaining persons, the Khájuná language is practically indifferent. Compare the "Imperfect" with the "Pluperfect" further on.

*Perfect* = I went. Add "m" to the *root*, marking the personal inflexions.

I went	= níyam.	we went = nimen (add "en" for plural of persons, like "an" for "one" or "some" in the singular when added to nouns).
thou wentest	= nima.	you " = nimen.
he or it went	= nimi.	they " = " "
she went	= nimo.	they " ( <i>objects m.</i> ) = nimian.
		they " ( <i>objects f.</i> ) = nimi? nimian.

\* "a" is the sign of the second person *within* the verb.

† should this be "i" or "nitshí bai"?

‡ should the "a" be "i" or "ni tsh i bam"?



*Preterite.* Add the auxiliary "b" to root or past participle.

I have gone	= niyabá = gone I am.
thou "	= niba.
he "	= nibai.
she "	= nibo.
it (m.) "	= nibi.
it (f.) "	= nimdilá.

we have gone	= nšbān.
you "	= nibān.
they "	= "
they "	(m. objects) = nibiūn.
they "	(f. objects) = nibitsan.

*Pluperfect.* I had gone. Add "bayam" contracted into "bam."

I had gone	= niyabam or niyabáyam.
thou hadst gone	= nibam.
he had gone	= nibam.
she had gone	= nibom.
it had gone (m.)	= nibim.

it had gone (f.)	= nimdilūm.
we, you, they had gone	= nibam.
they (m. o.) had gone	= nibiūm.
they (f. o.) "	= nibitsum.

*Future.*

Add the "tsh" of the Indicative and the "m" of the Perfect to the root, having regard to the character of the personal inflexions.

I will go	= nitsham.
thou wilt go	= nitshuma (compare the "nitshuba" of the Present and the "nima" of the Perfect).
he will go	= nitshì; she will go = nitsho.

we will go	= nitshan.
you "	= nitshuman.
they "	= nitshen.
they (m. o.)	= nitshumiūn.
they (f. o.)	= nitshimi, nitshimian.

*Imperative.\**

(Sign of Imperative in all but second persons, *vis.*, "sh" = "let," "may," *opt.*)

Let me go	= nishá (notice "sh") = go ( <i>Imp.</i> ) me.
Go thou	= nì.
Let him, her, or it go	= nish = go ( <i>Imp.</i> ) him, it, &c.
Let us go	= nishen, nitshen (should be "nishán"?)
Go you	= nin.
Let them go	= nishen.

#### CONDITIONAL MOOD.

I may be going	= nitshaba a bé = I am going or not.
I may have been going	= nitshabam a bé = I was " "
I might have gone	= niyam abé = I went or not.
I should have gone	= niyabá abé = I have gone or not.
I may or would have gone	= niyabam abé = I had gone or not.
I may go	= nitsham abé = I will go or not.
Nias bá ke nitsham	= If I am to go I will go (to go I am and I will go).

I am about to go = nias nitshaba = to go, I am going, or = go to go. Compare with the French "je vais aller."

I was about to go = nias nitshabam = to go I was going (*j'allais aller*); also by using "manás" = to become (nias manabam?)

I am about to go = nias mayaba = to go I am becoming.

I was about to go = nias mayabam = to go I was becoming.

One who goes = nias-an = a goer or goers as "má niasan" = you goers. (This is like a present participle as in Arabic.)

Those who go = niasik = the people who go Compare with the "an" added to a noun and the plural forms of "ik," "iko," "iki," "shoiki," "iko," &c.

**NOTE.**—A few verbs form some of their tenses irregularly as Djúyes = to come.

I had come = dáyabam; dayam = I came; dayabá = I have come. Past participle = da, dokó, di, domo, dimen, dama, du.

Dellas = to strike. I am striking = dejabat† or "déljaba"; I struck = dejabam or "deljabam"; I will strike = dejam or "deljam." ("Struck," the past participle, ni-deli = gone struck).

The Ni or N of "to go" forms the real past participle of verbs, and is equivalent to "gone and struck," "gone and died." Compare the vulgar English "he has been and gone and done it," which is

\* The true imperative of the second person addressed imperatively is the same as the root and the sign of the past participle, *vis.*, "nì" = go.  
† Pronounce "j" as "dj" whenever not otherwise directed.

identical with the past participle of *etas* = to do, "or *neti*" (*ni-eti*) = gone and done. Compare the "ge" in the German = *gethan* (done); *manás* = to become, the past participle of which is "numan" contracted from "ni" or "n" and *uman* ("man") = gone and become.

The following is a list of some of the Past Participles that prefix "n" to the root:—

<i>dsas</i>	= to have	<i>Past participle nös</i> ( <i>ni-os</i> )	= gone and had or "kept."
<i>shias</i>	= to eat	" <i>nishi</i> ( <i>ni-shi</i> )	= gone and eaten
<i>etas</i>	= to do	" <i>neti</i> ( <i>ni-eti</i> )	= gone and done
<i>minás</i>	= to drink	" <i>nimin</i> ( <i>nimin</i> )	= gone and drunk or gone drunk.
<i>hurutas</i>	= to sit	" <i>nhurut</i> ( <i>ni-hurut</i> )	= gone and sat.
<i>yetsas</i>	= to see	" <i>nfyets</i> ( <i>ni-yets</i> )	= gone and seen.

By the insertion of the personal inflexions the past participle may be applied to the different persons; thus:

<i>náy-ets*</i>	= I having gone and seen.
<i>nokóyets</i>	= thou having gone and seen.
<i>nfyets</i>	= he having gone and seen.
<i>nomoyets</i>	= she having gone and seen.
<i>nimiyets</i>	= we having gone and seen.
<i>namáyets</i>	= you having gone and seen.
<i>náyets</i>	= they having gone and seen.

*gutshéyas* = to sleep *Past Participle nukútsha* ("ni" or "nu" (by sympathetic change into a homogeneous vowel) *nukutsha* = gone and slept).

<i>airas</i>	= to die	"	<i>nuyir</i> or <i>niyir</i> = gone and died. Used with the personal inflexions the past participle becomes <i>náyir</i> = I having gone and died; <i>nokóir</i> , thou having gone and died; <i>niyir</i> = he having gone and died, <i>núyir</i> = they having died.
<i>eskanas</i>	= to kill	"	<i>neskan</i> ( <i>ni-eskan</i> = gone and killed).
<i>ghasas</i>	= to laugh	"	<i>nikas</i> or <i>nukas</i> or <i>nighas</i> .
<i>yenas</i>	= } to take up	"	{ <i>niyan</i> ( <i>nokoyan</i> , <i>nayan</i> , &c.)
<i>ganas</i>	= }	"	
<i>tsuyas</i>	= to take away	"	<i>nitsu</i> , <i>nutsu</i> ( <i>ni-tsu</i> = gone and taken away).
<i>itsenas</i>	= to count	"	<i>nétsan</i> , ( <i>nokotsan</i> , <i>natsan</i> , &c.)
<i>úyes</i>	= to give	"	<i>nù</i> ( <i>ni-u</i> = gone and given).
<i>surmánas</i>	= to begin	"	<i>nusúrman</i> .
<i>awallas</i>	= to fall	"	<i>náwall</i> ( <i>nokowall</i> , <i>niwall</i> , &c.)
<i>ifusas</i>	= to shut up	"	<i>nafus</i> ( <i>nokofus</i> , <i>nifus</i> , &c.)
<i>gharas</i>	= to say	"	<i>nukár</i> .
<i>senas</i>	= to tell	"	<i>nusèn</i> .

#### PRONOMINAL VERBS. (See also pages 242 to 245.)

A number of verbs have pronominal affixes, without which they cannot be employed (?), and may be divided into two classes (?):—

#### CLASS I. (See also pages 242 to 244.)

Verbs which change the pronominal affix according to the *agent*. They are generally neuter verbs.

##### To arrive.

<i>dáshkaltas</i>	= I to arrive.
<i>dokóshkaltas</i> †	= thou (to) arrive, arrivest.
<i>deshkaltas</i>	= he arrives.
<i>domoshkaltas</i>	= she arrives.
<i>dimishkaltas</i>	= we arrive.
<i>damáshkaltas</i>	= you arrive.
<i>dushkaltas</i>	= they arrive.

##### To die.

<i>airas</i>	= I to die.
<i>guiras</i>	= thou diest.
<i>uiras</i>	= he dies.
<i>muiras</i>	= she dies.
<i>míiras</i>	= we die.
<i>máiras</i>	= you die.
<i>uiras</i>	= they die.

For the conjugation of "I arrived" see page 243.

(For List of Pronominal Verbs and further details regarding this class see pages 242 to 244.)

A tense of one of these verbs is conjugated as follows:

I am dying	= <i>airtshaba</i> .	you are dying	= <i>máirtshuban</i> .
thou art	" = <i>guirtshuba</i> .	they	" = <i>uirtshubán</i> .
he is	" = <i>uirtshubai</i> . ‡	they	" ( <i>m. o.</i> ) = "
she is	" = <i>múirtshubo</i> .	they	" ( <i>f. o.</i> ) = "
we are	" = <i>míirtshubán</i> .		

\* The "y" avoids the hiatus between two vowels.

† Should this not be "dokoshkaltas" or "o" in the second syllable instead of "a" ?

‡ Should this not be "uirtshíbai" or "i" in the third syllable instead of "u" ?

## CLASS II. (See also pages 244 and 245.)

Verbs which change the pronominal form according to the *object*: these verbs supply the place of the passive voice, which is not directly expressed—

## To ask.

dágharusas*	= I am asked, or rather they ask me.
dokogharusas	= they ask thee.
degharusas	= they ask him.
domogharusas	= they ask her.
dimigharusas	= they ask us.
damagharusas	= they ask you.
dugharusas	= they ask them.

NOTE.—It seems to me that the syllable "us" in the termination "usas" requires further analysis in this form. If this syllable is omitted we should have "dagharas," which would restore the verb from an objective voice to an active one. In that case, what is "dagharas" if not "to ask"? This would then be conjugated as follows:—

## Singular.

I will ask	= dja dógharusham.
Thou wilt ask	= ung dogharushuma.
He will ask	= in degharishi.
She „	= in dogharishumo.

## Plural.

We ask	= mi dogharushan.
You „	= má dagharushaman.
They „	= ú dughorushaman.

## To teach.

aikinas	= me to teach = I am taught
guikinas	= thee „ „
ékinas	= him „ „
moikinas	= her „ „
mëikinas	= us „ „
maikinas	= you „ „
oikinas	= them „ „

## To ask.

they to ask me	= dágharusas.
they ask thee	= dokogharusas.
„ „ him	= digharusas.†
„ „ her	= domogharusas.
„ „ us	= dimigharusas.
„ „ you	= damagharusas.
„ „ them	= dogharusas.†

A tense of the verbs is (said to be) conjugated as follows:—

I will teach thee	= dja unger goikiam	= I to thee thee-will-teach am.‡
„ „ him	= „ iner ekiam	= I to him him-will-teach am.
„ „ her	= „ inmor moikiam	= I to her her-wilt-teach am.
„ „ you§	= „ mamer maikiam	= I to you you-wilt-teach am.§
„ „ them	= „ uer oikiam	= I to them them-wilt-teach am.
Thou wilt „ me	= ungé djáre aikima (aikiema)	= Thou to me me-wilt-teach art.
„ „ him	= „ iner ekima (ekimia)	= „ to him him „ art.
„ „ her	= „ inmor moikiema	= „ to her her „ art.
„ „ us	= { „ mimer miikiema	= „ to us us „ art.
	= { „ uyer oikiema	= „ to them them „ art.
Who will teach thee?	= Mënen goikimi?	
I will „ myself	= Djá djé aikiem (djá dje gatáyeba مین آب برونه = I read myself).	
We will „ ourselves	= Mí mi mëikien.	
What are you doing?	= Unge besen doró etshuba? I read myself = Djá djé gateyéba.	

\* Notice the initial "d"; also the "a" (the second letter) for the first person in the first syllable; the "ko" in the second syllable of the second word; the "e" or "i" sign of the third person masculine in the third word; the "mo" for the third person feminine in the fourth word; the "mi" for the first person plural in the fifth word; the "ma" for the second person plural in the sixth word; and the "u" in the first syllable of the seventh word for the third person plural.

† The "i" of the third person singular and the "o" of the third person plural is the same as the "e" and "u" respectively of the previous conjugation of this form.

‡ "I to thee thee-taught will be" might be a more literal rendering.

§ The form of the first person singular or plural cannot well be put, as it would be tantamount to "I am teaching myself" or "I am teaching ourselves," which would be *reflective* and not *objective*. In the same way, when "thou" begins the sentence, the second persons are avoided; with "he" the third persons are avoided, &c.

dja	ékieba	=	I teach.
ung	gokieba	=	thou teachest.
in	ékiebai	=	he teaches.
in	ekiebo	=	she "
mi	mekieban	=	we teach.
má	mákieban	=	you "
u	okieban	=	they "

dja	ekiem	=	I will teach.
ung	gokiema	=	thou wilt teach.
in	ekiema	=	he will teach.
in	mokiemo	=	she "
mi	míkiem	=	we "
mā	mákiemen	=	you "
ū	okiemen	=	they "

## NUMERAL VERBS.

A number of verbs have two forms which are somewhat affected by the number of the object. Compare, *e.g.*, "dellas," which does not vary, with "dithas," which does. (Notice that the "e" or "i" of the singular changes into the "o" or "u" of the plural, according to the number of the object.)

inn	deldjam	=	I will strike him	} does not vary, but "u deldjam"
ū	deldjam	=	I will strike them	
inn	disham	=	I will bring him	} is affected by the number, but
ū	dusham	=	I will bring them	
inné	djá ditsimi	=	he brought me	
inne	mi dutsimi	=	he brought us	

Reverting to the word "dogharus" we find it regular enough; *e.g.*—

djá	inner doghárusam	=	I asked him.
in	djáre dágharusumi	=	he asked me.

The verb "to count" is both peculiarly affected by number as also invariable, *e.g.*—

I	counted	=	djá	itsanam.
I	counted them	=	djá	utsanam.
I	counted for thee	=	djà	unger gutsanam.
I	counted for him	=	dja	inner itsanam.
I	counted for her	=	dja	inmor mutsanam.
I	counted for ourselves	=	dja	mimer mitsanam.
We	„ (our people)	=	mi	mimer mitsanam.
I	counted for you	=	djá	māmer matsanam.
I	counted for them	=	dja	ūer utsanam.
He	counted us	=	in	mī mitsénimi.
„	„ you	=	in	mā matsenimi.
„	„ them	=	in	ū utsánimi.
She	„ us	=	in	mī mutsánumo.
„	„ you	=	in	mā mutsánumo.
„	„ them	=	in	ū mutsanumo.
We	„ us	=	mi	mī mitsánuman.
„	„ you	=	mī	mā matsánuman.
„	„ them	=	mī	ū utsánuman.
You	„ us	=	mā	mī mitsánuman.
„	„ you	=	mā	mā matsánuman.
„	„ us	=	mā	ū utsánuman.
They	„ us	=	ū	mī mitsanuman.
„	„ you	=	ū	mā matsanuman.
„	„ them	=	ū	ū utsanuman.
Thou	„ us	=	unge	mī mitsanuma.
„	„ you	=	unge	mā matsánuma.
„	„ them	=	unge	ū utsanuma.
I	have eaten one apple	=	dja	hann baltan shiyam.
„	„ five apples	=	djá	tsundó baltik shuyam or shiyam.

The verb "to teach" is conjugated, so far as numbers are concerned, as follows:—

I will teach one	=	dja hinner ekyam.
I " (two or more)	=	dja altanner okyam.
Thou wilt teach one	=	unge hinner ekyema.
Thou " two	=	unge altanner okiema.
He will teach one	=	inne hinner ekyemi.
He " two	=	inne altanner okyemi.
She " one	=	innè guss* hinner mokyemo.
She " two	=	inne altanner mokyemo.
We " one	=	mī hinner mékien.
We " two	=	mī altanner okien.†
You " one	=	mā hinner mákiemen.
You " two	=	mā altanner okiemen.†
They " one	=	ū hinner ékiemen.
They " two	=	ū altanner okiemen.
I was taught at Lahore	=	dja Lahor hēnam. (I learnt (at) Lahore.)
Thou wast "	=	ung " henuma. (Thou learntest (at) Lahore.)
He was "	=	in " henimi.
She " "	=	in " henumo.
We were "	=	mi " henuman.
You were taught at Lahore	=	mā " henuman.
They " "	=	ū " henuman.
That letter was given	=	ette khatt yūmi (that letter he gave).
" will have to be given	=	ette khatt yúyes mayimi.
" will have to be given to you	=	etté khatt unger yúyes mavími.
" was given to you	=	" unger gūmi (to-thee thee-gave he).
" " me	=	" djare aumi (to-me me-gave-he).
" " him	=	" djare djaumi ( " " ).
" " us	=	" inner yūmi = to him he gave.
" " you	=	" mīmer meumi = to-us-gave us-he).
" " them	=	" mámer maumi.
" " "	=	" uer ūmi.
The Tham gave me a letter	=	Thamé djare khatt djaumi.
" " thee "	=	" unger " gūmi.
" " him "	=	" inner " yūmi.
" " us "	=	" mīmer " miumi.
" " you "	=	" mámer " maumi.
" " them "	=	" uer " ūmi.
ميهو دولت مل گبا = djare daulat	dághurkam	(to me wealth I obtained me).
لجور = unger	"	dukógurkuma (to thee wealth thou obtainedst thee).
اسور = inner	"	déгурkomi.
اسكي = inner	"	dumogurkumo.
	mīmer	dimegurkoman.
	māmer	damagurkoman.
	ūer	dukogurkoman?

Sentences on "to give."

*Dialogues to get at an equivalent for the passive voice and to illustrate the above rules.*

I asked : when are you going away from here?	} =	dja dógharusam : ung kolemo beshel nítshuma?
Who asked you?	=	únger mēnen dogharusumen?
I had been asked	=	djá dágharusabam.
They asked me	=	u djare dégharushuban.
I asked	=	{ dja dógharusam. dja degarusam ; djá dágharusam = I was asked.

\* inne guss = that woman.

The pronouns are put in, in order to make the meaning clearer, but they are not essential, as the inflexion generally shows the gender and person, and the activity or objectivity of the tense, &c. In this instance, however, as "inne" is both "he" and "she," the word "guss" = woman is inserted in order to determine the form. The forms had to be elicited in reply to questions put in a variety of ways, in order to make assurance doubly sure or even to arrive at a fairly approximate rendering.

† This is very characteristic.

I ask	=	degharushuba.
I had asked	=	degharusubam.
The Sirkar asked, where is the Tham?	=	Sirkar degharusumi, Tham ámulu bai?
Five prisoners were made in that battle	=	eté Birgá-ulu tsundó siss bandi umanumen (ū uring wálluman = came into their hands).

*Sentences on above.*—In this place many bears have been shot by guns = Koléyi bût yá tumákuski *dóluman* (they shot). Who (*pl.*) shot them with guns? = Ū men-men tumákuski *dóluman*? (they shot). Why was that letter given to the Tham? = Etté khàtt Thamèr bésene-gàne *yuman*? It was given from kindness = Mehrbánigàne *yuman*. Who gave it? = Menne (or meneko) *yuman*? (no difference between active and passive). The Sirkar gave it = Sirkar yúmi. The Hunza people gave it = Hunza-kutz *yuman*. Having taken the letter go = Khàtt nie ní or khàtt níwashi ní خط پاكر جار. Having heard the news he died = Khabr dáyal irimi. The news having arrived he died = Khabr dimi irimi (the news arrived, he died). That letter was written with a thick pen = Etté khàtt daghànus kalam-eté *girminu bân*. Khu kosé khàtt daghànus kalam-eté *girminu bân* = These (people) wrote this letter with a thick pen. This carpet was made in Kashmír = Koté shatrandji Gyakolo *étuban*. These people made this carpet in Kashmír = Kué khoté satrandji Gyákulu *etuban*. These clothes were made against the cold = Khosé gatú tshaghurume-gàne *etuban*.

## GENERIC VERBS.

A few verbs have different forms which are somewhat affected by the gender of the object: —

<i>Masculine form.</i>		<i>Feminine form.</i>
To bring	= dit-thas? (ditsas).	dusuyas (dutsúyas).
To eat	= shiyas.	sheyas.
To take up	= yenas.	ganas.
This man brought a gun	= kine hirr hann tumaken ditsumi.	
This woman brought an apple	= kine guss hann baltan ditsumo.	
That man brought two guns	= innè hirre altats tumakuts ditsubai.	
That man brought many guns	= inne hirre but tumakuts ditsubai.	
That woman brought many apples	= inne gusse but baltang dutsubo.	
One gun has to be brought	= hann tumáken ditsas mayimi.	
Many guns have to be brought	= bût tumakuts dutsúyas mayimi.	
" men " "	= butt hirikants ditsas (dutsas) mayimi.	
" women " "	= butt gushingants dumútsas mayimi.	
" apples " eaten	= butt bálting shiyas or shuyas mayimi.	
" fowls " "	= bût karkamuts shúyas mayimi.	
I took up the gun	= dja tumákan yenam	} used indifferently for both genders.
" " sword ( <i>f.</i> )	= dja gatantshan ganam	
I took up for the man	= djá inne hirr ganam	} ditto.
" " woman	= dja inne gusmo-gane yenam	
I brought bread ( <i>f.</i> )	= djá shúro (shoró) ditsam.	
	" shaplk " is thin, and " shoró " thick, bread.	
I brought water ( <i>m.</i> )	= dja tsill dutsúyam.	
I " a man	= djá hinn sissan ditsam.	
I " a woman	= dja hinn gussan dumútsam.	
A woman will have to be brought	= gussan dumútsas mayimi.	
A man	= hirran ditsas mayimi.	
People have brought (with) a woman for sale	} = ú gúsane-kát gásh-etsher dumútsubam.	
One man has brought three dogs for sale		= hinn sisan iske hukai gashetsher ditsubam.

It will be seen from the above that there is no passive voice in Khajuná, even if the circumlocution of the Supines is used with regard to the necessity or desirability of something being done, or rather doing something.—*e.g.*, a woman will have to be brought is literally "a woman to bring will become." The agent, therefore, is either mentioned or else the termination of the 3rd person is used (without the corresponding personal pronoun) so as to arrive at an equivalent in meaning to the French "on" or the German "man." This is the nearest approach to the Arabic *يَجْرِي* or the form in which the agent is "unknown." It may also be incidentally noticed that the above-mentioned masculine and feminine forms of "ditsas" may, with the exception of the reference to the woman being brought, be used indifferently as regards either gender.

## THE VERB "TO BE."

The verb "to be" is defective, the only parts being the indicative present and past. The syllable "tsha," however, to designate the indicative of the verb, the "m" to form the past, and other affixes, already noticed, have to be borne in mind.

I am =	Djá bá.	we are =	mī bān.
thou art =	ung bá.	you are =	mā bān.
he is =	inn bai.	they are =	ū bān.
she is =	bo.	they are =	biùnt † for animals
it is (m. o. & a.)*	bi.	they are =	bitsànt † and objects.
it is (f. o. & a.)	dilá.		

In the Hunza dialect "biá" is also used for "bi" and "bilá" for "dilá" for masculine and feminine objects.

These forms of the auxiliary constitute the inflexions of the verb in the present indicative tense.

I was =	bayam (ya=I or for euphony)	we were =	bam.	Termination identical after probable original contraction, which has been noticed elsewhere.
Thou wert =	bam	you were =	bam.	
he was =	bam (contracted from baim)	they were =	bam.	
she was =	bom	they were =	(m. o. & a.) biùn, biúm, or in Nagyri biòm.	
it was =	bim (for animals and objects)	they were (f. o. & a.) =	dilùm, § bitsùm.	

e.g.,—I was ill and have now become well = Djá ghalíz bayam, múto daltás amànnam (I self became)

Thou	"	"	"	bam,	"	"	gumánuma.
He	"	"	"	bam,	"	"	imáními.
She	"	"	"	bom,	"	"	mómanumo (she).
It	"	"	"	bim,	"	"	maními (it).
				bam,	"	"	mimánuman.
				bam,	"	"	mamánuman.
				bam,	"	"	umánuman.
				biùn, &c.,	"	"	manibio (they, &c.)

## Examples.

This rope was weak, now it has become strong (they have made it new) = Khoté gashk ashátuan bim, muto dang maními (tosh etuban).

These horses are good, but these mares are bad = Khoté hagúrlng daltás biòn, leikin bayómisho kharáb ¶ biòn.

These guns are good, but these swords are bad = Khoté tumakisko daltás bió, leikin khoté gatáng gunðkeing bió.

This goat was capricious, it will be late, it walked = Khoté tsighlr tatarèsh maibim, lang máimi ("will be late" or "long till it returns"), gusertshi bim (= it walked).

This tree (m.) was high one = Khoté ihòm thánuman bim.

This stone was hard = Khoté dànn (m.) dangan bim.

This wood was soft = Khoté gashll narm bim.

They (women) were pretty = Ué gushients bùt surettshánisho bam.

These (men) were brave = Kué hírl bahadúrisho bam.

These oxen were near = Khoté hérisho asir biòm.

These cows were far = Khoté buants matán biòm.

The rings were round = Kekinisho (f) bidro biòm.

\* "m. o. & a." stands for "masculine object and animal;" "f. o. & a." stands for "female object and animal."

† Also "bió," "biòn," e.g., bùt hagúr bió = there are many horses; bùt bayumisho biòn = there are many mares; bùt tumákuts bió = there are many guns; bùt gatáng biòn = there are many swords.

‡ Also bitsùm (really "were"). The addition of "m" is the sign of the past.

§ My Huaza man declares that dilá = is, and dilùm = was, e.g., in answer to the question: Gopatshi besen dilá = What have you got by you? Apatshi dila = I have by me, or "Apatshi dilùm = I had by me."

¶ Notice the significant circumstance that the pronominal "i" or "u" for the third person singular and plural respectively is omitted in the neuter, thus indicating the process by which, both in verbs and nouns, non-pronominal words have been formed.

¶ "Gunakkish" for "bad" would apply to one.

The leaves were green = tapongisho (*m.*) shekàm bióm (múto shakarkisho manfbio = now they have become yellow).

The shields were strong = kfmuts (*f.*) dangó bióm.

The spears were weak = nizamuts (*f.*) ashátu bióm.

The houses were low = hakítshang (*m.*) tshàtt bióm.

The **CONDITIONAL** is formed by the suffix "a bè" = or not, as in the verb "to go," thus: "bá a bè" = I am or not = I may be; bayam abè = I was or not = I may have been.

#### Gerunds.

bayam-ulu = in my being, or "bam-ulu" = in our being.

„ eté = on „ „ or on our being.

bam-ulu = } in his, her, or their being.  
„ = eté = }

#### Examples.

In my being brave is profit, and on their being timid is loss = Djá bahadurí etas (doing) nefá díla, a esgusyás noqsan dílá.

Dje bahadur báyam-ulu nefá dílùm = there was profit in my being brave.

Mí „ bam-ulu nefá dílùm = in our being brave, there was profit.

The auxiliary "manàs" "to become" is used to supply the deficiencies of the auxiliary "to be."

**THE VERB "TO BECOME"** (great attention should be paid to the conjugation of this verb).

to become = manàs; to have become = manàs dílum (rather "was to become").

to be about to become = manàs manàs = to become to become (compare the German "werden werden" (wenn er er weiser sollte werden werden (if he should become wiser).

becoming = mayimé, having become = numàn, numá = having gone and become.

(nu or ni = gone; man = become).

being about to become = manàs nùman = to become gone-become.

possibly to become = manàs abé = to become or not.

meat to become = manàs mayimi = to become will become.

must become = manàs awáji = to become is proper (*il faut*).

ought to become = manàs dílá = to become is (has to be).

#### Present.

I am becoming	= mayába.
Thou art „	= maiba.
He is „	= maibai.
She is „	= maibo.
It ( <i>m.</i> ) is „	= maibi.
It ( <i>f.</i> ) is „	= maim dílá.*
We are „	= maya bán.
Ye are „	= maibán.
The are „	= maibán.
They are „ ( <i>m. o. &amp; a.</i> )	= maibiùn.
They are „ ( <i>f. o. &amp; a.</i> )	= maibítsan.

#### Imperfect.

I was becoming	= mayabám.
Thou wert „	= maibam.
He was „	= maibam.
She was „	= maibom.
It ( <i>m.</i> ) was „	= maibim.
It ( <i>f.</i> ) was „	= maim dílùm.
We were „	= mayabam.
You were „	= maibam.
They were „	= maibam.
They were „ ( <i>m. o. &amp; a.</i> )	= maibùm.
They were „ ( <i>f. o. &amp; a.</i> )	= maimbitsùm.

\* As regards "dílá" = is; in the Hunza dialect "bílá."

Amuló bílá, ley! = where are the things? hullo! (is the Hunza exclamation).

„ dílá, ley! „ (is the Nagyr „ ).



<i>Pluperfect.</i>		
I	had become	= manábam.
Thou	"	= manúbam.
He	"	= manubam.
She	"	= manubóm.
It ( <i>m. o. &amp; a.</i> )	"	= manúbim.
It ( <i>f. o. &amp; a.</i> )	"	= manúm dilúm.
We	"	= manúbam.
You	"	= "
They	"	= "
They ( <i>m. o. &amp; a.</i> )	"	= manibùm, biùm.
They ( <i>f. o. &amp; a.</i> )	"	= manubitsùm.

<i>Perfect.</i>		
I	became	= manám.
Thou	"	= manuma.
He	"	= manimi.
She	"	= manumo.
It ( <i>m. o. &amp; a.</i> )	"	= manibi.
It ( <i>f. o. &amp; a.</i> )	"	= manim dila.
We	"	= manuman.
You	"	= "
They	"	= "
They ( <i>m. o. &amp; a.</i> )	"	= manibiùn.
They ( <i>f. o. &amp; a.</i> )	"	= manibitsan.

<i>Preterite.</i>		
I	have become	= manába.
Thou	"	= manúba.
He	"	= manubai.
She	"	= manubo.
It ( <i>m. o. &amp; a.</i> )	"	= manibi.
It ( <i>f. o. &amp; a.</i> )	"	= manim dila.
We	"	= manubân.
You	"	= "
They	"	= "
They ( <i>m. o. &amp; a.</i> )	"	= manibiùn.
They ( <i>f. o. &amp; a.</i> )	"	= manibitsan.

<i>Or Perfect Pronominal.</i>		
I	became	= amanam.
Thou	"	= gumanuma.
He	"	= imanimi.
She	"	= mumanumo.
It ( <i>m. o. &amp; a.</i> )	"	= imanibi.
It ( <i>f. o. &amp; a.</i> )	"	= manim dilúm.
We	"	= mimanuman.
You	"	= mamanuman.
They	"	= umanuman.
They ( <i>m. o. &amp; a.</i> )	"	= umanibiùn.
They ( <i>f. o. &amp; a.</i> )	"	= umanubitsan.

<i>Future.</i>		
I	will become	= máyám.
Thou	"	= maima.
He	"	= maimi.
She	"	= maimo.
It ( <i>m. o. &amp; a.</i> )	"	} = maimi.
It ( <i>f. o. &amp; a.</i> )	"	
We	"	= mayân.
You	"	= maimen.
They	"	= maimen.
It ( <i>m. o. &amp; a.</i> )	"	= maimiùn
It ( <i>f. o. &amp; a.</i> )	"	= maimi.

<i>Imperative simple and pronominal.</i>		
become thou	= mané; become ye	= manfa.
let him, her, it become	= manish (may it become)	
let them become	= manishen.	
	or	
let me become	= amànish.	
let thyself become	= gumanish.	
let him and it become	= imanish.	
let her become	= mumanish.	
let us become	= mimanishen.	
let yourselves become	= mamanushen.	
let them become	= umanishen.	

The conditional mood is formed, as already explained, by adding *á bé* = or not, to the forms of the indicative.

A verbal substantive is formed by adding postpositives to the infinitive :

Manas-ulu = in (the) becoming ; manas-eté = on (the) becoming ; manás-kat = with (the) becoming ; manás-gané = for (the) becoming ; manás-tsum = from (the) becoming.

*Add to the conjugations of "to become."*

I am	becoming ill (in the habit of being ill)	= dje ghaliz amáya ba.
Thou art	"	ung " gumaya ba.
He is	"	inne " imai bai.
She is	"	inne " imái bo.
It ( <i>m. o. &amp; a.</i> )	"	" " imái bi.
It ( <i>f. o. &amp; a.</i> )	"	" " mai bi (dila).
We are	"	mí " mímái bán.
You are	"	mà " mamái bán.
They are	"	ù " umái bán.
They ( <i>m. o. &amp; a.</i> )	"	" " mai bió (bión).
They ( <i>f. o. &amp; a.</i> )	"	" " "

Djá etté-ulu ghaliz bayam = I was then ill (notice "etté-ulu").

I	will become one-ill	=	Dje ghaliz	an amayam.
Thou	" "	=	"	gumayuma.
He	" "	=	"	imayimi.
She	" "	=	"	mumayumo.
(m. & f. a. & o.)	" "	=	"	imáyimi.
We	" "	=	mi	minayen.
You	" "	=	ma	mamayuman.
They	" "	=	u	umáyuman.
They (m. a. & o.)	" "	=		imayimen.
They (f. a. & o.)	" "	=		mayimen.

*The Interrogative.*

The interrogative is formed by adding "á" to the verb, or by laying a stronger accent on it if it already terminates in "á", as—

Is he bringing = dishubayá? Are they drinking? = mibána? hast thou brought = ditsumá? Were we drinking? = miábamá?

CONJUGATION OF *ŌS* = *have, or rather "keep."*

ápatshi ósham	=	I will keep by me.	The following explanation in Hindustani by a Nagyri may throw light on these tenses :—
" ósheba	=	I am keeping by me.	
" oshebam	=	} I have kept by me.	هم آچے پاس رکھینگے رکھتا ہی پیے رکھا پیے رکھا تھا خبز ہی کہ اب ہی یا نہیں
" oshebayam	=		
gópatshi ós	=	keep by you.	
epatshi os	=	" him.	
mopatshi os	=	" her.	
mipatshi os	=	" us.	
opatshi os	=	" them.	

It is bad to keep another's property by one :

Jamippe mál epetshi ósas bût gunakkish doró dilá.

A stranger's goods by one to keep very bad work is.

I have much property by me = Djá ápatshi but mál óshebá (or dilá) (I keep).

My Hunza man explained this difference to consist in the fact that in the former case one had previously no property, whereas the latter was a mere statement of fact.

The Hunzas kept a large army = Hunzákuts bût hòll epetshi órutuban رکھا ہرا بیتایا orushuban = seat, keep now (oshebân would not be used here); *literally* The Hunzas seated much army.

The Hunzas keep many horses = Hunzakúts bût hagúrrik épetschi érutuban (have seated many horses).

THE VERB "TO BRING" = "DITSAS."

ditsas-ulu, ditsas-kát, ditsas-eté, ditsas-gáne.

In, with, on, for "bringing" form the substantival infinitives.

djá nias ba = I am about to go. djá ditsas ba = I am about to bring.

dja ditsas dilùm = I had to bring.

dja ditsas ditsaba = I am about to bring.

dja ditsas ditsabam = I was about to bring.

dja ditsas amayaba = } I am about to bring.  
                                      } I am becoming to bring.

ditsas-an = one who brings; ma ditsasan = you who bring.

ditsume irimi = bringing he died.

ditsase irimi = being about to bring he died.

dje ditsam-ulu = in my bringing.

ung ditsas = in thy "

inne ditses = in his "

inne ditsum = in her "

mi ditsim = in our "

má ditsam = in your "

ù ditsum = in their bringing.  
 ditsas a bé = possibly to bring or not.  
 ditsas mayimi = meet to bring = to bring will become.  
 ditsas awaji = to bring is proper.  
 ditsas dilá = ought to bring; to bring is (has to be).

## Imperative.

Present.	Imperfect (add "m.")	Past.	Future.
<i>I am bringing.</i>	<i>I was bringing.</i>	<i>I brought.</i>	<i>I will bring.</i>
dje dishaba	m. (báyam)	dje ditsam	dje dísham.
ung dishuba	m.	ung ditsuma	ung dishuma.
inn dishubai	m.	inn ditsimi	inn dishimi.
inn dishubo	m.	inn ditsumo	inn dishumo.
mī dishubān	m.	mī ditsuman	mī dishuman or "dishen."
mā dishubān	m.	mā ditsuman	mā dishuman.
ū dushubān	m.	u dutsuman	ū dushman.
<i>Preterite.</i>		<i>Pluperfect.</i>	<i>Imperative.</i>
<i>I have brought.</i>		<i>I had brought.</i>	bring one = ditsu.
djá ditseba		dje ditsabam (bayam)	bring many = dutsu.
ung ditseba		ung ditsebam	let him bring = in dutsutshi.
			let us bring = mi dutsutshen.
inn ditsebai		inn ditsebam	bring you = ditsúin, dutsúin.
inn ditsebo		inn ditsebom	let them bring = u dutsútshiman; or
mí ditsebān		mí ditsebam	let him bring = ditsùsh. لينا در
má " "		mā " "	let them bring = ditsushen.
ū " "		ū " "	

## Sentences on above.

Mī nya djútshen = we taking (or bringing it) will come.  
 Djá díshe-báyam, má ditsas ayetuman = I was bringing, (but) you (pl.) to bring did not let (do).  
 Mī dishen senebam = we (that) we would bring we said.  
 Djá ditse-bayam = I had been bringing. I had brought.  
 Djá nya djútsham = I (taking or bringing) will come.  
 Ung nya djù = Thou ( " ) come.  
 Inne " djutshey = He ( " ) will come.  
 Mī " djútshen = We ( " ) " "  
 Mā " djutshuman = You ( " ) " "  
 ū " djutshumen = They ( " ) " "  
 Dje ditsas amànam = I had to bring. I to bring became.  
 ū bé-tshubān = what are they doing? (bé-étshubān)  
 ū meywa dishuban = they are bringing fruit.  
 " " dutsutshuban = " "  
 What did they do yesterday? = Sāti ū bé-thuman? (bé-éthuman).  
 They brought horses = Hagur ditsebam.  
 Thamini ū batèring ditsebam = Last year they brought apricots.  
 Thawèr gàneng dutsútshuman = Next year they will bring gold (pl.)  
 Koinmo-denne khàtt dishuban = This year they bring a letter.  
 There is a difference of form between "dushuban" and "dutsushuban," but, apparently, not of meaning; thus: "dushman," they will bring, and "dutsutshuman," they will bring or they will go on bringing(?)

Compare, therefore, Dje dishaba and Dje dutsutshaba.  
 Ung dutsutshuba.

Dje dishabam and Dje dutsutshabam.  
 Dje disham and Dje ditsutsham.  
 Dje ditsam and Dje dutsúyam.  
 ung ditsuma.  
 in ditsumi.  
 in ditsumo.  
 mī ditsúmen.  
 má ditsúman.  
 ū ditsúman.

On the other hand "Dja ditseba" is, I had brought one thing.

Dja dútsuba = I have brought many things.

Úer sen : thawèr djéese-waqte besen besen bùt dutsuin = Tell them : next year when they come what what many (things) bring ye.

Thawèr dje disham, hameshe her-dine dusutsham = Next year I will bring, always every year I will go on bringing.

Bésen ditsumákte daltás ditsú = Whatever you bring (if) good bring.

Djáre takhpá apim dushubáne au dushubán = To me known was not (whether) they were bringing or not bringing.

Djare takhpa manimiké harr dinne daltás daltás dja disham = Had I known (to me known becoming if) always (every year) good good I will bring.

In ancient times the people of Hunza used always to bring tribute to Nagy=(Evvél zemané) Hunzukuts bádj Nagyrrer dusùtshubám.

PARADIGMS OF THE VERB "TO GIVE" (IN THE TWO PARALLEL FORMS).

I now give thee = dja muto	{ gútshéba. unger. { gutshítshéba.	She now gives him =	{ yútshubo. itshítshubo.
" " him = dja muto	{ yútshéba. inner. { itshítshéba.	" " her =	{ mutshubo. mutshítshubo.
" " her = dja muto	{ mútshéba. inmor. { mutshítshéba.	" " us =	{ miútshubo. mitshítshubo.
" " you = dja muto	{ mautshéba. mamer. { matshítshéba.	" " you =	{ maútshubo. matshítshubo.
" " them = dja muto	{ útsheba. úer. { utshítshéba.	" " them =	{ útshubo. utshítshubo.
Thou now givest me = unge	{ djautshuba. muto djáre. { dátshítshuba.	We now give thee = mí muto	{ gutshabán. unger. { gutshítshaban. (not usual).
Thou now givest him =	{ yutshuba. unge muto inner. { itshítshuba.	" " him =	{ yutshaban. itshítshaban.
Thou now givest her = unge	{ mutshuba. muto inmor. { mutshítshuba.	" " her =	{ mutshaban. mutshítshaban.
Thou now givest us = unge	{ meitshuba. muto mimer. { mitshítshuba.	" " you =	{ mautshaban. matshítshaban.
Thou now givest them =	{ útshuba. unge muto uer. { utshítshuba.	" " them =	{ útshaban. utshítshaban.
He now gives me = inne	{ djáutshubai. muto djáre. { datshítshubai.	You now give me = má muto	{ djáutshubán. djare. { datshítshabán.
" " thee = inne	{ gútshubai. muto unger. { gutshítshubai.	" " him = ma	{ yútshuban. muto inner. { itshítshuban.
" " him = inne	{ yutshubai. inner. { itshítshubai.	" " her = ma	{ mútshubán. muto inmor. { mútshítshuban.
" " her = inne	{ mutshubai. inmor. { mutshítshubai.	" " us = ma muto	{ miútshuban. mimer. { mitshítshubán.
" " us = inne	{ meitshubai. mimer. { mitshítshubai.	" " them = ma	{ útshuban. muto uer. { utshítshubán.
" " you = inne	{ maútshubai. mamer. { matshítshubai.	They now give me = u muto	{ djáutshubán. djare. { datshítshubán.
" " them = inne	{ utshubai. uer. { utshítshubai.	" " thee = u	{ gútshuban. muto unger. { gutshítshubán.
She now gives me = inne	{ djaútshubo. gùss muto djáre. { datshítshubo.	" " him = u	{ yútshubán. muto inner. { itshítshubán.
She now gives thee =	{ gútshubo gutshítshubo.		

They now give her = u muto { mutshubán.  
inmor. { mutshitshubán.  
" " us = u muto { miútshuban.  
mimer. { mitshitshubán.  
" " you = u muto { maútshuban, and  
mamer. { matshitshubán.  
" " them = u muto ñer utshuban  
(themselves) (ukhèrerer) utshuban.

I will give thee = dja unger { gutsham.  
{ gutshitsham.  
" " him = { yutsham.  
{ itshitsham.  
" " her = { mutsham.  
{ mutshitsham.  
" " you = { mautsham.  
{ matshitsham.  
" " them = { ütsham.  
{ utshitsham.

Thou wilt give me = ung { djautshuma.  
djäre. { dátshitshuma.

" " him = ung { yutshuma.  
inner. { itshitshuma.  
" " her { mutshuma.  
{ mutshitshuma.  
" " us { miútshuma.  
{ mitshitshuma.  
" " them { utshuma.  
{ utshitshuma.

He will give me = inne { djautshimi.  
djäre. { datshitshimi.

" " thee { gutshimi.  
{ gutshitshimi.  
" " him { yútshimi.  
{ itshitshimi.  
" " her { mutshimi.  
{ mutshitshimi.  
" " us { miútshimi.  
{ mitshitshimi.  
" " you { maútshimi.  
{ matshitshimi.  
" " them { utshimi.  
{ utshitshimi.

She will give me = inne djäre { djautshumo.  
{ datshitshumo.

" " thee { gutshumo.  
{ gutshitshumo.  
" " him { yutshumo.  
{ itshitshumo.  
" " her { mutshumo.  
{ mutshitshumo.  
" " us { miútshumo.  
{ mitshitshumo.  
" " you { mautshumo.  
{ matshitshumo.

She will give them { utshumo.  
{ utshitshumo.

We will give thee = mf { gútshan, or  
unger { gutshitshan.

" " him = mi { yútshan.  
inner { itshitshan.  
" " her = mi { mutshan.  
inmor { mutshitshan.  
" " you = mi { maútshan.  
māmer { matshitshan.  
" " them = mi { utshan.  
ñer { utshitshan.

You will give me = mā { djautshuman.  
djäre { datshitshuman.

" " him = ma { yutshuman.  
inner { itshitshuman.  
" " her = ma { mutshuman.  
inmor { mutshitshuman.  
" " us = ma { meitshuman.  
mimer { mitshitshuman.  
" " them = mā { utshuman.  
ñer { utshitshuman.

They will give me = ù djäre { djautshuman.  
{ datshitshuman.

" " thee = ù unger { gutshuman.  
{ gutshitshuman.

" " him = { yutshuman.  
{ itshitshuman.  
" " her = { mutshuman.  
{ mutshitshuman.  
" " us = { muitshuman.  
{ mitshitshuman.  
" " you = { maútshuman.  
{ matshitshuman.  
" " them = { ütshuman.  
{ utshitshuman.

I was giving thee = dja { gútshabam.  
unger { gutshitshebam.

" " him = dja { yutshebam.  
inner { itshitshebam.

" " her = " { mutshebam.  
{ mutshitshebam.\*

" " you = { maútshabam.  
them { ütshabam.

Thou wast giving me = unge { djautshubam\*  
djäre { datshitshubam.

" " him = { yutshubam.  
{ itshitshubam.

" " her = . mutshubam.

" " us. \*

" " them. \*

\* The student should now be able to fill in the required inflexions on the preceding models.

He was giving me	= inne djare	{ djaútshúbam. datshítshubam.
" "	thee =	gútshubam.
" "	him.	*
" "	her.	
" "	us =	{ mfútshubam. mitshítshubam.
" "	you =	mautshubam.
" "	them.	
She was giving me	= inne djare	{ djautshubom. datshítshubom.
" "	thee =	{ gútshubom. gutshítshubom.
" "	him =	{ yutshubom. itshítshubom.
" "	her.	
" "	us.	
" "	you.	
" "	them.	
We were giving thee	= mi unger	{ gútshabam. gutshítshabam.
" "	him.	
" "	her.	
" "	you.	
" "	them	{ utshabam. utshítshabam.
You were giving me	= má djare	{ djautshubam. datshítshubam.
" "	him.	yutshubam.
" "	her.	
" "	us.	
" "	them	utshubam.
hey were giving me	= ue djare	{ djautshubam. datshítshubam.
" "	thee.	
" "	him =	yútshubam.
" "	her.	
" "	us =	miútshubam.
" "	you =	maútshubam.
I gave thee	= Djá	{ gúyam. gutshiyam.
" him	= "	{ yuyam. itshiyam.
" her	= "	{ múyam. mutshiyam.
" you	= "	{ maúyam. matshiyam.
them	= "	{ uúyam. utshiyam.
Thou gavest me	= ung djare	{ djaúma. datshíma.

Thou gavest him	= ung inner	{ yúma. itshíma.
" "	her = "	{ múma. mutshíma.
" "	us = "	{ míma. mitshíma.
" "	them = "	{ uma. utshíma.
He gave me	= inne djare	{ djaúmi. datshími.
" thee	= " unger	{ gúmi. gutshími.
" him	= " inner	{ yúmi. itshími.
" her	= " inmor	{ múmi. mutshími.
" us	= " inmor	{ miúmi. mitshími.
" you	= " mamer	{ maúmi. matshími.
" them	= " uer	{ uúmi. utshími.
She gave me	.	{ djaúmo. datshímo.
" thee	.	{ gumo. gutshimo.
" him	.	{ yumo. itshímo.
" her	.	{ mumo. mutshimo.
" us	.	{ miúmo, mímó. mitshímo.
" you	.	{ maúmo. matshímo.
" them	.	{ úmo. utshimo.
We gave thee	= mi unger.	{ gúmen. gutshímen.
" him = "	.	{ yumen. itshímen.
" her = "	.	{ mumen. mutshímen.
" you = "	.	{ maúmen. matshímen.
" them = "	.	{ umen. utshímen.
You gave me	= má djare	{ djaúmen. datshímen.
" him = ma inner	.	{ yúmen. itshímen.
" her = inmor	.	{ mumen. mutshímen.
" us = mimer	.	{ mímen. mitshímen.

\* The student should now be able to fill in the vacant spaces for himself.

You gave them = uer	{	umen.
	{	utshimen.
They gave me = u djare	{	djáumen.
	{	datshímen.
" thee = u unger	{	gúmen.
	{	gutshímen.
" him = u inner	{	yumen.
	{	itshímen.
They gave her = ue inmor	{	mumen.
	{	mutshímen.
" us = mimer	{	mimen.
	{	mitshímen.
" you = mamer	{	maúmen.
	{	matshimen.
" them = uer	{	úmen.
	{	utshímen.
I have given thee = dja	{	gúyaba.
	{	gutshífabá.
میں تمکو سب دیا	{	yúaba.
" " him = "	{	itshíeba.
" " her = "	{	múyaba.
	{	mutshieba.
" " you = "	{	maúyaba.
	{	matshieba.
" " them = "	{	uúyaba.
	{	utshíeba.
Thou hast given me = unge	{	djauba.
	{	datshíba.
" " him = unge	{	yuba.
	{	itshiba.
" " her = unge	{	muba.
	{	mutshíba.
" " us = "	{	míba.
	{	miúba, mitshíba.
" " them = "	{	úba.
	{	utshíba.
He has given me = inne djare	{	djaúbái.
	{	datshífbái.
" " thee = " unger	{	gúbái.
	{	gutshífbái.
" " him = " "	{	yúbái.
	{	itshíbai.
" " her = " "	{	múbái.
	{	mutshífbái.
" " us = " "	{	míbai, muíbai.
	{	mitshíbai.
" " you = " "	{	máúbái.
	{	matshíbai.
" " them = " "	{	úbái.
	{	utshíbai.
She has given me = inne	{	djaúbo.
	{	datshíbo.
" " thee = inne	{	gubo.
	{	gutshíbo.

She has given him = inne	{	yshbo
	{	inner
	{	it.bo.
" " her = inne	{	mubo.
	{	inmor
	{	mutshíbo.
" " us = inne	{	míbo.
	{	mimer
	{	mitshíbo.
" " you = inne	{	maúbo.
	{	mamer
	{	matshibo.
" " them = uer	{	uúbo.
	{	utshíbo.
We have given thee = mi	{	gúbán.
	{	unger
	{	gutshíban.
" " him .	{	yúbán.
	{	itshíban.
" " her .	{	múbán.
	{	mutshíbán.
" " you .	{	maúbán.
	{	matshíban.
" " them .	{	úbán.
	{	utshíban.
You have given me = ma	{	djaúbán.
	{	djáre
	{	datshíban.
" " him = inner	{	yúbán.
	{	itshíbán.
" " her = inmor	{	múbán, &c.*
" " us = mimer	{	mibán, &c.
" " them = uer	{	úbán, &c.
They have given me = u djare	{	djaúbán.
	{	datshíbán.
" " thee = unger	{	gúbán, &c.
" " him = inner	{	yúbán, &c.
" " her = inmor	{	múbán, &c.
" " us = mimer	{	míbán.
	{	miúbán (better
	{	form), &c.
" " you = māmer	{	maúbán, &c.
" " them = uer	{	úbán, &c.
" " themselves = ū	{	ukhèrer, úban,
	{	&c.
I had given thee = dja	{	guyabayam, †
	{	gutshia-bayam, or
	{	gutshia-bam.
میں تمکو وہ دیا تھا	{	yuyabam or báyam.
" " him .	{	itshíyabayam or
	{	bam.
" " her .	{	muyabam.
	{	mutshiyabayam, or
	{	bam.
" " you .	{	maúyabam.
	{	matshíyabam.
" " them .	{	uúyabam.
	{	utshíyabam.

\* The "&amp;c." refers to the second form, which the student can fill in himself.

† Also "gúyabam."

Thou hadst given me = unge	{ djaubam. datshibam.*	We had given thee	{ gúbám. gútshíbam.
" " him	{ yubam. yitshibam.	" " him	{ yubam. itshibam.
" " her	. múbam, &c.	" " her	. mubam, &c.
" " us	. mibám, &c.	" " you	. maubam, &c.
" " them	. úbam, &c.	" " them	. úbam, &c.
He had given me	{ djáúbam. datshibam.	You had given me	{ djáúbam. datshíbam.
" " thee	. gubam, &c.	" " him	. yubam, &c.
" " him	. yubam, &c.	" " her†	. mubam, &c.
" " her	. mubam, &c.	" " us	. mibam, &c.
" " us	. mibam, &c.	" " them	. ubam, &c.
" " you	. máúbam, &c.	They had given me	{ djáúbam. datshíbam.
" " them	. úbám, &c.	" " thee	. gubam, &c.
She had given me	{ djáúbom. datshíbom.	" " him	. yubam, &c.
" " thee	. gubom, &c.	" " her	. mubam, &c.
" " him	. yubom, &c.	" " us	. mibam, &c.
" " her	. mubom, &c.	" " you	. maubam, &c.
" " us	. mibom, &c.	" " them	{ úbam. utshíbam.
" " you	. maubom &c.		
" " them	. uúbom, &c.		

#### IMPERATIVE.

There are different words for "give me" according to the nature of the article given,—*e.g.*, with bread, ghi, butter, rupees, horse, the word for "give me" is "djáu" or "datshì" (in the alternative "tsh" form); whilst for flour, "daghóan," or collective food generally, it is "djaghòn" = give me.

#### Singular.

Give thou me	{ bread rupee horse	} djáre { djáu. datshì.
" him	inner	yù, itshì, ighón.
" her	inmor	muú, mutshì, mughòn.
" us	mimer	miù, mitshì, mighòn.
" them	uer	uù, utshì or oghòn.
Let him give me	inn djáre	{ djáútshi. datshítshi.
" " thee	"	gútshi, &c.
" " him	"	yútshi, &c.
" " her	"	mútshi, &c.
" " us	"	mitshi, &c.
" " you	"	mautshi, &c.
" " them	"	uutshí, &c.

\* Also "atshíbam." The student should fill in the pronouns for himself,—*e.g.*, "unge djáre djaubam," "unge inner yúbam," &c.

† There is no absolute necessity for using the pronouns, but the student should fill them in himself, as also the alternative form of the tense.



PART 2 OF GRAMMATICAL SKETCH.

Let her give me	=	Inne gús djáre	{ djaútsho. datshítsho.	
" " thee	=		gutsho, &c.	
" " him	=		yutsho, &c.	
" " her	=		mutsho &c.	
" " us	=		mitshi, &c.	
" " you	=		mautsho, &c.	
" " them	=		uútsho, &c.	
Let them ( <i>m.</i> ) give me		{ djaútshien. datshítshien. miutshien. mitshítshien. gutshien. gutshítshien. yutshien. itshítshien mutshien.		
" " us				
" " thee				
" " him				
" " her				
Let them ( <i>f.</i> ) give me			{ as above.	
" " him				
" " her				
" " us				
" " you				

*Plural.*

Give ye me	=	má djáre . . . . .	{ djaúin. datshiín.
" him	=	" inner . . . . .	{ yúfn. itshiín.
" her	=	" inmor . . . . .	{ múfn. mutshiín.
" us	=	" mimer . . . . .	{ mífn. mitshiín.
" them	=	" uer . . . . .	{ uúin, or utshiín, or oghónin (for flour, &c.).

inner djáre . . . . . { djaúsh = may he give me.  
datshítsh = " " "  
djaghonish = " " " (for flour, &c.).

Let him give me = (djáre) djaúsh\* and alternative form datshítsh.  
(bread, ghi, butter)

Let him give thee	=	(unger) gùsh or gútshlsh.
" " him	=	yùsh or yutshlsh.
" " her	=	mùsh or mutshlsh.
" " us	=	miùsh or miùtshlsh.
" " you	=	maùsh or maútshlsh.
" " them	=	ùsh uùsh or útshlsh.

or  
djáre djaghónish = let him give me (flour, wheat, &c.).  
unger goghónish = " " thee.  
inner ighónish = " " him.  
moghónish = " " her.  
mighonish = " " us.  
maghonish = " " you.  
oghónish = " " them.

(This is used for wheat and cereals generally.)

\* Or datshlsh (for gold), gutshlb, &c.

to give	=	yuyes; yùyes bá = I am to give.
to be about to give	=	yuyes yúyes (?)
to have given	=	yuyes dilùm ٤ ڤا = was to give.
I having given	=	náyu or níyu (náyu irimi = giving he died).
thou "	=	nokóyu or níyu. (I giving, will die = Djá náyu airtsham.)
he or it "	=	níyu (niùn? = giving).
she "	=	nomóyu or níyu.
we "	=	nimíyu or níyu.
you "	=	námáyu or náyu.
they "	=	núyu.
they (f. o.) "	=	níyu.

(See Past Participial Conjugation of "N" = "to go," and Note thereon.)

*Ordinary Imperative of "give."*

Give = yù, itshí, ghón (the latter is pronominal).

Let him give = inne { yútshi { itshish.  
                                  { yùsh { oghónish.

Give ye = ma { yúin, itshín.  
                                  { oghónin.

Let them give = ú { yútshien.  
                                  { ighoimen.  
                                  { itshitshien.

The student should now explain the following:

inner { yúyes dilá.  
inner { itshies dilá = it has to be given to him.

inner itshitshan = they will give him.

itshitshuba? = wilt thou give? (The student should now ask himself what is yútshan, ighóyan, yútshuba, and ighóiba.)

Why is there is no "dja itsham," "itshuba," "itshubam," or "dja djùtsham" = I will throw (give) in ڤاڤاڤا? This should be "dja yutsham," or "itshitsham," or "ighóyam," according to the nature of what is given.

The ordinary conjugation of "to give" is as follows:—

I am giving (bread)	=	shàpik yútshaba.
Thou art giving	=	" yutshuba.
He is	=	" yutshubai.
She is	=	" yútshubó.
It (m. a. & o.)	=	{ yutshibi. (?) { yutshubai.
It (f. a. & o.)	=	{ yutehim dilá. (?) { yútshubai.

whilst giving = yutshumé; given = ni-tshí.

being about to give = yuyes.

in my having given = dje yuyam-ulu.\*

" thy " ung yáyam-ulu or yuyes-ulu.

" he " in yúyam-ulu.

" our " mi yúyam-yalu.

" their " u yúyam-ulu.

*Examples on the various equivalents of "to give."*

Rupaya nfyu irimi = having given rupees he died.

Ghanish nitshi irimi = having given gold he died.

Phalòn nighòn irimi = grain giving he died.

The inflexion of the third person masculine, "yútshubai," "yútshubam," is now ordinarily used for masculine, and even feminine, animals.

\* Thus, Die rupaye yáyam-ulu ung ba = When I gave the money, you were (present); lit. I rupees giving-with thou wert. Ung rupaye yáyes-ulu, dje bayam = When you gave the money, I was present; lit. Thou rupees giving-with, I was.

We are giving = yutshabán.  
 You are giving = " "  
 They are giving = " "  
 They are giving (*m. a. & o. ?*) = yutshabiùn\*  
 They (*f. a. & o.*) ? = yutshabitsan.†

I gave = yúyam.  
 Thou gavest = yúma.  
 He gave = yúmi.  
 She " = yúmo.  
 It (*m.*) = yúmi.  
 It (*f. ?*) = yúyim dila (it became dry).\*  
 We = yúman.  
 You = " "  
 They = " "  
 They (*n. m. ?*) = yúbiùn, yumìùn ?\*  
 " (*n. f. ?*) = yúbitsán, yumitsán ?\*

I had given yúyabam.  
 Thou yúbam.  
 He " "  
 She yúbom.  
 It (*m. ?*) yúbim.\*  
 It (*f. ?*) yuim dilám.\*  
 We yúbam.  
 You " "  
 They " "  
 " (*n. m. ?*) yubàm.\*  
 " (*n. f. ?*) yúbitsùm.\*

To give yúyes.  
 To be about to give yúyes yúyes ?  
 Proper to give " awáji.  
 Having to give " dilá (is to give).  
 Must give " manimi (to give has become).  
 In, on, with, for to give = yúyes-ulu, eté, kát, ganné.

Possibly to give = yúyes abé (to give or not).

We were giving = yutshfbam.  
 You = " "  
 They = " "  
 They (*n. m.*) ? = yutshibùn.

They (*n. f.*) ? = yutshibitsùm.

I have given = yúyaba.  
 Thou = yúbam ? yúba ?  
 He = yúbai.  
 She = yúbo.  
 It (*m.*) ? = yúbi.  
 It (*f.*) ? = yúyim dilá.  
 We = yúbán.  
 You = " "  
 They = " "  
 " (*n. m.*) ? = yúbiùn.  
 " (*n. f.*) ? = yúbitsán.  
 I will give = djá yútsham.  
 Thou = ung yútshuma.  
 He = inn yútshi.  
 She = inn yútsho.  
 It (*m.*) } = yútshi.  
 It (*f.*) }  
 We = yútshan.  
 You = yútshen, yutshèèn.  
 They = yutshen.  
 " (*m. n.*) ? = yútshi niùn.  
 " (*m. f.*) ? = yútshi bitsan ?

Giving he died = niyù irimi; nitshi irimi.

Is to be given = yúyes dilá.

Was to be given = yúyes dilùm.

A giver } = yúyes-an { yuyes sis, yuyes síssik.  
 Givers } = yúyes-an { itshies-siss; ighonas síss.  
 Being about to give = yuyesen bá; itshiesen ba;  
 ighonásen ba = I am about to give.

NOTE.—(a) For both important and complete things, as a horse, rupee, sheep, and bread are supposed to be, the simple form is used,—*vis.*, shapik yù; haghùrr yù; rapáya yù; karéloan yù.

(b) For things deemed to be less important or incomplete the "itshl" form is used. That form is supposed to be on a minor or feminine key,—*vis.*, Maltásh itshl = bring ghi; tshapp itshl = bring meat (bread is bigger than meat, being the staff of life); djúit itshl = bring soup; ghanish itshl = bring gold; baltan itshl = bring an apple-tree; báltan yù = bring the apple (because the fruit is complete).

(c) For cereals the form "oghôn" is used,—*vis.*, harl oghôn (bring barley); gùrr oghôn (bring wheat); also "shiká oghôn" (bring wood); and the form (which is pronominal) is conjugated as follows:—

	Present		Future.	Past.
I now give thee wheat	= dja gùrr mato	goghóyaba.	goghóyam.	goghónam.
" him "	= " "	ighóyaba.		
" her "	= " "	moghoyaba.		
Thou givest me	= unge djare gurr	djaghóyaba.	djaghóyuma.	djaghónuma.
He gives me	= inne "	djaghóibai.	djaghóiml.	djaghónimi.
She gives me	= " "	djaghóibo.	djaghóimo.	djaghónumo.
We give him	= mi innaer "	ighóyaban.	ighóyan.	ighónuman.
They give us	= ue mimer "	mighóyaban.	mighoyumen or mighóyan.	mighónuman.
Give him wheat	= gùrr ighôn.			
" me "	= djaghôn.			
" her "	= moghôn.			

\* The special inflexions "bi" and "dla," "bim" and "dilùm," "biùn" and "bitsan," &c., appear to be now more generally confined, if used at all, to masculine and feminine objects respectively, rather than to masculine and feminine animals, which now ordinarily receive the usual terminative of the third person masculine for human beings. Gash'ing ruya biùn = woods "hálzer") have become dry.

† Batering buyá bitsan = apricots have become dry.

*Examples on "to give" and "to go."*

I	having given went	=	djá	níyá niyam or djá náyu níyam.
Thou	" "	=	unge	" nima or unge nokóyu níma.
He	" "	=	inné	" nimi.
I	have gone saw	=	djá nán nupára	( I going, looking) or yetsam (I saw).
Thou	" "	=	unge nokó	" yétsuma.
He	" "	=	ni	yetsimi (nupará, djù = seeing, come [thou] ).
We	" "	=	mi nimé	yetsuman
You	" "	=	ma namá	"
They	" "	=	ù nú	"
djá	nítshumé yetsam	=	I whilst going	saw.
"	yétsas yetsam	=	I (from) to saw	saw.
"	yútshuma yétsam	=	I (from) giving	saw.

The following is the use of a past participial form :—

In my	having given	=	dja yúyam ulu.	in our	having given	=	mi yum-ulu.
In thy	"	=	ung yum-ulu.	in your	"	=	ma "
In his	"	=	in "	in their	"	=	ú "

*Examples on the verb "To GIVE," &c.* (the student should endeavour to translate the following sentences literally).

Khudá yúyes-inére barkat étshibi = God blesses the giver. (Also "etshubai." Notice "etshibi.")

Tsúyes-tsùm yúyes mubarek dilá = To give is more blessed than to receive (take away).

Djúas-ine nias-ine-tsum khòsh bai = The one who comes is more glad than the one who goes.

Dúmaras-inerè nuqsan apì = Volenti non fit injuria (to ask-to him damage is not).

Niás-an hertshubai ; djúas-an ghasitshubal = The goer weeps ; the comer laughs.

Niás-inère damidjár dila ; hurútas-inére rahat dilá = The goer is troubled ; the (sitting) remaining one has peace.

Humáلكum yúyes-iné altó bagho yutshubai = One who gives quickly gives doubly (two parts).

Dó (right) guringe yúyake, gá (left) gurínger khabar au manas awáji = What thy right hand gives, the thy left information not to become is proper.

Aminné gharipenèr yúyike Khudayer ush itshimí kareo = He who gives to the poor lends to the Lord, or "loan makes for."

Khoté badal sás bár ildji gútshi = Instead of this one thousand-fold He will give thee back.

Djáre djáu amisan khosh étáke = Give me whatever you please.

Dunyáte doró úyaske dúmaras dilá = The world's business is on giving and asking.

Unge djá kitáb beshel ildji neltala (رأيس) datshítshuma ? = When will you give me back my book ?

Qayámète guntzulu ildji néltala gutshítsham = I will give it thee back on the day of judgment.

Djáre muto tranqan djáu, qayametulu púru djaúmtsum = To me now half give (better) from giving whole on day of judgment.

Aminne minèr besèn au-uyíke, imo-djie khazane tl'(empty) bi = Who gives nothing to anybody, his soul's treasure is empty.

Aminne dunyatulu uyíke, iimo akhreté khazana puro etshubai = He who gives in (this) world fills his own treasure in heaven (next world).

Unge djáre tà rupayamuts djáu, dja únger sás gútsham = Give me Rs. 100, I will give you Rs. 1,000.

Gultumal yúmusho-etás-inére aetí, guring karúner ayútshi, amma sùster gútise delli = Give (do) not thy ear to the liar, give not thy hand to the miser, but thy foot to the lazy strike.

Kiné sissé djáre hann húyessen, alto seer gür, walti sér bált djaúmi = This man gave me one sheep, two seers wheat, four seers apples.

Kiné sissé djáre hann shapiké djuli datshimi = He gave me one bread and soup.

Djáre djulike shapik djumi ; djáre djulike gur djaghónimi = He gave me soup and wheat.

Dja únger rupayamuts ke ghanish gutshitsham = I will give you rupees and gold (why "gutshitsham" ?).

Inne djare ghanishke rupayamuts djútshi = He will give me gold and rupees (explain "djútshi" in this place).

Djare ghanishke burl (silver) datshítshi = He will give me gold and silver.

Unge djáre tshàpp bés au datshíma = Why did not you give me meat? Djá unger tshapp au gútshám ammake dja unger gúr goghonam = I did not give thee meat, but I gave thee wheat.

## APPENDIX TO "THE VERB."

## LIST OF NUMERAL VERBS AND EXAMPLES THEREON.

A number of verbs, as already stated, have two forms, according to the number of the object (see conjugation of "to bring," page 230, and "to count," page 224).

<i>Singular.</i>		<i>Plural.</i>	
to bring	(one) dit-thas or ditsas.	to bring	(many) dutsas.
to count	( " ) itsénas.	( " )	utsénas.
to eat	( " ) shias.	( " )	shuas.
to finish	( " ) phash-etás.	( " )	otas (conjugate "etas" to do).
to join (produce)	( " ) des manas.	( " )	dosmanas.
to make	( " ) etas.	to make	( " ) otas.
to open	( " ) dinseras.	( " )	dunseras.
to play (on one)	( " ) égaras (instrument).	( " )	ógaras.
to pull	( " ) djash-etás.	( " )	djash-otas.
to search	iyéguyes.	( " )	uyeguyes.
to see	yetsas.	( " )	yotsas.
to cause to sit	éruatas.	( " )	óruatas.
to strike	dellas.	( " )	dollas.
to take up (lift)	yenás.	( " )	uyénas.
to teach	ékinas.	( " )	ókinas.
to throw	phall-etás.	( " )	phall-otas.

and, of course, all compounds of "etas" 'as already shown above.

*Examples on above.*

To eat little is better than to eat much = Bùt shím-tsum pális shies daltás dilá.

Dja hànn bált shiyam; unge tormo balt shuma = I ate one apple, thou atest ten apples.

Mi meltelike\* khulto bùt doró phash-etuman = We two finished much work to-day.

Dja hànn tàpp phash-etam; unge tormo tapong phash-etuma = I have finished one page you have finished ten pages.

Má maské\* daltas doró etumen = You three have done good work.

Dja phásh-otam = I have (completely) finished it.

Djá hann Pandjara éltayam (بلك) désmayam, ung tormo Panjaraming desmanuma = I have placed joined (got done) one window, you have joined (produced?) ten.

Umtsum bùt guyuwa (children) dós manuma = From you many children have been (joined?) produced.

Uyarikish díntsir فرش بپار = Spread the under-cloths. Dja nukù-dilì nukù-dill dokósir-tsham = Striking you, striking you, I will lay you flat (nukù = nokò).

Égharin = play ye a particular tune (never mind the number of instruments, which are generally the drum, surnái [flute?], darang). Ógharin = play ye up generally.

I saw one city, you many = Djá hànn shahran yetsam, unge but shahring yetsuma.

Bùt éssik yotsuma = Thou hast seen many men.

Bùt haghùrik yotsuma = Thou hast seen many horses.

Djá hànn iyéguyam; unge bùtik uyéguma = I searched for one thing; thou for many.

\* "áltáts" is the simple form of the numeral "two"; but pronominally it is inflected as follows: "mi meltik" = we two (here "meltelik"); má máltik = you two; ú-ditik = they two. Again, "úsko" is "three," but pronominally we get: "mi miské" = we three; "má maské" = you three; "ú uské" = they three.

Niyagu, nuyagu au yotsuman = Searching, much searching, not they saw (nothing was seen).

Dja hinn síssán érutam, unge oyôn sis órutuma = I made one man sit, you made all sit.

Hunzukunftze hikdam dollumen, Nagyrkutzte torimi dam dolluman = The Hunzas struck once, the Nagyris ten times.

Dja hinn sissan delliam, unge toromo siss dolluma = I struck one man, you ten.

Dja henn hillessan eikinam, unge tá siss oikinuma = I have taught one boy, you one hundred men.

Dja hân dânnân phall-étam; unge alto-alter-toromo dayo phall-ótuma = I threw one stone; you fifty.

Dja hik seer yenam, unge torimi seer yánuma = I took up one seer, you ten.

Bùtt uyénimi = He took up much.

Hann tshizen shi, oyon au shi = Eat one thing, not all.

Shías = to eat (for bread, meat, &c.); shúas for fruit, —e.g., palis shi = eat little; bùt shì = eat much; hann ghaûn shuin = eat ye one melon; hann baltan shln = eat ye one apple; bùt baltik shuin = eat many apples; torómo balt shuin = eat ten apples.

Hinn sissan ditsu, hinn gûssan dumútsu = bring one man, bring one woman; tsill dusù = bring water; tshapfk ditsu, buár dútsúin = bring ye bread and water-melon; hann bauman ditsu = bring one mare; hann ghatantshan dusù = one sword (f.) bring (mare is feminine, but the inflexion is masculine); hann ghashilên ditsu = bring one (piece of) wood; mamù dusù = bring milk; djulì dusù = bring soup; shapik ditsu = bring bread (holl dōri = send an army); haghur oyôn dútsúin = bring ye all the horses; hann haghùr ditsu = one horse bring.

to ask = doghárusas (see the conjugation of, and the note on, that verb).

to beat = dellas, ádellas (pronominal verb) = he beat me = to beat me; gudéllas = to beat thee, &c.

to buy (sell) = gash-etas (to do for a price). If pronominal, "gash-atas" to buy me; "gash-gotas" = to buy thee, &c.

to deceive = fillènnas. If pronominal, "efilenas," e.g., would be "to deceive him."

to give = yúyes. If pronominal, "muyes," e.g., would be "to give her."

to kill = éskanas. If pronominal, "meskanas," e.g., would be "to kill us."

to penetrate = élas. (?) If pronominal, "máulas," (?) would be "to penetrate you," but "élas" would also be "to penetrate him" (?) (see note elsewhere); "ulû-nías" = go inside, penetrate.

to search for = yéguyes. If pronominal, "uyeguyes," e.g., would be "to search for them."

to see = yetzas. If pronominal, "ayetsas," e.g., would be "to see me."

to send = ótsuyes, éras (the first for things, the second for men). (The student should apply the pronominal form of this and the following verbs for himself.) "Otsúyes" with the accent on the second syllable is "to take away."

to cause him to sit = érutas.

to take away = itsúyas.

to shut up = ifúsas = ifûs = shut up.

to teach = ékinas.

## PRONOMINAL VERBS.

### CLASS I.

*Verbs which change the pronominal affix according to the agent.*

	I	Thou	He	She	We	You	They
To arrive . . .	dáshkaltas	dokashkaltas	deshkaltas	umùshkaltas	dimishkaltas	damáshkaltas	dúshkaltas.
" become angry	ámòs-manás	gumòs-manas	imos-manas	mumòs-manas	mimos-manas	mamòs-manas	umòs-manas.
" be borne . . .	dámanas	dokómanas	dimanas	dumumanas	dimémanas	damámanas	dumanas.
" burn . . .	áskolas	guskolas	eskolas	muskolas	meskolas, &c.	damáskolas, &c.	(really "to burn me, thee," &c.)
" die . . .	airas	guiras	firas	muiras	miiras, &c.		
" fall . . .	awállas	guwallas	iwallas	muwallas	miwallas, &c.		
" be fatigued	áwáras	guwáras	iwáras	muwaras	miwáras, &c.		
" fear . . .	as-gusás	gus-gusás	es-gusás	mus-gusás	mes-gusás, &c.		
" forget . . .	till-alas.	till-gulas	till-élas	till-molas	till-mélas, &c.		
" be happy	as-gurás	gus-gurás	es-gurás	mus-gurás	mes-gurás, &c.		
" hear . . .	dávalas.	dokóvalas	deyalas	d móyalas	dimíyalas, &c.		
" be hurt . . .	ánnolas	guínolas	ikholas	mikholas	mikholas, &c.		

		Thou	He	She	We	You	They
To receive .	. ayéyes	guyéyes	iyéyes	muyéyes.	miyéyes, &c.	(really "to carry," <i>vis.</i> , áyeyes	
„ recognise	. ayénas	guyénas	iyénas	muyénas	miyénas, &c.	= I carry (thee); ayéyes (with	
					(Compare	the accent on the second syl-	
					"henas" = to	lable) = I am carried.)	
„ remember	. as-et-ganas	guset-ganas	eset-ganas	muset-ganas	meset-ganas, &c.	(really "put on heart").	
„ try or to see.							
„ (from far)	. as-alas	gosalas	esalas	musalas	mesalas, &c.	(the third person in several of	
						these verbs is now taking the	
						place of the other persons).	

NOTE.—(a) It may be generally assumed that a verb beginning with "a" is a pronominal verb, and that the "a" represents the first person singular.

(b) Whenever the verb begins with "as" there is some presumption of this syllable representing the substantive "heart," the substantive declension of which forms the corresponding verbal conjugation,—e.g., ás-gusas = to fear; ás-guras = to be happy," as-et-ganas = heart-in-place = remember; however, as-alas = to see from far, is not a composite verb from as = heart (unless we take it to be as-alas = the heart penetrating), nor as-kolas = to burn.

(c) The verbs which change the pronominal affix according to the agent seem to begin with "a" or "d," in which latter case the sign of the second person is inserted after it with the corresponding sympathetic vowel, and the "g" of the second person is changed into "k"; e.g.,—

dashkaltas = I (to) arrive.  
damanas = I (to be) born.  
dayalas = I (to) hear.

dokashkaltas = thou (to) arrive.  
dokomanas = thou (to be) born.  
dokoyalas = thou (to) hear.

(d) It is obvious that in these pronominal verbs the "heart" should play an important part, and perhaps also other members of the body, and that with their aid words like "to fear," "to be happy," "to remember," should be constructed.

(e) These verbs if excepting the first pronominal letter, they begin with "m," "i," "w," "k," their third person is "i," not "é," and their first person plural "mi," not "me"; otherwise it is "é" and "mè" respectively,—e.g., amós-manas = I (to be) angry; imos-manas = he (to be) angry; mimos-manas = we, &c.; damanas = I (to be) born; dimanas = he (to be) born; dime-manas = we (to be) born, &c., but as-kolas = to burn; third person eskolas; first person plural meskolas. If the first pronominal letter is followed by "y" or "sh," then the third person is "é," but the first person plural "i."—e.g., dashkaltas = I (to) arrive, deshkaltaas, third person singular; dimishkaltas (1st person plural); dáyalas, deyalas, dimiyalas.

(f) An investigation into the peculiar nature of the letter "d" in Hunza may throw much light on these verbs.

(g) In conjugating these verbs, the inflexion corresponding with the pronominal sign must be used,—e.g. (as conjugated with the aid of my Hunza man, who gave generally "u" for "o") :—

I ARRIVED	= déshkaltam.
Thou "	= dokoshkaltuma.
He "	= deshkaltimi.
She "	= dumushkaltumo.
It ( <i>m. a. &amp; o.</i> )	= deshkalitibi (or mi).
It ( <i>f. a. &amp; o.</i> )	= deshkalitim dilá.
We arrived	= dimishkaltuman.
You "	= damashkaltuman
They "	= dushkaltuman.
„ ( <i>m. a. &amp; o.</i> )	= deshkalitibiùn (bió) (biòn?).
„ ( <i>f. a. &amp; o.</i> )	= deshkalitibitsan (biòn?).
I am BORN	= dámayabá.
Thou art born	= dokomaiba.
He is "	= dimaibai.
She is "	= dumumaibo.
It ( <i>m.</i> ) "	= dimaibi.
It ( <i>f.</i> ) "	= dimaimdila.
We are "	= dimémayabān.
You "	= damámaibān.
They "	= dúmaiban.
I am DYING	= áiritshaba.
Thou art dying	= guiritshuba.
He is dying	= iiritshubai.
She is dying	= múiritshubo.
It ( <i>m. a. &amp; o.</i> )	= iiritshibi.
It ( <i>f. a. &amp; o.</i> )	= firitshim dila.
We are dying	= múiritshuban.
You "	= máiritshuban.
They "	= úiritshuban.
I was ANGRY	= amós-manām.
Thou we rtangry	= gumos-manuma.
He was angry	= imos-manimi.
She "	= mimos-manumo.

It ( <i>m.</i> ) was angry	= imós-manibi.
It ( <i>f.</i> ) "	= imos (mos)-manim dilá.
We were angry	= mimos-manumān.
You "	= mamos "
They "	= umos "
They ( <i>m.</i> ) "	= imos-manibiùn (biòn?).
They ( <i>f.</i> ) "	= imos-manibitsan. (?)
I will BURN	= éskoldjam.
Thou wilt burn	= óskoldjuma.
He will burn	= éskoldjimi.
She "	= eskoldjumo.
It ( <i>m.</i> ) "	= eskoldjibi. (?)
It ( <i>f.</i> ) "	= eskoldjim dila or "es-
	koldjibi." (?)
We will burn	= éskoldjen.
You "	= eskoldjimeā.
They "	= oskoldjimen.
They " ( <i>m. a. &amp; o.</i> )	= éskoldjibió (bión).
They ( <i>f. a. &amp; o.</i> )	= eskoldjibièn. (?)
I will burn thee	= góskoldjem.
„ " him	= eskoldjem.
„ " her	= moskoldjem.
„ " myself	= djedjéy askoldjem
	(aghóldjem).
„ " us	= mi eskoldjem.
„ " you	= maskoldjem.
„ " them	= oskoldjem.
Thou wilt burn me	= áskoldjuma.
„ " thyself	= gukarre goskoldjuma.
„ " him	= eskoldjuma.
„ " her	= moskoldjuma.
„ " us	= mēskoldjuma.

Thou wilt burn you	= mēskoldjuma.	You will burn them	= má oskoldjumen.
" " them	= os mēskoldjuma.	They will burn me	= ō askoldjuman.
He will burn me	= inn askoldji.	" " thee	= ū goskoldjumen.
" " thee	= inn goskoldji.	" " him	= ū eskoldjumen.
" " himself	= inn ekàrrer eskoldji (for himself he burnt); ikàrre eskoldji (he burnt himself).	" " themselves	= ū ukhàrre oskoldjuman.
" " us	= meskoldji.	" " her	= inne moskoldjumen.
" " you	= maskoldji.	" " us	= ū mi meskoldjumen.
" " them	= oskoldji.	" " you	= ū ma maskoldjuman.
She will burn me	= inne gus askoldjo (umo).	" " them	= ū ukhàrre oskoldjumen (they will burn themselves).
" " thee	= " goskoldjo (umo).	I will FALL	= awáldjam.
" " him	= " eskoldjo (umo).	Thou wilt fall	= guwaldjuma.
" " herself	= inne gus ikàrre eskoldjumo (also mokhèrre moskoldjumo).	He will fall	= iwaldjimi.
" " us	= inne gus meskoldjumo.	She "	= muwaldjumo, or muwaldjo.
" " you	= " maskoldjumo.	It (m.) "	= iwaldjibi.
" " them	= " oskoldjumo.	It (f.) "	= iwaldji.
We will burn thee	= mł goskoldjen.	We "	= miwáldjen.
" " him	= mi eskoldjen.	You "	= mawaldjuman.
" " her	= mi moskoldjen.	They "	= uwáldjuman (distant).
" " us	= mi mikàrre meskoldjen.		iwaldjiman (near).
" " you	= mi máskoldjen.	They (m.) will fall	= iwaldjibió (bión).
" " them	= mi oskoldjen.	They (f.) "	= iwaldjibièn. (?)
You will burn me	= má áskoldjuman (men).	HEAR thou	= dokóyel or dóyel.
" " him	= má eskoldjumen.	Let him hear ?	= dóyeldjimi (he will hear).
" " her	= má moskoldjumen.	" you " ?	= damayeldjimen (you " ).
" " us	= ma meskoldjumen.	" us " ?	= diméyeldjen (we " ).
" " yourselves	= ma makhèrre maskoldjumen.	" them " ?	= ú doyeldjimen (they " ).
		" her " ?	= domóyeldjumo (she " ).

## PRONOMINAL VERBS.

## CLASS II.

*Verbs which change the pronominal form according to the object.*

[See the conjugation of "yúyes" = to give, both regular and pronominal. These verbs are often found to be an adequate rendering of the passive voice, or rather a transposition into an active or neuter form.]

*To ask.*

to ask me	= dāghārusas.	to ask us	= dimigharusus.
" thee	= dokógharusas.	" you	= damágharusas.
" him	= degarusas.	" them	= dógharusas.
" her	= domogharusas.		

*To beat.*

to beat me	= adéllas.	to beat us	= midellas.
" thee	= gudéllas.	" ye	= madellas.
" him	= idellas.	" them	= údéllas.
" her	= mudellas.		

*To buy\* or sell.*

to buy me	= gash-atas.	to buy us	= gash-metas.
" thee	= gash-gotas.	" ye	= gash-matas.
" him	= gash-etas.	" them	= gash-otas.
" her	= gash-mutas.		

\* "to buy" is really gasher ditas (may/mi) = to buy (has to be).

gasher ditsam = I will buy.

gasher dutsutsham = I will take to buy. خرید ل واسط لونا



*To cherish, bring up.*

to cherish me = aushies*	} if pronounced separately "đu shies" = "to eat my father," used either as a term of endearment in the first person or as an insult in the remaining persons.	to cherish us = miúshies.
" " thee = gushies		" " ye = maushies.
" " him = yúshies		" " them = ushies.
" " her = múshies		

	Me	Thee	Him	Her	Us	Ye	Them
to count	= atsénas	gutsenas	itsenas	mutsenas	mitsenas	matsenas	utsenas
to deceive (by flattery)	= áfilenas†	guflenas	eflenas	mufilenas	mifilenas	mafilenas	ufilenas
to finish	= phash-atas	(like gash-atas)					
to give	= djaiúyes (?)	(see conjugation)					
to kill	= askanas	yúyes ‡	yuyes ‡	múyes	miuyes	maúyes	úyes
to make	= atas (as above in combination with "gash-atas" and "phash-atas")	guskanas	eskanas	muskanas	miskanas	maskanas	uskanas
to penetrate	= ? alas	golas	elas	molas	{ miolas mélas	maulas malas ?	} olas
(Compare this with the composite verb "till-alas" in class I.)							
pull	= { djash-atas djass-atas ;	(like "atas") (also "to fine," "punish").					
to search for	= ayé-guyes	if many pull = djás-otas.		muye-guyes	miye-guyes	maye-guyes	uye-guyes
to see	= ayetsas	{ guyetsas guyetsam = I saw thee	{ iye-guyes iyetsas	{ moyetsas	{ miyetsas	{ mayetsas	{ uyetsas
to send	= áras	goras	eras	moras	meras	máras	óras
to shut up (bind)	= afúsas	gufusas	ifusas	mufusas	mifusas	máfusas	ufusas
cause to sit	= áurutas	górutas	érutas	morutas	mirutas	máurutas	orutas
(Compare the pronominal signs in these verbs.)							
summon (?),							
send	= daras	dokoras	deras	dumuras	dimiras	damaras	doras
to call	= kau-etás ; ùer	káu-eti = call them, to them	voice make).				
to take away	= atsúyes	gutsúyes	itsúyes	mitsúyes	mitsúyes	matsúyes	utsúyes
take out	} = dásusas	{ dukúsas dukusham = I will take thee	} diyúsas	} dumúsas	{ dimiúsas	} damá-usáy	} dúsas
expel							
to take up (lift)	= áyenas	guyenas	iyenas	muyenas	miyenas	máyenas	uyenas
to teach	= aikénas	goikinas	ekinas	moikinas	mekinas	maikinas	oikinas

(See conjugation of this verb and remarks thereon.)

## A STORY COMPILED IN ORDER TO ILLUSTRATE THE PRONOMINAL SUBSTANTIVES, ADJECTIVES, VERBS, PREPOSITIONS, AND NUMERALS.

(The student should endeavour to translate this story literally into English and make notes regarding the various rules and idioms which it illustrates.)

## English.

We two arrived at Srinagar (Kashmir) last year. I had a pain in my head, and my brother had a pain in his eye, finger, and foot. I told him, "Be brave and go either before me or near me. You are always behind the grooms." He became very angry, and, like

Nagyri, *Khajund*.

*Mi meltik (or altàn) tamónni Gyákulu desh-kaltumen. Djá kapál akholdjibim, djá átsho eltshin, emish, utis úkholdjibim. Djá inner senem : "Gòs-daghanum eti. § Djá-tsum yèr gutser djá ápatshi (near me) djú (meltik kát nitsben = so*

\* dja au shi = my beloved; literally "my father eat" ? "djá áb ní nazr = (even) my father taking (to thee is a) gift. Better áyerum = my beloved; goyerum = thy beloved; &c.

† It is more "to get something by talking somebody over."

‡ This is really the ordinary "to give," and just as it is the tendency in pronominal substantives that "his bone" should become the ordinary word for "bone," so also in verbs the third person of the pronominal verb as is "he gives him" or "to give him" becomes the ordinary active verb "to give."

§ gòs dang eti = گانگى = strong = dang = گى = sleep.

English.

an old woman, quarrelled with everybody. However, although he was quick-tempered he had a generous heart, and we gave him medicine (ammlo militsum sháfá manimi)\* which cured him. At that time a son was born to the Raja of Nagyr, whose heart had burnt because three of his children had died. They had fallen from a house, and so he feared that his fate was bad. Although we were greatly fatigued we went to console him and begged him: "Forget (muto khotè bår gosete au di tsuf) what has happened and be happy." However, he did not hear, but said, "My heart is hurt. I receive your words and I recognise you to be old friends. Do you remember when we three were young together, how we tried to see what our future would be? It is all in vain. Men cannot fight with fate. If this child is to die, I must say: The Lord has given and the Lord has taken away; He can kill and He can make alive." We then asked him whether he had beaten (played) Polo lately, and also whether he had bought or sold any property during our absence. He replied: "No; we people of Nagyr cherish what we have. I have not counted what I received when I was born or what the Lord has given to me since. A woman once deceived me and finished (destroyed) the ornaments which my father had given her. He wanted to kill her, but I made prayer to him and said: 'Search throughout the world (iyé-guyes†), and after you have penetrated into its secrets, you will see that no one keeps faith, yea, not even oneself.' He sent her, however, to prison, where she was shut up for three years and caused to sit in darkness. One day her servants pulled down the door of the prison and took her out. Her hair had become grey; her eyes were swollen; her arm was half the size of my arm. 'Alas! I cried, sister! is your heart broken?' For this reason I was also very sorry (angry). Have you forgotten your father, mother, near relatives, husband, son, daughter, and brother?' Her lips did not move; she asked me nothing. I had forgiven her; may God forgive me on the day of judgment, when He summons the good and the bad before His judgment-seat, and when His angels take away one from the other, and when they ask what we have done and said, and write it in a book." When I and my brother heard what the Raja had said, we promised that we should never be angry one with the other, and that we should never forget what we had heard. We had come to teach the Raja and to give him good advice, but he had taught us. Blessed be the teacher, but more blessed is he who is taught and acts on good advice. May God forgive us all!

\* From which medicine cured he became (is not known).

† Now this word (event) on thy heart do not take: "au ditau" is also "aitau" in the rougher Hunza dialect.

‡ Uyéguyes = to search for.

Nagyri.

that we two may go together). Ung hamisha ashtënen *eldji* ba." (Khotè bar deyèl = hearing this word) büt *imòs imanimi*, dakl djatt *gusen* oyòne-kát tsháll-étimi. Wé lekin agrtshe akhaná humáلكum imòs dutsúyes bai, dá ken büt es-sha-shá manás bim, dá mi inner milli *itshímen*, Khudá inner Shefá itshími (God gave him cure). Ete-waqtulu hann gushpüran Nagyre Thàme *dímanimi* (kinne) menne ès-ghulùbim (èskolomi) be-sebebetè (besen) iskè *yua* uyúrubam.

Ú hátsum (há téshe tum = from roof of a house) kattu waluman; etè etsum (سواطع) es-gusumi djá kismèt gulùm dilá.\* Akhanáke mí but miwè-rubam mí dá *doghárusus* nimen (went to ask him) inne teselli itshías-gannè nimen tai sènumen: (thus we said:) "till-guálush (till-éli) فراموش yád aèti (do not remember) besen manimi (what has happened has happened) (or besen wakeá manibi till eti = forgot what has happened)." Inn au dayelimi amma senimi (iltumál ayetimi = he did not do his ears): "djá as akhóldjibi (*akhólimi*) or (djár as akhóldjibi). Dja unge bår etsheba = I do your word (djá unge kanáo kabul etsh-eba = I accept your advice) djá háyeba ma mèn (old) shugùlomuts bån (dja háyeba má mèn shughúlo siss ban). Mámer yád dilá (or góseti bilá) má masete dilá (má maset-ganas = have you kept in your minds?) mí *miskè* djewáyo bám mí meseles mí iqbál belet dilá? Oyòn bátil dilá (besene faida api = there is no profit). Insán kismete-kát tsháll-etas au maibi (there is not to fight). Agr kiné hilés irimi-ke (or irtslike) djare senas awáji: Khudá gúmi, Khudá tsúmi; Khudá éskaibá yá djino etshubai." Dá mí inner dogharusumen: "ungè khotè guntzingulu (in these days) Bolá déluma?" dá inner dogharusuman: "mí-apámulu besen má unge gash-étuma yá yánuma?" Inne tai senimi: "bé, mí Nagyr-kuts besen mipatshi bi miyèrum bi (is dear) (or "mímer ayèrum bi") *míushies* bi." Djá au itsènam djare besen ayéyam beshel dje damànam ya besen eté-kentsum djare Damànn djáúmi (itshími). Hinn gussan djare bazi atshlmo (djá áfilanimoke) harkùnn besen djá ayá inmor yúbam etè oyòn phásh-etumo (wairán étumo). Inné inmòr múskanas khayál bíld. (Djàr áya inne gùs askanas khayal bíld) amhá djé inner boyét étam da senam: "oyòn dunyá barèn beshel khotè bárete gòs bishétshuma (تبهارة دل پارک) etté-ete dunyá tsiretef wáqif gumáima; or Umm baráima aminke wefaf au yéshubai (hük wafadár bai, gùs wafadár apl = the dog is faithful, the woman is not) balkin gugúike wefadár apa. Magr djá ayá inné guss qaid-khanáre dérimi; amln dishete iski dènn bandi manubòm, tutángulu morutimi (éorútubam). Hann gunts (hikkum gunts) in gùsmo shadèr-risho hing djásh-etuman inmor holl (outside) diúsman. Inmo moyàng gúro manlbim; inmo

\* My fate is burnt (bad).

† With the lines of the world acquainted thou wilt become.

## Notes.

- "Háp kúin" = relatives entitled to inherit; also "uskúyo," "uskúin."
- † "Sum" is used for "tsum" in the Hunza dialect.
- ‡ "Atoghorúsimo" is the Hunza form for the Nagyri "aughárusumo."
- § "Nékien-angl" = in return (after) the good deed.
- || "What we have done, what we have heard, whatever sin we will not be."

## GENERAL NOTE.

This story has several forms and idioms in the Hunza dialect as distinguished from the Khajuná of Nagyri.

## Nagyri.

*multshin* dokibim; inmo ishàk dja ashàktsum trang duasibim (half had remained). "Hai bô, dje senabayam, le ayás! unge gòs galibi? Dje-ke etté-gané bùt khafá manúbám; unge gùtsum, gumitsum, hápkuintsum,\* guyértsum, guyùtsum, gòysum,† gòtshusum till-gumánuma?" Inmo *moiling* sum besen harakaten àu manlmi; djarsum bésen atoghorusimo‡ ("t" is "d" in Nagyri). (Khudá álam bè sebebèn bila = God knows why.) Djè inmor bakhshish etabayam; "Khudá djárete akhrat guntsum nèkien-angi§ dishimi aminkén astàm épatshi shuá begháarakush sisser káu etshimi, dá amin-kén Damanne Firishte hin binner dúyiman iiti (il, itsl = separate) étshiman, da amen-kén dogharushuman besen mi étuban ya senuban da kitábulu girmieman." Béshal djá átshuke Thamsum kanáwan (advice) dáyiluman, mí meltelik mí harangulu kát (كأط) étuman mí béshelke hinn hinn haràngulu mimòs atshen; khotèsüm itsiete (after this) besen étuban besen dáyalaban, beshel ke tìss almayèn.|| Mí nibam Thámere dykinas gannè dá inner salah itshás gannè, amma inn fárnuman (instead) mímer oikinimi. Mubarek manish óikinas Ustader, amma ziadé mubarik bilish (مربح) tálim-hénás bandàr (to the lesson-learning servant, man) shuá salate gutsàras bai (marches on good advice) Damann mímer oyòn muáf etish!